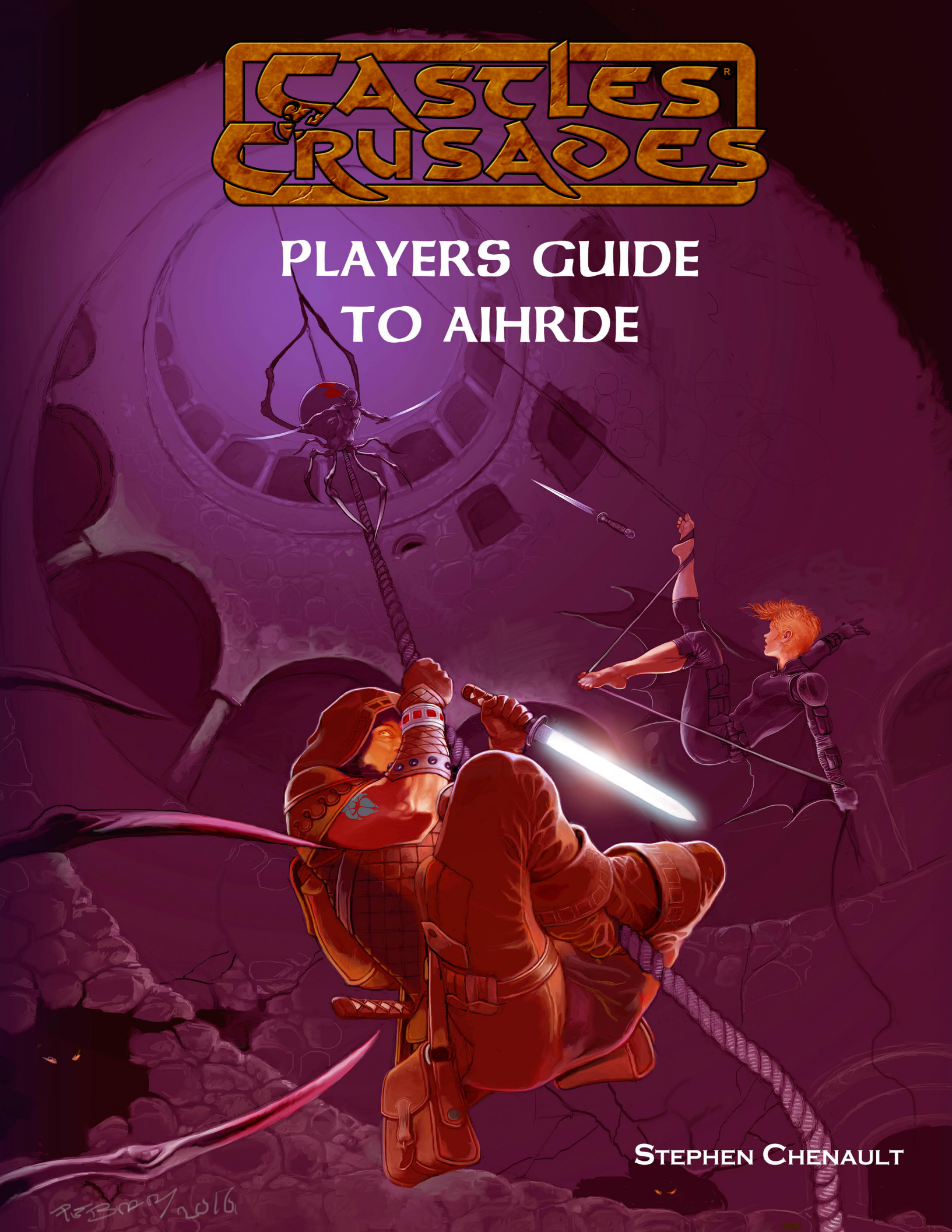


CASTLES CRUSADES

PLAYERS GUIDE TO AIHRDE



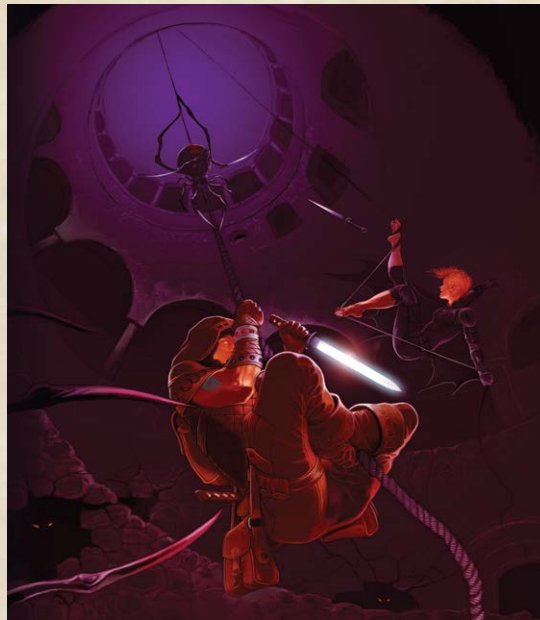
STEPHEN CHENAULT

REBAP/2016

CASTLES & CRUSADES[®]

PLAYERS GUIDE TO AIHRDE

BY STEPHEN CHENAULT



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TABLE OF CONTENTS

INTRODUCTION	3	LESSER DIVISIONS OF MEN	43
VARIANT RULES	4	HALF-ELVES	44
CLASS ATTRIBUTE	4	HALF-ORCS	45
COMBAT	4	EQUIPMENT	48
RACE AND LANGUAGES	4	COINS AND MONEY	48
LITERACY	5	THE ECONOMY OF AIHRDE	48
THE PEOPLES OF AIHRDE	7	NEW WEAPONS	49
FAULERDE	7	WEAPON DESCRIPTIONS	50
TRUVL	7	NEW ARMOR	51
UNKLAREGERN	7	HELMETS	51
CLASSES	8	ARMOR DESCRIPTIONS	51
HEISEN FODT (DWARF)	9	SPELLS	53
ORAALAU (ELF)	11	NEW CLERIC SPELLS	53
IERAGON (ELDRITCH GOBLIN)	12	NEW DRUID SPELLS	53
HUGRIN DUN (GNOME)	16	NEW ILLUSIONIST SPELLS	54
FELON NOCH (HALFLING)	17	NEW WIZARD SPELLS	55
RACES	21	SPELLS	56
DWARVES	21	THE BLOOD RUNES	64
DWARF	21	THE BLOOD RUNES	65
DWARF ABILITIES	22	OF THE GODS	71
THE HISTORY OF DWARVES	23	OF GODS & MORTALS	71
ELVES	25	INTERACTING WITH THE GODS	74
HIGH ELVES	25	THE VAL EAHRAKUN	74
HIGH ELF ABILITIES	26	VAL AUSTLICH	78
MIST ELVES	27	VAL TULMIPH	80
TWILIGHT ELVES	28	GUILDS	82
WOOD ELVES	29	CONFESSOR KNIGHTS OR THE KNIGHTS	82
WILD ELVES	30	OF THE DREAMING	
THE LAND OF SEVEN RIVERS	32	HOLY DEFENDERS OF THE FLAME	83
GOBLINS	36	CRNA RUK	84
THE ELDRITCH HISTORY	36	PATHS OF UMBRA	86
GNOMES	37	WATCHERS IN THE WOOD	87
GNOME HISTORY	39	THE WHITE ORDER	89
HALFLINGS	40	APPENDIX A - A NOTE ON LANGUAGES	90
HALFLING HISTORY	41	APPENDIX B - CALENDAR	93
HUMANS	42	INDEX	94
GREATER TRIBES	42	OGL	96

INTRODUCTION



he **Codex of Aihrde**, the source book for the World of Aihrde, covers a vast array of subjects. It is divided into two parts: the Andanuth and the Almanac. In the Andanuth, you have the great story of the world's creation and its unfolding laid out. In the Almanac, the world's place in the cosmos is explained, her gods and peoples, from the dwarves to the elves, men and goblins. It covers the nations of the world, their governments, economies and languages. All major terrain features are discussed as well.

Here in the **Players Guide to Aihdre** the world comes alive at the table. I took the core rules as laid out in the original Codex, converted them to **Castles & Crusades** and expanded on them. There are more spells, more racial classes, more combat rules. In short, there is more of a little bit of everything. The basics remain, but the overall approach is refined, made simple and easy, much like the game that has become the world's home. Many of these rules have found a place at the table of the Troll Lords, some are fairly basic, as we like things simple, others a little more complex. Some, like the Blood Runes are fresh and new.

Within you'll find a new way to look at the Siege Engine, something that will speed up certain processes, the class check. The class check is something you are already doing, but just a different way to look at it. There are some combat rules as well, simple things that we use in our regular game. Languages too, come alive. Language is a vital part of any culture and certainly a vital part of the world of Aihrde, learning them is no simple task. Literacy has always played a part at the table, who can read or write an important part of the role playing experience. The old rules were pulled out and cleaned up for a new audience...hopefully they read as well as they play.

You'll find racial classes laid out such that you can play dwarves, elves, gnomes, goblins and halflings without worrying about choosing their classes, for they are the classes. We tried to play to each race's strengths and weaknesses, and keep them in line with the mythology of the world. Dwarves and elves are very different in conception, and they come from different places. An elf warrior should, reasonably, be markedly different than a dwarf warrior. In Aihrde this is doubly so for the long history of all the people's is very different.

Beyond that are a small host of new spells for your game table. These spells enhance all four major spell casting classes. But we've not forgotten the rune mark. The blood runes make their debut here. These mystic enchantments allow one to see into and even travel upon the Arc of Time, with some power over changing the future course of things. It's a long awaited addition to **Castles & Crusades**.

But that's not all. Who one associates with often defines them, it is no different in the world of Aihrde. The major guilds are structured and set up, giving powers where needed, allowing characters to become part of something that is more than class and race.

Religious concerns are key to any culture, and they are fully explained here. The dwarves had strength once to face down the most powerful of the Val Eahrakun. Though this came about because of the machinations of Narrheit, one of the Val Eahrakun, it does not take away from what they did, for no other people could. But from where did this strength come? How did the elves order their own departure in the Winter Dark and how did the Aenochians become a godless people?

Aihrde is a giant setting and a world rich in detail. The Players Guide helps to bring the world alive at the table. But it stands by itself. Even those who do not play in the world of Aihrde can use this book and its basic classes and magic to bring a whole new feel to the table.

Someone once asked me the proper pronunciation of the word "Aihrde."

"Is it AIRD or Errrda?" He inquired, wanting to know how to pronounce the name of the world he was killing so many characters in.

I replied "Yes." He frowned good-naturedly, but clearly required more explanation. I responded "It is your world now, pronounce it how you want."

And in using this book, please keep that in mind. It is yours now. These rules are, as always, suggestions. They should not be considered canon, or something that changes the game you've played for years. Use them as desired. Pick and choose, discard, merge, alter, change and adapt them to your style of play. If it doesn't seem to fit your conception of Aihrde, then it probably won't work.

Now, with a wild cry and mad rush, plunge into the world and unleash its magic!

Stephen K. Bennett

VARIANT RULES

CLASS ATTRIBUTE

When the CK desires a character to make an attribute check against their prime attribute as listed in the class stat block, they ask them to make a class check. The class check is simply an attribute check made with the listed prime attribute. A fighter makes a class check with a strength check, a rogue with a dexterity check, a cleric with a wisdom check and so on.

The class check is something that belongs to a character's particular skill set, background, experience or any other similar parameter; the CK may call upon the player to make a class check. The attribute check acts as any normal attribute check. All the necessary level, magical, and attribute bonuses associated with the attribute are added.

FOR EXAMPLE: 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 some 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 CL of 4, meaning Tolvar must make a 16 or better on the attribute check. Tolvar is a 3rd level wizard and his class attribute is intelligence, which is 18. He adds 3 for his level and 3 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.

COMBAT

The World of Aihrde game play incorporates all standard combat actions from the **Castles & Crusades Players Handbook**. Optional rules for use are as follows:

CRITICAL HIT

Critical hits occur on a roll of a natural 20. The hit scores maximum damage, +1d4 additional damage, plus any other bonuses.

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). 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.

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, CL equal to the strength bonus of the attacker. If they save fails, the stricken bone is broken and requires 3-6 weeks to heal. Crushing blows can also happen if any giant class creature, or creature with an 18+ strength strikes a victim with a bludgeoning weapon.

SUBDUAL DAMAGE

At the outset, or during a combat, a participant can announce they are attacking for subdual damage. Attacks are made with the flat of the sword, the haft of a weapon, or any non-cutting edge. At that point all damage is broken into two categories, real damage and subdual damage. Damage is rolled normally, all bonuses are added; however, only 1 of every 10 points of damage is real damage, the rest is subdual. If a target is reduced to or below zero hit points they are knocked unconscious, or subdued. The helpless target can be bound, imprisoned etc.

Subdual damage heals at 1 hit point for every 10 minutes. Real damage heals normally. The moment a subdued target reaches 1 hit point they can act on their own.

RACE AND LANGUAGES

All beginning characters speak the common tongue, Vulgate. The Vulgate is the common tongue of Aihrde 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 vary from those in the **Castles & Crusades Players Handbook**.

BONUS LANGUAGES

A beginning character with an intelligence score of 12 or higher begins play with bonus languages that they can speak. The character gains 1 bonus language per intelligence point over 12. For example, a dwarf with an intelligence of 13 speaks dwarven, and the Vulgate as their racial languages. They can also choose one bonus language from their bonus language list. The player chooses their bonus languages from the list contained in each race's description.

A character possessing intelligence points greater than the number of bonus languages listed in his race's description does not begin play with any additional bonus languages. Instead, the character may learn additional bonus languages, not on the list, over time, and if the opportunity presents itself as they explore the world of Aihrde. If a character's intelligence score increases due to aging or magic, they gain additional bonus language slots at that time.

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 LANGUAGES

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 players.

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 **C&C Players Handbook** are literate in the Vulgate: bard, cleric, illusionist, knight, and wizard. The following classes from the **Players Guide to Aihrde** are automatically literate in the Vulgate: high elf. The paladin may not be literate, depending on their background as determined by the CK and player.

All other classes must make a literacy check, see below, to determine whether they are literate in the Vulgate or their known languages.

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, or something similar. Some people that 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. For those characters never exposed to reading or writing they should not have the chance to read or write a language. To determine randomly if a character knows how to read and write a language they speak, they must first make an intelligence check in order to determine if they can read and write the language.

Upon a successful intelligence check (CL 0), the character is literate in the language. Level and intelligence bonus are added to the roll.

LITERACY SKILL

Each character has a literacy rank in the language they can read or write. All literate characters have a rank of 1 in the language. The rank increases for each intelligence bonus point the character has. For example: If a character has 18 intelligence, and successfully makes a literacy check, they are automatically a Rank 4.

A character's rank improves with time and usage. This should be determined by the Castle Keeper but a good rule of thumb is another rank in literacy is achieved for every five levels of experience.

RANKS

1	Read or write with average ability; comprehend simple metaphors
2	Ability to write fiction/technical writing
3	Persuasive writing ability; comprehend complex writings
4	Excellent writing and comprehension abilities
5	Comprehend arcane writings; mimic other's writing style with flair



THE PEOPLES OF AIHRDE



From the frozen north of the Gal-Land to the sprawling mountains of the Marl and the Jungles of far off Is, there are many who dwell in the world of Aihrde. They each are distinct yet similar.

FAULERDE

The People of the All Father are those made upon the Forge of Creation 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.

TRUVL

The Splintered came to Aihrde 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 took root in the world like few others. These are the ungnern, the dread of many and all.

CHOOSING A RACE

The world of Aihrde differs very little from the *Castles & Crusades Players Handbook*. Players can choose to play any of the classes and races in the PH, or they can opt to play one of the racial classes in Aihrde. The racial classes are dwarf, elf, gnome, and halfling. Details of each class are listed below.

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.
Mist	4' 2" to 5' 10"	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-faerie	3' 4" to 5' 4"	70-110 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, Sorcerer, Ranger, Rogue	Paladin, Wizard	Bard, Monk
Dwarf	150	+4d6	+7d6	+10d6
Elf:				
High	150	+7d6	+9d6	+12d6
Mist	90	+4d6	+5d6	+8d6
Twilight	100	+4d6	+6d6	+8d6
Wild	125	+3d6	+5d6	+8d6
Wood	125	+4d6	+6d6	+8d6
Gnome	30	+3d6	+4d6	+6d6
Goblin	80	+4d6	+7d6	+10d6
Half-elf	20	+1d6	+2d6	+3d6
Half-faerie	75	+2d6	+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	+6d20 years
Elf:				
High	800	1050	1300+	Immortal
Mist	450	525	600+	Immortal
Twilight	500	600	1000+	Immortal
Wild	400	450	500+	Immortal
Wood	450	525	600+	Immortal
Gnome	200	350	450	+1d20 years
Goblin	500	1200	1500+	Immortal
Half-elf	62	93	125	+3d20 years
Half-faerie	100	150	200	+1d100 years
Half-orc	30	45	60	+1d10 years
Halfling	40	60	80	+2d20 years
Human	35	53	70	+2d20 years

* Maximum age is the maximum age beyond venerable that an individual of that race can live. Elves and eldritch goblins are immortal.

Effects of Aging

Aging effects are cumulative.

Middle age: -1 Strength, Constitution, and Dexterity; +1 Intelligence, Wisdom, and Charisma

Old age: -2 Strength, Constitution, and Dexterity; +1 Intelligence, Wisdom, and Charisma

Venerable: -3 Strength, Constitution, and Dexterity; +1 Intelligence, Wisdom, and Charisma

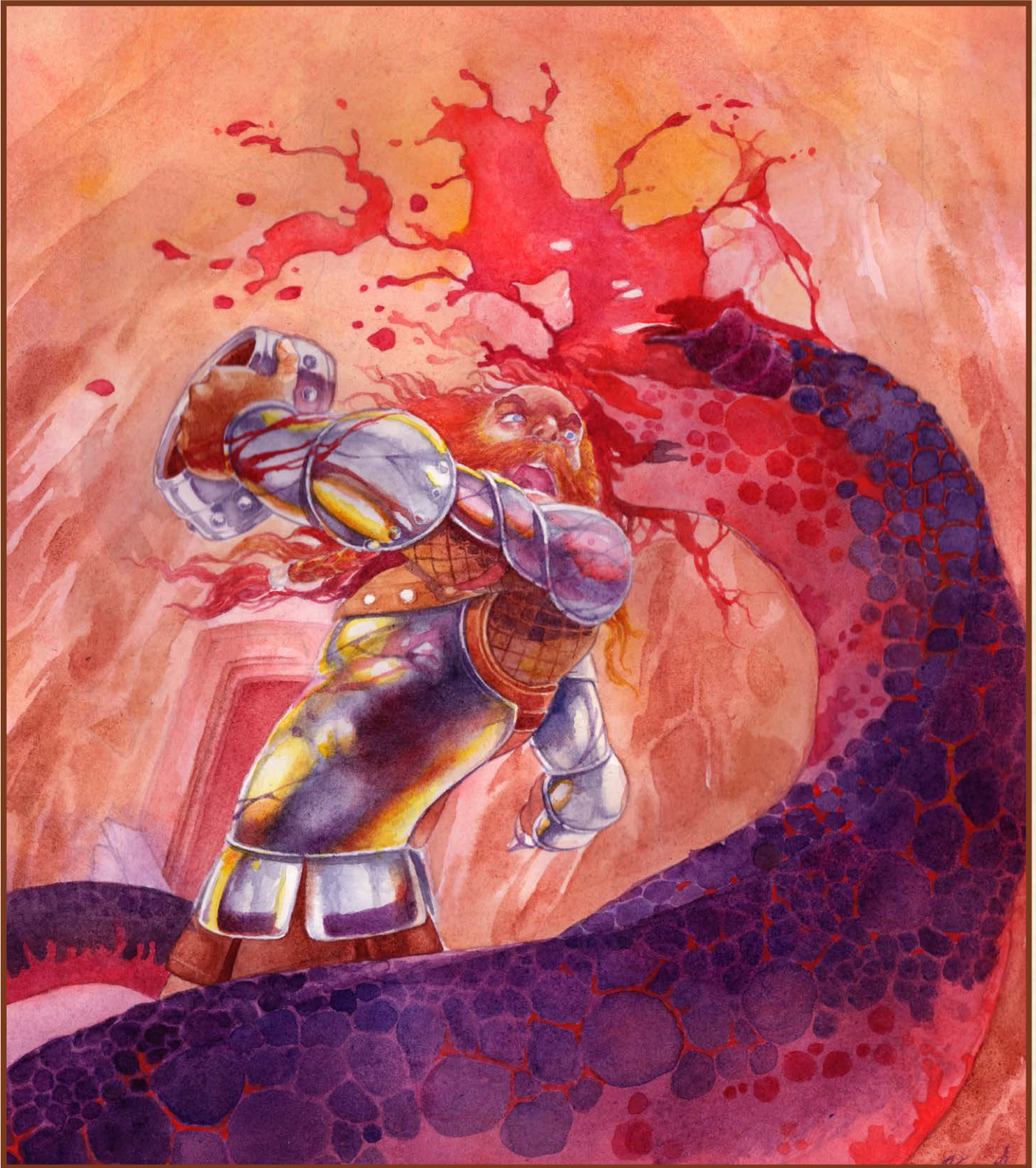
CLASSES



In Aihrde the player may chose to play any race of any class designated in the **Castles & Crusades Players Handbook** or other supplement. In this case all racial and class abilities are identical to the class and race as outlined in the **Players Handbook**.

If one wishes to play an Aihrdian race as a class presented in the **Castles & Crusades Players Handbook** simply use the class as presented, but with the racial abilities as outlined in the Races section below.

If one wishes to play the dwarf, elf, goblin, gnome or halfling as a class refer to the specific class in this section.



HEISEN FODT (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 ax 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 Heisen Fodt, 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. The Heisen Fodt 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 Heisen Fodt, 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. Heisen Fodt often decorate their mail as well, laying intricate designs into breast plates or upon helms and shields.

The Heisen Fodt 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 ax. 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 Heisen Fodt enjoy a clarity of action few other creatures manage and are able to wield shields as weapons, even while wielding their chosen hammer or ax.

It is not in their strength however, that the Heisen Fodt stands out, but rather their ability to stand tall despite the world around them. Built to suffer as well as fight, the Heisen Fodt'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.

ABILITIES

The Heisen Fodt possesses all the Aihrdian dwarf abilities.

NATURAL ARMOR CLASS: At 1st level, the Heisen Fodt has already developed the thick skin and corded muscles that give his particular species its name. They have a base armor class of 11. All armor, shield and magic bonuses are added to their base. Their base armor class increases by 1 point for every 5 levels of experience to a maximum of AC 15. For instance, at 5th level their natural AC increases to 12. At 10th level their natural AC increases to 13.

STAND FAST: At 4th level the Heisen Fodt is able to put off the debilitating nature of most damage. The Heisen Fodt are able to

shrug off physical blows from weapons, and natural attacks, such as constriction and slam attacks. For each blow the dwarf suffers they are allowed a constitution save, CL equal to the HD or level of the attacker. If successful, 1 point of the damage is subtracted from the damage roll of any successful hit against the dwarf. The damage is absorbed and does not immediately affect the Heisen Fodt. The absorbed damage is tracked, but not marked against the dwarf's hit point total, until 1d4 rounds after the battle is finished. Once finished the absorbed hit points are immediately subtracted from the Heisen Fodt's hit point total. If during the battle the Heisen Fodt reaches zero hit points or less than zero all the absorbed hit points are immediately subtracted.

WEAPON ADVANTAGE: At 10th level the Heisen Fodt have crossed many fields of battle and are able to use their weapons to particular advantage. Within 1d4 rounds of combat with any foe, the dwarf is able to determine how best to use their weapon in hand to cause the most damage. The damage is inflicted through striking vital organs, twisting, leverage or any number of actions that most disadvantage the foe. Upon a successful hit against any enemy, the iron born inflicts an additional 1d4 points of damage.

SHIELD FIGHTING: At 14th level the Heisen Fodt is able to use his shield as a weapon, simultaneously with his weapon, without penalty. They do not suffer a penalty on AC when using the shield as a weapon. A successful shield bash inflicts 1d6 points of damage. At 16th level the shield bash can be used to disarm an opponent on a successful hit and dexterity check. If the Heisen Fodt makes a successful dexterity check the victim drops their weapon. At 18th level the shield stuns upon a successful hit and constitution check. If the dwarf makes a successful constitution check the victim is stunned for 1d4 rounds plus the Heisen Fodt's constitution bonus.

STRENGTH BONUS: At 15th level the Heisen Fodt's life of toil increases their constitution point by 1.

PRIME ATTRIBUTES: Constitution & Strength

HIT DIE: d12

ALIGNMENT: Any

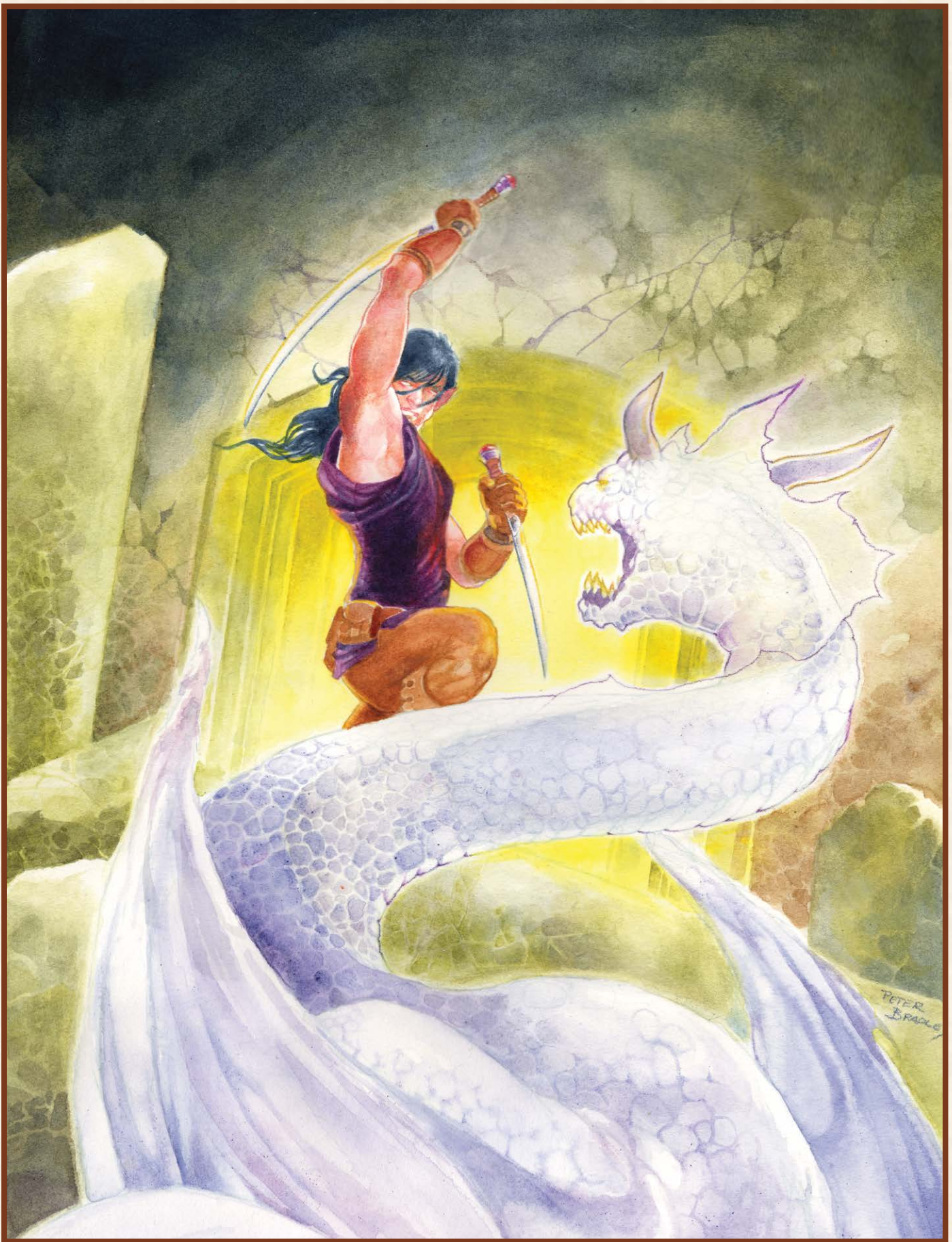
WEAPONS: Any

ARMOR: Any

ABILITIES: Natural armor class, stand fast, weapon advantage, shield fighting

STARTING GOLD: 30-240gp (3d8x10)

Level	HD	BtH	EPP
1	d12	0	0
2	d12	+1	2,001
3	d12	+2	4,001
4	d12	+3	8,501
5	d12	+4	17,001
6	d12	+5	34,001
7	d12	+6	68,001
8	d12	+7	136,001
9	d12	+8	272,001
10	d12	+9	500,001
11	+5 HP	+10	750,001
12	+5 HP	+11	1,000,001
13+ 250,000 per level			



ORAALAU (ELF, HIGH)

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 elves, these are the Oraalau.

Born beyond the Wall of Worlds in the Land of Seven Rivers, 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 this craft with thoughts of magic and have long since learned to fight with armor upon their backs, shields upon their arms, and weapons in hand. All this while wielding the magic of the wizards unimpeded. Any such armor must be crafted by elven smiths, or made whole if damaged by the elf himself through 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, like his magic, intuitive, but rather one gleaned from observation and understanding. It is a craft, and thus requires a heightened sense of intelligence, an ability to analyze and to understand. For these reasons the Oraalau prizes intelligence and learning above all things.

ABILITIES

The Oraalau possesses all the Aihrdian high elf abilities.

SPELLS: An Oraalau casts arcane spells without needing to memorize them from a spellbook. **Table 2-1: Spells Per Day** shows the number of spells per day that a Oraalau may cast, which is improved by the bonus spells granted by the intelligence modifier, if any.

An Oraalau must first determine the number of spells known to them, by consulting **Table 2-1: Oraalau Spells Known**. An

Oraalau begins play knowing three 0 level spells and one 1st level spell. At each level, an Oraalau gains one or more new spells according to **Table 2-1: Oraalau Spells Known**.

The player then must choose their known spells. They may do so from any spell list approved by the Castle Keeper. These spells are permanently known and cannot be switched or altered. To learn a spell, an Oraalau must possess an intelligence score of at least 10 + the spell's level.

Once their known spells are determined the Oraalau may cast any spells from their known spell list up to the number of spells per day as allowed on **Table 2-1: Spells Per Day**. They need not select their spells ahead of time, but may choose at the time the spell is cast. They cannot cast spells higher than their level allows.

ARMORED SPELL CASTING: High elves know how to wear armor effectively and how to minimize the interference it might cause to their spells. Thus, an Oraalau has a less difficult time casting arcane spells while wearing armor. They can wear any armor, but metal armor must be crafted by an elven smith.

BONUS SPELLS: With a high intelligence score, an Oraalau gains bonus spells. If the character has an intelligence of between 13-15, they can cast an extra 1st level spell. If the intelligence score is 16 or 17, they can cast an extra 2nd level spell and if 18 or 19, they can cast an extra 3rd level spell. The bonus spells can only be acquired if the Oraalau is at a high enough level to cast that spell level. Bonus spells are cumulative.

SPELLS-LIKE ABILITIES: 0-level *mending* (used on their armor and weapons only), *dancing lights*, *detect magic*; 1st level *read magic*.

TABLE 2-1: ORAALAU SPELLS KNOWN

Level	0	1	2	3	4	5	6	7	8	9
1	3	2	–	–	–	–	–	–	–	–
2	4	2	–	–	–	–	–	–	–	–
3	5	3	–	–	–	–	–	–	–	–
4	5	3	2	–	–	–	–	–	–	–
5	6	4	2	–	–	–	–	–	–	–
6	6	4	3	2	–	–	–	–	–	–
7	6	4	3	2	–	–	–	–	–	–
8	6	4	4	3	2	–	–	–	–	–
9	6	4	4	3	2	–	–	–	–	–
10	6	4	4	4	3	2	–	–	–	–
11	6	4	4	4	3	2	–	–	–	–
12	6	4	4	4	4	3	2	–	–	–
13	6	4	4	4	4	3	3	2	–	–
14	6	4	4	4	4	4	3	2	–	–
15	6	4	4	4	4	4	3	2	–	–
16	6	4	4	4	4	4	4	3	2	–
17	6	4	4	4	4	4	4	3	2	–
18	6	4	4	4	4	4	4	4	3	2
19	6	4	4	4	4	4	4	4	3	2

CLASSES

20	6	4	4	4	4	4	4	4	4	3
21	6	4	4	4	4	4	4	4	4	3
22	6	4	4	4	4	4	4	4	4	3
23	6	4	4	4	4	4	4	4	4	3
24	6	4	4	4	4	4	4	4	4	3

TABLE 2-2: SPELLS PER DAY

Level	0	1	2	3	4	5	6	7	8	9
1	2	1	-	-	-	-	-	-	-	-
2	3	1	-	-	-	-	-	-	-	-
3	3	2	-	-	-	-	-	-	-	-
4	3	2	1	-	-	-	-	-	-	-
5	4	3	2	-	-	-	-	-	-	-
6	4	3	2	1	-	-	-	-	-	-
7	4	3	3	2	-	-	-	-	-	-
8	4	4	3	2	1	-	-	-	-	-
9	4	4	3	3	2	-	-	-	-	-
10	4	4	4	3	2	1	-	-	-	-
11	4	4	4	3	3	2	-	-	-	-
12	4	4	4	4	3	2	1	-	-	-
13	4	4	4	4	3	3	2	-	-	-
14	4	4	4	4	4	3	2	1	-	-
15	4	4	4	4	4	3	3	2	-	-
16	4	4	4	4	4	4	3	2	1	-
17	4	4	4	4	4	4	3	3	2	-
18	4	4	4	4	4	4	4	3	2	1
19	4	4	4	4	4	4	4	3	3	2
20	4	4	4	4	4	4	4	4	3	3
21	4	4	4	4	4	4	4	4	3	3
22	4	4	4	4	4	4	4	4	3	3
23	4	4	4	4	4	4	4	4	3	3
24	4	4	4	4	4	4	4	4	3	3

PRIME ATTRIBUTES: Strength & Intelligence

HIT DIE: d8

ALIGNMENT: Neutral good or chaotic good

WEAPONS: Any

ARMOR: Any, metal armor must be crafted by an elven smith

ABILITIES: Spells, Armored spell casting, Spell-like abilities

STARTING GOLD: 30-120gp (3d4x10)

Level	HD	BtH	EPP
1	d8	0	0
2	d8	+1	2,601
3	d8	+2	5,201
4	d8	+3	10,401

5	d8	+4	20,801
6	d8	+5	42,501
7	d8	+6	85,001
8	d8	+7	170,001
9	d8	+8	340,001
10	d8	+9	500,001
11	+3 HP	+10	750,001
12	+3 HP	+11	1,000,001
13+ 250,000 per level			

IERAGON (REBORN, LESSER ELDRITCH GOBLIN)

An Ieragon is one of the lesser eldritch goblins, either born of Ornduhl's machinations, or brought to Aihrde through the eggs of Ogoltay. They call themselves the Ieragon, for this means to be reborn, and they were reborn in the spite of Ornduhl and made more than they were. They are immortal creatures who dwell in the shadows of time, cursed to forever walk the world. Their powers are steeped in their own history and that of the world, though they do not dabble in sorcery, they are a font of it. They are the unclouded, those who see the world as it really is.

Ieragon are immortal goblins. They cannot be killed by normal means, only a single event, known only to them, can end their lives. If they fall in battle or through happenstance, they return, somewhat weaker, but as much alive as they were. They pass beneath the eaves of the world in silence, hiding from those who may wish to destroy them, only rising when war is afoot. They are rarely found in the sprawling cities and towns of human realms, preferring a life in the wilderness or in lonely haunts and abandoned ruins. When they do travel it is in small bands of grim-faced adventurers.

The Ieragon come from the sprawling realms of the goblins, originating from their goddess. Some however are older still, coming to the world as dwarves but being twisted into the immortal creatures that they are. These are very old indeed. They are held in awe by other goblins. Men too look upon them as manifestations of the gods, but elves and gnomes pay them little heed and dwarves have no love for them.

They are driven by self interest, usually haunted by some event or bit of knowledge that is bound up with their immortality. They do not care for treasure or power but carry a lust for life in their hearts that drives them on to seek ever greater danger, experience the wild and mysterious, to drink deep of the world's madness and own it for the love of it alone.

Ieragon decorate themselves in armor of all stripes, often bound together with their own skill and designed to fit their nature and taste. They love plates of steel most of all, the more ornate the better. They carry shields, swords, axes, pole arms or use bows and spears as is their want.

They do not fear death, but do not seek suffering. They see the world for what it is, not what it could be, or even what it should be. Whether grim or prone to laughter, the Ieragon are realists.

12 CASTLES & CRUSADES



CLASSES

ABILITIES

The Ieragon possesses all the Aihrdian lesser eldritch goblin abilities.

BESTOWAL: Every Ieragon possesses a unique magical ability that is connected to their immortality. The bestowal is a magic power or ability that the Ieragon alone possesses. A bestowal greatly ranges in power from simple mimicry of a spell, class ability, or magic item, to extremely powerful, extraordinary powers comparable to those exhibited by artifacts or deities. Each Ieragon's ability is entirely up to the Castle Keeper, but should be in some way tied to their history or personality.

The bestowal is almost always tied into their immortality. If a Ieragon can only be killed by a stone thrown at an angle then that Ieragon's bestowal might be that they can climb rocky slopes without requiring a check. An Ieragon that can only die if *polymorphed*, might possess the power to change coal into gold.

Abilities are best chosen to mimic spell lists, monster, class or race abilities, or magic items. Refer to the Examples listed below.

It is important to note that though an Ieragon may have these abilities, the effect is not automatic, certain things may be resistant to the Ieragon's ability.

IMMORTALITY: The Ieragon is immortal, and as noted in the racial class description, can only be killed by one specific means. However, they can suffer from wounds. Any Ieragon reduced to 0 to -9 hit points, through any action, is out of action, but heals normally per their regeneration ability.

If a Ieragon is reduced to -10 hit points they "die", passing to the netherworlds, body and soul, where they linger for a full week. After a week's time they return to the world, generally at a place with which they are familiar (the home they grew up in, a castle their comrades use as a base of operations, the spot where a friend was buried). Upon their return they immediately lose one level of experience. They lose all hit points and any abilities associated with the level loss. If they die at **1st level** they lose one point of one of their primary abilities (character's choice).

A Ieragon's permanent death can only occur in one specific manner. These are almost always tied to the Ieragon's bestowal.

Examples of a Bestowal and Mortality

Noted here are several examples of a bestowal and how it corresponds with the Ieragon's mortality.

Example 1: She is able to turn any blade into a dagger of venom, but the Ieragon is permanently killed if struck by a dagger of venom.

Example 2: Though he never needs to eat, if he does, he chokes upon the food and dies

Example 3: She can climb any loose surface as a ranger, but must have a handful of rocks in her possession at all times.

Example 4: He is able to speak to the dead, but becomes mortal if they enter a cemetery or graveyard (their immortality does

not hold and if they are struck, they can be killed).

Example 5: She can warp wood as the spell, but if struck by a bow or the bow of a crossbow she is killed is vulnerable.

Example 6: He is able to hypnotize anyone as the spell, but when caught up in an illusion he is mortal.

Example 7: She can cause light wounds with a touch, but heal spells do actual damage, any such spell that reduces her to below -10 permanently kills her.

Example 8: Each successful critical hit does 1d6 extra point of damage, however a blow to the neck instantly severs the jugular and kills him.

REGENERATION: The Ieragon regenerates 1 hit point per hour. They can only be healed by druidic or illusionary magic. Divine magic cast by clerics, paladins, healing potions or similar magical items do not affect the Ieragon.

TRUE SEEING (INTELLIGENCE): After 1 round of uninterrupted observation, and a successful attribute check, the Ieragon can see things as they are, as with a *true seeing* spell. This allows them to see into shadows, discern illusions, etc.

SUMMON WATER ELEMENTAL: Ieragon love water, flowing water most of all. When they reach **10th level** the Ieragon is able to summon a water elemental equal to half his hit dice. The elemental is bound to him through love and adoration rather than service. The elemental remains for a number of rounds equal to the Ieragon's level.

PRIME ATTRIBUTE: Intelligence & Wisdom

HIT DIE: d6

ALIGNMENT: Any but Lawful or Good

WEAPONS: Any

ARMOR: Any

ABILITIES: Bestowal, Immortality, Regenerate, True seeing, Summon water elemental

STARTING GOLD: 30-240gp (3d8x10)

Level	HD	BtH	EPP
1	d6	0	0
2	d6	+1	1,251
3	d6	+2	2,501
4	d6	+3	6,001
5	d6	+4	12,001
6	d6	+5	24,001
7	d6	+6	48,001
8	d6	+7	80,001
9	d6	+8	120,001
10	d6	+9	175,001
11	+2 HP	+10	325,001
12	+2 HP	+11	450,001
13+	250,000 per level		

14 CASTLES & CRUSADES



CLASSES

HUGRIN DUN (GNOME)

All the Forentz, the wooden faced people, 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 Hugrin Dun.

Hugrin 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 Hugrin 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 Hugrin Dun most of all. They shun the deep earth, but more, they shun that which comes from the deeps, and for these reasons they turn from metals of all kinds, whether for armor, weapons, or trade. Metal tools are heavy, and slow one for war and trade. When in war they wear the hides of animals, leather, and fashion wooden shields.

The Hugrin 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, a fitting sacrifice to the merciless world.

Of their people, the gnomes, the Hugrin 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 channel the powers of the elements. The Hugrin Dun bend the world to their strength.

ABILITIES

The Hugrin dun possesses all the Aihrdian gnome abilities.

NATURE LORE: Hugrin Dun are connected to the forces of nature, through their connection with Mordius. Hugrin Dun can identify plants and animals with perfect accuracy in the

type of environment where they were trained or currently live. In unfamiliar environments, the Hugrin Dun must succeed at a wisdom check to successfully use this ability.

This identification ability allows the Hugrin Dun to determine the species of a plant or animal and the special qualities or abilities of the species. The Hugrin Dun can also determine whether water is safe or dangerous to drink. Additionally, Hugrin Dun can find shelter and forage for food. A Hugrin Dun always succeeds in finding basic shelter and enough food for individual daily sustenance. If the Hugrin Dun wishes to support additional people, they must spend 6 hours hunting and gathering to produce enough food and water to feed 2-8 people for a day. If the Hugrin Dun wishes to feed or shelter a larger group of people than the die indicate, a successful wisdom check is necessary. If successful, the Hugrin Dun must spend an additional 6 hours gathering food to feed and water an additional 2-8 people. A third attempt to gather food can be made. A wisdom check at -4 is made, but if successful, another 6 hours of searching can feed an additional 1-4 people. This additional effort allows the Hugrin Dun to gather food and water for up to 5-20 creatures total. The Hugrin Dun can only hunt and forage for food three times per day.

POISONS: A Hugrin Dun can identify and acquire natural poisons and antitoxins. They must be in a familiar environment and the plant or animal must be indigenous to the environment. If the above conditions are met the Hugrin Dun may find a type of poisonous plant or animal within 5d20 minutes. At 3rd level the time required to find the plant or animal is reduced to 3d20 minutes. At 5th level this is reduced to 1d20 minutes.

A Hugrin Dun's training in the use of natural toxins means that a Hugrin Dun never risks accidental poisoning when applying poison to a blade or arrow. This is reflected by a +1 bonus to saving throws versus natural poisons. This saving throw is gained at 3rd level.

To determine the type of poison, refer to the **Types of Poison** and **Poison Effects** tables in the **Castles & Crusades Players Handbook**. The CK can adjudicate by rolling on a d6 to determine Types 1-6, or by allowing them to find an animal listed in a monster book. In the latter case the poison has the effects listed in the appropriate monster book.

ASSUME ELEMENTAL FORM: At 6th level the Hugrin Dun gains the ability to assume an elemental form. The Hugrin Dun may only take the shape of one specific elemental, air, fire, water or earth. Once it is chosen, it cannot be changed. They act as a 4HD elemental. They have all the powers of an elemental while in that form. At 10th level they act as a 7HD elemental and gain one hit dice per level after that. At 11th level they have 8HD, at 12th level 9HD etc. Their powers increase with their level.

The Hugrin Dun regains half of all lost hit points when they change to elemental form; however, damage taken in elemental form is not healed when they return to their natural state.

SPELLS: The Hugrin Dun cast spells as a druid.

16 CASTLES & CRUSADES

HUGRIN DUN SPELLS PER DAY

Level	0	1st	2nd	3rd	4th	5th	6th	7th	8th	9th
1	3	1								
2	4	2								
3	4	2	1							
4	4	3	2							
5	4	3	2	1						
6	5	3	3	2						
7	5	4	3	2	1					
8	5	4	3	3	2					
9	5	4	4	3	2	1				
10	5	4	4	3	3	2				
11	6	5	4	4	3	2	1			
12	6	5	4	4	3	3	2			
13	6	5	5	4	4	3	2	1		
14	6	5	5	4	4	3	3	2		
15	6	5	5	5	4	4	3	2	1	
16	6	6	5	5	4	4	3	3	2	
17	7	6	5	5	5	4	4	3	2	1
18	7	6	6	5	5	4	4	3	3	2
19	7	6	6	5	5	5	4	4	3	2
20	7	6	6	6	5	5	4	4	3	3

PRIME ATTRIBUTES: Constitution & Wisdom

HIT DIE: d10

ALIGNMENT: Neutral

WEAPONS: Any wooden or stone weapon

ARMOR: Wood or leather armor

ABILITIES: Assume elemental form, nature lore, poisons, spells

STARTING GOLD: 20-200gp (2d10x10)

Level	HD	BtH	EPP
1	d10	+0	0
2	d10	+1	2,001
3	d10	+1	4,251
4	d10	+2	8,501
5	d10	+2	17,001
6	d10	+3	35,001
7	d10	+3	70,001
8	d10	+4	180,001
9	d10	+4	275,001
10	d10	+5	400,001
11	+3 HP	+5	525,001
12	+3 HP	+6	650,001
13	+ 175,000 per level		

FELON NOCH (HALFLING)

Long years carving a living out of the Winter Dark left its mark upon the halflings. 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. These were the Felon Noch, the Wolf Hounds. 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, loathed by those who hunted, the Felon Noch became past masters of the shadows, the hunt and ending a life, quickly and without hesitation. They are first to act, never long in thought, 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 and any thing 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 makes noise and it is almost impossible to remain hidden or surprise a foe if the cuirass makes 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 such as pole arms and large bows. These tend to interfere with their ability to blend and hide and move with stealth. They prefer bladed weapons that allow one to quickly dispatch an enemy. They are known to favor crossbows as well for these weapons are powerful and well known to knock a foe to the ground.

Though noted for their ferocity, it does not govern them, they move through the world with stealth and rely upon quick reflexes to keep them alive. They are crafty and careful, qualities which have kept them alive through many long years of suffering.

ABILITIES

The Felon Noch possesses all the Aihrdian halfling abilities.

ANIMAL MIMICRY (WISDOM): Felon Noch, in greater or lesser degree, have a natural ability to imitate the calls of any natural animal they encounter. Upon a successful wisdom check the Felon Noch 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 Felon Noch to speak with each other over distances.

CLIMB (DEXTERITY): This extraordinary ability allows a Felon Noch to climb up, down, or across a slope, wall, steep incline (even a ceiling with hand-holds), or unusually angled natural or man made slopes or inclines that others would find impossible to climb. When doing so, the Felon Noch moves at one-half the character's normal speed. A failed climb check



means that the character makes no progress. A check, which fails by 5 or more, means that the character falls from the currently attained height, and suffers falling damage. Felon Noch can not carry anything in their hands while climbing. When climbing typical natural slopes and man made inclines, such as a cliff face or steep steps, a Felon Noch does not need to make an attribute check to climb the surface.

This ability is affected by wearing armor not on the armor list for the Felon Noch.

COMBAT: Felon Noch can be lethal foes at range. To this end, the Felon Noch gains a +1 with ranged weapons at 3rd level, +2 at 7th level and +3 at 12th level.

CONCEAL (DEXTERITY): Felon Noch can conceal themselves extremely well in wilderness areas. With a successful dexterity check, a Felon Noch camouflages themselves so well as to be unnoticeable by most passers-by. Felon Noch cannot conceal themselves and move silently at the same time until they reach 3rd level. At this level and beyond, a Felon Noch can attempt both but must make two successful checks, both a conceal and move silent, each made at -3. In this case, movement is reduced to one quarter the normal movement rate.

Felon Noch cannot conceal themselves if being observed, before the conceal check is attempted. If the observer is momentarily distracted, the Felon Noch can attempt to use this ability. While the observer averts its attention, the character can attempt to get to a hiding place of some kind. The attribute check, however, is at a -10 penalty because the character has to move quickly to the hiding place.

This ability cannot be used if armors other than those allowed are worn.

DEERSTALKER: This ability comes naturally to all Felon Noch and covers a wide range of survival skills. In short it is their natural ability to endure environments that lesser men would find harsh. The deerstalker is able to forage off the land, finding shelter, food, and water, start a fire, and determine direction. As long as adequate food, water, and shelter are present in the environment, a Felon Noch can find these resources without the need for an attribute check.

This requires 1d6+2 hours of hunting, foraging, building, and gathering. He can do this only for himself. A Felon Noch can start a fire in 1d10 minutes by natural means, as long as the needed materials are available. A Felon Noch also can determine true north in relation to the character, as long as he is in a wilderness environment.

EVASION: Felon Noch are able to move with extraordinary speed and at 1st level can evade as a free action once every five rounds. This evasion gains them a +4 AC. The ability increases with level: at 5th level they can evade once per 3 rounds and at 10th level they can evade once per round.

LISTEN (WISDOM): A Felon Noch can use this ability to listen intently and hear noises that others might not detect, even through an obstacle such as a door. Generally, a successful check indicates that the Felon Noch has detected some sort of noise. Success indicates the Felon Noch can hear soft sounds, like a whisper or cat stalking, while outside or in the open and up to a

range of 30 feet. It also indicates success if the Felon Noch is listening for sounds on the other side of a door, but the Felon Noch must be adjacent to the door. However, exactly what is heard is up to the Castle Keeper's discretion as each case is unique. If listening through a stone wall, the Felon Noch suffers a -10 penalty to the check. For other materials, vary the penalty as appropriate. A Felon Noch can retry this ability once a round.

Only wearing a metal or large helmet affects this ability negatively.

OPEN LOCK (DEXTERITY): A Felon Noch has a natural knack for opening any sort of mechanical lock that would normally require a key to open. A successful check indicates the lock has been opened. This ability requires the use of a set of rogue's tools, including picks, blank keys, and wires. A Felon Noch may only make one attempt per lock. If that attempt fails, the Felon Noch cannot try to open the same lock again until gaining one more level as it is beyond the current ability of the Felon Noch to pick it.

Only wearing metal or large gloves affects this ability negatively.

PICK POCKET (DEXTERITY): A Felon Noch can use this ability, on a successful dexterity check, to remove the contents of a pocket or pouch (or otherwise take something from a person) without being noticed. Success may require the Felon Noch to cut the purse or pouch from the target. A penalty to check is equal to the level or hit dice of the targeted victim.

This ability is affected by wearing armor not on the armor list for the Felon Noch.

PRIME ATTRIBUTES: Dexterity & Wisdom

HIT DIE: d6

ALIGNMENT: Any

WEAPONS: Blowpipe, broadsword, club, dagger, dart, light hammer, hand ax, hand crossbow, knife, light crossbow, longsword, mace, quarterstaff, sap, shortbow, short sword, sickle

ARMOR: Leather armor, leather coat, and padded.

ABILITIES: Animal Mimicry, Climb, Combat, Conceal, Deerstalker, Evasion, Listen, Open Lock, Pick Pocket.

STARTING GOLD: 30-120gp (3d4x10)

Level	HD	BtH	EPP
1	d6	0	0
2	d6	+1	1625
3	d6	+1	3250
4	d6	+1	7750
5	d6	+2	15,500
6	d6	+2	31,000
7	d6	+2	62,000
8	d6	+3	124,000
9	d6	+3	248,000
10	d6	+3	500,000
11	+2 HP	+4	625,000
12	+2 HP	+4	750,000
13+ 125,000 per level			



RACES

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 Ond-luche; 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, unless 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 owe him for all that they have and are. This is the debt of life, the Andanuth in their own language. 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.

In the Days before Days the folk of Argrind Darkeye built Gorthurag, First Home. Others followed his example so that eventually five great realms of dwarves came to be. In time these created colonies that evolved into kingdoms in their own right. There were nine of these branch kingdoms. 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 (in bold), the colony realms (indented beneath its founding realm), and the date each was founded. The year listed is from the dwarven calendar.

DATE	NAME
1	Gorthurag, First Home, God’s Forge On Mount Austrian (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	Grulding-Hohle (destroyed third goblin dwarf war) (Muenberg Mts.)
4012	Londrok-In (destroyed in the Kinship Disputes) (Muenberg Mts.)

5134	Krag-ot-Thune (destroyed in the Wasting War) (Dohen Mts.)
1481	Norgorad Kam (Bergrucken Mts.)
3705	Magdul Hohle (destroyed in the Wasting War) (Rhodope Mts.)
1631	Norgrund Hohle (destroyed by a dragon, who remains there still) (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**.

DWARF

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 metal rings, bands, etc. 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, but 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.

Dwarves are very family oriented and their families are at times very large, with several branches.

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.

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 held a waste of time better spent working. Sloth is a sin to most dwarves. The young are weaned early and set to tasks as soon as they can walk.

RACES

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 and 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 and this for they do not recognize the All Father as the arbiter of things. Of the elves they treat as they would any stranger, with quiet and respect until proven otherwise, but they have little understanding of that people. Of the halflings they had little dealings with until the Winter Dark. The legendary struggles of the halflings against the forces of Aufstrag earned them the respect of the dwarves and they treat with them as a kindred people.

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. Argrind 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 **Castles & Crusades Players Handbook**, dwarves tend toward names comprised of one or two syllables. All dwarves have a family or surname, usually taken from whoever 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 someone 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.

DWARF ABILITIES

Dwarves in Aihilde possess all the following abilities.

DEEPIVISION: Ages spent beneath the earth in the dark and quiet places of the world have imbued dwarves with the ability to see in darkness where a human would find it impenetrable. This vision extends up to 120 feet in even the darkest of nights and deepest of tunnels. Colors tend to erode with deepvision, and objects appear in many shades of gray. It is otherwise like normal sight, and dwarves can function well with no light at all. Bright lights, such as from a lantern or other light source, spoil deepvision. A dwarf requires one minute to adjust his or her eyes when a light source is extinguished before gaining full use of deepvision.

DETERMINE DEPTH AND DIRECTION: The world beneath mountains and in the deeps of the earth is the natural home of the dwarf. Dwarves can sense their approximate depth underground as naturally as a human can sense which way is up. The dwarf can determine direction underground just as easily.

ENMITY (GOBLINS/ORCS): Eternal wars against goblins and orcs have created an undying crucible of hatred for these vile creatures. When in combat against goblins or orcs, this fury and hatred allows dwarves a +1 bonus to hit these creatures. Dwarves have a similar distrust of half-orcs. Dwarves find inter-breeding with goblinoids to be the worst of all sins, and their powerful antipathy towards pure goblinoids negatively affects dwarven relations with half-orcs. Dwarves suffer a -4 to charisma checks when interacting with half-orcs, goblins and orcs.

DEFENSIVE EXPERTISE (GIANTS/OGRES): Long regarded as a food source by many giants, dwarves have developed considerable expertise in fighting them. Combined with their small size, this tactical expertise allows dwarves to offer resistance to the powerful giants. When fighting giants or ogres, dwarves receive a +4 bonus to armor class.

RESISTANT TO ARCANE MAGIC: As unshakeable as granite or iron, dwarves are particularly resistant to arcane magic. They receive a +3 bonus to all saving throws against arcane spells and spell-like effects.

RESISTANT TO FEAR: Dwarven loyalty, duty, stubbornness, and honor lend them courage where other races might falter. Dwarves receive a +2 bonus to all saving throws against fear.

RESISTANT TO POISONS (CONSTITUTION): Dwarves are imbued with great constitutional fortitude. Poisons that might fell a normal human are less likely to affect a dwarf. Dwarves receive a +2 bonus to all poison saving throws.

STONECRAFT (WISDOM): Dwarves spend much of their lives carving halls, castles and underground fortresses out of solid rock, so they possess an extensive knowledge of stonework and construction. They possess almost a sixth sense in this regard which gives them various bonuses and abilities. Dwarves are capable of spotting unusual or unique construction or stonework features including new construction, unfamiliar architecture, sliding walls, stonework traps, unsafe stone surfaces, un-

stable ceilings and secret or concealed doorways constructed or disguised as stone. A dwarf passing within 10 feet of one of these features is entitled to a wisdom check at +2 to recognize the feature, as if actively looking for it. Should a dwarf actively search for these features, the bonus to the wisdom check is +4. When examining a feature, a successful wisdom check reveals other bits of knowledge, such as which race created the feature, its approximate age, and if applicable, the approximate value of a stone or metal object.

LANGUAGE: Dwarves speak Dwarven and Vulgate. Their bonus languages are: Aenochian, Ethrum, Gnomish, Goblin, Hobgoblin, Kobold, Orc.

SIZE: Small

MOVEMENT: 20 feet

TYPICAL CLASSES: Fighter, Rogue, Cleric, Barbarian, Bard, Iron born

ATTRIBUTE MODIFIERS: +1 Constitution, -1 Dexterity

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 to take heed of 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, as 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, 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 Argrind became our

first king and he ruled with a steady hand for many long years and he was a good king.

But not all came under Argrind's sway, for many had left before even the echo of the All Father's voice had 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 whim of the Val Eahrakun. 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 the 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.

Before that, we tunneled beneath the mountains of our birth and made wondrous homes. Great halls decorated with balconies that 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 and great veins of ore found 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 those 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 and 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 Argrind and it grieved the Val Eahrakun. 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.

RACES

The Red God, however, was of the latter sort and few could match him in power, and he nursed Argrind'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 into ruin as a smith might twist any 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.

Though 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 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 found no threat to their king. Sloth slew the king and from there 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 only weakened them.

The Disputes lasted two hundred and fifty years and ended only upon the Meadows when the two sides fell off the war, 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 the haunt of things that could have been and debts left unpaid. In the east, though we fought in the Disputes, 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 tatters and their kingdoms in ruins.

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 ax and blade must clear the way," as they are wont to say.

After four long wars our people gave way, all but a few of the realms destroyed and the Earegorth scattered far and wide, their wealth spent. The goblins too were left in ruin, their own homes 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. These took many forms.

After 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. 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.

For a long time after 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. They brought Unklar the Horned God to the world and he ushered in his age of Winter Dark. He cast his shadow over all the world in those days. 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 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.

NOTE: For a complete recounting of the History of the Dwarves, see the **Andanuth, Codex of Aihrde**.

ISENHARD'S LEGACY, A PROVERB: *"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 deeds, whether in gladness or sorrow." ~ Isenhard, while surveying the Fields of Jardale that ended the Kinship Disputes*

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-Ear-rawine, or the People of the Rivers. In the long gone 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 Aihrde. When his mind unraveled the Seven Rivers came to life and her people knew that there was more beyond the rivers of their birth.

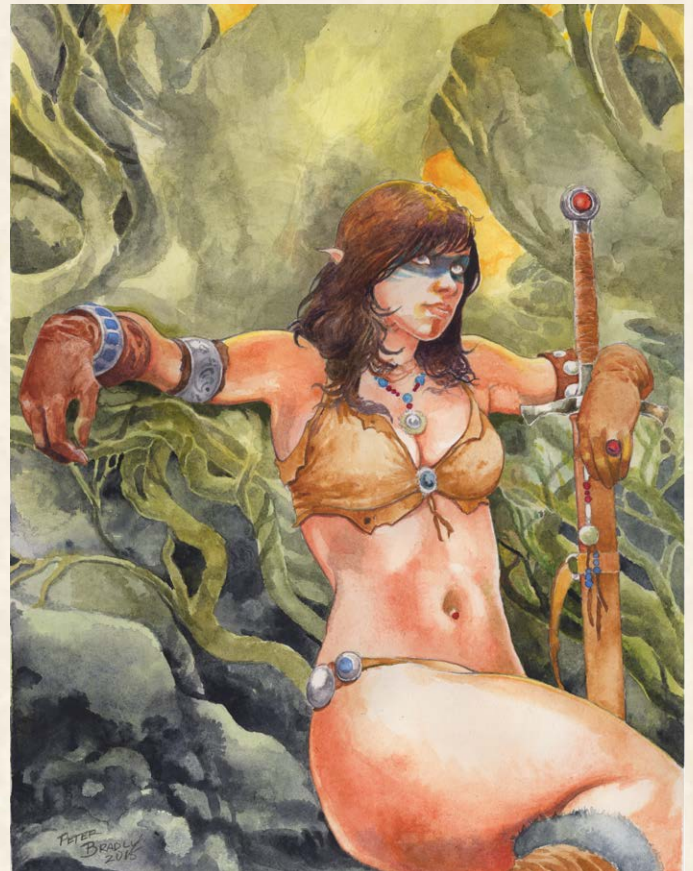
They came to Aihrde then as wide eyed children, ignorant of all that came before; the struggles of the Val Eahrakun, the dwarves, the wars and all the rest. Wenafar foresaw their coming and she came amongst them to teach them of the world and guide them even before their journeys began. So it was that they hold her as the Queen of Fey and worship her as no other.

They owe no debt of life as the dwarves style it, but see to their own thoughts and follow the Faerie Queen's example, viewing the world as a garden that must be braced against turmoil. For this reason they are not necessarily slow, methodical or contemplative creatures, but, much like the world, can be very rash, passionate and quick to judgement.

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, aloof, or see the world as a simple place, for they are aware that the dwarves are the All Father's chosen people and that of which 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.

Elves see the world shaped as much by the mortality of all things as their own immortality. It is ever changing, and because of this they relish the beauty in the new more so than the past. They are forever building 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 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.

All were cursed by Unklar during the Winter Dark and their souls are denied passage to the Stone Fields, being trapped in



the Endless Pools. For this reason the elves are often reluctant to sacrifice themselves on lost causes.

There are many types of elves, but five stand above the others: high elves, mist elves, twilight elves, wild elves, and wood elves. These all array themselves in various kingdoms, principalities, realms, tribes or travel free of all their kind.

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 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 in 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.

RACES

There are two types of High Elves: the Fontenouq or the Shin, those from Shindolay. The Fontenouq attempted to return to Aihrde and fight the Winter Dark, the Shin did not, they remained in Shindolay until the wars were over.

The Fontenouq and their descendants make war upon evil where they find it. They are noble and honorable, but have little sympathy for cowardice or hesitation in the face of danger. They are generally a humble people, though quick to anger and detest evil in all its many forms. They typically arm themselves in chain mail, with conical helms and long shields, and wield light but sturdy swords and spears from the backs of their long-legged horses.

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 that would eradicate evil.

There are some few High Elves that are not considered Shin or Fontenouq. These are elves who remained in Aihrde during the Winter Dark and fought the long, lonely battle against Unklar. 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 fearless, war-like and have a deep understanding of the world in all its many forms, both magical and mundane. They are lonely knights and hunters, having dwelt much of their lives far from the machinations of others. They and their descendants are called Run, which is "lonely hunter" in their tongue.

HABITATION: High elves are found throughout the world of Aihrde. They have no organized kingdoms anywhere in Aihrde, 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 upon the banks of a river a simple fortified house where a single elf dwells. 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 others. 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. Aenouth and Burasil are 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 that house 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 begin play with 2 ranks in elven (Fontenouq or Shindolay), and 1 rank 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, their desire to live dwindles and they begin to 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.

But 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.

HIGH ELF ABILITIES

ENHANCED SENSES: Elvish physiology is blessed with enhanced vision and hearing. Elves can see farther than humans in just about every circumstance, including torchlight, and can see clearly enough to spot a shield device up to two miles distant when outside during the day. They can also hear very well, and receive a +2 bonus to all checks involving listening.

TWILIGHT VISION: Even under starlight, moonlight or torchlight, elves have exceedingly good vision. They can distinguish color and detail under these conditions for up to one mile but only if they are outside.

MOVE SILENTLY (DEXTERITY): This ability allows an elf to move silently in wilderness areas. The elf can move up to one-half normal speed at no penalty. At more than one-half, and up to the character's full speed, the character suffers a -5 penalty to the check. It's practically impossible (-20 penalty) to move silently while running or charging.

SPELL RESISTANCE (WISDOM): Elves are particularly resistant to spells and spell-like abilities that charm or unnaturally cause sleep. When making saving throws against these types of spells, an elf receives a +10 bonus. Elf spell resistance allows a saving throw against *sleep*, even though *sleep* normally does not have a saving throw.

SPOT HIDDEN DOORS (WISDOM): Elvish vision and keen senses allow them to spot secret, hidden and concealed door-

ways. An elf merely passing within 5 feet of a secret, hidden or concealed doorway is entitled to a wisdom check to spot the door, as if the elf were actively looking for it. When an elf actively searches for such doorways, the bonus to the wisdom check is +2.

WEAPON TRAINING: High elves are taught the ways of combat at a young age, and their long lives allow them to become skilled in weapons favored by their society. Elves begin play with a +1 bonus to hit with one of the following weapons: composite longbow, composite shortbow, longbow, shortbow, longsword, or shortsword.

LANGUAGE: High elves speak Elven (Shindolay or Fontenouq), Aenochian, Dwarven, Ethrum, and Goblin. Their bonus languages are: Draconic, Gnomish, Halfling, Runic Tongue, Sylvan, Ungern, and Vulgate.

SIZE: Medium

MOVEMENT: 30 feet

TYPICAL CLASSES: Fighter, Ranger, Rogue, Wizard, Druid, Knight, Bard, High Elf

ATTRIBUTE MODIFIERS*: +1 Dexterity, +1 Intelligence, -1 Constitution, -2 Charisma

* High elves' weakened constitutions are a result of the curse laid upon them by Daladon Lothian. The lowered charisma flows from the general mistrust all races have against them for abandoning Aihilde at the coming of Unklar

MIST ELVES

Mist Elves 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 have pale skin, blue and gray eyes and silver or white colored hair.

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 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 Dark and the horrible wars that Unklar's minions waged upon the elves of those hills. Only those who could adapt to the cold wastes survived.

RELATIONS: Mist elves live in the shadow of the kingdom of Kayomar and have long had good working relations with those people and 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: The mist elves 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 play with 1 rank in Elven (Twilight) and Vulgate.

LONGEVITY AND DEATH: 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 ABILITIES

The racial traits of mist elves differ from the high elf as follows.

RANGER SKILLS: They are skilled rangers and as such gain a +1 to all ranger ability checks.

ENHANCED SENSES: Elvish physiology is blessed with enhanced vision and hearing. Elves can see farther than humans in just about every circumstance, including torchlight, and can see clearly enough to spot a shield device up to two miles distant when outside during the day. They can also hear very well, and receive a +2 bonus to all checks involving listening.

TWILIGHT VISION: Even under starlight, moonlight or torchlight, mist elves have exceedingly good vision. They can distinguish color and detail under these conditions for up to one mile but only if they are outside.

MOVE SILENTLY (DEXTERITY): This ability allows an elf to move silently in wilderness areas. The elf can move up to one-half normal speed at no penalty. At more than one-half, and up to the character's full speed, the character suffers a -5 penalty to the check. It's practically impossible (-20 penalty) to move silently while running or charging.

SPELL RESISTANCE (WISDOM): Elves are particularly resistant to spells and spell-like abilities that charm or unnaturally cause sleep. When making saving throws against these types of spells, an elf receives a +10 bonus. Elf spell resistance allows a saving throw against *sleep*, even though *sleep* normally does not have a saving throw.

SPOT HIDDEN DOORS (WISDOM): Elvish vision and keen senses allow them to spot secret, hidden and concealed doorways. An elf merely passing within 5 feet of a secret, hidden or concealed doorway is entitled to a wisdom check to spot the door, as if the elf were actively looking for it. When an elf actively searches for such doorways, the bonus to the wisdom check is +2.

WEAPON TRAINING: Mist elves favor swords in battle. They also favor any type of bow. In the use of one favored weapon they gain a +1 while wielding it.

RACES

LANGUAGE: Mist Elves speak Elven, Ethrum, Fey, and Vulgate. Their bonus languages are: Draconic, Gnomish, Halfling, Runic Tongue, Sylvan, and Ungern.

SIZE: Medium

MOVEMENT: 30 feet

TYPICAL CLASSES: Fighter, Paladin, Knight, Wizard

ATTRIBUTE MODIFIERS: +1 Dexterity, +1 Intelligence, -1 Wisdom

TWILIGHT ELVES

Twilight elves are the smallest of all the elves, standing between 4 to 5 feet on average. Their skin tends to a deep brown or black, with hair being almost 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 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. This led to their extreme distrust of the other races, particularly humans, dwarves, and other elves. The twilight elves have lost their connection to the Land of Seven Rivers. They tend to be serious, with mirth reserved for holidays among their own kind and for intimate relations.

Twilight elf adventurers are extremely rare. Those that do take up the sword and road are slow to display a willingness to forge alliances with other peoples. However, if an outsider gains the loyalty of a twilight elf, it will be as strong and lasting as that given by any dwarf.

HABITATION: Twilight elves largely dwell in the Twilight Wood and rarely venture from it.

RELATIONS: They generally distrust all races with the exception of halflings.

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

RELIGION: The patron deity of the twilight elves is Utumno, the Lord of Nightmares. 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 with 1 rank 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 ABILITIES

Racial traits of twilight elves differ as follows from the high elf.

ENHANCED SENSES: Elvish physiology is blessed with enhanced vision and hearing. Elves can see farther than humans in just about every circumstance, including torchlight, and can see clearly enough to spot a shield device up to two miles distant when outside during the day. They can also hear very well, and receive a +2 bonus to all checks involving listening.

TWILIGHT VISION: Even under starlight, moonlight, or torchlight, elves have exceedingly good vision. They can distinguish color and detail under these conditions for up to one mile but only if they are outside.

MOVE SILENTLY (DEXTERITY): This ability allows an elf to move silently in wilderness areas. The elf can move up to one-half normal speed at no penalty. At more than one-half, and up to the character's full speed, the character suffers a -5 penalty to the check. It's practically impossible (-20 penalty) to move silently while running or charging.

SPELL RESISTANCE (WISDOM): Elves are particularly resistant to spells and spell-like abilities that charm or unnaturally cause sleep. When making saving throws against these types of spells, an elf receives a +10 bonus. Elf spell resistance allows a saving throw against *sleep*, even though *sleep* normally does not have a saving throw.

SPOT HIDDEN DOORS (WISDOM): Elvish vision and keen senses allow them to spot secret, hidden and concealed doorways. An elf merely passing within 5 feet of a secret, hidden or concealed doorway is entitled to a wisdom check to spot the door, as if the elf were actively looking for it. When an elf actively searches for such doorways, the bonus to the wisdom check is +2.

WILDERNESS LORE: A twilight elf can identify plants and animals with perfect accuracy in the type of environment where the twilight elf was trained or currently lives. In unfamiliar environments, the twilight elf must succeed at a wisdom check to successfully use this ability. This identification ability allows the twilight elf to determine the species of a plant or animal and the special qualities or abilities of the species. They can also determine whether water is safe or dangerous to drink. Additionally, twilight elves can find shelter and forage for food. A twilight elf always succeeds in finding basic shelter and enough food for individual daily sustenance.

If the twilight elf wishes to support additional people, they must spend 6 hours hunting and gathering to produce enough food and water to feed 2-8 people for a day. If the twilight elf wishes to feed or shelter a larger group of people than the die indicate, a successful wisdom check is necessary. If successful, the twilight elf must spend an additional 6 hours gathering food to feed and water an additional 2-8 people. A third attempt to gather food can be made. A wisdom check at -4 is made but if successful, another 6 hours of searching can feed an additional 1-4 people. This additional effort allows the twilight elf to gather food and water for up to 5-20 creatures total. The twilight elf can only hunt and forage for food three times per day.

ILLUSION CRAFT: They are masterful illusionists and practice the craft with great skill, so that at any time they use illusion magic the target suffers a -2 on their saving throw.

WEAPON TRAINING: They favor longsword, shortsword, scimitar, or rapier and are skilled in shortbow or composite shortbow. Other favored weapons include blowguns, javelins, and hand axes. In the use of one favored weapon they gain a +1 while wielding it.

SIZE: Medium

MOVEMENT: 30 feet

TYPICAL CLASSES: Illusionist, Wizard, Ranger, Rogue, Fighter, Cleric, Druid

ATTRIBUTE MODIFIERS: +1 Dexterity, +1 Intelligence, -2 Constitution

WOOD ELVES

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 tend to generally exhibit a stern and serious expression, that is suddenly betrayed by a bright smile.

Wood elves are the largest of the elven peoples 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 in all that they loved. Though Mordius had long since fallen to her brother, the power of her lingered still and the elves worshiped her. They bound themselves to the forests and were, in time, called wood elves by their many kin.

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. And 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 biological parents or siblings of a wood elf. Instead, the familial clan raises newborns, and each individual is groomed for a particular role in the clan. Each individual declares their chosen role upon reaching adulthood.

While it would seem likely that few wood elves would become adventurers, because of the roles individual wood elves are nurtured to follow in their clan, 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. In this way, the wood elves stay current with the world. Those brave enough to choose such a life are held in great esteem and honor among all Wood Elf clans.

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 under King Nigold.

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 those 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 be nicknames. Some maintain only their adult name over the course of their life.

LITERACY: All wood elves begin play with 1 rank 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 upon the Arc of Time, but rather to the forests and trees they call home. In this way they join and enhance the power of Mordius, but they lose who they were and yield any role in the Gonfod to come.

WOOD ELF ABILITIES

The racial traits of wood elves differ from the high elf as follows.

ENHANCED SENSES: Elvish physiology is blessed with enhanced vision and hearing. Elves can see farther than humans in just about every circumstance, including torchlight, and can see clearly enough to spot a shield device up to two miles distant when outside during the day. They can also hear very well, and receive a +2 bonus to all checks involving listening.

RACES

TWILIGHT VISION: Even under starlight, moonlight or torchlight, elves have exceedingly good vision. They can distinguish color and detail under these conditions for up to one mile but only if they are outside.

MOVE SILENTLY (DEXTERITY): This ability allows an elf to move silently in wilderness areas. The elf can move up to one-half normal speed at no penalty. At more than one-half, and up to the character's full speed, the character suffers a -5 penalty to the check. It's practically impossible (-20 penalty) to move silently while running or charging.

SPELL RESISTANCE (WISDOM): Elves are particularly resistant to spells and spell-like abilities that charm or unnaturally cause sleep. When making saving throws against these types of spells, an elf receives a +10 bonus. Elf spell resistance allows a saving throw against *sleep*, even though *sleep* normally does not have a saving throw.

SPOT HIDDEN DOORS (WISDOM): Elvish vision and keen senses allow them to spot secret, hidden and concealed doorways. An elf merely passing within 5 feet of a secret, hidden or concealed doorway is entitled to a wisdom check to spot the door, as if the elf were actively looking for it. When an elf actively searches for such doorways, the bonus to the wisdom check is +2.

WILDERNESS LORE: A wood elf can identify plants and animals with perfect accuracy in the type of environment where the wood elf was trained or currently lives. In unfamiliar environments, the wood elf must succeed at a wisdom check to successfully use this ability. This identification ability allows the wood elf to determine the species of a plant or animal and the special qualities or abilities of the species. The wood elf can also determine whether water is safe or dangerous to drink. Additionally, wood elves can find shelter and forage for food. A wood elf always succeeds in finding basic shelter and enough food for individual daily sustenance.

If the wood elf wishes to support additional people, they must spend 6 hours hunting and gathering to produce enough food and water to feed 2-8 people for a day. If the wood elf wishes to feed or shelter a larger group of people than the die indicate, a successful wisdom check is necessary. If successful, the wood elf must spend an additional 6 hours gathering food to feed and water an additional 2-8 people. A third attempt to gather food can be made. A wisdom check at -4 is made but if successful, another 6 hours of searching can feed an additional 1-4 people. This additional effort allows the wood elf to gather food and water for up to 5-20 creatures total. The wood elf can only hunt and forage for food three times per day.

SPELL-LIKE ABILITIES: Wood elves can *speak with plants* as the 1st level druid spell.

WEAPON TRAINING: They favor either the longsword or shortsword and any type of bow. Other favored weapons include hand axes and spears. In the use of one favored weapon they gain a +1 while wielding it.

LANGUAGE: Wood Elves speak Elven (Wood), Sylvan, and Vulgate. Their bonus languages are: Aenochian, Dwarven, Elven (Fontenouq or Shindolay High Elven, Twilight, Wild), Ethrum, Gnomish, Goblin, Halfling, Hobgoblin, Kobold, Orc, Troll, and Ungern.

SIZE: Medium

MOVEMENT: 30 feet

TYPICAL CLASSES: Ranger, Druid, Rogue, Fighter, Wizard

ATTRIBUTE MODIFIERS: +2 Dexterity, -1 Constitution, -1 Charisma.

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 dark red, and dark 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 the 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 in battle. War honors are a major part of their culture. 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, 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 is seen as accepting Unklar's rule and the cold of the Winter Dark.

HABITATION: Wild elves dwell in the plains and open places, 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.

30 CASTLES & CRUSADES

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 enemies. Wild elves' love for the warrior's code and honor often allows them to respect their enemies and treat them with dignity.

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, and the elements.

LITERACY: Wild elves begin play with 1 rank 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 ABILITIES

The racial traits of wild elves differ from the high elves as follows.

ENHANCED SENSES: Elvish physiology is blessed with enhanced vision and hearing. Elves can see farther than humans in just about every circumstance, including torchlight, and can see clearly enough to spot a shield device up to two miles distant when outside during the day. They can also hear very well, and receive a +2 bonus to all checks involving listening.

TWILIGHT VISION: Even under starlight, moonlight or torchlight, elves have exceedingly good vision. They can distinguish color and detail under these conditions for up to one mile but only if they are outside.

MOVE SILENTLY (DEXTERITY): This ability allows an elf to move silently in wilderness areas. The elf can move up to one-half normal speed at no penalty. At more than one-half, and up to the character's full speed, the character suffers a -5 penalty to the check. It's practically impossible (-20 penalty) to move silently while running or charging.

SPELL RESISTANCE (WISDOM): Elves are particularly resistant to spells and spell-like abilities that charm or unnaturally cause sleep. When making saving throws against these types of spells, an elf receives a +10 bonus. Elf spell resistance allows a saving throw against *sleep*, even though *sleep* normally does not have a saving throw.

SPOT HIDDEN DOORS (WISDOM): Elvish vision and keen senses allow them to spot secret, hidden and concealed doorways. An elf merely passing within 5 feet of a secret, hidden

or concealed doorway is entitled to a wisdom check to spot the door, as if the elf were actively looking for it. When an elf actively searches for such doorways, the bonus to the wisdom check is +2.

WILDERNESS LORE: A wild elf can identify plants and animals with perfect accuracy in the type of environment where the wild elf was trained or currently lives. In unfamiliar environments, the wild elf must succeed at a wisdom check to successfully use this ability. This identification ability allows the wild elf to determine the species of a plant or animal and the special qualities or abilities of the species. The wild elf can also determine whether water is safe or dangerous to drink. Additionally, wild elves can find shelter and forage for food. A wild elf always succeeds in finding basic shelter and enough food for individual daily sustenance.

If the wild elf wishes to support additional people, they must spend 6 hours hunting and gathering to produce enough food and water to feed 2-8 people for a day. If the wild elf wishes to feed or shelter a larger group of people than the die indicate, a successful wisdom check is necessary. If successful, the wild elf must spend an additional 6 hours gathering food to feed and water an additional 2-8 people. A third attempt to gather food can be made. A wisdom check at -4 is made but if successful, another 6 hours of searching can feed an additional 1-4 people. This additional effort allows the wild elf to gather food and water for up to 5-20 creatures total. The wild elf can only hunt and forage for food three times per day.

WEAPON TRAINING: They favor the spear, lance, horsemans weapons, the shortbow, longbow, composite shortbow, or composite longbow. In the use of one favored weapon they gain a +1 while wielding it.

HORSEMANSHIP (DEXTERITY): Wild elves are trained in mounted combat and are familiar with all types of horses, from mounts used for riding to heavy war horses. Without the need for an attribute check, a wild elf can saddle, mount, ride and dismount; perform simple leaps and obstacle maneuvers (no more than 3 feet in height and move around small items such as barrels); fight from a mount during combat (melee and ranged) without penalty; control the mount in combat; guide a mount with the knees; and stay in the saddle when a mount rears or bolts. When viewing a horse or a group of mounts, wild elves can determine the strengths and weaknesses of each horse, and can generally pick out the strongest, fastest or all-around best horse. When fighting from a war-trained mount (light to heavy war horse), a wild elf can direct the mount to attack and still make his or her attack normally.

With a successful check, and by foregoing any attack or other action, wild elves may direct their mounts to perform the following actions while mounted: cover, deflect, fall softly, leap and charge.

Deflect: This entails the mount being moved between the opponent and the wild elf or positioned to offer maximum cover for the wild elf, while at the same time allowing the

RACES

mount to avoid blows. This maneuver gives a +2 bonus to the wild elf's armor class and a +1 bonus to the mount's armor class.

Cover: A wild elf can drop and hang alongside a mount, using it as three-fourth's cover. This grants a +4 bonus to the wild elf's armor class from those on the opposite side of the horse. The wild elf cannot attack or be holding anything while using this ability.

Fall Softly: A wild elf can attempt to take no damage after falling from a mount, by rolling to the side or leaping off, including when the mount itself falls. A character takes 1d6 points of falling damage on any failed attribute check.

Leap: The wild elf may direct a mount to leap obstacles as part of its movement. The obstacles jumped can be no taller than 2/3 the height of the horse.

Charge: A wild elf is well trained in the use of a lance. When fighting from a mount and charging, a wild elf inflicts triple damage upon a successful hit when wielding a lance or spear.

NOTE: If the wild elf is playing a knight, they get a +1 to all these abilities.

LANGUAGES: Wild elves speak Elven (Wild), Halfling, and Vulgate. Their bonus languages are: Dwarven, Gnomish, Goblin, Orc, Sylvan, and Ungern

SIZE: Medium

MOVEMENT: 30 feet

TYPICAL CLASSES: Barbarian, Ranger, Rogue, Fighter, Knight, Cleric

ATTRIBUTE MODIFIERS: +1 Strength, +1 Constitution, -2 Charisma.

THE LAND OF SEVEN RIVERS

As taught by Mendilious Dragon's Tongue, Lord of Menin and Master of the Councils of Men, to 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.

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 Empty, 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 meandered the Pth river, and beyond that in a low range of forested hills 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 his wild imaginings gave life to all manner of strange creatures as well. They resemble the fey of Aihrde in many respects.

And into this dream came the Teth-Aet-Earrawine, the elves, our people, conjured from beautiful, timeless thoughts of the All Father's. In conception our people mirror those thoughts, being wonderful to gaze upon. Too, they were deathless unless met by some violent end. These elves he dreamed of in seven peoples and they 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 dwelt 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 cloak themselves in magic more than the mundane things of the world. They dwell in long houses made of living trees that they carefully cultivate into their homes, shaping them as they do.

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. It 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 in the fields near by and are highly decorative, with frescoes and statues. They are built into the river and use it to feed 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 long miles. 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 for the water here is good to drink. The elves who dwell upon the river, the Teth-Aet-Hue are a smaller folk, usually only 4 to 5 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 but often 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. It is lined with amazing water falls and its currents are twisted and strong. The water is jade green in many places because the river bottom is home to many gems, jade and turquoise. Trees line the banks of the river, growing right up to the edges 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. 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 mid way to their tops. They 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 do 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 sprang, Daladon and Meltowg.

The Pth river is a wide, slow-moving, meandering flood. It wanders through much of Shindolay, the hills and plains both. Its banks are gentle, the wild grasses growing 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 know their heart's desires fulfilled need only sleep upon its banks and listen to its subtle charms. In after ages the Uul was renamed the Damnun for it is where the Fontenouq attempted to cross over to Aihrde before Shindolay was closed off. They were trapped there and spent many long years in that limbo.

The elves dwell in the Land of Seven Rivers in 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. They 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 too do not understand time. Much of this timelessness is reflected in their 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 than that the Void looks upon Shindolay and there is no Wall of Worlds to keep out the horrors that dwell in that Empty place, 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 but in the end of days when the Gonfod takes us all.

When the All Father splintered and unleashed the land, our people came to Aihrde in great numbers.

Before the gates were opened, elven sorcerers discovered Aihrde 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. But few of these returned and those that did were affected in some way and always sought to cross the divides again, either that, or they withered away.

When the All Father passed from the Arc of Time, the Land of Seven Rivers fell into, or joined, the world of Aihrde 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 they 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.

RACES

It is told that the elves and Shindolay came of the same thoughts and design that had created the Val Eahrakun Wenafar in the deeps of the Void, long before the world came to be. For this reason, when they came to Aihrde, 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 it, 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 they 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 year after their coming to Aihrde 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 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 honored 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 (cf 2000) and were there when the Ethrum began to build their third kingdom. As wars embroiled the Inner Sea 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 time 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, the greater part of their people in fact, 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 helms, shields and armor.

In time there was a free traffic between Aihrde 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 Aihrde 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. But 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 men 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 gave command that all her folk should leave Aihrde, 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 heard it and chose to heed it, left Aihrde by magical paths to the Seven Rivers. Some refused the call, and chief amongst them were Londea and all her court. Many joined it afterwards for shame of arms or love of her. 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, 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 to him and in time the Fonetenouq 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, 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, barred 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 of old. Within it stood the gates of Faerie, Aihilde, and though he did not know it, to the Fontenouq. The ring he placed in a stone and set many knights and magic to guard it beneath the many-towered walls of 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 our 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 much debate Lord Daladon failed to convince the elves of the Seven Rivers to return. This was of little account, for the Fontenouq passed behind his sorcery and came again to Aihilde. They passed into the Lands of Ursal in great wrath and set to slaughtering 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.

So it is that your people have come from a land undying to a world of struggle and hardship.

***NOTATIONS:** 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, referring 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.” A more accurate translation would be “the seven rivers where the people became aware,” meaning that the elves came from 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.

GOBLINS

The goblins came to Aihilde early in the world’s history. As 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 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 spread across Aihilde.

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 it, 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 eldritch goblins and the common goblins. The former are rare, immortal, powerful creatures possessed of tremendous magic. The latter are plentiful and simple creatures. Within the community of eldritch goblins, there are lesser eldritch, and greater. The greater are possessed of some power or charm that defies most worldly powers. Lesser eldritch have lesser powers as noted below.

They are fluent in all human, demi-human, and most other humanoid languages, having keen intelligence and long lives to learn them. They revel in the history of their being and judge one another by their deeds and accomplishments, battle honors not the least. They are not averse to traveling with any of the other races, carrying no particular hatred for other creatures, secure in their own lifeless superiority.

RACES

Eldritch goblins were either shaped under the influence of Ornduhl, or they were born live. For the elder of the two, those to whom the Red God spoke, their minds are always twisted toward the weakness that he exploited. Whether it was a blue cap worn by their husband, or an ax they lusted for, it did not matter. It clouds their minds ever after. It shapes how they act and feel. For the younger, those hatched after the early days of their people, their power is less than the elder, but their minds more clear.

The creatures are immortal and as such see things as temporary. This, in many ways, forces the goblin's hand to move quickly and enjoy a respite while they may. A garden that has taken a century to bloom may die in a day. Therefore, their minds are quick and lively and their lusts often great and drive them to acts of reckless abandon.

GOBLINS

Eldritch goblins are immortal. They take a variety of shapes and forms, though all are goblinous in nature. Some are taller than normal goblins, others smaller, so much so that they are only a foot or so high. Their features are akin to an old knotted black-jack oak, twisted, and wrinkled like dried bark. This is representative of their age, the older the goblin the more knotted and thick his skin.

Younger eldritch goblins, - those only several centuries old - still possess something of the smooth, stretched skin of their lesser kindred. Of course, some of the elders are possessed of luminescent beauty, a reflection of their magical quality (see below). Eldritch goblins have a great love of things, and they are always carrying them around, often tied to their persons, articles that they have come across in their adventures, articles they found interesting such as a beaded glass jar, a box of peculiar workmanship, a bone, etc.

They are also fond of jewelry and wear ear, finger, and toe rings, bracelets, arm bands, and the like. In clothing, they are as varied as any species, some preferring colors bright and glaring, others armor, still others, drab cloaks or rags.

Common goblins typically have drab green or gray skin tone to match their native environment. They are small, agile creatures who prefer light garb to heavy, though they wear armor and shields to battle.

HABITATION: Goblins prefer homes underground and almost always homes built near, over or under flowing water. They are found throughout Aihrde, though most commonly in the Lands of Ursal.

RELATIONS: Goblins get along with few races. After 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 bare for this people. If they dare to enter the abodes of humans or elves they almost always do so under cowls or cloaks. Eldritch goblins belong to any of the greater goblin communities, though they stand apart from vast

hordes and often travel alone. Some rule their lesser kin; others live amongst them as strangers, revered as god-like figures. But few of the eldritch goblins work in concert with each other as their purposes are different. Some few, however, develop friendships with their eldritch brethren and spend lives in adventure. If encountering more than a dozen, it is very rare and usually an indication that something huge is happening in the goblin communities; war, or the like.

ALIGNMENT: Goblins are generally evil, for the influence of Ornduhl lies in them and Ogotay is herself evil. The eldritch goblins are something different. Though many are evil, many others are simply chaotic or neutral. They are never good and never lawful.

RELIGION: All goblins pay homage to the goddess Ogotay, whom they call 'Mother'. The eldritch goblins are more suspect in their patronage however and often call on one or the other of the Val Eahrakun, any they think that may aid them.

NAMES: Their names range to the very simple to the very complex. Many enjoy simple names such as Ix, others compound names with distinct sounds. There are no surnames or family names. No goblins looks to their heritage for they are all the Mother's children. The eldritch goblins have two names, one they give in public, the other a name that sounds peculiarly dwarven. This latter name they never tell to any but those they have complete trust in . . . which is few.

LITERACY: All goblins begin play with one rank in goblin.

LONGEVITY AND DEATH: Common goblins live for 40-50 years. Eldritch goblins are immortal. Some of these latter have been around since before the goblin-dwarf wars.

GOBLIN ABILITIES

DARKVISION: The goblin can see up to 90 feet in complete darkness. Darkvision produces images that are in shades of gray, but it is otherwise like normal size. They can function with no light, though bright lights will spoil the darkvision.

ENMITY (DWARVES/HUMANS): Eternal wars between the goblins and dwarves have created an understanding in how dwarves and humans fight. When in battle with either dwarves or humans the eldritch goblin gains a +1 bonus to hit.

LANGUAGE: Goblin, Gnomish, Dwarf, Halfling, Ungern, and Vulgate.

SIZE: Small

MOVEMENT: 30 feet

TYPICAL CLASSES: Any

ATTRIBUTE MODIFIERS: +1 Dexterity, +1 Wisdom, -1 Strength

THE ELDRITCH HISTORY

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 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 sung 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 hair fell out. They lost the form which the All Father had cast for them and adopted one which resembled nothing the world had seen before, a malevolent reflection of dwarves: goblins.

Like their new master, the goblins loved the cool dark and the shadows. They loved water and learned to coax it, 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, as Ornduhl had planned, a greater identity. They absorbed images of Ornduhl's memory. They learned of the All Father's thoughts as well. They saw the Arc of Time, the Endless Pools, and 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 of the Arc of Time, and these gained an immortality reflected in their master. These earliest goblins, the eldritch goblins, being powerful reflections of Ornduhl's memory, could die only by fell magic or strange curse.

Their immortality took on a strange facet, for their bodies could not be harmed 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 Aihrde, usually in a place familiar to them. In this they were powerful and undying.

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 on 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 Lugtrunda. And here in the depths of the world, the goblin king mated with his goblin queen, and she spawned, laying eggs upon the ground.

The goblin host was horrified, for this was utterly unnatural, a bestial thing. But Ogoltay nested with her eggs, mothering them, all the while laying more. So came into the world the goblin kin, those drones, warriors and slaves, to do the bidding of the eldritch goblins and their queen. 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, but for the immortals.

So the goblins cherish her above all things. Though this is not so for the eldritch goblins, for they are more onto 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.

GNOMES

They are called the anatul koatz, the wooden faced people, by the dwarves. The elves call them the sheil, men call them gnomes, for they are like to dwarves, but are smaller and more elusive. 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 wandering into the wilderness.

The forentz tell of Seven Fathers and Seven Mothers who left the Forge and wandered into the wilderness. The Mothers and

RACES

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 in the later ages of the world, though less so, for many of they shoots, as they call their young, leave the clans and wander the wide world. In this the wooden faced 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.

GNOMES

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 lb. 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 homes. Some few enjoy stone houses, 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 within their halls, 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 an eye brow.

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 Jul son of Mikhael, son of Terrance, son of William. All this is followed by the clan name. Jul belongs to the Eicla Clan, so his name would be William Terrance Mikhael Jul of Eicla.

LITERACY: Gnomes begin play with 1 rank 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."

GNOME ABILITIES

Gnomes in Aihrde possess all the following abilities.

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 for many centuries. 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.

DARKVISION: In a similar manner to dwarves, gnomes can see in complete darkness for up to 60 feet. Bright lights, such as from a lantern or other light source, spoil darkvision. A gnome

requires one minute to adjust his or her eyes when a light source is extinguished before gaining full use of darkvision.

DUSKVISION: Gnomes can see in starlight and moonlight just as a human can at dusk. They retain the ability to distinguish color and some detail under these conditions, though everything is cast in shadows. They have no enhanced vision underground, in torchlight, or under similar conditions of poor illumination.

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 a +3 bonus to all listening checks.

SPELLS: Gnomes have an innate ability to cast *warp wood*, once per day, as a 3rd level caster. This innate spell ability is in addition to any spells available to gnomes of spellcasting character classes.

LANGUAGE: Dwarven, Gnomish, Halfling, and Vulgate. Their bonus languages are: Aenochian, Ethrum, Goblin, Kobold, and Ungern. Gnomes retain their speak with animals ability.

SIZE: Small

MOVEMENT: 20 feet

TYPICAL CLASSES: Hugrin Dun, Fighter, Ranger, Rogue, Illusionist, Druid, Bard

ATTRIBUTE MODIFIERS: +1 Intelligence, -1 Strength

GNOME 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 Faulerde 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 he would speak of the Alenerde-ut-Pilt, the Language of Creation, and it would but cloud out the knowledge that Mordius was to give us. So our forefathers and foremothers 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 take them under her care, for she knew that Mordius loved all the creatures of the Faulerde.

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 it was our tongue ever after. We share it only reluctantly with other peoples, for it was her gift to us, and it belongs to us alone. We worshipped her as the Mother from those days ever after and 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 we 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 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. Forentz were often in the halls and dwarves in their stone homes along the banks of the lake 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 were cast upon the wind once again.

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

RACES

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 worlds of men. Our fathers and mothers built small realms and lost them. They served kings, were cast out. They were a houseless people, until the Winter Dark.

During the Long Centuries they returned to their houses upon the slopes of the Grundliche Mountains, settling in the Flintlock Hills. Here we thrived and our number 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. But through all this the clans survived and the forentz never forgot their people. In these days the Houseless Years at last ended and the Flintlock became, to their own people, 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, 94 Fathers and Mothers.

HALFLINGS

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 rejoined civilized society, while others enjoyed a wild, nomadic life developed over a millennium.

Those family units that eventually rejoined human society became tradesmen and laborers. Some became likewise in dwar-

ven, gnomish, or wild elf communities. Some took to organizing guilds dedicated to thievery.

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 creatures 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. Resources are generally considered property of the family, not of any individual, however, halflings do own property and personal wealth. Halflings rarely own anything that cannot be carried on themselves or their mounts, which tend to be large wolves or great cats.

HALFLINGS

Larger than their civilized cousins, nomadic halflings average 3 ½ to 4 ½ 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 before moving on. They sometimes follow in the wake of armies, humans, 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 horsemen. 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 in trade and are on good relations 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 religions have become family

deities recast by the halflings. These include Ore Tsar, Wenafar, Augustus, Daladon Lothian, Glorianna, St. Luther, and particularly, Falkenjagger. Some even incorporate Frafnog. All halflings seek eternal happiness in the Misty Brookshire, what the dwarves call 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 with 1 rank 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 learned to fend for themselves very early and were considered an adult 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 before. 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 or eaten by the enemy.

HALFLING ABILITIES

FEARLESS: Halflings, for the most part, lead sequestered lives and are often considered naive. This is not entirely accurate; halflings are not raised with fears and trepidation imparted to them by myth and fancy, but are reared on tales of self-dependence and the overcoming of life's many hurdles. For either or both reasons, halflings possess stout hearts and are not easily frightened, even in dire circumstances. This trait imparts a +2 bonus on all saving throws against fear.

HIDE (DEXTERITY): Halflings are practiced at avoiding the prying eyes of others in outdoor settings. A successful check allows the halfling to hide making him or her almost invisible. If a halfling decides to move while attempting to remain concealed, he or she can still hide, but will suffer a penalty to the check. At up to one-half their movement rate, halflings suffer a -5 penalty to the check. At one-half their normal movement rate to full speed, they suffer a -10 to the check. It is impossible for a halfling to move faster than normal speed while hiding. If the halfling is being observed, even casually, the character cannot hide. If the observers are momentarily distracted, however, the halfling can attempt to hide. This check, however, has a -10 penalty because the character has to move quickly into hiding.

MOVE SILENTLY (DEXTERITY): Halflings, being naturally small and dexterous, can move as quietly as a breeze upon a summer morn. With a successful dexterity check, halflings can move silently. They can move up to one-half their normal movement rate with no penalty to this check. For moving at one-half of their normal rate up to the character's full speed, the character suffers a -5 penalty to the check. It's practically impossible to move silently while running or charging, so this type of action incurs a -20 to the check.

DUSKVISION: Halflings, with their large and piercing eyes, can see in starlight and moonlight just as a human can at dusk. They retain the ability to distinguish color and some detail under these conditions, though everything is cast in shadows. They have no enhanced vision underground, in torchlight, or under similar conditions of poor illumination.

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 they receive a +1 bonus to all constitution saving throws.

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.

SIZE: Small

MOVEMENT: 20 feet

TYPICAL CLASSES: Barbarian, Fighter, Rogue, Wizard, Druid, Ranger.

ATTRIBUTE MODIFIERS: +1 Dexterity, -1 Strength

HISTORY

When they first awoke our people lay in fields of deep grass beneath a broad shelf of a hill over which tumbled the Waking Water, a stream of some size. This water meandered through the field and it was cool and clear. Our people rose, first one, then the other, and looked across at one another and laughed for the sun was warm, yet the spray from the Waking Water was cool where the wind touched their bare flesh. They quenched their thirst and gathered wild roots to eat and herbs to season them. Thus began the first days of our people in the Fields of Grenith upon the banks of the Waking Water.

They dwelt in the fields for some time, living in quiet peace until at last one of the Wil-Eloth (the first of the trees) moved to the hill overlooking the fields and spied them for he had knowledge of their coming. They spoke one to the other for the Wil-Eloth was old beyond reckoning, and had much to say. They learned much from the old tree and it settled deep roots in the hill overlooking the Grenith, for as is told, the Old Bark grew overly comfortable with our people. And we learned of all the world and its long years, the stories of war and peace, of death and life and a quiet resolve settled in our hearts, so that we learned to move through the world in secret, to hide ourselves and our home from the many creatures that plundered one the other.

Thus it was for many years.

Slowly our race grew and spread from the Fields of Grenith and sought new lands and new homes. But we learned of the dangers of which Old Bark spoke and many were lost to wolves, or orcs, or goblins. Others became lost in the wilds and were never seen or heard from again. Some fell to the rivers, drowned, others froze in the cold winters. These losses did not slow us,

RACES

but sustained us and we moved and spread and set ourselves to dwell in lands we found less dangerous or better hidden.

So it was that in time we came to the dwarves in their far flung halls of Norgrund. That people were living in poverty and ruin, for the dragons had destroyed their homes in the Goblin Wars and many of our people settled with them and they lived together having much traffic and concourse. From the dwarves we learned of weapons and armors and other tools and we taught them to hide their homes and blend with the world around them. Thus our people, and those of Norgrund that survived the end of their realm, grew fast in friendship.

In time we came even to the Lands of Ursal and settled in the shadows of the kingdoms of men. Our people were skilled by then, in building wagons, taming animals and blending with the worlds of many people. We avoided the many wars and conquests of the Ethrum and Aenochians, the Engale and Madru, serving in no one's army nor being bound by any edicts of kings or emperors. It was thus for all the long ages of the world, until the Winter Dark.

With the Horned God's coming the world of our people changed. For the snow settled upon our lands from east to west and food was scarce. This was in the early dark, before the Fael Mur returned. In fear and desperation a delegation was sent to Aufstrag from our people in the Great Forest that stood upon its gates. But the gate captain was amused and bound our emissaries in chains and threw them at the feet of Unklar. For long he looked upon them and noticed them as if for the first time and spoke these words "You are of the Truwl, and were never meant to grace the plains of my father's world. I damn you and your kin. Where you are seen, you will be slain." And all were consigned to the Torture Gardens and the Hall of Chains.

But one, Erin Ule, escaped and through tremendous hardship fled the halls of Aufstrag. But his return was too late for word had gone out that the halflings were to be hunted and killed and already the horror of Aufstrag broke upon our people. Many died in misery, butchered by the Lords of Aufstrag, others fled and were being hunted. This was called the Letting in our histories. Far and wide, the Letting spread, and the terror of it left our people diminished and ruined. But some fled, led by Erin Ule and others and they sent word out far and wide, that our people were damned and must hide wherever they could.

So the Long Hunt began. The Lords of Aufstrag took great pleasure in riding the wilds in search of our people, like a hound to the fox. They captured them, slew them, kept them as pets or bore them back to their castles and dungeons for some unknown terror they were want to visit upon our people.

Thus Wulfad found us, the Hound of Wenafar, and he took up our struggle, for he hated Aufstrag, but he hated the Aenochians most of all for he held them accountable for all the world's toils and suffering. And from him we learned the hard gist of battle, how to survive, how to hide and hunt, and how to kill. Thus we survived all the long years and we turned the tables on the Lords of Aufstrag and caught them unawares and slew them

where we could, and took them to the deep places of the forests and mountains and left them for the wolves to devour. The tyranny of their law was blunted in the bloody woods of our homes. We took up a saying, to mock Aufstrag, "Cast out the tyranny of law, embrace the uncertain, your strength shall set you free!"

And we fought them, and they us, for years without count. We lost much of our peace learned at the feet of Old Bark in the Fields of Grenith upon the banks of the Waking Water, but we learned the hard turn of war and joy of bringing it to the enemy and visiting defeat on the many faces of evil. And we came out of the crucible a stronger people and have since suffered the governance of no man or people but our own.

HUMANS

Humans, or muen, 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 they 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 machinations to overcome a problem, more so than any other peoples of the world.

Unlike the other Faulerde, and even the truwl, 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 but their ancestors. They are particularly crafty when it comes to understanding the rudiments of sorcery, and this alone has allowed them to forge a path beyond that of the gods. They see their place as special, their sorcery 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, they rule in one form or the other. In general, they are warlike but do not have any more antipathy, on average, for one group or 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 differ one from the other like night and day. 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, Inkle, Naida, Rykaard, 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, Nehian, 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

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 and large eyes and high cheek bones. Their society is primitive, working more in stone and wood than any metals. What they have in that regard 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.

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.

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.

LESSER DIVISIONS OF MEN

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 Madrui are fiercely independent and war with each other constantly.

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.

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.

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. They can turn on a dime, beating an enemy one moment, and drinking with him the next.

KATHA: The Kaath are divided into the High Katha and the Low Katha. The High Katha are thin, tall, almost long people, stygian colored with little hair, small mouths, and deep eyes. Long association with the Waters of Life has left many of them almost translucent. The Low Katha are shorter, robust people and have for ages supplied the Katha with their muscle, warriors, and the like. Few of these chose to take of the Waters of Life and they did not suffer the effects.

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 bathe themselves in cool air.

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 a hundred or so.

HABITATION: Humans are found throughout the world. Consult the **Codex of Aihilde** for specific geographic locations, but there is no reason that any one of the above peoples cannot be found in 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 Aenochians are ambivalent toward each other at best.

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

RACES

RELIGION: They worship many gods, of all the orders, and 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 personages 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, long lives of hardship and suffering taking their toil.

PRIMARY ATTRIBUTES: Because of the unique nature of humankind, humans choose an additional primary attribute, for a total of three.

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

MOVEMENT: 30 feet

TYPICAL CLASSES: Any

ATTRIBUTE MODIFIERS: None

HALF-ELVES

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.

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, mist, 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 see the crossing as mingling of the early people of the All Father's making, and those of his dreams

and 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, but for Aenochian half elves whom they drive out or slay out right.

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 dependant upon their background, and is not limited to any particular deities.

NAMES: Refer to either one or both of the half-elf's heritage. They generally follow one or the other in naming conventions.

LITERACY: Half-elves and Half-faeries begin play with one rank in either Elven or 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.

The mixed lineage of half-elves affects the specific traits that a half-elf inherits. Players choose a human or elf lineage that dominates their character. Racial ability modifiers are based on which lineage the player chooses.

HALF-ELF ABILITIES

EMPATHY: A half-elf's uncanny ability to empathize with others is reflected in a +2 bonus to all charisma checks. This ability can be combined with attribute check modification.

MOVE SILENTLY (DEXTERITY): This ability allows silent movement in wilderness areas. Half-elves can move up to one-half the normal speed at no penalty. At more than one-half and up to the character's full speed, the character suffers a -5 penalty to the check. Any faster movement is practically impossible (-20 penalty).

SPOT HIDDEN DOORS (WISDOM): This ability allows half-elves to spot secret, hidden and concealed doorways. A half-elf passing within 5 feet of a secret, hidden or concealed doorway

is entitled to a wisdom check. Success means that the half-elf notices the door as if actively searching for it. When a half-elf does actively search for such doorways, the bonus to the wisdom check is +1.

HUMAN LINEAGE ABILITIES

ATTRIBUTE CHECK MODIFICATION: The human lineage is reflected in a greater versatility than their elven kin, but not quite as their human relatives. Half-elven characters are allowed to choose one secondary attribute for which they gain a +2 bonus to all attribute checks.

SPELL RESISTANCE (WISDOM): Half-elves of human lineage are somewhat resistant to spells and spell-like abilities that charm or unnaturally cause sleep. When making saving throws against these types of spells, a half-elf of human lineage receives a +2 bonus.

ELVEN LINEAGE ABILITIES

ATTRIBUTE MODIFICATION: +1 to Dexterity and -1 to Constitution.

ENHANCED SENSES: Half-elves of elven lineage can see farther than humans in just about every circumstance, including torchlight, and can see clearly enough to read a road sign or spot a shield device that is up to two miles distant when outside during the day. They can also hear very well, and receive a +2 bonus to all checks involving listening.

SPELL RESISTANCE (WISDOM): Half-elves of elven lineage are particularly resistant to spells and spell-like abilities that

charm or unnaturally cause sleep. When making saving throws against these types of spells, a half-elf receives a +4 bonus. Half-Elf spell resistance allows a saving throw against *sleep*, even though *sleep* normally does not have a saving throw.

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

TYPICAL CLASSES: Any

ATTRIBUTE MODIFIERS: None

HALF-ORCS

For many years Unklar ruled the world of Aihrde and his armies were fleshed out with unger, 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 all the other tasks required of an army. For many long centuries this was the rule of the day. As such they became a common, if ugly, occurrence and were accepted by many. Despite this, interbreeding was rare, for the humans loathed their look and smell, and the orcs themselves have always seen men as frail creatures, dependent upon sorcery and other magics to maintain themselves. However, some interbreeding occurred and created, in time, a species of half breed, the half-orc.



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RACES

These moved freely through society and in many ways bridged the violence of Unklar's rule with the bondage of that of men. In time they became so numerous that they were a people in and of themselves, half-orcs breeding with half-orcs and they came to call themselves the buelmuen and thus they are known.

With the fall of Aufstrag and the end of his rule the role of the buelmuen ended and half-orcs became anathema in most areas, reminders of a time best forgotten when the orcs lorded over men. People shunned them and though they did not drive them from hearth and home outright, life became difficult so that, in time, they dwelt beyond the confines of most towns.

For this reason they dwell mostly in small communities of their own people, upon the edges of society, or far from the haunts of men, in such places as the Oth River Valley, the Darkenfold, and the Gelderland. In some realms however, they live more openly: Punj, Aenoch, Torrich, and the Hanse Cities.

They have no peculiar world view, being more like men in that regard. They do however have an instinctive fear of the ungerm, so much so, that they can sense when they are around.

Half-orc adventurers, however, are common, as they travel to intermingle with other half-orc communities. Though they are not immediately driven from a town, they are generally not shunned and treated poorly.

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. The texture of the skin is rougher as well, where others may be soft and pliable the half orc's tends to yield very little to pressure – a quality that goes for the half-orc as well.

HABITATION: Half-orcs have no preferred domicile or region, but generally live outside the bounds of society.

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 they are viewed as little more than orcs and often imprisoned, banished or worse. Maine is much the same as are many realms that suffered the depredations of those people. However, there are many half orcs who wander the free towns of the Hanse Cities, Gelderland, and other frontier regions. They are generally accepted in orc societies 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 lineage and that depends on who and where they are from.

LITERACY: A half orc begins play with no ranks in any one language of their choice.

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.

HALF-ORC ABILITIES

DARKVISION: In a similar manner to dwarves, half-orcs can see in complete darkness up to 60 feet. Darkvision produces images that are in shades of gray, but it is otherwise like normal sight. Half-orcs can function well with no light at all. Bright lights, such as from a lantern or other light sources, spoil darkvision. A half-orc requires one minute to adjust their eyes when a light source is extinguished before gaining full use of darkvision.

ENHANCED SENSE OF SMELL: This ability allows half-orcs to detect the presence, but not the specific location, of creatures within 30 feet or within 60 feet if the other creature it is upwind. Strong scents, such as smoke or rotting garbage, can be detected at twice those ranges. Overpowering scents, such as skunk musk, can be detected at three times these ranges. If a half-orc becomes familiar with an individual, he can learn the individual's scent and recognize it. It should further be noted that false, powerful odors can easily mask other scents and completely spoil this ability.

MARTIAL PROWESS: Half-orcs come from very violent societies in which fights and contests of strength are common and necessary for survival. This has inured them to great amounts of pain and given most a great capacity to fend off blows and fight unarmed. As such, half-orcs receive a +1 to their armor class whenever they are not wearing armor of any type. This ability combines with magical rings, robes and other similar devices that confer an AC bonus but are not armor. This bonus adds to the unarmored armor class of half-orc monks.

RESISTANT TO DISEASE: Half-orcs possess a resistance to disease passed down from their goblinoid parent. They receive a +2 bonus to all disease saving throws.

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

SIZE: Medium

MOVEMENT: 30 feet

TYPICAL CLASSES: Fighter

ATTRIBUTE MODIFIERS: +2 Strength, +1 Constitution, -1 Intelligence, -2 Charisma



EQUIPMENT

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 year 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 southeast (New Aenoch) and has since become the standard coin used by most merchants.

Many countries continue to mint their own coins, though they try to adhere to the standard set by the imperial and the crown. These generic gold coins are called “marks.” 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.

A mark, imperial or crown are all roughly the same value, one gold piece.

TABLE 5.1: 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 Aihilde is well developed. The thousand year reign of the Horned God, Unklar, established an orderly world with both 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 commercial sophistication that developed in the age of Winter Dark.

Free men do most of the work in Aihilde, however, slavery is common in the east and along the southern coasts of all the Lands of Ursal. Aihilde is in a pre-industrial stage with craftsman producing the goods. Trade is generally shifting from the south to the more north. 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. Aihilde possesses basic market economies based upon barter and monetary exchange. The monetary exchange can be very chaotic as there are multiple countries making coins.

Each country in Aihilde belongs to one of five tiers. The tiers represent its level of trade or commercial development, the state of its economy and industry, whether it engages in long distance trade, and its average taxation. The tiers are 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 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 Aihilde 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 labor, livestock, bales of hay, or sacks of foodstuffs. In tier one areas, adventurers will find simple weapons, light armors, leather helms, 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 material. The raw materials that make up the bulk of trade include 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 helms 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 and fine cloths 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 broadswords) and renaissance weapons costing 100gp or less, medium to heavy armors, steel helms 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, begat high taxation. 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 and 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 mar-

ketplace dedicated to such trade found. Magic item sales attract high taxation. Specialty services are taxed moderately, but religious specialty services, such as healing, are not taxed at all.

NEW WEAPONS & ARMOR

Below are detailed new weapons and armor available in the World of Ahrde. If a weapon or armor appearing in the **Castles & Crusades Players Handbook** has been altered or its description somehow changed, you will find it listed here and described again. Otherwise, all weapons and armor detailed in the **Players Handbook**, and the siege weapons in the **Castles Keepers Guide** are available in the world of Ahrde.

For more details on weapon and armor types and categories, as well as weapon and armor qualities such as cost and damage, reference the **Castles & Crusades Players Handbook**.

TABLE 5.2: WEAPONS

WEAPON	COST	DMG.	RNG.	WGT.	EV
Ball and Chain	12gp	1d8	-	5 lbs.	2
Ball and Chain, spiked	14gp	2d4	-	7 lbs.	3
Ball and Chain, two-handed	18gp	1d10	-	10 lbs.	4
Claymore	35gp	1d10	-	5.5 lbs.	5
Club, Spiked	-	1d6	-	4 lbs.	3
Great-hammer	15gp	1d12	-	20 lbs.	5
Hammer, gnome hooked, crowbill	20gp	1d6	-	6 lbs.	2
Pata	25gp	1d8	-	4.5 lbs.	3
EXOTIC WEAPONS-RANGED	COST	DMG.	RNG.	WGT.	
Great Bow	150gp	2d8	150 ft.	6 lbs.	5
Arrows (10)	3gp	-	-	5 lbs.	2
Great Crossbow, w/ Cranequin	100gp	1d12	160 ft.	12 lbs.	4
Bolts (10)	5gp	-	-	2 lbs.	2
DWARVEN WEAPONS (FIREARMS)-RANGED*					
WEAPON (PISTOL)**	COST	DMG.	RNG.	WGT.	
Pistol	250gp	1d10	50ft.	3 lbs.	2
Barrel, replacement	250gp	-	-	2 lbs.	1
Shot & Ball, pistol (10)	3gp	-	-	2 lbs.	1
Firing mechanism	75gp	-	-	-	-
Gun Powder, horn (10 shots)	35gp	-	-	2 lbs.	1
Gun Powder, barrel (30 shots)	120gp	-	-	6 lbs.	1
Stock, wooden	25gp	-	-	1 lbs.	1
WEAPON (MUSKET)**	COST	DMG.	RNG.	WGT.	
Musket	500gp	1d12	150ft.	10 lbs.	4
Barrel, replacement	350gp	-	-	8 lbs.	2
Shot & Ball, pistol (10)	3gp	-	-	2 lbs.	1
Firing mechanism	100gp	-	-	-	-
Gun Powder, horn (10 shots)	35gp	-	-	2 lbs.	1
Gun Powder, barrel (30 shots)	120gp	-	-	6 lbs.	1
Stock, wooden	50gp	-	-	2 lbs.	2

EQUIPMENT

WEAPON (CANNON)	COST	DMG.	RNG.	WGT.	EV
Cannon, 12 lbs. †	1000gp	5d10††	150 ft.	300 lbs.	-
Cannon, 60 lbs. †	2500gp	8d10††	150 ft.	800 lbs.	-
Cannon, 120 lbs. †	5000gp	10d10††	200 ft.	1500 lbs.	-
Cannon, Swivel Gun (1 lbs.) †	750gp	3d10††	200 ft.	100 lbs.	12
Cannon Balls, 1 lbs.	5gp	-	-	1 lbs.	2
Cannon Balls, 12 lbs.	20gp	-	-	12 lbs.	3
Cannon Balls, 60 lbs.	40gp	-	-	60 lbs.	4
Cannon Balls, 120 lbs.	60gp	-	-	120 lbs.	5
Gun Powder, keg for 12 lbs. (5 shot)	120gp	-	-	6 lbs.	5
Gun Powder, keg for 60 lbs. (5 shot)	135gp	-	-	8 lbs.	7
Gun Powder, keg for 120 lbs. (5 shot)	150gp	-	-	10 lbs.	10
WEAPONS (GRENADE) ***	COST	DMG.	RNG.	WGT.	
Grenade	50gp	3d6/1d6‡	10 ft.	1 lbs.	1
CATAPULT	COST	DMG.	RNG.	WGT.	
Trebuchet	1,100gp	7d6	300 ft.	60 lbs.	3

** Usable by the following classes: fighter, ranger, dwarf.

*** No proficiency is required to use Renaissance grenade-like weapons.

† Requires a crew of at least two to fire swivel and 12 lbs canon, a crew of 3 to fire 60 lbs. canon and a crew of 4 to fire the 120 lbs. 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 lbs. 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 the 10 foot blast radius suffer the damage indicated. Damage from the explosion is reduced by 2d10 at 10 to 20 feet, and by 1d10 at 20-30 feet (ex. A 120 lbs. cannon scores 10d10 on a direct hit, 8d10 from 10-20 feet, and 7d10 at 20-30 feet). Swivel guns do no damage beyond a 20 foot blast radius. A miss requires a roll for deviation, see below.

‡ Grenades deal 3d6 damage in a 10 foot blast radius, and 1d6 from 15 to 20 feet. A miss requires a roll for deviation, see below.

WEAPON DESCRIPTIONS

BALL AND CHAIN: The ball and chain resembles a mace with a length of chain, at least 1 foot, between the handle and metal ball.

BALL AND CHAIN, SPIKED: A ball and chain with spikes on it like a morning star. The spiked ball and chain includes the binnol (short handle with long chain and spiked ball), and the goupilon (handle with three chains bearing small spiked balls).

BALL AND CHAIN, TWO-HANDED: The staff section on this ball and chain is about three feet in length, thus requiring two hands to wield. Otherwise, it is a ball and chain with or without spikes.

CLAYMORE: The claymore is a straight bladed, double edged sword of significant length. The blade is fairly broad and tapers to a point near the tip. The base of the blade is reinforced with two langets extending from the hilt. The hilt has a significant crossguard with a 'v' shape pointing to the tip of the blade. The blade is designed to be used with both hands and, unlike other two handed swords, the claymore does not have a dulled lower blade for grasping.

CANNON: Cannons range in size depending upon 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 move-

ment action to rotate a swivel gun. Damage indicated corresponds to a direct hit. Swivel guns do not do damage beyond 20 foot blast radius. A minimum range of ½ the range increment is required, except for the Swivel Gun. A miss necessitates a roll to determine the cannon ball's landing spot, with all creatures in the blast radius taking damage unless a dexterity save (CL 10) is made for half damage. A critical miss indicates that the cannon explodes and the crew suffers 3d6 damage.

CLUB, SPIKED: Same as club, but cannot be thrown.

GREAT BOW: A gigantic bow sometimes referred to as a "gnoll bow." Its arrows are often the length of a human's arm. A character needs at least two hands and a strength of 15 to employ this weapon. It cannot be used while mounted. Great bows fire one arrow per round, no matter the skill of the archer.

GREAT-HAMMER: A massive, two-handed hammer.

GRENADE: These were popularized during the "Trench Wars", fought beneath Aufstrag. Grenades require no proficiency to use. A grenade must be lit before being thrown. This requires a full round. Grenades explode upon impact. A direct hit indicates it has struck the intended target, and it deals the same damage to all within the blast radius. A miss necessitates a roll to determine the grenade's landing spot, with all creatures in

the blast radius taking damage unless a dexterity save (CL 10) is made for half damage. A critical miss indicates that the grenade explodes upon the thrower who suffers 3d6 damage.

GUNPOWDER: While gunpowder burns (with an ounce consuming itself in 1 round and illuminating as much as a torch) 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, 250gp each) and in water-resistant powder horns (2-pound capacity and total weight, 35gp for a full powder horn). If gunpowder gets wet, it cannot be used to fire a bullet.

HAMMER, GNOME HOOKED (CROWBILL): Although created by the gnomes, the design of this hammer is popular in human lands. They call it the crowbill. It is double-headed with a blunt hammer on one end, and a spiked hook on the other. The hammer's blunt head is a bludgeoning weapon that deals 1d4 points of damage. Its hook is a piercing weapon that deals 1d6 points of damage, however upon a critical hit it pierces and becomes lodged in the target armor. The attacker can use the crowbill, upon the round of such a hit, to pull their opponent off balance. The victim must make a successful dexterity save or fall over.

PATA (GAUNTLET SWORD): The pata is a unique sword as the blade ends in a metal gauntlet that covers the hand and forearm. The blade length varies widely, but is generally 31 inches. The blade extends from the gauntlet, is straight, and double edged with the end tapering to a point occurring only towards the tip. The pata is designed as a thrusting weapon and is especially useful against mounted opponents or armor. It can also be used for slashing and cutting.

MUSKET: The musket holds a single shot. It can be fired once every 2 rounds.

PISTOL: This pistol holds a single shot. It can be fired once every 2 rounds.

TREBUCHET: The trebuchet is a large engine that launches projectiles through force gained from counterweights as opposed to twisted cordage. It has a much greater range and can fire heavier missiles with greater accuracy than a catapult. Operation of the trebuchet is identical to that of a large catapult.

NEW ARMOR

TABLE 5.3: ARMOR

ARMOR	COST	AC	SUB	WEIGHT	EV
Leather Coat	7gp	+1	-	10 lbs.	2
Ring Mail	25gp	+3	-	20 lbs.	3
HELMETS	COST	AC		WEIGHT	EV
Cap, Leather	5cp	+2	1	.5 lbs.	-
Cap, Wood	5sp	+1	2	1 lbs.	-
Cap, Steel	3gp	+3	2	5 lbs.	1
Great Helmet	9gp	+7	5	7 lbs.	1
Great Helm w/visor	20gp	+7	5	10 lbs.	2

HELMETS

Helmets add extra protection to the head, and help prevent subdual damage. If variant combat rules are being used that allow for called shots or damage to specific areas, or instant kills, the CK also should allow helmets to decrease the chance for them or lessen their effect as detailed below.

HELMET AC BONUS: A helmet's AC bonus does not stack with any bonus received from wearing armor or using a shield. Rather, it applies to the head's AC only. Head AC is calculated as follows:

$$\text{Head AC} = 10 + \text{Helmet AC bonus} + \text{dexterity bonus} + \text{all other modifiers}$$

HELMETS AND SUBDUAL DAMAGE: Some attacks deal subdual damage. Such damage can be inflicted with hands, feet, or even weapons. Subdual damage is not "real" damage. Instead, when a character's subdual damage equals his current hit points, the character is staggered, and when it exceeds current hit points, he goes unconscious.

Helmets reduce the amount of subdual damage suffered. The subdual damage reduction number indicated for each helmet type in the armor table below is the amount of hit points the wearer ignores from certain blows causing subdual damage.

CALLED SHOTS: Some CKs allow "called shots," aiming an attack at a specific body part of an opponent. Called shots suffer an attack penalty ranging from -4 to -10, depending upon the difficulty and circumstances involved. The CK is the arbiter in this regard. Called shot attack rolls must achieve or exceed an opponent's Head AC in order to hit.

ARMOR DESCRIPTIONS

CAPS (LEATHER, WOOD, STEEL): Simple protective head coverings. Caps are typically rounded and fit close to the head. They are held in place by leather straps that buckle under the chin. Some caps have ornamentation or ridges. Steel caps usually have padding underneath to help cushion blows.

GREAT HELMET: Large, heavy iron helmets with at least 16 inch gauge steel. They cover the entire head, leaving only small openings for eyes and air. Great helms can inhibit the wearer's range of vision and ability to breathe.

GREAT HELMET (WITH VISOR): Great helms with visors built in to help increase the wearer's field of vision and breathing when needed.

LEATHER COAT: A long coat made from tough but flexible leather (not hardened leather as with normal leather armor). A leather coat should be considered leather armor for purposes of getting into and out of armor.

RING MAIL: A suit of leather armor with large metal rings sewn onto it. Ring mails should be considered as chainmail for purposes of getting into and out of armor.



SPELLS

NEW CLERIC SPELLS

1ST-LEVEL CLERIC SPELLS

1 **Consecrate Weapon**

Confers attack bonus on cleric's weapon.

2 **Hand of Vengeance**

Grants attack bonus to natural weaponry attacks.

3 **Map Minion**

Minor elemental that maps.

4 **Ordain**

Sanctifies an item or place.

5 **Rime Weapon**

Hoar-frost coats weapon for bonus 1d6 dmg.

6 **Scribe**

Animate writing tool to write and copy.

2ND-LEVEL CLERIC SPELLS

1 **Braelick's Commanding Presence**

Subject gains 1d4+1 charisma for 1 rd./level.

2 **Debilitate**

Subject loses 1d4+1 strength for 1 rd./level.

3 **Divine Wisdom**

Subject gains 1d4+1 wisdom for 1rd./level.

4 **Exhaust**

Subject loses 1d4+1 constitution for 1 rd./level.

5 **Gonhirriam's Fury**

Stuns opponents around caster.

6 **Loki's Spasm**

Localized earthquake knock down opponents.

7 **Loss of Hope**

Subject loses 1d4+1 wisdom for 1 rd./level.

8 **Repulsive Presence**

Subject loses 1d4+1 charisma for 1 rd./level.

3RD-LEVEL CLERIC SPELLS

1 **Burol's Bones**

Mends broken bones in target.

2 **Heimdal's Eyes and Ears**

Confers enhanced vision and hearing.

3 **Holy Water Rain**

Inflicts 2d4 damage to undead.

4 **Menace**

Makes recipient seem larger than life.

5 **Mimic Customs**

Allows the recipient to mimic social norms and customs.

6 **Tongue of Ornduhl**

Allows the caster to prod someone to a course of action.

4TH-LEVEL CLERIC SPELLS

1 **Cloak of Righteousness**

Creates shining raiment, blinding opponents and encouraging allies.

2 **Divine Wings**

Removes fallen target to safe area.

3 **Holy Radiance**

Allows multiple Turning checks against same creature.

4 **Imbrisius's Kiss**

Causes 1-10+1d4 dmg. And -3 on all rolls.

5 **Shield of Ore-Tsar**

Rebounds ranged weapon against attacker.

6 **Sustenance**

Can live without food and water for 1 week.

5TH-LEVEL CLERIC SPELLS

1 **Brothers in Arms**

Allies exchange hit points and strength between themselves.

2 **Frost Giant's Fist**

One unarmed attack at 25 strength.

7TH-LEVEL CLERIC SPELLS

1 **Counter-magic**

Negates enemy's magic attack or AC bonuses.

2 **Flood**

Forces body of water to rise.

3 **Vigor of the Paladin**

Combat allowed to -10 hit points.

NEW DRUID SPELLS

1ST-LEVEL DRUID SPELLS

1 **Evan's Minor Guardianship**

Summons animal guardian to watch over sleeping caster.

2 **Hand of Vengeance**

Grants attack bonus to natural weaponry attacks.

3 **Map Minion**

Minor elemental that maps.

4 **Ordain**

Sanctifies an item or place.

5 **Rime Weapon**

Hoar-frost coats weapon for bonus 1d6 dmg.

6 **Shapero's Buckler of Thorns**

Creates a shield for use by caster.

7 **Shock Bolt**

Electricity deals 1d4 damage/level.

2ND-LEVEL DRUID SPELLS

1 **Braelick's Commanding Presence**

Subject gains 1d4+1 charisma for 1 rd./level.

2 **Debilitate**

Subject loses 1d4+1 strength for 1 rd./level.

SPELLS

3 Divine Wisdom

Subject gains 1d4+1 wisdom for 1 rd./level.

4 Exhaust

Subject loses 1d4+1 constitution for 1 rd./level.

5 Fenrir's Breath

Creates cold mist, 1d6 damage + 1d4/rd.

6 Gonhirriam's Fury

Stuns opponents around caster.

7 Loki's Spasm

Localized earthquake knock down opponents.

8 Loss of Hope

Subject loses 1d4+1 wisdom for 1 rd./level.

9 Repulsive Presence

Subject loses 1d4+1 charisma for 1 rd./level.

3RD-LEVEL DRUID SPELLS

1 Menace

Makes recipient seem larger than life.

2 Tree Walk

Move through trees as if on ground.

3 Summon Woodland Mount

Summons a creature able to carry the cleric.

4TH-LEVEL DRUID SPELLS

1 Burol's Bones

Mends broken bones in target.

2 Shield of Ore-Tsar

Rebounds ranged weapon against attacker.

5TH-LEVEL DRUID SPELLS

1 Flood

Forces body of water to rise.

2 Frost Giant's Fist

One unarmed attack at 25 strength.

NEW ILLUSIONIST SPELLS

1ST-LEVEL ILLUSIONIST SPELLS

1 Bagelton's Handy Haversack

Increase the carrying capacity of an object.

2 Hand of Vengeance

Grants attack bonus to natural weaponry attacks.

3 Map Minion

Minor elemental that maps.

4 Pain Ray

Subject suffer -2 to all attribute checks.

5 Rime Weapon

Hoar-frost coats weapon for bonus 1d6 dmg.

6 Scribe

Animate writing tool to write and copy.

7 Shock Bolt

Electricity deals 1d4 damage/level.

2ND-LEVEL ILLUSIONIST SPELLS

1 Braelick's Commanding Presence

Subject gains 1d4+1 charisma for 1 rd./level.

2 Debilitate

Subject loses 1d4+1 strength for 1 rd./level.

3 Exhaust

Subject loses 1d4+1 constitution for 1 rd./level.

4 Fenrir's Breath

Creates cold mist, 1d6 damage + 1d4/rd.

5 Hypothermia

Target suffers -4 to initiative, attack, damage.

6 Iron Doesn't Bite

Immunity to iron weapons.

7 Loki's Spasm

Localized earthquake knock down opponents.

8 Menace

Makes recipient seem larger than life.

9 Mimic Customs

Allows the recipient to mimic social norms and customs.

10 Perfect Recollection

Subject gains 1d4+1 intelligence for 1 rd./level.

11 Repulsive Presence

Subject loses 1d4+1 charisma for 1 rd./level.

12 Tanin's Blasphemous Taunt

Divine spellcaster suffers -1 to intelligence checks.

13 Tolvar's Cloudy Memory

Subject loses 1d4+1 intelligence for 1 rd./level.

14 Tolvar's Keen Edge

Magical paste on weapon increases damage.

15 Tongue of Ornduhl

Allows the caster to prod someone to a course of action.

16 Worm's Grace

Walk on walls as if they were level.

3RD-LEVEL ILLUSIONIST SPELLS

1 Heimdal's Eyes and Ears

Confers enhanced vision and hearing.

2 Illusory Guard Dog

Creates illusion of ferocious dog.

3 Voice of Tenek

Word of unmaking causing 1d6 damage/level to inanimate objects.

4 Wall Walk

Walk on walls as if they were level.



4TH-LEVEL ILLUSIONIST SPELLS

1 **Narrheit's Mist**
Causes blindness and confusion.

2 **Toughened Bones**
Protects from bludgeon attacks.

5TH-LEVEL ILLUSIONIST SPELLS

1 **Counter-magic**
Negates enemy's magic attack or AC bonuses.

2 **Frost Giant's Fist**
One unarmed attack at 25 strength.

3 **Impart**
Passes information between caster and recipient.

NEW WIZARD SPELLS

1ST-LEVEL WIZARD SPELLS

1 **Albion's Cantrip Recall**
Recalls a 0-level spell (*wizard only*).

2 **Bagelton's Handy Haversack**
Increase the carrying capacity of an object.

3 **Hand of Vengeance**
Grants attack bonus to natural weaponry attacks.

4 **Map Minion**
Minor elemental that maps.

5 **Pain Ray**
Subject suffer -2 to all attribute checks.

6 **Rime Weapon**
Hoar-frost coats weapon for bonus 1d6 dmg.

7 **Scribe**
Animate writing tool to write and copy.

8 **Shock Bolt**
Electricity deals 1d4 damage/level.

2ND-LEVEL WIZARD SPELLS

1 **Braelick's Commanding Presence**
Subject gains 1d4+1 charisma for 1 rd./level.

2 **Debilitate**
Subject loses 1d4+1 strength for 1 rd./level.

3 **Exhaust**
Subject loses 1d4+1 constitution for 1 rd./level.

4 **Fenrir's Breath**
Creates cold mist, 1d6 damage + 1d4/rd.

5 **Hypothermia**
Target suffers -4 to initiative, attack, damage.

6 **Iron Doesn't Bite**
Immunity to iron weapons.

7 **Loki's Spasm**
Localized earthquake knock down opponents.

8 **Perfect Recollection**

Subject gains 1d4+1 intelligence for 1 rd./level.

9 **Repulsive Presence**
Subject loses 1d4+1 charisma for 1 rd./level.

10 **Tanin's Blasphemous Taunt**
Divine spellcaster suffers -1 to intelligence checks.

11 **Tolvar's Cloudy Memory**
Subject loses 1d4+1 intelligence for 1 rd./level.

12 **Worm's Grace**
Walk on walls as if they were level.

3RD-LEVEL WIZARD SPELLS

1 **Heimdal's Eyes and Ears**
Confers enhanced vision and hearing.

2 **Illusory Guard Dog**
Creates illusion of ferocious dog.

3 **Impart**
Passes information between caster and recipient.

4 **Menace**
Makes recipient seem larger than life.

5 **Mimic Customs**
Allows the recipient to mimic social norms and customs.

6 **Tongue of Ornduhl**
Allows the caster to prod someone to a course of action

7 **Tree Walk**
Move through trees as if on ground.

8 **Voice of Tenek**
Word of unmaking causing 1d6 damage/level to inanimate objects.

9 **Wall Walk**
Subject loses 1d4+1 dexterity for 1 rd./level.

4TH-LEVEL WIZARD SPELLS

1 **Narrheit's Mist**
Causes blindness and confusion.

2 **Toughened Bones**
Protects from bludgeon attacks.

5TH-LEVEL WIZARD SPELLS

1 **Counter-magic**
Negates enemy's magic attack or AC bonuses.

2 **Frost Giant's Fist**
One unarmed attack at 25 strength.

3 **Hollin's Magic Missile Enhancer**
Removes maximum cap on magic missile spell.

6TH-LEVEL WIZARD SPELLS

1 **Angrim's Vessel**
Creates magical boat that carries 15 people.



SPELLS

ALBION'S CANTRIP RECALL, LEVEL 1 WIZARD

CT 1 R personal D instant
SV none SR n/a Comp V, S

The caster instantly recalls any one 0-level spell that they have cast during the past 24 hours and adds it to their prepared spells list. If the recalled cantrip requires material components, they must have them to cast the spell.

ANGRIM'S VESSEL, LEVEL 6 WIZARD

CT 10 min. R n/a D 12 hrs./lvl.
SV n/a SR yes Comp V,S,M

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. It is very difficult to see as it travels, requiring a wisdom check (CL equal to caster level) to spot it. 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.

BAGELTON'S HANDY HAVERSACK, LEVEL 1 ILLUSIONIST, 1 WIZARD

CT 1 R touch D 1 day./lvl.
SV none SR no Comp V, M

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, those 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 CLERIC, 2 DRUID, 2 ILLUSIONIST, 2 WIZARD

CT 1 R touch D 1 rd./lvl.
SV none SR no Comp V, S, M, DF

Braelick was well known for his proselytizing, always calling for the return of the Og Aust and reversal of the Judgment of Cort-hain. 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, and all applicable attribute bonuses, for the duration of the spell.

A creature cannot benefit from another casting of this spell for one week after receiving the spell.



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 CLERIC

CT 1 R 25 ft./2 levels D 1 rd./lvl.
SV wisdom SR yes Comp V, S, M, DF

Any targets affected by this spell may donate a number of hit points per round equal to the caster's level to other targets of the spell that are in the donator's line of sight. 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.

BUROL'S BONES, LEVEL 3 CLERIC, 4 DRUID

CT 1 R touch D 1 tn./lvl.
SV see below SR no Comp V, S, M, DF

As is well known, stone giants are immune to the Arc of Time, suffering neither age nor weariness of the world. They are the broken stone of the All Father's ire and their god is BuroI.

This spell mends broken bones of a single creature. At 5th-9th level, the spell mends simple breaks and fractures in a single bone. More complex breaks, or multiple broken bones, require a second or third casting. At 10th level and above the caster is able to mend all the broken bones in a target to include complex breaks. The caster must be in contact with the broken bone.

The reverse of the spell breaks bones. A successful constitution save negates any affect of the spell. Spell resistance does apply. If a break should occur it is a simple break or fracture regardless of caster level.

CLOAK OF RIGHTEOUSNESS, LEVEL 4 CLERIC

CT 1 R personal D 1 rd./lvl.
SV strength SR yes Comp V, S, DF

As it was with the all the Val Eahrakun it lies within 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 strength 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.

COUNTER-MAGIC, LEVEL 7 CLERIC, 5 ILLUSIONIST, 5 WIZARD

CT 1 R touch D 1 rd./lvl.
SV wisdom SR yes Comp V, S, M, DF

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.

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.

The material component is a small, palm-sized silver gauntlet worth at least 50gp.

Immunity Nullification: You or the creature touched are surrounded by an orange counter-magic aura which nullifies any immunity to non-magical weapons, up to +3, needed to inflict damage upon a creature with the immunity special ability while you engage them in melee combat. For example, you attack a creature which may only be damaged by +2 or better weapons while you are wielding a normal longsword. Typically, the creature could not be damaged by you. If the counter-magic is in effect, however, your sword acts as a +2 weapon, thus negating the creature's damage immunity ability.

The material component is a small, palm-sized silver weapon worth at least 50gp.

CONSECRATE WEAPON, LEVEL 1 CLERIC

CT 1 R touch D 1 min./lvl.
SVnone SR no Comp V, S, DF

The spell bestows an attack bonus to the cleric's non-magical weapon when used against an opponent diametrically opposed to the cleric's alignment. The weapon gains +2 attack bonus for each alignment aspect opposite the cleric casting the spell. The bonuses stack.

Example: A lawful good cleric casting the spell on his mace gains a +2 bonus against chaotic creatures, or a +2 bonus versus evil creatures, or a +4 bonus versus chaotic evil creatures. True neutral clerics gain a +2 bonus against all alignments.

The material component is a cleric's weapon.

DEBILITATE, LEVEL 2 CLERIC, 2 DRUID, 2 ILLUSIONIST, 2 WIZARD

CT 1 R 20 ft. D 1 rd./lvl.
SV wisdom SR yes Comp V, S, M, DF

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 CLERIC

CT 1 R 300 ft. D 1 hr./lvl.
SV n/a SR yes Comp V,S,M

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 that falls in battle, and is not truly dead

SPELLS

is removed from the field of battle to a nearby point of safety. There is a sanctuary spell placed on them when touched by the eagles. The fallen become invisible once picked up and until they are once again laid down. They can only be seen through magical means (spell, spell-like ability).

The material components for this spell are holy water and a turtle shell.

DIVINE WISDOM, LEVEL 2 CLERIC, 2 DRUID,
CT 1 R touch D 1 rd./lvl.
SV none SR no Comp V, S, DF

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.

An increased wisdom score may allow the subject to prepare more spells. When the spell's duration ends, one random spell of the same spell level is lost from preparation, as if it had been cast, for each additional spell prepared by virtue of the recipient having a higher wisdom than normal.

A creature cannot benefit from another casting of this spell for one week after receiving the spell.

EVAN'S MINOR GUARDIANSHIP, LEVEL 1 DRUID
CT 1 R personal D 4 hrs./lvl.
SV none SR no Comp V, S, M

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 300 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 would normally invoke a fight or flight reaction from the caster, then the caster will be awakened by the dream-vision (CK's prerogative).

The material component is a small amount of food that must be eaten by the caster while casting the spell.

EXHAUST, LEVEL 2 CLERIC, DRUID, 2 ILLUSIONIST, 2 WIZARD
CT 1 R 20 ft. D 1 rd./lvl.
SV wisdom SR yes Comp V, S, M, DF

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 DRUID, 2 ILLUSIONIST 2 WIZARD
CT 1 R 100+10 ft./lvl. D 1 min./lvl.
SV constitution SR yes Comp V, S

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. The ground frosts over. The cold causes no damage to the caster, but it causes 1d6 points of damage to any creature entering the area, and thereafter causes 1d4 points of damage for every round the creature remains in the area. If affects friends and foe alike.

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.

FLOOD, LEVEL 7 CLERIC, 5 DRUID
CT 4 R see below D 1 hr./lvl.
SV none SR no Comp V, S, M, DF

The caster is able to increase the amount of water flowing down a large stream or river. The body of water must consist of moving water and be at least 4 inches deep and 3 feet wide. *Flood* temporarily increases the water by 1 foot per caster level. The flood is not instantaneous; rather, it increases by 1 foot a round. The speed with which the water flows increases naturally with the flood. Any attempt to swim or cross the river requires a successful dexterity check. To determine the CL simply add the caster's level to the normal CL that it would require to cross the river.

Flood does not work on ponds, lakes, oceans or similar bodies of water. It does not work on any other type of liquid.

FROST GIANT'S FIST, LEVEL 5 CLERIC, 5 DRUID, 5 ILLUSIONIST, 5 WIZARD
CT 1 R personal D 1 rd.
SV none SR yes Comp V, S

Known for their brute power and inexhaustible strength, frost giants are the bane of the winter storms. The caster gains a 25 strength for one round, but they may only make a single, unarmed attack. The spell grants the usual benefits to melee attack rolls and melee damage rolls only. Attacks with a weapon receive no attack bonuses.

GONHIRRIAM'S FURY, LEVEL 2 CLERIC, 2 DRUID
CT 1 R 20 ft. radius D 1 rd. lvl.
SV charisma SR yes Comp V, S

When the warrior Gonhirriam fell in battle before the gates of Istal, he let out a powerful yell which stunned the enemies surrounding him, allowing him to slay several before dying. This spell stuns any enemies within a 20 foot radius of the caster. A successful charisma check negates the effect.

HAND OF VENGEANCE, LEVEL 1 CLERIC, 1 DRUID, 1 WIZARD, 1 ILLUSIONIST

CT 1 R touch D 1 rd./lvl.
SV none SR yes Comp V, S, M

Grants an attack bonus to animals using natural weaponry such as horns, teeth, claws, or hands for unarmed attacks. It does not affect humans, demi-humans, or humanoids. The attack bonus is dependent on the caster's level: +1 at first level, +2 at fourth level, +3 at seventh level, +4 at eleventh level, and +5 at fourteenth level or higher.

The material component is clear, creek or stream water, sprinkled over recipient.

HEIMDAL'S EYES AND EARS, LEVEL 3 CLERIC, 3 ILLUSIONIST, 3 WIZARD

CT 1 R personal D 1 rd./lvl.
SV none SR yes Comp S

Heimdall 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. Normal vision becomes darkvision to 360 feet and low-light vision. The recipient also receive a +3 bonus to any spot check.

Hearing is sharpened to the point that surprising the recipient is almost impossible. They can hear creatures attempting to move silently. The recipient may make a listen check with a +3 bonus, or conversely, creatures attempting to move silently must do so against a CL equal to the caster's level.

The recipient can also use the enhanced hearing to find invisible creatures, making a listen check as a free action each round with a result equal to or higher than the invisible creature's move silently check indicating that the invisible creature stands revealed. A successful check reveals the invisible creature's exact location.

HOLLIN'S MAGIC MISSILE ENHANCER, LEVEL 5 WIZARD

CT 1 R personal D 1 day
SV none SR no Comp V, S

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 will evoke one additional missile. At first level the wizard casts 2 missiles, at third level 3 missiles, at 5th level four missiles, etc. The missiles act, in all other respects, as the *magic missile* spell.

HOLY RADIANCE, LEVEL 4 CLERIC

CT 1 R 25+5 ft./2 lvls. D see below
SV none SR no Comp V, S, DF

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. Thus, multiple turning attempts may be made against the same creature. The caster may cast the spell in two ways.

One, the cleric may cast the spell and suspend a holy symbol in the air 5 feet off the ground. Once suspended, it cannot be moved. If used in this manner, the duration of the spell is 1 round for every 2 levels of the cleric. As such, the cleric is free to move and attack under the safety of the spell, and the holy symbol may attempt a turning check once per round.

Two, if the cleric maintains a grasp on her holy symbol and concentrates (unable to cast spells, move, defend, or attack), the spell's duration is 1 round per level and the cleric may attempt a turning check every round until the spell ends.

HOLY WATER RAIN, LEVEL 3 CLERIC

CT 1 R 100+ 10 ft./lvl. D 1 rd./lvl.
SV none SR yes Comp V, S, M, DF

This spell causes a brief rain of holy water. Any undead or evil outsiders caught within the area suffer 2d4 points of damage. It affects a 20 feet radius, 20 feet high, area.

The material component is a vial of holy water.

HYPOTHERMIA, LEVEL 2 ILLUSIONIST, 2 WIZARD

CT 1 R 25+ 5 ft./lvl. D 1 rd./lvl.
SV constitution SR yes Comp V, S

This spell causes a drastic drop of body temperature in a single target creature. The target's actions become slow and sluggish, causing a -4 to initiative, to hit rolls and damage.

ILLUSORY GUARD DOG, LEVEL 3 ILLUSIONIST, 3 WIZARD

CT 1 R 400+ 40 ft./lvl. D 1 day/lvl.
SV wisdom SR no Comp V, S, M

This spell creates an illusion of a dog of a ferocious breed. The illusion acts like a dog, and will move, make sounds, 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 CLERIC

CT 1 R 50 ft. D 1 rd./lvl.
SV constitution SR yes Comp V, DF

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 per level and anyone who fails their constitution save suffers a crippling pain and an immediate 1-10 points of damage. Any action they were taking is halted for one full round. Spell casters must make separate intelligence or wisdom save or lose the spell they were casting. After that, all attribute checks and combat rolls suffer -3 for the duration of the spell. Victims also suffer an additional 1d4 points of damage. Spell casters must roll saving throws, at a -3, in order to successfully cast any spell.

SPELLS

Victims are allowed a constitution save each round the spell is in effect; if successful, the spell is broken.

IMPART, LEVEL 5 ILLUSIONIST, 3 WIZARD

CT 1 R touch D see below
SV see below SR yes Comp V, S

With this spell the caster is able to impart information to another. They must touch the intended recipient of the information and upon uttering the incantation they are able to impart knowledge they have about a particular incident or item. The information imparted must be true; however, the caster controls how much knowledge is imparted. The recipient can accept the information willingly, or they can attempt to block message from coming through. Blocking the spell requires a successful intelligence check. 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 ILLUSIONIST, 2 WIZARD

CT 1 R touch D 1 rd./lvl.
SV none SR yes Comp V, S, M

The recipient gains immunity to weapons made of iron, taking no damage when struck by a non-magical iron weapon. A +1 weapon or better bypasses the immunity. The immunity increases with the caster's level requiring a +2 weapon at 5th level, +3 at 10th, +4 at 15th, and +5 at 20th.

The material component is water from a smithy's shop.

LOKI'S SPASM, LEVEL 2 CLERIC, 2 DRUID, 2 ILLUSIONIST 2 WIZARD

CT 1 R 25 ft. + 5ft./lvl. D 1 rd.
SV see below SR no Comp V, S

Odin imprisoned Loki at the center of the earth and placed the Midgard Serpent over him, its venom dripping. 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 that knocks any medium or smaller creature within the area of effect from its feet, during which time they cannot move or attack. Spellcasters must make an intelligence or wisdom check or lose any spell they were trying to cast. The upheaval affects terrain, but without any significant damage or long-term effect. It affects a five foot radius per caster level.

LOSS OF HOPE, LEVEL 2 CLERIC, 2 DRUID,

CT 1 R 20 ft. D 1 rd./lvl.
SV wisdom SR yes Comp V, S, DF

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.

The subject may lose spells as the result of having a lower wisdom score. For each spell less per day that the subject can prepare as a result of a lowered wisdom modifier, one random spell of the same spell level is lost from the character's prepared spells.

MAP MINION, LEVEL 1 CLERIC, 1 DRUID, 1 ILLUSIONIST, 1 WIZARD

CT 1 R 25 ft. +5 ft./2 levels D 1 hr./lvl.
SV none SR no Comp V, S, M

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.

The material components of this spell are drawing tools such as quills, ink, and parchment.

MENACE, LEVEL 3 CLERIC, 3 DRUID, 2 ILLUSIONIST, 3 WIZARD

CT 1 R touch D 1 rd./lvl.
SV charisma SR yes Comp V, S, DF

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 +10 feet per caster level of the recipient.

Any who view the caster must make a successful charisma save or suffer penalties on all attribute checks and combat rolls for the duration of the spell. The penalty is equal to -1 for every 3 caster levels beyond 5th. If a knight uses their embolden ability those suffering from menace are allowed a second charisma save. Menace cannot affect paladins of 6th level or higher.

MIMIC CUSTOMS, LEVEL 3 CLERIC, 2 ILLUSIONIST, 3 WIZARD

CT 1 R touch D 1 tn./lvl.
SV none SR no Comp V, S

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 assassins, all these 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 they have interacted with. 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. Anyone with a wisdom score of 12 or higher is allowed to make as saving throw, if successful they are aware that the spell's recipient is not well versed in their customs.

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 paladin entering an orc strong hold or similar action.

NARRHEIT'S MIST, LEVEL 4 ILLUSIONIST, 4 WIZARD

CT 1 R 10 ft./lvl. D 1rd./lvl.
SV intelligence SR yes Comp V, M

As is known 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 Aihrde 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 know 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 Narrheit's Mist. It spreads out from the caster in a globe 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 are stunned blind for one round, with feelings of vertigo. The battle seems to spin around them. They feel as if they have been physically moved. All actions suffer a -2, including attack rolls, initiative, saving throws and attribute checks.

On the second round they are able to see, but they now mistake friend for foe and foe for friend. Each time the afflicted attempts to attack they must make an additional intelligence check, if successful they see that person as a friend, if they fail, it is a foe. What they do after that is entirely up to them.

The material component for this spell is a pinch of salt.

ORDAIN, LEVEL 1 CLERIC, 1 DRUID

CT 1 R 25+5 ft./2 lvl. D permanent
SV none SR no Comp V, S, M, DF

This spell is used to sanctify an item or place, 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 that can deal 1d2+1 points of damage per level.

The material component of this spell is a holy item of some sort, such as sacred earth or holy water.

PAIN RAY, LEVEL 1 ILLUSIONIST, 1 WIZARD

CT 1 R 25+5 ft./2 lvl. D 1 rd./lvl.
SV constitution SR yes Comp V, S

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. While affected, the target suffers -2 to all attribute checks.

PERFECT RECOLLECTION, LEVEL 2 ILLUSIONIST 2 WIZARD

CT 1 R touch D 1 rd./lvl.
SV none SR no Comp V, S, M

The subject is better able to recall distant memories and focus on mentally challenging tasks. The spell grants an enhance-

ment bonus of 1d4+1 points to intelligence, adding the usual benefits to ability and skill checks.

An increased intelligence score may allow the subject to prepare more spells. When the spell's duration ends, one random spell of the same spell level is lost from preparation, as if it had been cast, for each additional spell prepared by virtue of the recipient having a higher intelligence than normal.

A creature cannot benefit from another casting of this spell for one week after receiving the spell.

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 CLERIC, 2 DRUID, 2 ILLUSIONIST, 2 WIZARD

CT 1 R 20 ft. D 1 rd./lvl.
SV wisdom SR yes Comp V, S, M, DF

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 CLERIC, 1 DRUID, 1 ILLUSIONIST, 1 WIZARD

CT 1 R 25+5 ft./2 lvl. D 1 rds./lvl.
SV none SR yes Comp V, S, M

The spell coats a weapon in a layer of hoar-frost. A successful attack with the covered weapons results in an extra 1d6 points of damage. Creatures immune to cold based attacks are not affected. Creatures with ice vulnerability suffer 2d6 points of damage.

SCRIBE, LEVEL 1 CLERIC, 1 ILLUSIONIST, 1 WIZARD

CT 1 R 10+10 ft./lvl. D 1 min./lvl.
SV none SR no Comp V, S, M

Scribe allows the caster to animate a quill or similar writing device and force it to write. 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.

SHAPER'S BUCKLER OF THORNS, LEVEL 1 DRUID

CT 1 R personal D 1 rd./lvl.
SV none SR no Comp V, S, M

Upon uttering the spell, the caster's arm is woven about with a thick shield made from coiling bramble vines. The resulting shield type is detailed in the chart below. The shield created always weighs as a buckler (5 lbs.). The caster may always choose a shield type of a level lower than her caster level.

CASTER'S LEVEL	SHIELD TYPE
1 st	Spiked Buckler
3 rd	Spiked Small Wooden Shield

SPELLS

5 th	Spiked Large Wooden Shield
7 th	Spiked Tower Wooden Shield
9 th	Any preceding with spikes coated in paralysis vs poison (Fortitude DC 18, paralysis lasts 2d6 minutes).
11 th	Any preceding with additional +1 enchantment bonus to Armor Class and spikes with +1 to attack rolls
13 th	Any preceding with spikes coated in venom (Fortitude DC 24; 1d6 Str initial damage; 2d6 Con secondary damage)
15 th or higher	Any preceding with additional +3 enchantment bonus to Armor Class and spikes with +3 to attack rolls

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 CLERIC, 4 DRUID
 CT 1 R personal D 1 rd./lvl.
 SV SR no Comp V,S,M

The spell creates a shimmering green cone around the caster. Any ranged weapon launched at the caster rebounds towards the attacker. The attacker's to hit roll is used to determine if the attacker is struck by his own weapon.

SHOCK BOLT, LEVEL 1 DRUID, 1 ILLUSIONIST, 1 WIZARD
 CT 1 R 25+5 ft./2 lvl. D instant
 SV dexterity SR yes Comp V, S

The caster channels energy into a bolt of electricity and casts it at a single target. The shock bolt deals 1d4 points per caster level (maximum 10d4). It does not set fire to combustibles or damage objects in its path. A successful dexterity save reduces the damage by half. Creatures immune to electrical attacks take no damage.

SUMMON WOODLAND MOUNT, LEVEL 3 DRUID
 CT 1 R see below D 1 rd./lvl.
 SV wisdom SR yes Comp V, S, M, DF

The druid is able to summon an animal large enough to carry them. The summoned animal arrives within 1-6 rounds. The druid is able to immediately mount and ride the creature without use of any type of harness. The creature will not let the druid fall off it under normal conditions. The druid can be knocked off the mount if struck by another creature or if he forces the animal to pass through an area where there is not physically enough room to maneuver. In such circumstances the druid must make a successful dexterity save with a bonus equal to the creature's hit dice. The summoned instinctively knows the druid's basic desire. Where they want to go and the fastest or most desired route to follow.

Typical creatures summoned: large deer, elk, moose, boar, buffalo, zebra, and elephant. The summoned creatures are never predators. The summoned mount will not fight for the druid. It will not carry other riders.

SUSTENANCE, LEVEL 4 CLERIC
 CT 1 hr. R touch D 1 wk.
 SV none SR no Comp V, S, M

The sustenance spell is a common, well known spell often employed during times of war or covert action. It is especially coveted by adventurers.

The caster focuses and casts the spell upon an item of her choice. Any person that 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 item 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 ILLUSIONIST, 2 WIZARD
 CT 1 R 25+5 ft./2 lvl. D 1 rd./lvl.
 SV wisdom SR yes Comp V

You enrage a divine spellcaster by blaspheming their deity. The enraged divine spellcaster suffers a -1 for every two caster levels to their wisdom checks, if they fail a wisdom saving throw.

TOLVAR'S CLOUDY MEMORY, LEVEL 2 ILLUSIONIST, 2 WIZARD
 CT 1 R 20 ft. D 1 rd./lvl.
 SV wisdom SR yes Comp V, S, M

It was a peculiar power of the wizard Tolvar, the ability 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 subject may lose spells as the result of having a lower intelligence score. For each spell less per day that the subject can prepare as a result of a lowered intelligence modifier, one random spell of the same spell level is lost from the character's prepared spells.

The material component for this spell is a piece of wool from a sheep.

TOLVAR'S KEEN EDGE, LEVEL 2 WIZARD
 CT 1 R touch D 1d4 rds./lvl.
 SV n/a SR yes Comp V, S, M

Tolvar's keen edge places a magical paste upon an edged weapon. The magic within the paste reduces armor's effectiveness (lowers the armor class by 4 points) on all non-magical, metal armor. The weapon used gains a d4 bonus to 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.

TONGUE OF ORNDUHL, LEVEL 3 CLERIC, 2 ILLUSIONIST, 3 WIZARD

CT 1	R touch	D 1 permanent
SV charisma	SR yes	Comp V, S

It is well known that Ornduhl, the Red God, used his gilded tongue to turn creatures onto paths they might not normally have taken. Thus the eldritch goblins came to be. It is with his tongue that spell casters speak when they seek to convince others to do their bidding.

The spell allows the caster to gently encourage someone toward a course of action. The caster must be able to touch the individual for the spell to work. They must also be able to speak their language. The spell affects friend or foe. The recipient is allowed a charisma saving throw. If successful they may choose their own course of action, if they fail they must follow the course of action the caster desires.

The victim will not overtly harm themselves or their friends and allies. They do not suffer an alignment change. They are not in any way charmed, following the caster in every word and deed. Any suggested action they hear the caster say seems to be a very sound idea. Any attempt to get the victim to believe something utterly beyond the pale breaks the spell immediately. For instance, if a king were ensorcelled to give up his crown or a knight his blade the spell would be broken. But if the knight were convinced that now was not the time to fight, he might sheath the blade (unless doing so would lead to his death). The king might be convinced to set his royal prerogative aside to settle a dispute as an equal.

TOUGHENED BONES, LEVEL 4 ILLUSIONIST, 4 WIZARD

CT 1	R touch	D see below
SV wisdom	SR yes	Comp V, S, M

This spell increases the durability of bones, giving the warded creature resistance to bludgeon attacks. While in effect, all bludgeoning blows which could break bones are deflected. Also, the subject ignores the first 10 points of damage each time it is struck by a bludgeoning weapon unless the weapon has a +5 enchantment bonus. The spell lasts 10 rounds per caster level, or once 10 points of damage per caster level have been prevented (maximum of 150 points).

The material component of this spell is a bone from an ogre, gnoll, or giant wrapped in platinum wire with a minimum cost of 50gp.

TREE WALK, LEVEL 3 DRUID, 3 WIZARD

CT 1	R touch	D 10 rds./lvl.
SV wisdom	SR yes	Comp V, S

Tree Walk allows the caster or recipient to move freely along branches of trees as if moving on normal ground. Thin branches may bend and twigs will break, but otherwise, movement is the same as travel by foot on solid ground. Consider the recipient's weight as far as effect on branches to be equivalent to a squirrel. The spell only allows movement along trees and vines, not roof tops or tightropes.

VIGOR OF THE PALADIN, LEVEL 7 CLERIC

CT 1	R touch	D 1 rd./lvl.
SV wisdom	SR yes	Comp V, DF

The spell's subject is overcome with a feeling of invincibility and vigor for combat. The subject's will becomes so strong that he can continue to fight until reaching -10 hit points, and will not die unless they reach -20 hit points. Upon reaching -10 hit points, the subject becomes disabled. At -11 or below, the subject falls unconscious. If -20 hit points is reached, the subject dies.

Once the spell expires, the recipient must rest for one full day unless a sixth level or higher healing spell is cast upon them.

VOICE OF TENEK, LEVEL 3 ILLUSIONIST, 3 WIZARD

CT 1	R 25+5 ft./2 lvl.	D instant
SV see below	SR yes	Comp V, S

Uttered in a barely audible whisper, this spell focuses a word of unmaking. It deals 1d6 points of damage per caster level to one inanimate object in the area (maximum 10d6). Unattended objects receive no saving throw. Attended objects receive a physical saving throw as if the character were making the saving throw. Magic items receive a physical saving throw with a bonus equal to their magical bonus, or +1 for potions and scrolls, +2 for all other magic items. Attended magic items either make a saving throw as their owner or on their own.

WALL WALK, LEVEL 3 ILLUSIONIST, 3 WIZARD

CT 1	R touch	D 1 hr./lvl.
SV wisdom	SR yes	Comp V, S, M

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 ILLUSIONIST, 2 WIZARD

CT 1	R 20 ft.	D 1 rd./lvl.
SV wisdom	SR yes	Comp V, S, M

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.

THE BLOOD RUNES



he 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 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 and open the gates to hell once again.

THE NATURE OF TIME

Time is fluid, and 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, it is more like flowing water than a cobbled way. It consists of an infinite number of strands, thoughts of the All Father, and these 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 another, some gathered in deep pools, others wandered into the Void alone and without governance.

He perceived that the streams of his mind would fray and split on their journey through the Void, some going whither 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. 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, event, or series of events that involve a living creature or many living creatures.

They also represent inanimate or non-living 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.

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 so 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 creator's. 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.

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 evvaluk 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 and see the echo things gone before, and through this echo the

truth of things is revealed. Also, they might see a strand and predict its direction and in this way foretell the future. 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 and breadth of the River vary, forcing any traveler to reconcile a single moment, a nearly impossible task. They must understand the greater flow and predict its outcome by the flow itself.

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 there, an evvaluk is 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 charisma saving throw (CL 8). 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 those that people 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 roll a saving throw against madness. Furthermore, if they encounter events in the time stream that are wholly unexpected, such as discovering that their mother was a murderer, they must roll for madness. Also, if they attempt to manipulate too many events they must make a saving throw against madness. Any saving throw is made at CL 8.

A failed saving throw results in one of the following illnesses. Consult the **Castles & Crusades Castle Keepers Guide** for more information on each illness. The duration and CL for recovery is standard, unless the insanity is incurable.

FAIL SAVING THROW BY...	ILLNESS
18-19 points	Dementia Praecox
16-17 points	Hallucinatory Insanity
14-15 points	Hebephrenia
1-13 points	Catatonia
1 (natural)	Incurable Insanity*

*Roll 1d4 to determine the nature of the incurable insanity, counting from the top down. Only a greater wish spell can cure this affliction.

BLOOD RUNES

LOST: At times, an evvaluk wanders 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 charisma check (CL 15). Failing the check, the evvaluk is lost upon the Arc. Though they may initially remember who they are and where they came from, they cannot find their way home, caught up in some past events that they cannot break free from. These travelers sink into the Arc of Time and can only be recovered by a great effort of another traveler.

THE BLOOD RUNES

ANCHOR

CT 1	R See below	D 1 day/lvl
SV none	SR none	Comp none

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* has an area of influence 10 feet in diameter +1 foot per level of the caster.

Recipients of this rune effectively double their level when rolling saving throws for aging or madness upon the Arc of Time. For instance, a 5th level rune mark who has cast *psychic protection* upon herself would save for aging as a 10th level rune mark. She would save against madness as a 10th level as well.

If the caster has used *know ancestor* while on the Arc of Time and after they cast *anchor*, they gain a +1 to all saving throws.

BUROL'S ANCHOR (CHARISMA)

CT 1	R Touch	D 1 day/lvl.
SV none	SR none	Comp none

This spell gives the traveler immunity to aging. Stone giants are immortal creatures and immune to the time stream. Buro, the god of stone, can pass through time without any effect one way or the other. It is his power that Buro's Anchor taps into. The user is immune to aging but susceptible to madness or becoming lost and must roll accordingly.

CAPTURE MOMENT (CHARISMA)

CT 1	R See below	D See below
SV none	SR none	Comp none

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 with perfect detail and clarity. The caster can copy 10 minutes per level, 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.

BLOOD RUNES

CELERITY

CT 1	R See Below	D Instant
SV yes	SR none	Comp none

Celerity allows the caster to move through a moment in time faster than normal. The caster can move forward 1 round for every five caster levels. For instance, a 5th level caster could move forward to the end of the round they cast the spell in, allowing them to act first in the following round. Going beyond the present round, 2 rounds or more, means the caster has gone into the future. As the future is not wholly known they step into a haze where all things seem blurry, and they cannot see any event or person, nor act upon them clearly. The caster can, however, cast a spell upon themselves or the area, so that when time catches up to them the spell is triggered. They can also move freely in the future time; however, there is an inherent danger in this. If someone else happens to be standing in the same spot when time catches up, both they and the caster will instantly be torn asunder. The down side is that they are guessing what they will find when time catches up.

A caster who moves forward in time in this manner appears to vanish from existence to those left behind, reappearing when time catches up. 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 much make a charisma save against madness as noted above.

DISPLACEMENT

CT 5	R See Below	D See below
SV wisdom	SR yes	Comp none

With this rune the caster 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. 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 wisdom saving throw, if they succeed the strand snaps back into the stream, if they fail they are set adrift on the Void.

Those 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 recall 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 *Codex of Aihrde*).

The effect is not immediate. It may take hours or days (2d12 hours) to fade from the material world. Circumstances may change the time it takes to fade, per the following table:

+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

Memory is affected first. When the person has reached 50% of their remaining hours, their memory begins to fade. They are required to make a wisdom check (CL equal to caster) 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 a silhouette of the person they once were. At 100%, they vanish.

The effects of the rune can be counteracted with a *heal* spell, *restoration* cast by a cleric of a higher level than the person casting the rune, or similar spell.

FIRST WIND (CHARISMA)

CT 1	R 10ft./lvl.	D Instant
SV see below	SR yes	Comp none

First wind summons a powerful wind that the caster may use to hurl at objects or other living creatures. It affects one creature. The wind strikes for 1d6 points of damage per level of the caster. 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. It requires four moments to return to the moment on the Arc where they originally were. If any distractions occur, they must make a successful intelligence save (CL determined by level of distraction at the CK's discretion) to keep focused; after four consecutive interruptions the person is lost on the Arc of Time.

Physically, the person is not gone; they remain on the Arc of Time, but believe they have been driven back in time. They must be cured with a *restoration* or similar spell. Otherwise, they become one of the lost on the Arc of Time.

FLAME OF ORNDUHL

CT 1	R See below	D 5 rds. +1/lvl.
SV Charisma	SR Yes	Comp none

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 show 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 intensely bright and powerful. The flame reveals the truth, magical and mundane. Falsehoods are laid bare and the caster knows immediately the truth of those within the area of effect. 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 cloaks of displacement are rendered harmless. Any falsehood is at risk.

The rune has an area of influence 20 feet in diameter, +2 feet per level. Anything in the circle must make a successful charisma save or be revealed in the light of the flame.

FORGET (INTELLIGENCE)

CT 1 R See Below D Instant
SV yes SR none Comp none

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, verbal components for spells, and similar items. It never replaces procedural or “muscle” memory. A fighter’s ability to fight would never be impaired, for example. 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 any short term memory 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 the rune mark on the Arc of Time and allow them to pinpoint moments can also be eradicated. Anyone with a wisdom of 12 or higher generally regains the lost memory after 1-20 days. People with less than 12 wisdom never recover the memory.

FORETELLING (CHARISMA)

CT 1 R See below D 1+1 rd./lvl.
SV none SR none Comp none

This rune allows one to see into the 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 outcome of 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 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 an insanity saving throw.

For *foretelling* to work, the caster must make a successful charisma check. The challenge level increases by 1 for each day out from the event for the first 20 days. After 20 days it increases by 1 each week out. 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 use the same die and require separate attribute checks.

KNOW ANCESTOR (INTELLIGENCE)

CT 1 R See below D See below
SV none SR none Comp none

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

BLOOD RUNES

intelligence to check to determine the target’s ancestors. The rune reveals the names, description, and general personality of the target’s ancestors for as many generations as can be determined in the time allotted.

The challenge level is 1, but is increased by 2 for each generation removed. A check must be made for each generation, however 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. For example: At 1st level Tolvar attempts to discover the names of the parents of Gunther. The CL is 1, requiring Tolvar to make an intelligence check (prime) of 13. He fails on his roll; however, he now attempts to learn Gunther’s Grandparent’s names. The CL is now 3. Upon a successful check, he learns the names of all four grandparents.

MOMENT

CT 1 R See Below D Instant
SV none SR none Comp none

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. For each century away from the time the caster presently occupies, the CL increases by 1. For instance, an event which occurred 23 years in the past would have a CL of 1; an event 900 years in the past would have a CL of 9.

The caster gains bonus modifiers to his roll for knowledge of the event.

Event	Modifier
First Hand Knowledge	+10
Historical Knowledge	+3
Item Associated With	+3
With Person Associated With	+7
Bard’s Legend Lore 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 (CL 5). If successful, the event is clearly seen, heard, and smelled. If the roll is unsuccessful, the event is cloudy and hazy; no sounds or smells come through and what is seen is in a blur. Details such as writing and even facial expressions are difficult to discern and cannot be determined with accuracy.

NULAKS TEMPORAL FAMILIAR

CT 1 R See below D 10min./lvl.
SV none SR none Comp none

A temporal familiar is a 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

BLOOD RUNES

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 an SR 1 and is immune to all temporal related spells and runes, including *time stop*.

Level	HD	AC	Attacks
1-4	1d6	15	1d4
5-8	3d6	18	1d6
9-12	9d6	20	2@1d6
13-15	18d6	22	2@1d8

PERFECT RECOLLECTION

CT 1	R Touch	D 1hr./lvl.
SV none	SR none	Comp none

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 experienced, or one they have found on the Arc of Time.

SENESCENT

CT 1	R Touch	D See below
SV constitution	SR yes	Comp none

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 on the Arc of Time. Casting it elsewhere has no effect.

SHROUD

CT 1	R See Below	D 1 min./lvl
SV yes	SR none	Comp none

Shroud creates a cloak that blankets everything in the area of effect in a mirrored image of the time stream where it was cast. The rune has an area of influence 20 feet in diameter, +1 foot per 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 bubble in time, allowing 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 affected. 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 an ability check), he can be blinded to the effects of the spell. The caster must make a successful CL 15 charisma check in addition to his initial wisdom 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 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

CT 1	R See Below	D Instant
SV yes	SR none	Comp none

Tears in rain must be carved 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. When drawn, the blade's edge stands out, marked by a brilliant light from which small tendrils of smoke seem to drift. The blade's glow is faint, however, and does not put off enough light to see by. The blade does not cut flesh, but rather drains memories.

Each time a hit is scored with the blade the target must make a charisma saving throw (CL equal to the rune mark that created the blade). If the save is failed, the recipient suffers memory loss 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.

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 intelligence check (CL = rune mark's level) in order to take any action or interaction that requires forethought or response to someone else.

THIRD HIT: The target's long term memories are being 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.

FOURTH HIT: More long term memories are being drained. The effects are specific; early adult memories are lost. Procedural memories suffer, and the target makes all actions at a -5.

FIFTH HIT: Even more long term memories are drained. The effects are specific; young adult memories are lost. Procedural memories suffer more, and the target makes all actions at a -10.

SIXTH HIT: Procedural memories are eradicated. The subject can no longer take actions on their own, they must be guided. They can neither fight nor defend themselves. Only early child-

hood memories and instinct remains (for instance, they still have a 10 AC, as dodging is instinctive as much as procedural).

SEVENTH HIT: The target slumps into a state of permanent, unbreakable catatonia unless the victim is awakened as per below.

The memories are stored in the blade, but they do not remain forever, only for 1-12 months, passing out of the blade as white mist. Once they pass from the blade, they are lost forever. So long as they remain in the blade, they can be returned to the victim with a *restoration* spell. The target must be touching the blade when the spell is cast.

TEMPORAL GATE (CHARISMA)

CT 1 R 25 ft. D 1 rd./lvl.
SV none SR none Comp none

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

CT 5 R See Below D Instant
SV none SR none Comp none

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/beneath a river of time. The effect is as if one entered a fast flowing river. Everything moves at a rapid pace, but little is distinguishable, a face, a 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 class attribute saving throw (their most powerful attribute), CL equal to caster's level. 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 negates the *temporal immersion*. Any thought that is questionable, such as a lawful good person allowing a friend to die when they could rescue them, gives the target a +5 to their saving throw.

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 an attribute check to determine if they find a trace of *temporal immersion*.

TIME STOP

CT 1 R See below D 1d4+1 rd.
SV none SR none Comp none

This rune acts much like the wizard spell *time stop*. The rune causes time to slow for everyone but the caster. The caster is free to act in any manner for the spell's duration, including attacking, casting spells, or manipulating objects. All other creatures are slowed. Creatures with SR can resist the effect. Energy and effects present in the area can still affect the caster. The caster cannot enter an area protected by an anti-magic field, or by protection from alignment, or by a magic circle spell, while under the effects of *time stop*. Spells cast or damage inflicted by the caster on another target during a time stop has no effect until the *time stop* ends. At that time, targets of spells receive a saving throw to avoid or mitigate effects if one is normally allowed.

Physical damage, by weapon or spell, also accrues after the time stop ends. Spells cast upon the caster during a *time stop* take effect immediately upon casting. Durations of spells cast in this way should include the time spent in effect during the time stop. For example, a wizard casts *shield* during the first round of a *time stop*; the duration of his *shield* should include the one remaining round of the *time stop* for the purpose of determining when the *shield* dissipates.

TRAVELING

CT 1 R See Below D Instant
SV none SR none Comp none

With this rune the caster moves from their present plane to the Arc of Time. The move is physical, meaning the whole body passes to the Arc. Within the Arc time has no meaning. There is no need for food or water, only rest from exertions or wounds.

The caster cannot cast the rune on another, banishing them to the Arc; they can, however, transport their body, gear, 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 *moment* rune, then they appear in some random moment on the Arc.

The Arc itself appears as a road or dirt path (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*.



OF THE GODS



here are three orders of gods in Aihilde. These are the named Val Eahrakun, the Val Austlich and Val Tulumiph. The Val Eahrakun, or “Eternals, literally translated “those who walk the Void” or “travelers on the void” are the greatest and there are only 12 named. The Val Austlich, or “Spirits”. There is no literal translation for these words. In essence they mean the “spirits of the eternals that travel.” It is a reference 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 Austlich are not bound by the Judgement of Corthain (see **Codex of Aihilde**). The third order of gods is the Val Tulumiph, 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, who 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 or sacrifice or just in some shouted curse, hoping to bring their 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 far more powerful than any mortal, even the greatest of kings and wizards. They may take note of a mortal because they desire to, or they may take note when their name is called, or 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, they may brush the prayer aside as if it were nothing.

Cursing a god has no greater or lesser 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 Austlich or Val Tulumiph, 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 comes it will come through some other agent.

For these reasons people call upon the gods all the time. For instance, people crossing a river almost always call upon Tefnut for her safety, hoping for some boon or advantage granted by

GODS & MORTALS

her to them, usually through some instrument or through the Val Austlich.

Some, such as clerics and paladins, or any if they choose, have patrons. These are chosen deities with whom the individual feels they have a special connection. But even those who have such a connection may call upon 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 to the All Father and the All Father alone. Though it is commonly believed that the All Father was destroyed by Ondluce, 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. That they must continue the act of creation is the “Debt of Life” that all dwarves, except 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 Eahrakun, Corthain, Ornduhl and Unklar, have stymied the work of the All Father and corrupted it, so that Aihilde is not what it should be, or even could be still. The paladin, Gunther Stonebreak, taught that the All Father had not died, nor left to 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 the Val Gil Erde (“those who follow the Way of the Father”). They believe the Debt is paid upon the field of battle and so they gird themselves with iron and bronze and have turned their wrath toward the Val Eahrakun. And they seek to bring back Ornduhl from his banishment and take up the war once again. 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 Eahrakun. For this reason, they do occasionally, call upon one or the other.

GODS & MORTALS

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.

HOUSES OF WORSHIP: In many respects, everything that a dwarf builds is a house of worship, for they see this as the debt of life repaid. However, the All Fathers and priests build special temples of columned stone to pay homage to the All Father. These temples are always circular buildings with a central courtyard, surrounded by 12 columns. The courtyard is dominated by a fire pit, elaborately fashioned if possible. The dwarves prefer the courtyard open, and out of doors, usually on the side or top of a mountain, only accessible from underground. They worship at night, beneath the stars, for they believe this is a gateway to the Void and the beyond where all things began.

When indoors, the temples are built, when possible, beneath some open fissure, allowing for an open courtyard and fire pit.

Traveling dwarves often set 12 stones in a wide ring and dig a deep, large fire pit at the center of the ring. The fire pit is lined with stones and a fire set. This allows the dwarves to commune with the spirit of the All Father.

PRAYER: Dwarves do not pray, but recount their deeds. They do so by standing firm, feet planted, and call to the All Father. They always look up, never down. They list the deeds of their days, from beginning to the present. Shorter prayers may begin from the last prayer given. Some dwarves never recount their deeds, or only once in a while. They expect no return from their recounting of deeds.

SACRIFICES: Dwarves sacrifice their lives to the All Father, creating works or doing deeds in his honor. This is the debt of life. Some dwarves may pledge themselves before the temple's fire to some deed or project, making particular note of his desires.

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 Aihrde. The All Father dreamed of the Land of Seven Rivers and those that peopled them. The dreams were an offshoot of the thought that fashioned Wenafar of the Val Eahrakun and as such they were filled with great beauty, but it always lay beyond in the ethereal. The Land of Seven Rivers lay upon the edge of the Void, between the world of Aihrde and the Great Empty. They came to Aihrde only slowly, arriving in the Marl as is told.

They knew of Wenafar, whom they call the Faerie Queen, for they were born of the same thought and 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 own creations have suffered much change and dev-

astation 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 gods created by her, the Val Austlich 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 Aihrde, are diverse peoples. The Fontenouq in particular have turned to many of the Val Eahrakun in their many wars and contests.

PALADINS AND CLERICS: Elven priests are not uncommon. They are elves who believe that the true route to managing the world is through the powers the gods already possess. There is no organized religion in the elven community, no priesthood or structure of any kind. Most clerics pay homage to Wenafar. Elven paladins of Shindolay generally turn to Wenafar as their patron; however Fontenouq paladins more commonly worship Glorianna or even Durendale. These latter worship their chosen gods, not for enlightenment, but rather for aid in battle.

HOUSES OF WORSHIP: Elves require only a secluded, quiet place to worship. They refer to them as sanctuaries or gardens. They usually have running water and some type of plant growth, whether mosses on slick stone, or vines hanging from trees, it does not matter. Some sanctuaries are very elaborate, with buildings of cultivated trees, pools of water connected by streams, cobbled paths, plants both ordered and wild and other devices made to please the senses. These gardens range from the very small to the very large.

Traveling elves find any undistributed natural area to call upon the gods and pray.

PRAYER: Elves are immortal and as such have no understanding of time, its beginning or ending. They tend to live in the here and now and as such, prayer is often a time when they order their minds, laying out such plans or devices as they desire. The gods are sought to help bring order to their thoughts. This order may of course come in the guise of power.

SACRIFICES: Elves rarely sacrifice to their gods, though at times seeds, small pieces of twine/vines, rope and other items are set beneath a rock, or roots of a tree or burnt on a stone altar.

OF HALFLINGS & THE GODS

The halflings came to Aihrde as the All Father passed from it and as such have no memory of his ever being. They were gifted woodsman and hunters in their own right and their earliest forbears settled in the wilds, having little traffic with the other peoples of the world. They became stout and independent minded. 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, they knew no priests or clerics, and they did not worship in temples or create sanctuaries. Some

of their number became so skilled in the manner of the wilds that they were as druids.

Things changed with the coming of the Dark, for the halflings were hounded like prey, hunted by the lords of Aufstrag. At that time Wenafar sent the Val Austlich Wulfad to the halflings to aid them and offer them succor. He did so with joy for he hated the hunters of Aufstrag, for they hunted with cruelty and malice and Wulfad, called the First Walker, 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 Austrag.

In time his worship spread far and wide and many built small sanctuaries to him and sacrificed to him 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, crossing a river, or luck or something similar.

PALADINS AND CLERICS: Traditionally halflings have not chosen either the path of a paladin and 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.

HOUSES OF WORSHIP: Halflings came late to the worship of the gods. They have no particular houses of worship, but gather together to honor a creature, whether a family member or a god, through feasting. The feasts are often conducted in circles, with older halflings taking the outer rings, to show their protection of the younger.

PRAYER: When they do, it is to call for strength, boldness or guidance. They never show signs of obeisance to any, god, man, elf or dwarf. As such their prayers are usually made over a feast, or on the run.

SACRIFICES: They sacrifice portions of their hunt, or when the perfect opportunity in the hunt strikes them, they may not take the shot or slay the target, sparing it out of respect.

OF GNOMES & THE GODS

When the Breath of Life blew across the dwarves, the gnomes, the wooden-faced people, 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 many 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 aged slowly, and lived long lives and this proved a great boon to the gnomes, for the elders passed on their wisdom to many generations. For these reasons the gnomes venerate the old and pay homage to their deceased kin, worshiping many as house gods.

The gnomes wandered far and wide. In their early tales they speak of the Green Mother, one who set them upon the proper road. This was Mordius. In all their travels they learned the

GODS & MORTALS

love of earth most of all, not stone as the dwarves, but dirt and soil and in their love they gained the attention of Grotvedt, the black-earth god. Grotvedt taught the gnomes many things and they came to venerate him and paid him homage like no other. A priesthood grew around his worship and these and the paladins serve as a conduit between Grotvedt and the gnomes.

The gnomes do not often call on the gods to aid them in their endeavors. This is more from indifference than antipathy. They have a long history of adversity, but one they managed without the intercession of the gods. They continue that tradition.

PALADINS AND CLERICS: Gnome clerics are almost always worshippers of Grotvedt or house gods. Some few worship Mordius and Wenafar. Fewer still worship other gods of the other orders, but these are often ostracized from their communities and have little to do with the clans. Paladins are rare, but fierce. They pay homage to Grotvedt alone.

HOUSES OF WORSHIP: Gnomes create fields of dirt to honor Grotvedt. These fields have no stones in them or plants, but are of a fine, rich, soil. Stones or wooden posts are set around the field, each marked with a warding spell to keep other creatures from entering. Frequently an earth elemental is invited to dwell within the dirt. It is tasked with protecting it and the priests. The fields are watered regularly by the priests and enriched with nutrients of blood and flesh. Only the priest and those they wish to heal are allowed on the soil.

Traveling clerics often clear a patch of soil of plants and stones and make their prayers and sacrifices there.

PRAYER: Gnomes remove their shoes and gloves, sit, squat or stand upon the edge of a patch of holy ground or earth, making certain that their feet touch the earth. Then they place their open hands in the soil and call upon whatever god they seek aid from, most commonly Grotvedt.

SACRIFICES: Gnomes generally sacrifice their own blood, sprinkling it into the earth. However, they sometimes inter the bodies of their fallen and those of the enemy to enrich the soil with their decaying flesh.

OF HUMANS & THE GODS

There are 13 tribes of humans, and these have broken into a host of kingdoms, tribes, clans, and peoples. They all worship a wide variety of gods, from the Val Eahrakun to the Val Tulumiph, house gods, local powers and heroes, ancestors and monsters. The reasons for interactions between humans and gods are limitless. Humans have a wide variety of names for the same gods and see in them slightly different attributes, but these names are little more than that, names. Narrheit is called Loki by some of the Engale, Eris by others, Angra Mainyu and so on.

There are three notable exceptions to this rule, the Ethrum, Aenochians and Oanthuil.

In their early days the Ethrum by and large worshiped the Og Aust and the head of that order, Tefnut. The practice has con-

GODS & MORTALS

tinued unabated in that part of the world, but it is a religion tied to the Ethvold forests, or all those lands between the Bergrucken and Rhodope Mountains.

The Aenochians are different than all the other peoples of Aihrde. Early in their journey they were taught by Narrheit, fooled some might say, that the gods are weak, and rule men only through bluff and bluster. He taught them that men were strong, not shackled by the will of the All Father, but alone of all the creatures of Aihrde, strong and capable. From that day onward, the Aenochians spurned the gods and believed in their own powers. They became powerful sorcerers, and ruled massive kingdoms. And though they have had a great deal of traffic with the gods, the belief that the gods are not greater than men and that they only limit men is set deep in them, so that even when they worship the gods they do so with an inner knowledge, admitted or not, that the gods must some day serve men. This has been both a curse and a boon. It has made that people the strongest of all the peoples of Aihrde, masters of sorcery and arcane magics. They have come the closest to mastering the Language of Creation. They have ruled Empires that stretched over almost the whole world. But too it has made them the easy victims of the gods, particularly the powerful Val Eahrakun. Ornduhl used them first, but later Frafnog laid waste to their realms and Unklar enslaved them.

The Oanthuil, the doppelgangers, worship Ornduhl and no other god.

HOUSES OF WORSHIP: The temples and churches are too diverse to describe. Consult each deity for specifics.

PRAYER: The methods in which humans pray are also diverse, consult each deity for specifics.

SACRIFICES: The sacrifices take a multitude of forms, consult each deity for specifics.

INTERACTING WITH THE GODS

Below is a list of the gods as they appear in the *Codex of Aihrde* and a table describing the attributes of worship, weapons, alignments, etc.

ORDER: What order of the gods they are in.

PROVINCE: That which the deity is most commonly associated with.

PLANE: What plane the god generally dwells upon.

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.

SACRIFICES: Normal sacrifices made to the god.

HOLY DAYS: Days held special to that deity.

SUPERSTITIONS: Things those worshipers or those seeking the god's aid must avoid.

PREFERRED WEAPONS: These are weapons that clerics of the deity can use as if they were proficient.

ADAGE: The most common prayer to that deity.

CEREMONY: That devotional used to contact, or keep contact with the deity.

GRANTED ABILITIES: These are extra abilities that clerics or paladins gain through choosing the deity as their patron. They are in addition to anything that may be granted in the *Codex of Aihrde*.

VAL EAHRAKUN (GREATER GODS)

AMENUT, THE FROG GOD

ORDER: Val Eahrakun, Og-Aust

PROVINCE: Water, Earth, Knowledge

PLANE: Aihrde

ALIGNMENT: Good

TEMPLE: Rock pedestals built in cypress groves

SACRIFICES: Any wealth, magic

HOLY DAYS: Full and half moon

SUPERSTITIONS: Salt

PREFERRED WEAPONS: Mace

ADAGE: "Water Surrounds"

CEREMONY: One must always be touching fresh water, usually poured upon the ground, a pond, lake, etc.

GRANTED ABILITIES: Clerics - Speak with animals once per week; at 12th level clerics gain the Eye of the Frog ability and can see through any amphibian's eyes up to a mile away.

BUROL, THE STONE GOD

ORDER: Val Eahrakun

PROVINCE: Stone, Mountains, High Places, Open Air

PLANE: Aihrde

ALIGNMENT: Neutral

TEMPLE: The top of large rock pillars

SACRIFICES: Magic or gems

HOLY DAYS: None

SUPERSTITIONS: Trolls are considered an abomination

PREFERRED WEAPONS: Club

ADAGE: "The gift of stone."

CEREMONY: A smooth stone must be found, cleaned of dirt, moss and other growths. It is held in the hand or pressed on flesh to commune with the god. The ceremony is usually conducted in the temple, but not always.

GRANTED ABILITIES: Occasionally Burol allows those who worship him to cast toughened bones as if cast by a 10th level caster. The effect works on a successful wisdom check or charisma check for paladins (CL 20) or on a roll of a natural 20.

CORTHAIN, THE JUSTICE MAKER, SLAYER OF GODS, AND SHATTERER OF WORLDS

ORDER: Val Eahrakun

PROVINCE: Law, Good, The Wind, Prairies

PLANE: Void, The First Wind, Ea-Iul, Fortress of Iul (Wind)

ALIGNMENT: Lawful Good

TEMPLE: Remote, magically guarded complexes, often underground

SACRIFICES: The joy of the sacrifice

HOLY DAYS: None

SUPERSTITIONS: None

74 CASTLES & CRUSADES

PREFERRED WEAPONS: Spear, Sword

ADAGE: "Justice, all things come to one."

CEREMONY: Seven days of fasting and meditation after each new moon

GRANTED ABILITIES: Clerics & Paladins - *Enhance attribute* (strength) once per week per level, 9th level or higher can use *sunburst* once per week.

EALOR, LORD OF SEAS, THE DEEP QUIET, GUARDIAN OF SHADOWS, MASTER OF THE GREEN HALLS

ORDER: Val Eahrakun

PROVINCE: Oceans, Salt-Water Bays, Seas

PLANE: Aihrde, the Green Halls

ALIGNMENT: Chaotic Good

TEMPLE: Large columned temples near the sea

SACRIFICES: Gold, gems thrown into the sea.

HOLY DAYS: Spring Equinox

SUPERSTITIONS: Gates to the Shadow Realm

PREFERRED WEAPONS: Trident

ADAGE: "The Unconquered, Mirth, Laughter"

CEREMONY: Meditation while in the water, and swimming when possible

GRANTED ABILITIES: At 7th level, the cleric can cast *air/water walk* once per week per level. At 12th level can *control weather* while on a body of water once per week .

EA-RAENA, THE MOON, EA-RAENA, DUNAREU, MAILAHM; SISTER OF EA-VETTE

ORDER: Val Eahrakun

PROVINCE: The Night Hunt, Light in Darkness

PLANE: Maelstrom

TEMPLE: Flat disk of marble built in an open place

ALIGNMENT: Neutral

SACRIFICES: Silver

HOLY DAYS: Full Moon

SUPERSTITIONS: Fetters of all sorts

PREFERRED WEAPONS: A bow and arrows

ADAGE: "The light of the well worn path."

CEREMONY: Before use of any granted ability the worshiper must bath in water beneath the light of the moon.

GRANTED ABILITIES: Any cleric or paladin who bathes in the light of the full moon enhances their level for one day for spell casting purposes. At 10th level clerics and paladins can see into the ethereal plane as an ability. It takes 4 rounds of concentration.

EA-VETTE, THE SUN, EA-VETTE, HAYDAREU, MAILUHM

ORDER: Val Eahrakun

PROVINCE: Seasons, Rain, Weather

PLANE: Maelstrom

TEMPLE: Large complex of stone, open air

ALIGNMENT: Neutral

SACRIFICES: Gold

HOLY DAYS: 20th of Trocken

SUPERSTITIONS: Fetters of all sorts

PREFERRED WEAPONS: A quiver of javelins

ADAGE: "The light of the well worn path."

CEREMONY: Walking on a trough of fire at least 6 feet long.

GODS & MORTALS

GRANTED ABILITIES: Following through with the ceremony grants one a *protection from fire* spell as if cast by a 10th level caster.

FIRTHNACH, MORIDAIN, THE COBBLER

ORDER: Val Eahrakun

PROVINCE: Beginnings, Foundations, Adventure, Travel, Dangerous Journeys, Risky Endeavors, Chance

PLANE:

TEMPLE:

ALIGNMENT: Neutral

SACRIFICES: Good food and Hard Drink or Tobacco

HOLY DAYS: The First Day of Spring

SUPERSTITIONS: The Fearful

PREFERRED WEAPONS: Any Magic

ADAGE: "Guide my boots, oh Cobbler, to a life of glory and adventure!"

SYMBOL: A Crossed Torch

CEREMONY: Cleaning and repairing another traveler's boots.

GRANTED ABILITIES: This allows the cleric or paladin luck on the road, they are allowed to reroll one roll a day, so long as they have cleaned and repaired another's boots.

FRAFNOG (DRAGONS), LORD OF DRAGONS, THE FIRST, EARTH LORD, THE GREAT WYRM

ORDER: Val Eahrakun

PROVINCE: Knowledge, Lore, Fire, Rage, Vengeance

PLANE: Aihrde

TEMPLE: Small, private, square, stone room with burning fire.

ALIGNMENT: Neutral/Chaotic Evil

SACRIFICES: Burnt flesh

HOLY DAYS: None

SUPERSTITIONS: None

PREFERRED WEAPONS: None

ADAGE: "Upon the dragon's breath."

CEREMONY: None

GRANTED ABILITIES: Clerics - Can cast *burning hands* once per week per level, 9th level or higher can use *anti-magic shell* once per week

GROTVEDT (GNOMES), CLAN LORD, BLACK-EARTH GOD

ORDER: Val Eahrakun

PROVINCE: Earth, Gnomes, Farmers

PLANE: Elemental Plane of Earth

TEMPLE: None

ALIGNMENT: Neutral Good

SACRIFICES: Uncut gems, blood

HOLY DAYS: Fall Harvest

SUPERSTITIONS: Stone

PREFERRED WEAPONS: Hammer and crowbill

ADAGE: "May Grotvedt bless the Elders."

CEREMONY: None

GRANTED ABILITIES: None

HETH, THE CROW GOD

ORDER: Val Eahrakun

PROVINCE: Air, Afterlife

PLANE: Aihrde

GODS & MORTALS

TEMPLE: None

ALIGNMENT: Neutral

SACRIFICES: Casting seed to the four cardinal directions,

HOLY DAYS: Prayers at sunset

SUPERSTITIONS: Noose

PREFERRED WEAPONS: Bows

ADAGE: None

CEREMONY: Some item must be given to the dead. The dead can be long gone or freshly fallen, it does not matter to Heth.

GRANTED ABILITIES: At 10th level one gains the ability to speak with crows. At 12th level they can see, as an action, onto the Arc of Time.

HROTH, THE EARTH MOTHER, ROOTED MAIDEN

ORDER: Val Eahrakun

PROVINCE: Earth, Soil, Roots

PLANE: Aihrde

ALIGNMENT: Neutral

TEMPLE: An area cleared of all stones and vegetation

SACRIFICES: Burnt vegetation

HOLY DAYS: The first 4 days of Regnerisch

SUPERSTITIONS: Waves

PREFERRED WEAPONS: Mace, club, flail

ADAGE: "Blackened feet are wisdom's teeth."

CEREMONY: Nutrients are set upon the roots of a tree.

GRANTED ABILITIES: Clerics can use the druid spell, *speak with plants*. Paladins are able to cast *barkskin* once a week starting at 3rd level.

IMBRISIUS, THE MISTRESS OF OUR PAIN, SHE WHO WEARS THE WORLD

ORDER: Val Eahrakun

PROVINCE: Chaos, Evil, Torture, Slavery

PLANE: Gehirr

TEMPLE: Three circular rooms

ALIGNMENT: Chaotic Evil

SACRIFICES: Hair, Scalp

HOLY DAYS: Full Moon

SUPERSTITIONS: None

PREFERRED WEAPONS: Knife

ADAGE: "The knife's ecstasy."

CEREMONY: Torture of an individual, a follower if none other can be found

GRANTED ABILITIES: Clerics cannot cut their hair.

KAMAT, THE WOLF GOD

ORDER: Val Eahrakun (Og-Aust)

PROVINCE: Age, Disease, Death

PLANE: The Net of Ea-Raena

ALIGNMENT: Chaotic Neutral

TEMPLE: A round wooden chamber

SACRIFICES: Food and Drink

HOLY DAYS: Last day of each season

SUPERSTITIONS: Daylight

PREFERRED WEAPONS: Sword

ADAGE: "Without mercy or malice."

CEREMONY: None

GRANTED ABILITIES: None

KEKKI, THE SNAKE GOD

ORDER: Val Eahrakun (Og-Aust)

PROVINCE: Evil, Time, Wasting Away

PLANE: Maelstrom

ALIGNMENT: Chaotic Evil

TEMPLE: Pyramid

SACRIFICES: Feasting on raw red meat using a ceremonial, crooked dagger

HOLY DAYS: Harvest Moon

SUPERSTITIONS: Circles

PREFERRED WEAPONS: Dagger

ADAGE: "Where time's waste, Kekki lies."

CEREMONY: Fasting for 3 days before a sacrificial feast is held

GRANTED ABILITIES: After a sacrifice the cleric and assassin are immune to all poisons.

LET, THE HART

ORDER: Val Eahrakun (Og-Aust)

PROVINCE: Hope, Last Gasp, New Beginnings

PLANE: Aihrde

ALIGNMENT: Neutral

TEMPLE: Open glade or meadow

SACRIFICES: Something dear

HOLY DAYS: Sunrise

SUPERSTITIONS: Fork in the road

PREFERRED WEAPONS: Bow

ADAGE: "From all endings there are new beginnings."

CEREMONY: A treasure item is set aside, or given to someone unfortunate.

GRANTED ABILITIES: Clerics and paladins gain one point of charisma, furthermore in desperate situations a boon is granted to some, allowing one an extra roll on a dice, 1d8 more temporary hit points, or a reroll. The boon is granted on a successful charisma check (CK determines the CL).

LYTHE, THE FARSIGHTED HANDMAIDEN OF MORDIUS

ORDER: Val Eahrakun

PROVINCE: Noon, Quiet, Stillness

PLANE: Aihrde

ALIGNMENT: Neutral

TEMPLE: Upon a hill open to the sun

SACRIFICES: A bull

HOLY DAYS: First day of summer

SUPERSTITIONS: Shadows

PREFERRED WEAPONS: Poleaxe

ADAGE: "The quiet of the light."

CEREMONY: As soon as the sacrificial bull is slain, Lythe's name is called, once and only once. If she replies it will be in that moment.

GRANTED ABILITIES: Lythe's clerics and paladins gain a +1 to their saving throw against any verbal spell or spoken action.

MORDIUS, MORDIUS THE GREEN, OUR LADY OF THE LAKE

ORDER: Val Eahrakun

PROVINCE: Wisdom, Patience, Plants, Animals

PLANE: Aihrde, Eahrtaut

TEMPLE: A grove that surrounds the mouth of a spring, in the wilderness or in cities, and stone altars

ALIGNMENT: Neutral
SACRIFICES: Wine, prepared food
HOLY DAYS: The first day of spring and last day of summer
SUPERSTITIONS: None
PREFERRED WEAPONS: None
ADAGE: "Life begets Life."
CEREMONY: A dance in red cloaks after a feast of prepared food.
GRANTED ABILITIES: At 10th level, once a week the red cloaks used in the ceremony, serve as a magical cloak of displacement for one day. At 15th level the effect lasts for a week.

NARRHEIT, THE ABYSSAL LORD, THE UNBURDENED ONE, THE ALL SEEING

ORDER: Val Eahrakun
PROVINCE: Chaos, Destruction, Misery, Deception, Carelessness
PLANE: Gehirr
TEMPLE: Always in a tower, usually in the top, open to the sky
ALIGNMENT: Chaotic Evil
SACRIFICES: The designs of other men
HOLY DAYS: The Long Day (4th of Trocken, longest day of the year)
SUPERSTITIONS: Straight Roads
PREFERRED WEAPONS: Scythe, ever-changing sword
ADAGE: "Seeds of discord."
CEREMONY: Sacrifice a live bull
GRANTED ABILITIES: None

NUNT, THE FISH GOD

ORDER: Val Eahrakun
PROVINCE: Underworld, Water, Lakes
PLANE: Aihrde
TEMPLE: Caverns with water
ALIGNMENT: Neutral Evil
SACRIFICES: Food given to the fish
HOLY DAYS: Crescent Moon
SUPERSTITIONS: Flowering trees
PREFERRED WEAPONS: Axe
ADAGE: "The gift of the Fallen."
CEREMONY: The worshiper must be in still water to pray or sacrifice.
GRANTED ABILITIES: Clerics and paladins are able swimmers, gaining a +2 to any swimming checks. At 5th level the cleric can speak with fish. At 10th level the cleric can speak with dead as a natural ability.

ORNDUHL, THE RED GOD, THE BULL-HOUND, THE RED DUKE, LORD OF CHAOS, THE BULL, ROT OF THE DWARVES

ORDER: Val Eahrakun
PROVINCE: Chaos, Command, Death, Destruction, Evil, Magic, Trickery
PLANE: The Wretched Planes, The Homeless House
TEMPLE: Long stone hall, iron altar, where sacrifices are made
ALIGNMENT: Evil
SACRIFICES: Blood, living sacrifice
HOLY DAYS: Third day of every third month
SUPERSTITIONS: Trees

GODS & MORTALS

PREFERRED WEAPONS: Two-handed sword, hammer
ADAGE: "What is now, must have been."
CEREMONY: Dancing upon blood and leaves, must be during Spring or Summer
GRANTED ABILITIES: None

PE-BESAT, THE BOAR GOD [3]

ORDER: Val Eahrakun
PROVINCE: Contest, War
PLANE: Aihrde
TEMPLE: Large stone building
ALIGNMENT: Chaotic Good
SACRIFICES: The blood of any contest
HOLY DAYS: First day of the month
SUPERSTITIONS: Dice and games of chance
PREFERRED WEAPONS: Mace or hammer
ADAGE: "With your own will."
CEREMONY: Smearing the blood of a fallen or wounded friend on one's face.
GRANTED ABILITIES: Successful use of the ceremony allows one to go berserk in battle, gaining a +2 to hit and damage, but a -2 on AC.

TEFNUT, HAND MAIDEN OF THE ALL FATHER [3]

ORDER: Val Eahrakun
PROVINCE: Rivers, Lakes, Ponds, Ethvold, Deltas, Estuaries, Earth
PLANE: Aihrde
TEMPLE: Post and lintel construction, open air, pool in the center
ALIGNMENT: Lawful Neutral
SACRIFICES: Burying the dead by water, children, and personal blood
HOLY DAYS: River Fest, the first day of spring
SUPERSTITIONS: Flies and filth
PREFERRED WEAPONS: Khopesh sword
ADAGE: "Before all, the Waters of Life run before and after."
CEREMONY: Meditation while in the water. Sacrifice or replenishing of water creatures
GRANTED ABILITIES: At 4th level, cleric can perform water breathing once per week per level. At 6th level can air/water walk once per week per level.

TOTH, MASTER OF THE PATH, DEATH, SHADOW OF THE ALL FATHER

ORDER: Val Eahrakun
PROVINCE: Death, Knowledge, Magic
PLANE: The Endless Pools
TEMPLE: Buildings are always round with round altars, often libraries.
ALIGNMENT: Neutral
SACRIFICES: Written words, donated to temple
HOLY DAYS: Last day/first day, 28th of Arist, 1st of Erstdain
SUPERSTITIONS: Riddles
PREFERRED WEAPONS: Khopesh sword, spear
ADAGE: "He who writes in stone."
CEREMONY: Must have a book, and when possible an orchid or ashes of the deceased

GODS & MORTALS

GRANTED ABILITIES: At 6th level, the cleric can discern lies once per week per level. At 9th level, the cleric can use legend lore once per week per level.

TUATHEAL, THE VOICE, HANDMAIDEN OF MORDIUS, SWORD MAIDEN

ORDER: Val Eahrakun

PROVINCE: Song, Youth, Morning

PLANE: Aihrde

ALIGNMENT: Neutral

TEMPLE: Open air at the mouth of a spring

SACRIFICES: Honey and breads

HOLY DAYS: First day of spring

SUPERSTITIONS: Any who refuse to sing

PREFERRED WEAPONS: Longsword

ADAGE: "To waken with the voice."

CEREMONY: One must sing an ode first thing in the morning.

GRANTED ABILITIES: So long as the ode is sung the cleric or paladin has the ability to charm person once a day, but at a level half their own (always round up).

UNKLAR, THE HORNED ONE, THE DARK GOD, DARKNESS, THE MARSH LORD, LORD OF THE WINTER DARK

ORDER: Val Eahrakun

PROVINCE: Command, Evil, Law, Darkness, Winter, Unchanging, Undeeps

PLANE: The Void, Aihrde

TEMPLE: Large temples, altars of obsidian

ALIGNMENT: Lawful Evil

SACRIFICES: Any pure creature

HOLY DAYS: Winter's Night (14th of Winter Dark, the longest night of the year)

SUPERSTITIONS: Circles

PREFERRED WEAPONS: Utriel maul, morningstar

ADAGE: "Look in yon mirror and the Lord Darkness."

CEREMONY: Obeisance to the crescent moon, always at night

GRANTED ABILITIES: At 8th level, the cleric can use scrying twice per week. At 12th level, the cleric can use greater scrying twice per week.

WENAFAR, THE FAERIE QUEEN, MOTHER [3]

ORDER: Val Eahrakun

PROVINCE: Stars, Elements, Fey, Wilderness, Halflings, Animals, Birds

PLANE: The Land of Seven Rivers, Aihrde

TEMPLE: Any wilderness

ALIGNMENT: Good

SACRIFICES: Grove

HOLY DAYS: Full moon & morning after first spring rain

SUPERSTITIONS: None

PREFERRED WEAPONS: Staff

ADAGE: None

CEREMONY: Must incorporate the use of a lily

GRANTED ABILITIES: At 6th level, the cleric can summon animals once per week per level. At 10th level, the cleric can summon magical beasts or fey twice per week.

YNUL, HANDMAIDEN OF MORDIUS

ORDER: Val Eahrakun

PROVINCE: Early Evening

PLANE: Aihrde

ALIGNMENT: Neutral

TEMPLE: Upon flat rocky outcrops

SACRIFICES: Silver

HOLY DAYS: Last day of winter

SUPERSTITIONS: None

PREFERRED WEAPONS: Spear

ADAGE: "To this end."

CEREMONY: Something silver is set upon a flat, rocky surface.

GRANTED ABILITIES: None.

VAL AUSTLICH (LESSER GODS)

AENOUTH (HIGH ELVES), MISTBANE, WILLOW WIND

ORDER: Val Austlich

PROVINCE: Air, Wind, Knowledge, Magic, Open Spaces

PLANE: The Seven Rivers

TEMPLE: Elaborate marble and stone, open on four sides

ALIGNMENT: Lawful Good

SACRIFICES: Earth

HOLY DAYS: The first sunrise of summer every 40th year

SUPERSTITIONS: None

PREFERRED WEAPONS: Long bow

ADAGE: "The ever-walking."

CEREMONY: Capturing fog and mist and blessing the vials

GRANTED ABILITIES: At 6th level, the cleric can cast *air (not water) walk* once per week per level. At 9th level, the cleric can cast *wind walk* twice per week.

AMENEXL (DARK FEY), THE RED THORN

ORDER: Val Austlich

PROVINCE: Trickery

PLANE: The Endless Pools

TEMPLE: Mushroom circles

ALIGNMENT: Evil

SACRIFICES: Hanging birds (and kind)

HOLY DAYS: Third day of each week

SUPERSTITIONS: Birds

PREFERRED WEAPONS: Rope

ADAGE: None

CEREMONY: Must perform a malevolent prank

GRANTED ABILITIES: None

ATHRIA, THE BIRTH MOTHER, THE FATES

ORDER: Val Austlich

PROVINCE: Rivers, Birth, Death, Fate, Gardens, Foretelling

PLANE: The Arc of Time

TEMPLE: Built of stone in the midst of running water

ALIGNMENT: Lawful Neutral

SACRIFICES: Rope or Twine

HOLY DAYS: 1st of Erstdain

SUPERSTITIONS: Hanging

PREFERRED WEAPONS: None

ADAGE: "Upon this we live and die."

CEREMONY: Birth, life, and death are celebrated in conjunc-

tion with the three face of Athria

GRANTED ABILITIES: At 7th level, the cleric can use divination once per week per level.

BURASIL

ORDER: Val Austlich

PROVINCE: Fire, Strength, War

PLANE: The Seven Rivers

TEMPLE: Temples are stone, with fire prevalent

ALIGNMENT: Chaotic Good

SACRIFICES: Anything of value burnt on an altar

HOLY DAYS: 1st of Uthdain

SUPERSTITIONS: None

PREFERRED WEAPONS: Bastard sword and dagger

ADAGE: "The fire of wrath."

CEREMONY: Purifying one's sword and dagger within the flame.

GRANTED ABILITIES: At 10th level the paladin's sword can act as a flaming blade for one combat.

CRATEUS, THE SWORD RULER, BEAST GOD

ORDER: Val Austlich

PROVINCE: Chaos, Destruction, Murder

PLANE: Ahrde

TEMPLE: Dark windowless rooms

ALIGNMENT: Chaotic Evil

SACRIFICES: The Innocent

HOLY DAYS: None

SUPERSTITIONS: None

PREFERRED WEAPONS: A broadsword

ADAGE: None

CEREMONY: Binding followers, calling upon Crateus, and cutting the bonds with a sword

GRANTED ABILITIES: None

DURENDALE, THE AVENGER

ORDER: Val Austlich

PROVINCE: Good, Law, Strength, War, Armorers, Smiths, Defense

PLANE: Ahrde

TEMPLE: Grove of trees, stone buildings

ALIGNMENT: Lawful good

SACRIFICES: Gold, gems, silver, wealth

HOLY DAYS: 1st of Uthdain

SUPERSTITIONS: Omens brought through nightmares

PREFERRED WEAPONS: Longsword, chain and plate armor

ADAGE: "A just vengeance is the true path."

CEREMONY: Drop to a knee, incant the name of Durendal, and pray aloud

GRANTED ABILITIES: None

GLORIANNA, MISTRESS OF WAR AND BATTLE, LADY OF THE STONE FIELDS

ORDER: Val Austlich

PROVINCE: War, Honor, Nobility of Spirit, Sacrifice

PLANE: The Stone Fields

TEMPLE: Large stone buildings with statues and gardens

ALIGNMENT: Lawful Neutral

GODS & MORTALS

SACRIFICES: Blue linen, used for bandages

HOLY DAYS: 5th of Lothian, as a day of sacrifice

SUPERSTITIONS: None

PREFERRED WEAPONS: Longsword

ADAGE: "Peace is found on the far side of battle."

CEREMONY: Will cut hand on sword and draw an arrow of law in blood on forehead

GRANTED ABILITIES: The cleric is able to cast an *aid* spell on another, above and beyond their normal roster of spells, once per day. However, any additional hit points the recipient gains are at the expense of the caster.

THE HOLY TWINS, ADRIUS/ZERNIUS, TODA/VIRDA [3]

ORDER: Val Austlich

PROVINCE: Law (Toda) and Good (Virda)

PLANE: Wall of Worlds

TEMPLE: An open flat stage

ALIGNMENT: Lawful Good

SACRIFICES: Meat (any type)

HOLY DAYS: None

SUPERSTITIONS: Knots

PREFERRED WEAPONS: Any sword

ADAGE: "Reflections."

CEREMONY: Must involve a test of arms, preferably with swords

GRANTED ABILITIES: None

OGOLTAY (GOBLINS), THE FAT ONE, OUR MOTHER, THE MOUTHER

ORDER: Val Austlich

PROVINCE: Goblins, Hatred

PLANE: Ahrde

TEMPLE: Underground, water and stone

ALIGNMENT: Chaotic Evil

SACRIFICES: Precious metals, gems, jewels

HOLY DAYS: Birth Right (11th of Lexlicht)

SUPERSTITIONS: The Color Red

PREFERRED WEAPONS: Spiked ball and chain

ADAGE: None

CEREMONY: None

GRANTED ABILITIES: None

ORE-TSAR, THE HORSE LORD, DAIMATAR

ORDER: Val Austlich

PROVINCE: Peace, Nature, Agriculture, Home, and Revelry

PLANE: Ahrde

TEMPLE: Large columned buildings

ALIGNMENT: Neutral or Neutral Good

SACRIFICES: Gold and silver

HOLY DAYS: Feast of the Unmaking

SUPERSTITIONS: Sand is abhorrent to his followers as it is symbolic of death

PREFERRED WEAPONS: Club, staff, anything wooden

ADAGE: "Ore-Tsar."

CEREMONY: Feasting and dancing

GRANTED ABILITIES: At 6th level, the cleric can use hallow twice per week. At 8th level, the cleric can use commune with nature once per week per level.

GODS & MORTALS

RHEALTH, BLACKHEART, SCOURGE OF THE DEAD

ORDER: Val Austlich

PROVINCE: Thieves, Rogues, Pirates

PLANE: None

TEMPLE: None

ALIGNMENT: Neutral Evil

SACRIFICES: Another man's possessions

HOLY DAYS: Dawn of the Dead (6th of each of month)

SUPERSTITIONS: None

PREFERRED WEAPONS: Scythe

ADAGE: None

CEREMONY: A sword dance in flickering candlelight, calling for the spirits of the dead

GRANTED ABILITIES: None

WULFAD (HALFLINGS), FATHER OF THE HALFLING, FIRST WALKER

ORDER: Val Austlich

PROVINCE: Trails, The Hunt, Pursuit

PLANE: Aihrde

TEMPLE: Flat rocks, in the open

ALIGNMENT: Chaotic Good

SACRIFICES: A portion of a hunt's take

HOLY DAYS: First and last day of any hunt

SUPERSTITIONS: None

PREFERRED WEAPONS: Short bow, shortsword, and knife

ADAGE: "No faith in double speak."

CEREMONY: Having breakfast in the morning sunlight

GRANTED ABILITIES: None

VAL TULMIPH (DEMI-GODS)

ANGRIM THE BLACK (DWARVES), THE BLACK DWARF, KEEPER OF THE KEYS

ORDER: Val Tulumiph

PROVINCE: Chaos, War, Secrets, Locks, Hidden Places

PLANE: Aihrde

TEMPLE: None

ALIGNMENT: Chaotic Evil

SACRIFICES: Keys

HOLY DAYS: None

SUPERSTITIONS: None

PREFERRED WEAPONS: Battle axe

ADAGE: None

CEREMONY: An elixir is imbibed that enrages them, many times ending in a pitched melee

GRANTED ABILITIES: None

ARISTOBULUS, THE COUNSELOR, THE WHITE MAGE, AR-DRAUK (DWARF FOR THE WHITE DRAGON)

ORDER: Val Tulumiph

PROVINCE: Magic, Power, Chaos

PLANE: Endless Pools

TEMPLE: None

ALIGNMENT: Chaotic Neutral

SACRIFICES: Magic

HOLY DAYS: None

SUPERSTITIONS: None

80 CASTLES & CRUSADES

PREFERRED WEAPONS: Staff, dagger

ADAGE: None

CEREMONY: None

GRANTED ABILITIES: At 7th level, the cleric can cast *minor globe of invulnerability* twice per week. At 10th level, the cleric can use *globe of invulnerability* twice per week.

AUGUSTUS, THE WARLORD

ORDER: Val Tulumiph

PROVINCE: War, Strength, Contest, Battle

PLANE: Aihrde

TEMPLE: Open field inside wall

ALIGNMENT: Lawful Neutral

SACRIFICES: None

HOLY DAYS: None

SUPERSTITIONS: Treachery

PREFERRED WEAPONS: Any sword

ADAGE: "War is not the foulest of things. Far more foul are cowards."

CEREMONY: Uncase and kiss their sword, pray for courage and prowess

GRANTED ABILITIES: None

DALADON LOTHIAN, LORD PROTECTOR OF THE FOREST, KEEPER OF THE GREAT OAK

ORDER: Val Tulumiph

PROVINCE: Forests, Wilderness, The Lost, Homeless, Hapless

PLANE: Aihrde

TEMPLE: Grove of Trees

ALIGNMENT: Chaotic Good

SACRIFICES: Wealth of any kind

HOLY DAYS: First day of each month

SUPERSTITIONS: None

PREFERRED WEAPONS: Two-handed sword, battle axe

ADAGE: "From the wood, nourishment."

CEREMONY: Festive dancing, eating and drinking unto exhaustion

GRANTED ABILITIES: At 6th level, the cleric can shape stone or wood twice per week. At 8th level, the cleric can transmute mud and rock twice per week.

DOLGAN (DWARVES), THE FORGE KING, THE UNDAUNTED, FIRST BORN

ORDER: Val Tulumiph

PROVINCE: Forge, Iron Working, Unbending Strength

PLANE: Aihrde

TEMPLE: A forge

ALIGNMENT: Chaotic Neutral

SACRIFICES: Any type of ore

HOLY DAYS: 4th of Frostig (Battle of Gotzenburg)

SUPERSTITIONS: Broken weapons

PREFERRED WEAPONS: Battle axe

ADAGE: "By the mountain's roots."

CEREMONY: Rhythmic clanging of a hammers upon weapons or armor

GRANTED ABILITIES: At 10th level, the cleric can use mind blank once per week.

FALKENJAGGER, THE HANGING GOD

ORDER: Val Tulumph
PROVINCE: Revenge, Justice, Knowledge
PLANE: The Net of Ea-Raena
TEMPLE: Small blank, plastered rooms, khopesh sword on the wall
ALIGNMENT: Lawful Good
SACRIFICES: Weapons
HOLY DAYS: 7th of Winter Dark
SUPERSTITIONS: Spikes
PREFERRED WEAPONS: Hand to hand combat
ADAGE: "The Cult of the Hanging God."
CEREMONY: Followers will hang from the wrists, and compete in hand to hand combat
GRANTED ABILITIES: Gains a Monk's armor class bonus and open hand fighting ability. To use these abilities the Cleric cannot use armor.

**KAIN, THE ABYSSAL DUKE, THE RED DUKE, DUKE OF AL-
TENGRUND**

ORDER: Val Tulumph
PROVINCE: War, Chaos
PLANE: Maelstrom
TEMPLE: Red stone, open air
ALIGNMENT: Chaotic Evil
SACRIFICES: Blood
HOLY DAYS: None
SUPERSTITIONS: Sleeping
PREFERRED WEAPONS: Broadsword, battle axe
ADAGE: None
CEREMONY: None
GRANTED ABILITIES: None

**NULUK-KIZ-DIN, MONGROUL, THE TROLL LORD, THE
WALKER**

ORDER: Val Tulumph
PROVINCE: Magic, Power, Evil, Mastery, Law
PLANE: Aihrde
TEMPLE: Five-roomed complex (like a paw)
ALIGNMENT: Lawful Evil
SACRIFICES: Magic, wealth
HOLY DAYS: 17th of Trocken (date of his passage on the Paths of Umbra)
SUPERSTITIONS: None
PREFERRED WEAPONS: Staff
ADAGE: "These Paths of Umbra, of power."
CEREMONY: Sounding of the chimes
GRANTED ABILITIES: At 7th level, the cleric can plane shift 3 times per week. At 9th level, the cleric can cast *word of recall* 3 times per week.

SETIVA

ORDER: Val Tulumph
PROVINCE: Redemption
PLANE: Aihrde
ALIGNMENT: Neutral
TEMPLE: Large colonnaded hall
SACRIFICES: Valuables
HOLY DAYS: None
SUPERSTITIONS: Broken swords

PREFERRED WEAPONS: Any sword

ADAGE: "By this action I redeem."

CEREMONY: Reflection for one's sins and acts of desperation and confession.

GRANTED ABILITIES: Those who are redeemed, usually by a higher level cleric or paladin can cast *speak with dead* once a week, spell level equal to the caster's.

**ST. LUTHER, THE GALLANT, THE CONFESSOR, DREAMING
PALADIN, LORD OF DREAMS**

ORDER: Val Tulumph
PROVINCE: Confession, The Dreaming
PLANE: The Dreaming
TEMPLE: Round, columned complex, domed roof
ALIGNMENT: Lawful Good
SACRIFICES: Coin or blue cloth
HOLY DAYS: The Seven Days of Unmaking
SUPERSTITIONS: Wooden clubs
PREFERRED WEAPONS: Longsword
ADAGE: "Upon My Arm."
CEREMONY: Confessing wrongdoings or shortcomings, and setting goals of penance
GRANTED ABILITIES: At 6th level, the cleric can discern lies twice per week. At 8th level, the cleric can use atonement once per week. At 10th level the cleric can use *geas* twice per week.

**UTUMNO (TWILIGHT ELVES), HORSE LORD OF NIGHT-
MARES**

ORDER: Val Tulumph
PROVINCE: Nightmare, Twisted Paths, Trickery
PLANE: The Dreaming
TEMPLE: Hollowed out space beneath a tree, dirt
ALIGNMENT: Neutral
SACRIFICES: A piece of unworked copper
HOLY DAYS: Night time, False Dawn
SUPERSTITIONS: Sunrise is prayed against as it reveals all
PREFERRED WEAPONS: Long bow
ADAGE: "Shades of cold, like fire, burn."
CEREMONY: None
GRANTED ABILITIES: At 6th level, the cleric can cast *air/water walk* once per week per level. At 8th level, the cleric can use nightmare twice per week.

URNUS GREGARIA, THE MINSTREL

ORDER: Val Tulumph
PROVINCE: Music, Poetry, Yarns
PLANE: Aihrde
TEMPLE: A tavern
ALIGNMENT: Lawful Neutral
SACRIFICES: Song, poetry
HOLY DAYS: Feast of the Unmaking, Coronation Day (11th of Erstfhroe)
SUPERSTITIONS: None
PREFERRED WEAPONS: Longsword, spear
ADAGE: None
CEREMONY: Recanting tales and songs while enjoying food and drink
GRANTED ABILITIES: At 6th level, the cleric can cast *shout* twice per week. At 9th level, the cleric can use legend lore once per week per level.

GUILDS



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 whose members gain abilities through the guild itself. All abilities listed below are in addition to normal class and race abilities, but are subject to the Castle Keeper's approval.

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 slew Luther, driving him 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.

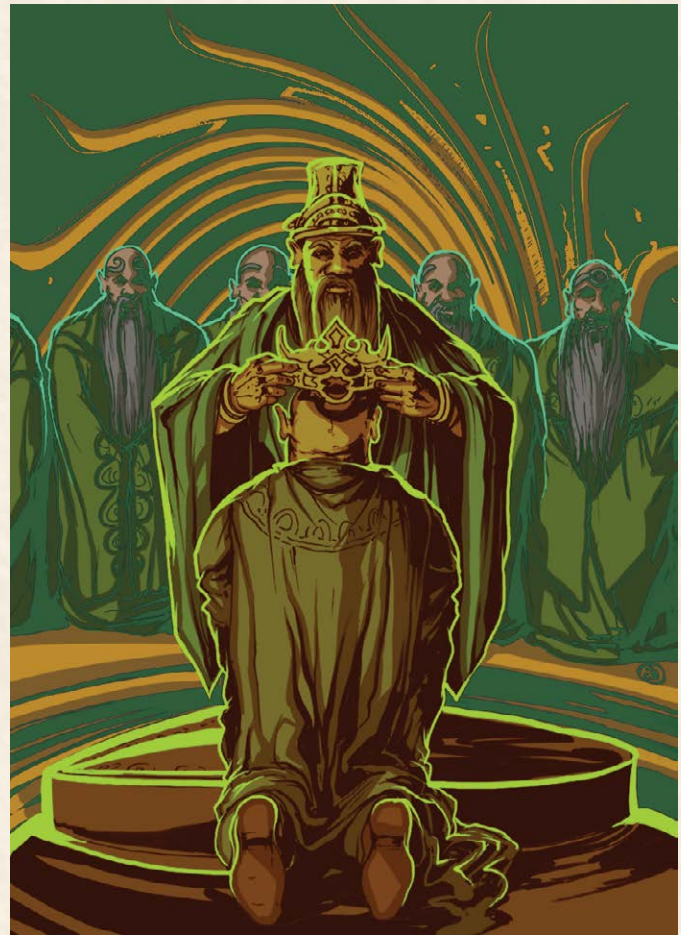
Armored in plate of steel and sat upon great destriers, armed with lances and swords, these knights left the Isle of Blight and the Sea of Dreams to explore the world and confess the deeds of men, whether they be good or ill. They numbered 32 in their beginning, but four fell in the intervening years. 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 little 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 drought of water. They may have two more droughts of water: one at noon, and a third in the evening.

When they feel their minds are 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

ABILITIES

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 their life's evil deeds, renewing his life in a way important to them individually. Those that fail confession are typically struck dead or insane, unable to handle the power of Corthain's justice. The knight must make a class check against the target's level. If he succeeds the check, the target is confessed and purified of his misdeeds. The target switches alignment to some type of good and is given a point of wisdom, intelligence, and charisma. If the knight fails the check, the target must make a constitution check. If they fail that they are killed or driven insane. If they succeed nothing happens.

When confessing, a Confessor Knight gains the following spell-like abilities, all operating simultaneously (cast as a level equal to his or her own): *1st-cause fear, command, detect chaos/evil/law/good, remove fear, sanctuary; 2nd-augury; 3rd- remove curse, remove disease; 4th-discern lie, dismissal, sending, tongues; 5th-atonement, commune (with recipient), dispel chaos/evil/law/good; 6th-banishment, geas/quest; 7th-holy word, repulsion; 8th-holy aura; 9th-soul bind.*

No knight may confess anyone of a level greater than themselves.

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, placed 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 apex 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 the full six centuries until Luther's return was realized. The master at the time of the 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 by which all members must abide. The order is very militant, and its members are 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, knight's marshals, and 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. He always commands one battalion 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 *Codex of Ahrde, Kleaves*) and through donations. The Protectors of the Flame (reference *Codex, Guilds and Orders*), maintain the grove and serve the Holy Defenders.

GUILDS & ORDERS

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 but only the most honorable and good find a home. Paladins may begin play as members of the Holy Defenders of the Flame, all others must meet the following requirements.

REQUIREMENTS

DEITY: St. Luther or Durendale

CLASS: Paladin, Knight, Cleric

RACE: Human, Elf, Dwarf, Half-Elf

ALIGNMENT: Lawful Good

SPECIAL: Must be sponsored by current member of the order. Must have riding skills and be able to fight from horseback.

RANK & ABILITIES

Knight's Marshal	Head of Order, Head of The Armed Wing, Commands 10 Personal Knights
Master of Tolls	Collects tithes, administers all financial needs of order
Knight's Captain	Commands a Battle of 10-50 Knights
Knights Captain of Arms	Supplies the Order
Knight	Has at least one squire
Sergeant	Commands 10 Men-at-Arms
Man-at-Arms	Soldier

DIPLOMACY: Being a member of the Holy Defenders comes with a certain level of prestige and influence. Defenders gain a +1 to all checks requiring diplomacy. Furthermore, they are taught the holy tongue, of which only the guild members can speak. This language does fill one language slot.

PRODUCE FLAME: At 3rd level, a Holy Defender may cast *produce flame* once per day.

HOLY SIGHT: At 3rd level Holy Defenders possess a spell resistance of 5 versus spells that attempt to affect sight, such as *blindness*.

SPELLS: Beginning at 4th level, a Holy Defender gains the ability to cast 0 and 1st level cleric spells. At 7th level they gain 2nd level cleric spells. At 10th level they can cast 3rd level divine spells. To cast a spell, the character must possess a wisdom score of at least 12.

HOLY WORD: At 8th level, the ability to cast *holy word* once per week is gained.

HOLY AURA: At 10th level, a Holy Defender can cast *flame-strike* once per week.

THE KNIGHT'S CODE

A Holy Defender of the Flame who ceases to be lawful good, or who violates the code of conduct of his order loses all class features and spells. They also may not progress any further as a Holy Defender. Abilities will be regained if the Holy Defender atones for her violations (reference the *atonement* spell in the *Player's Handbook*).

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 Dark. They served Unklar as his cohort of assassins, rogues, and spies.

The wizard Nulak Kiz Din founded the order in the early years of the Winter Dark and used them primarily to gather information on their enemies and report back to him and to kill their enemies when necessary. 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 Unklar's fall they attempted to bolster the hand of the arch-mage in the power vacuum that followed. In doing so, however, they ran afoul of the Lord Coburg the Undying. 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 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 the Shrouded Vessel. 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 cells in towns and cities, paying homage to the wizard and the Horned God. There is a new, powerful Grand Inquisitor, and 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 runes, the cloven horn of Unklar, or any other device that they feel will aid them in their mission and bring back the Winter Dark.

84 CASTLES & CRUSADES

In all outward appearances, they are human, or in some rare cases demi-human, 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 many of the kingdoms of the Ustral is an automatic sentence of death, usually by ritual burning. Some few kingdoms such as the Confederation of Torrich and the Punj allow the Crna Ruk to opeate.

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 the like. 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.

REQUIREMENTS

DEITY: Nulak-Kiz-Din

CLASS: Assassin

RACE: Human, Half-Orc

ALIGNMENT: Lawful Evil

SPECIAL: You cannot openly join the guild.

RANK & ABILITIES

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.

TABLE 1: THE CRNA RUK HIERARCHY

Rank/Order	AC	Level
Initiate	15	1
Scholar†	see below	2-11
Inquisitor††	see below	12+

† There are 10 ranks of Scholars. They are ranked from the weakest to strongest: Quill, Rune, Scholar, Master, Philsophh, 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. There are only 9 Inquisitors at any given time. 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.

GUILDS & ORDERS

All crna ruk begin as an Initiate, and have all the abilities of a 1st level assassin as in the **Players Handbook**. They advance in level as any normal assassin. Along with all assassin abilities they start with the following extra abilities.

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 (CL 12) 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.

ABILITIES OF THE SCHOLARS

A Scholar possesses all the abilities of an Initiate, as well as those listed below. The abilities increase per rank of Scholar so that a Herzlos Scholar possesses all the abilities of the previous rankings. They do not possess the abilities of an assassin from the **Players Handbook** beyond 1st level.

TABLE 1-2: CRNA RUK (SCHOLARS)

Level	Rank	BtH
1	Initiate	0
2	Quill	+1
3	Rune	+2
4	Scholar	+2
5	Master	+3
6	Philisoph	+3
7	Purger	+4
8	Blood Letter	+4
9	Waylayer	+5
10	Assassin	+5
11	Herzlos	+6

MINOR IMAGE: At 1st level, the crna ruk has the ability of a *minor image* that acts as the 2nd level illusionist spell. The hit dice of the crna ruk serves as the caster level.

IMPROVED COMBAT: The crna ruk has an improved BtH.

HAND TO HAND COMBAT: At 5th level, a crna ruk fighting unarmed gains the benefits of the monk's hand to hand combat equal to a 1st level monk. At 8th level, he can fight as a 2nd level monk. Consult *Monk Special Ability* table for proper damage.

SHADOW WALK: At 7th level, as a standard action, a crna ruk can take on the two-dimensional form of a shadow along with any gear he carries. From this vantage point, he may walk about

flat along the ground or travel up walls and around corners as a dark shadowy shape resembling his own shadow. He retains his general size, but in a two-dimensional state and can therefore fit where he normally could not (under a door for example). While in this state, the crna ruk gains a +10 bonus to hide and move silent skill checks. The crna ruk cannot make attacks of any kind while in this form, and in this form he is immune to non-magical weapons. The crna ruk can perform this ability up to 3 times per day for up to 10 rounds each time.

SUMMON SOUL THIEF: At 10th level, once a week, the Herzlos is able to summon a soul thief. The creature does the Herzlos' bidding until killed or dismissed.

ABILITIES OF THE INQUISITOR

An Inquisitor possesses all the abilities of an Initiate and a Herzlos Scholar, as well those listed below. As with the Scholar, the abilities stack with each more powerful Inquisitor. They act as a 15th level in any class ability. For instance, the Grand Inquisitor's assassin ability is as a 15th level assassin.

TABLE 1-3: CRNA RUK (INQUISITORS)

Level	Rank
12	Deacon
13	Executioner
14	Inquisitor
15	Grand Inquisitor
16	Shroud "The Shadow of the Magi"

UNHOLY WORD: At 12th level, the crna ruk is able to cast an *unholy word* once a week as a 10th level caster.

FINGER OF DEATH: At 13th level, they possess the *finger of death*. It acts as the wizard spell of the same name as if cast by a 10th level caster.

IMPROVED SHADOW WALK: At 14th level, the crna ruk has improved shadow walk. It acts as the shadow walk ability but the crna ruk may employ any of his attacks while in the form.

CREATE UNHOLY PLACE: At 15th level, a grand inquisitor is able to create a temple or such into which he could summon the wizard-god.

CLERIC SPELLS: At 16th level, the Shroud is the spiritual link between the order and the wizard-god. He possesses limited cleric abilities and as such is able to cast 0 - 4th level spells. He can cast, as a 15th level caster, 6 0 level, 6 1st level, 5 2nd level, 4 3rd level, 2 4th level spells.

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 ei-

ther 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, it serves as 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, many may know what they are, but they are not open about it.

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 it is largely 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

GUILDS & ORDERS

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 any magical abilities.

RANK & ABILITIES

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

ENDURE ELEMENTS (Cold): At 1st level umbrians are able to endure elements. This ability acts in all respects like the spell of the same name.

RESIST ELEMENTS (Cold): At 3rd level umbrians have gained a masterful knowledge of cold-based spells. Because of this they receive +2 on saving throws against them.

PROTECTION FROM ELEMENTS (Cold): At 5th level umbrians have gained natural resistance to cold and cold based attacks. This acts in all respects as the spell of the same name.

SLEET STORM: At 10th level, the umbrian now commands the power of the elements. Once a week they may summon a *sleet storm*. Conditions must be cold and wintery, otherwise it acts in all respects like the spell of the same name.

ICE STORM: At 15th level, the umbrian magus is able to cast *ice storm* as the spell once a week. This ability is above and beyond any spells they may have memorized.

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.

GUILDS & ORDERS

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 left the guild leadership years ago, 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.

RANK & ABILITIES

Level	Rank
1	Deestalker
2	Huntsman
3	Scout
4	Pathfinder
5	Woodsmen
6	Oakman
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

SPELLS: A Watcher in the Wood gains the ability of druidic spells starting at 3rd level. Consult the table below.

WATCHER IN THE WOODS SPELL PER DAY

Level	0	1	2	3
3	1			
4	1	1		
5	1	1	1	
6	2	1	1	1
7	2	2	1	1
8	3	2	2	1
9	4	2	2	2
10	4	3	2	2
11	4	3	3	2
12	4	3	3	3

WORD OF RECALL: At 19th level, the ranger gains the ability to cast *word of recall* once per week. The spell always recalls the ranger to the Ranger's Knot.



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, 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 in 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.

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 which 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, judicial, revenue acquisition, etc.

Much of the collected wisdom of the world is gathered in this place, for the guild-masters here keep in constant contact with other lore masters from all walks of life, both good and evil, by letter and magical means. Many visit Aranowl for knowledge, in which case they must 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, spell-craft, etc. depend upon the complexity of the question asked. As a guideline roll a 1d8 for the number of days it requires, +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 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 AN UMBRIAN: 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 finds or learns of 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 & ABILITIES

GUILD TITLES

Rank is designated by an Alb, a tunic, usually worn only during formal occasions*

- | | |
|----|--|
| 1 | Token (gray alb, sleeveless) |
| 2 | Ward (gray alb with sleeves) |
| 3 | Candidate (gray alb, sleeves, waist length olive 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.

LANGUAGE SLOT: All members are given one extra language slot to learn a language of their choice.

READ MAGIC: At 3rd level, the Candidate is able to *read magic* as the spell as a natural ability.

LEGEND LORE: At 7th level, the Tutor is able to *legend lore* as a bard of the same level.

TELEPATHIC BOND: At 11th level, the Knight of the White Order is able to establish a telepathic bond with any other Knight or Lord of the order.

APPENDIX A - A NOTE ON LANGUAGES



Most of the languages of Aihrde 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 them all, for there are racial, socio-historical, and cultural characteristics which make each language unique. The languages spoken by elves, humanoids, and ungerm do not originate in ancient dwarven and are altogether different.

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, Augsberg, 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 Dwarf into the other tongue. An advantage lies in the language's structure, allowing most non-Dwarves to master it within a few short years of study. Dwarven is spoken in the Dwarven Hohles, and by Goblins, Gnomes and Halflings.

ETHRUM, ALSO CALLED "KAYOMARESE," OR SIMPLY THE "WESTERN TONGUE:" This was and still remains the dominate language in the west. The decedents 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. It is the only tongue which the aristocracy of those two lands speak or write in. Like Aenochian the language is a complicated one, and difficult to learn.

GIANT: The giant tongues share the same root tongue in dwarven. The Stone Giant tongue is markedly different however, sharing more in common with the gnome tongue. Most giants can understand Vulgate, Dwarven and Gnomish.

GNOMISH: This language is similar to dwarven, its mother tongue.

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 to thereby expose his own emotive desires. For this reason, linguists, who understand goblins very well, are frequently found sitting motionless for hours while goblins ramble on, speaking only when they are certain the goblin has finished his speech.

HALFLING: The halfling tongue also derives from dwarven, but it has aspects that make it wholly different from any other language.

VULGATE, THE COMMON TONGUE: This is the common tongue of men. Merchants use it in their daily discourse for it is spo-

ken all over the world. Most peasants speak it as well. It originated in the early days of the Aenochian empire and is a bastardized version 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 Aihrde. Most of the Young Kingdoms, from Eisenheim to Cleves, speak Vulgate in courtly circles

DISTINCT LANGUAGES

ELVEN: The elven languages distinctly involve a great deal of body language. The elves communicate not only by speech, but through emotive expressions which manifest in the way they stand and sit, their facial expressions, and so on. Learning the elven languages is extremely difficult, taking years of practice. The Age of Winter Dark exaggerated the differences in the elven races, from high to wild.

Fontenouq High Elves: Their lust for war has given the Fontenouq Elves a militaristic world view. Their language is sharp and clear, with few references to things beyond the physical plane.

Shindolay High Elves: The High Elves of Shindolay, commonly called Seven Rivers, speak this sing-song language which remains the root of most all the elven dialects.

Twilight: 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 Elf: These elves remained upon Aihrde during the Winter Dark, migrating from one area to the next. The Wild Elf dialect is a smooth flowing, high pitched language. Their sentences are frequently laced with double meanings, for they lived in the open during the Dark and were hunted far and wide.

Wood Elf: Like the Wild Elves, these elves hid themselves in deep forests and combated the Winter Dark. The Wood Elf tongue is thickly accented, almost guttural, and is the most difficult for other elves to comprehend.

HUMANOID LANGUAGES: Orcs, hobgoblins, kobolds, and other humanoids speak their own languages which are generally unique to each individual race. Humanoids who descended from the same race, or who often co-mingle, will also often share bits and pieces of language.

THIEVES' CANT: The language of thieves is spoken worldwide by almost every thief and guild. It involves hand gestures as well as key words with double meanings.

TROLL: Troll is unique amongst all the language of Aihrde, its root lies in the language of the trees, which is wholly different than spoken languages as it relies upon the sense of touch more than anything else. Trolls are able to speak the Vulgate some, but generally communicate with each other by touching one another. Few, if any, can master this communication and speaking to them requires magic.

UNGERN: The ungerm speak their own tongue, reflecting their origins. It derives from Old Aenochian, but Unklar's knowledge of the Language of Creation gave the tongue a hidden power that other languages of Aihrde do not possess. The language is guttural and very difficult to learn, requiring a minimum intelligence score of 16 to master it.

MAGICAL LANGUAGES

HOLY TONGUE, “THE WORDS OF LAW”: This is the language of law and good, used by such groups as the Holy Defenders of the Flame, the Confessor Knights, and the priests of Durendale and St. Luther. The language evolved over a long period of time, and involves emotive responses and intuition.

RUNIC TONGUE: This language predates most of the wars of Aenoch and Ethrum, coming from, or so scholars assert, the Age of the God Emperors. It is exceedingly complex and few on Aihrde 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 LANGUAGE OF CREATION

The Alenerde-ut-Pilt, the Language of Creation, the Holy Tongue, is the language of life. 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 will be. It is said that the All Father used the Alenerde-ut-Pilt to spin the magic of his being into the world of Aihrde. And those who heard the sound of it knew power beyond any other.

It is a powerful language, and being the greatest source of magic, serves as the root of all things.

To master the language is almost impossible. Only a few have come close. The goddess of the inner world, Inzae, could not understand it when the All Father tried to teach it to her. He wrote it for her, laying it down in glyphs and symbols in the Obsidian Book. But she tainted the language, changing it into a language of chaos evil.

The sentients, trees of old, learned it in the Days before Days, as did the dragon Frafnog; the All Father taught it to them. But the early trees had no interest in it, for their minds were ever on cool earth, fresh water, the sun and wind. The dragon, mightiest of all that breed, folded the language into his mind and whether he knows it still or has forgotten it no tale tells.

And the All Father taught it to the Dwarves. Few of that folk, as clever as they are, managed to comprehend it, and even when they did, it was a collective endeavor. Eventually the Greater Dwarves of Inzae wrote it down, scribing its magic in a vast set of runes, which they set upon the brass halls, walls and stairs they constructed between the worlds, the Rings of Brass, and later, some small measure of it, in the Mammoth Scrolls. But the Rings are too great for any one man to translate, and the Scrolls that were scattered or remained within the confines of the dwarven realms are now lost.

Some clever men sought out the Dwarven Runes, finding them in wild, forgotten places. They taught themselves the runes they had, and grew powerful besides. 'Tis said that the Arch-Magi Nulak Kiz Din mastered much of the Language when he discovered The Paths of Umbra, and that Daladon used its power to bind the Unicorn to Ephremere, Queen of Aachen. Aristobulus One Eye, too, understood many pieces of the Language.

Any spell, written or spoken, represents a small portion of the Language. “Nothing so much as a singular drop of water in the Amber Sea,” or so the Mage Patrice used to teach his students, in reference to their individual spells when compared to the overall Language. To master it, a nearly impossible task, would bring the wielder infinite power.

DWARVEN MASTERY

As is known, some dwarves worked with the Language of Creation, taught to them by the All Father. The early fathers could speak it, though in practical application it failed them. Its subtleties escaped the hard minded dwarves and their craft suffered for it. The Dwarven All Fathers, priests of their realm, managed the language better, but even they suffered in its use. Their creations require the hammer to shape and the mind to mold. In the fashioning of items of metal and stone, and carving great halls of wondrous beauty from the bones of the earth, they excelled, surpassing all others that came before or after. The Language proved greater than that, however, for its power comes from the everlasting Void and the deeps of the All Father’s mind. It is subtle and brutal, fair and foul, it flows without restraint but is bound in iron, it is a rope with no end. The dwarves, ever masterful, sought to control the world through which they trod, but both the seen and the unseen and the nuances of the Language escaped them. They might create, but their creations fell short of the maker’s desires.

The greatest of Dwarven smiths took their knowledge, that which they understood, and marked it down in the Mammoth Scrolls, those holy writings of the early dwarves. The scrolls they cast in thin sheets of brass and etched all the history of the world, its making, those that moved across it, the runes and the language of creation as they understood it. The Scrolls were rolled up and placed in stone cases and set in the high halls of Gorthorag atop Mount Austrien.

The ever practical dwarves understood their limitations, and using the Mammoth Scrolls, recast the language in those long ago days. They set to crafting the words of the language into physical constructs, making tools of its power. This power they captured in a complicated and vast set of written characters, the dwarven runes. The runes contained power, often one power layered upon another. These runes the dwarves used, crafting them into items and objects of their own desire. Thus the runes came to be; glyphs with the power of the All Father’s words bound within them.

The dwarves learned how to write them and keep the runes, for few substances could contain the written marks so that stones would break, wood fall to ruin, bones to dust and so on. Brass, they found kept the runes intact, as well as parchment made of dragon wings, and flesh. So they turned to this new craft, placing the runes upon sheets of brass, dragon parchment or their own bodies to carry them out into the world where their power might better serve the dwarves in war and peace. With these runes they made many wonders, building halls of deep glory, treasures of renown, worked jewels into crowns unsung by man or elf. The runes of Dwarven manufacture were later grouped into schools by the wizard Nulak Kiz Din; The Four Pillars, the Arcs of Time, Paths of Umbra, Gray Mist, etc.

So it was for many long centuries until the rise of the goblins and the sorcery of Ondluche.

THE SORCERER’S RUNES

Too many knew of the Language, or pieces of it, for it to remain wholly secret, and in time of years one of the Eldritch Goblins, Ondluche by name, unraveled some of its secrets. From where it is not certain, but it is known that he began the mastery of it long before in the Quiet of the World. Some have it that the Red God, who men call Ornduhl, the Bull, or Thorax, taught it to him, others that he gleaned it from walking among the sentients, while others more correctly surmised that Ondluche was a dwarven Father, steeped in the knowledge of the runes, who was corrupted by evil.

But howsoever he came by the language, Ondluce used it for his own personal power. He was the first to do so, and the greatest of the sorcerers that came to plague the world.

Ondluce spent many centuries bent over his great alchemies, unraveling more of the sacred Tongue and ever increasing his power in sorcery. It is said that he possessed a great tower, Lugtundra, which loomed over the whole world, and within it were hosts of rooms and passages wherein he conducted all manner of vile experiments. Cloistered thus he learned ever more and rose to even greater heights. Many came to him to learn of his witchcraft, and these bore it into the wide world, spells written on parchments or cast into swords, shields, staves or whatever item they fancied.

In later days, the sorcery he practiced, matched the true language of Creation and he bent the world and destroyed much. These powerful dweomers he kept for himself, burnt into the recesses of his mind. In time the power of these sorceries drove him near mad so that he could not keep them all contained. In secret he rewrote them, casting them into runes of power. These runes he carved on stones and totems, but he kept them well hid. These magics were the Ondluch-Eroan, or in the Vulgate, the Runes of Ondluce. He used them against the Dwarves and all who stood against him and in later ages they destroyed the All Father and split the world, opening it to the ravages of the multiverse and the planes beyond.

Ondluce's reign ended when the Dwarven King of Norgorad-Kam, Dognur VII, entered the halls of Lugtundra and slew the sorcerer. It is said that the Dwarf waded through a sea of rune magic like a ship in water and he took up the sorcerer in his hands. Grasping him by the neck he ground his neck and bones to gristle and cast him aside. But the Goblin's sorcery was forever a part of the world of Aihrde. Though few would ever understand its origins or what it was, most forgot that the sorcery was the Language of Creation, only corrupted, and foul. And the runes were scattered far and wide.

Through the machinations of the Red Duke the dwarven power came to an end, their kingdoms waned and their power faded. For the most part the runes fell into darkness, lost in time.

A MAGI'S QUEST

The knowledge of the runes lay forgotten for many ages. Rumors of the powers of the dwarves and the wizard Ondluce came down to scholars and adventurers, but few believed them and even fewer still sought them out. But eventually word of them came to the scholars of kings and the wizards of men.

Those who did know, understood that mastery of the Language could bring ultimate power, and they sought to find the magic stones and the runes written upon sheets of brass and dragon wing. The runic tongue was born in these quests, a tongue comprised of the Vulgate speech of traders and the tattered understandings of the language. The tongue was never complete and few understood the words or how to unearth their power. It was left to a single wizard to unearth the rune lore.

A human magi, whose own history is mired in the depths of time, rose during the Age of Heroes to become one of the greatest of his peers. In those days he bore the name Trigal, and served the Emperors of Aenoch. But Trigal was an evil man, and in his true purpose he used the power of the Empire to scour the world for the magic of the ancients, particularly for the Rings of Brass, the Mammoth Scrolls, and the Obsidian Book. But he found them not; the latter remained

hidden, the Scrolls lost and the former long ago destroyed in Inzae's War of the Gods. But what he did find was evidence of the Ondluch-Eroan, those spells that Ondluce cast into runes. He learned that there were many runes, single, paired or in whole sets; he also learned that the runes possessed different powers when used singly or together.

Trigal's evil lost him the support of the Emperor of Aenoch. He named him then anew and called him Trigal Dark Tongue, and drove the wizard from his halls. Trigal took another name, Nulak-Kiz-Din and he continued his quest for The Paths of Umbra.

In those days there were tomes in the Dwarven Halls that recorded much of the history of the world and that of the Dwarves. Nulak gained entry to the deeps of Norgorad-Kam where the greater part of these manuscripts were kept and studied them for many long years. His sorcery was so great that the Dwarves did not know of the deception for a long while. When they discovered that he was a magi they cursed him. They bound Nulak and branded his hand with an iron from the Hall's Forge and named him Baeglulth which is Hand of Ash. This mark stayed with Nulak ever after. The Dwarves drove him from the Hall, but it mattered little to him, for Nulak had what he needed. He gathered to him a group of stout fellows, rogues and warriors and a few priests and he began a trek into the west in search of Gorthurag, the First Home of the Dwarves, long abandoned.

His long adventure, filled with dreadful deeds, great heroism and battles with ancient beasts do not come into these tales, but suffice it so say the wizard found what he was looking for.

Gorthurag, long abandoned after its destruction in the Goblin Dwarf Wars, stood like a hollow tomb. He sought after the Mammoth Scrolls, those ancient texts within which the Dwarves recorded their own and the world's history. He hoped that they must somehow reveal the hidden knowledge of any of the Runes, the Obsidian Book, or other devices which would lead him to greater power. Though he never found the lost archives where the scrolls were buried, he did find other clues, and dangerous ones at that.

He learned that when the Dwarf King Dognur VII slew Ondluce, he found upon the Goblin's broken body a tube of brass within which were many sheets of magical runes. They fell out of the history of the Dwarves when Dognur gave them over to some of his allies. Nulak learned also of Dognur's ordering of the Runes into schools, and to include the greater runes, those of the dwarf fathers of old. And so the schools, Four Pillars, Arcs of Time, Paths of Umbra, Gray Mist, etc., came to be.

So Nulak took up his staff once more to quest the world over, until he at last gathered the fabled Rune Sheets to him. He knew then that these were a set of the Ondluch-Eroan. From them he garnered the power to cross over from the material world and enter the outer planes. During the long plague that followed, his followers spread throughout the world, and with them, many of the Runes. What Ondluce had guarded with care, the magi did not. Greater knowledge of all of Ondluce's sorcery came to them, and more runes as well. Men sought other sets, the Blood Runes called the Arc of Time, the Dream Runes called the Deep Waters and the Bone Runes called the Dead's Chorus and more besides. In all these travels Ondluce's other runes came to light as well, a host of lesser runes and other greater still.



APPENDIX B - CALENDAR



here are 367 days in a year. Originally the calendar was based off the dwarven calendar. This consisted of 24 Eval, or “walks,” of 15 days each. The 15 days signified the amount of time it took to walk by foot from the gates of Gorthurag to Gods Forge at the top of Mount Austerien. This journey was a holy journey for dwarves and called the Forahnock.*

The dwarves set aside 7 days at the end of each year as a time of rest; this was called the Rik.

During the Winter Dark the calendar was changed to reflect a more orderly world. The cycles were set to reflect the cycle of the moon and the seasons. The dwarven Eval were converted into 12 months, however, the measurements were never perfect, reflecting Ea-Raena’s constant rebellion against Unklar and the number of days in a month were adjusted, some possessing more days than others.

After the collapse of Aufstrag, both calendars were combined by the Council of Light. The year now is divided into 13 months. Twelve of the months each have thirty days, but the thirteenth month is a celebratory month, the Feast of the Unmaking, and is only 7 days long. Though there are many local and religious holidays, the Feast of the Unmaking is celebrated throughout many of the Young Kingdoms as a time of thanksgiving for the destruction of Unklar.

Time is generally tracked by the day of the month that it is, not the eval or rik/week. So one would say it is the 14th of Trocken.

When discussing time many of the root names remain. An eval is 15 days long. There are two per month, and one might say “meet me in the Uelich Eval of Trocken” or “meet me in the Second Eval of Trocken.” This would be the 16th-30th of Trocken. A Rik, or in the Vulgate a “week” has been translated into a seven day period, due to the fest held at the end of the dwarven year. The dwarven holy journey of Forahnock roughly equates to the Fortnight of 14-15 days, or an eval.

*This journey constituted a difficult trek around the mountain several times, following the path. The journey was greatly shortened in later years as the road was improved, however the 15-day period remained as a measure of time for the dwarves, as it does to this day.

THE CALENDAR YEAR

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)	Feast
Falkhyn (named for Jaren Falkynjager)	Summer (low)
Trocken (Hot)	Summer (high)
Frostig (End of heat)	Autumn
Erstfthroe (First Frost)	Autumn
Lexlicht (Last Light)	Autumn
Nochturn (Evening)	Winter

Winterdark	Winter
Arist (named for the god Aristobulus)	Winter

COMMON FESTIVALS

AEDGENTHR, OR AEDGEN’S DAY: Celebrated by the Ethrums on the first day of spring. It recognizes Aedgen’s meeting with Tefnut. It involves large feasts, usually held out door, on the banks of rivers or lakes (if possible) and gift giving. Celebrations continue all day and into the night with games for children and gift giving. It is often the time debts are forgiven.

CUTHR: This marks the birth of the Day Star. Though Unklar created the star from spite, it proved a great moment for the peoples of the world. Every 1st of Falkhyn people pray and make minor sacrifices to the gods.

EATHR: Ea-Raena’s day is celebrated by people all across the lands of Ursal. It is usually held on the 30th of Trocken, though sometimes on the 15th. It is marked by night activities, dancing, feasting, and drinking under the light of the moon. Any child conceived on Eathr is considered a blessed child.

FESTIVAL OF CLOWNS: This macabre festival marks the slaughter of nobles enacted by the Aenochian Emperor, Marcus IV. People wear clown masks and stalk one another in the streets or their homes, usually to terrorize them. However the festival often turns violent when victims are startled. It is outlawed in many realms, but wildly popular in the east, particularly New Aenoch (where it is outlawed). The Festival takes place on the 1st-15th of Lexlicht.

LETTHR: A festival celebrated on the 15th of Winterdark by most of the Ethrums. Sacrifices in foodstuffs and other perishables are made, usually by giving to those in need, in the name of Let, the god of hope.

MORDIUSTHR: A day of fasting and mourning for the death of Mordius. Celebrated by all the Ethrums, Aenochians and Engale. It is considered an act of unforgivable evil to take a life on Mordius. It is held on the 15th of Regnerisch.

ONUTHR: This marks the birth of the Night Star and even as Cuthr it is a mark of celebration for the spite of Unklar was turned to good. It is celebrated on the 3rd of Lothian.

RIK: This is a 7 day period of rest for dwarves. It occurs after the 24th Eval of each year. It includes feast, drinking and gift giving. Gifts almost always consist of foodstuffs or personal items to family and friends.

CALENDAR RECKONING

The standard calendar year is that of the Millennial Age (as begun by the Dark God Unklar). The current year is 1197md. There are, however, four calendars of reckoning, Dwarf, Elf, Olden Year and Millennial. All campaign dates are given in md.

Conversion chart:

- Millennial Age (md):** 1
- Olden Year (oy):** 800
- Dwarf Year (df):** 12188
- Elven Year (ey):** 3452

To arrive at the Olden Year, add 800 to the present md. For Dwarf year add 12188, and for Elven year 3452. A History will read: In 1129md (13317df; 1929oy; 4581ey) the Dwarves of Grundliche Hohle made peace with the 47 clans of Gnomes.



INDEX

Index

A

Aathuk 43
Aedgen's Day 93
Aedgenthr 93
Aenochians 42
Age 7
Alenerde-ut-Pilt 91
Animal Mimicry 17

B

Bestowal 12
Blood Runes 64–69
Bonus Languages 5

C

Calendar 93
Choosing a Race 7
Class Attribute 4
Classes 8
Coins and Money 48
Combat 4
 Critical Hit 4
 Critical Miss 4
 Crushing Blow 4
 Subdual Damage 4
Confessor Knights 82
Crna Ruk 84
Cuthr 93

D

Dwarves 21
 Abilities 22
 Dwarf Class 9

E

Eathr 93
Economy of Aihilde 48
Eldritch History 36
Elves 25–35
 Elf Class 11

High Elves 25
 Abilities 26
Land of Seven Rivers 32
Mist Elves 27
 Abilities 27
Twilight Elves 28
 Abilities 28
Wild Elves 30
 Abilities 31
Wood Elves 29
 Abilities 29

Engale 43

Equipment 48–51

Ethrum 42

F

Faulerde 7
Felon Noch 17
Festival of Clowns 93
Festivals 93

G

Gnome History 39
Gnomes 37
 Abilities 38
 Gnome Class 16
Goblins 35
 Abilities 36
 Eldritch History 36
 Goblin Class 12

Gods 71

Dwarves & the Gods 71
Elves & the Gods 72
Gnomes & the Gods 73
Halflings & the Gods 72
Humans & the Gods 73
Interacting with the Gods 74
Val Austlich (Lesser Gods) 78
Val-Eahrakun (Greater Gods) 74
Val Tulumiph (Demi-Gods) 80

Guilds 82–89

H

Half-Elves 44
 Abilities 44
Halfling 40
 Abilities 40
 Halfling Class 17
 History 41
Half-Orcs 45
 Abilities 46
Height & Weight 7
Heisen Fodt 9
High Elves 25
History of Dwarves 23
Holy Defenders of the Flame 83

Holy Tongue 91
Hugrin Dun 16

Humans 42

I

Ieragon 12
Immortality 14
Inklu 42

K

Katha 43

L

Land of Seven Rivers 32–35
Language of Creation 91
Languages 4, 90
 Literacy 5
 Vulgate & Known Languages 5

Letthr 93

Literacy 5

M

Madriu 43
Mist Elves 27
Mordiusthr 93

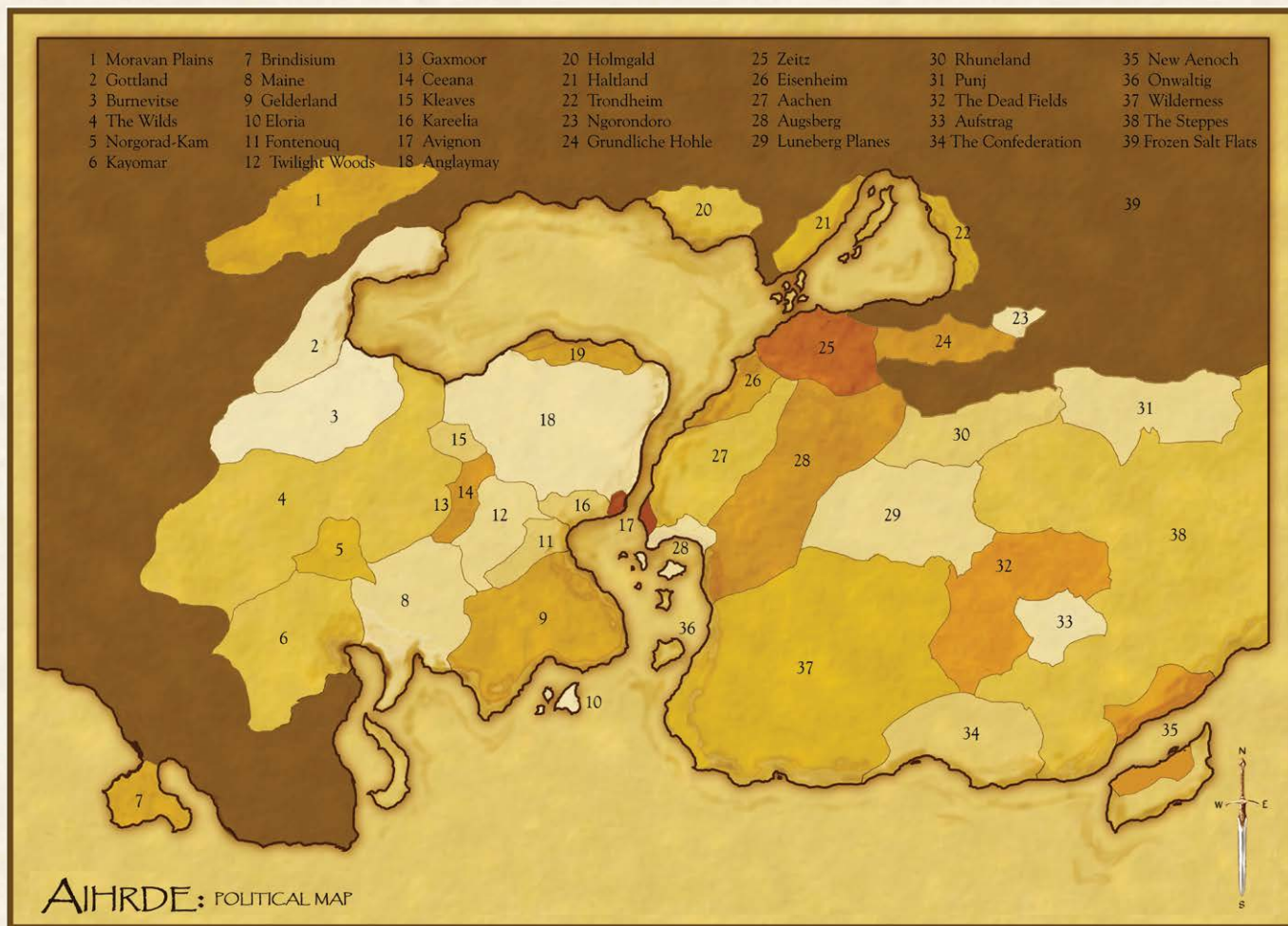
N

Naida 43
Nature of Time 64

Nehian 43
 New Armor 51
 Descriptions 51
 New Weapons 49
 Descriptions 50
 O
 Oanthuil 43
 Of the Orders 71–77
 Onuthr 93
 Oraalau 11
 P
 Paladin's Grove 83
 Paths of Umbra 86
 Peoples of Aihrde 7
 R
 Race and Languages 4
 Bonus Languages 5

Rik 93
 Runic Tongue 91
 Rykaard 43
 S
 Shield Fighting 9
 Sorcerer's Runes 91
 Spells 53–63
 Cleric 53
 Descriptions 56–63
 Druid 53
 Illusionist 54
 Wizard 55
 Stand Fast 9
 T
 Time 64
 Truwl 7
 Twilight Elves 28
 U

Unklaregern 7
 Ustracan 43
 V
 Val Austlich (Lesser Gods) 78
 Val Eahrakun (Greater Gods) 74
 Val Tulumiph (Demi-Gods) 80
 Variant Rules 4
 Vulgate 90
 Vulgate & Known Languages 5
 W
 Watchers in the Wood 87
 Weapon Advantage 9
 Weight 7
 White Order 89
 Wild Elves 30
 Wood Elves 29
 Z
 Zuala 43



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