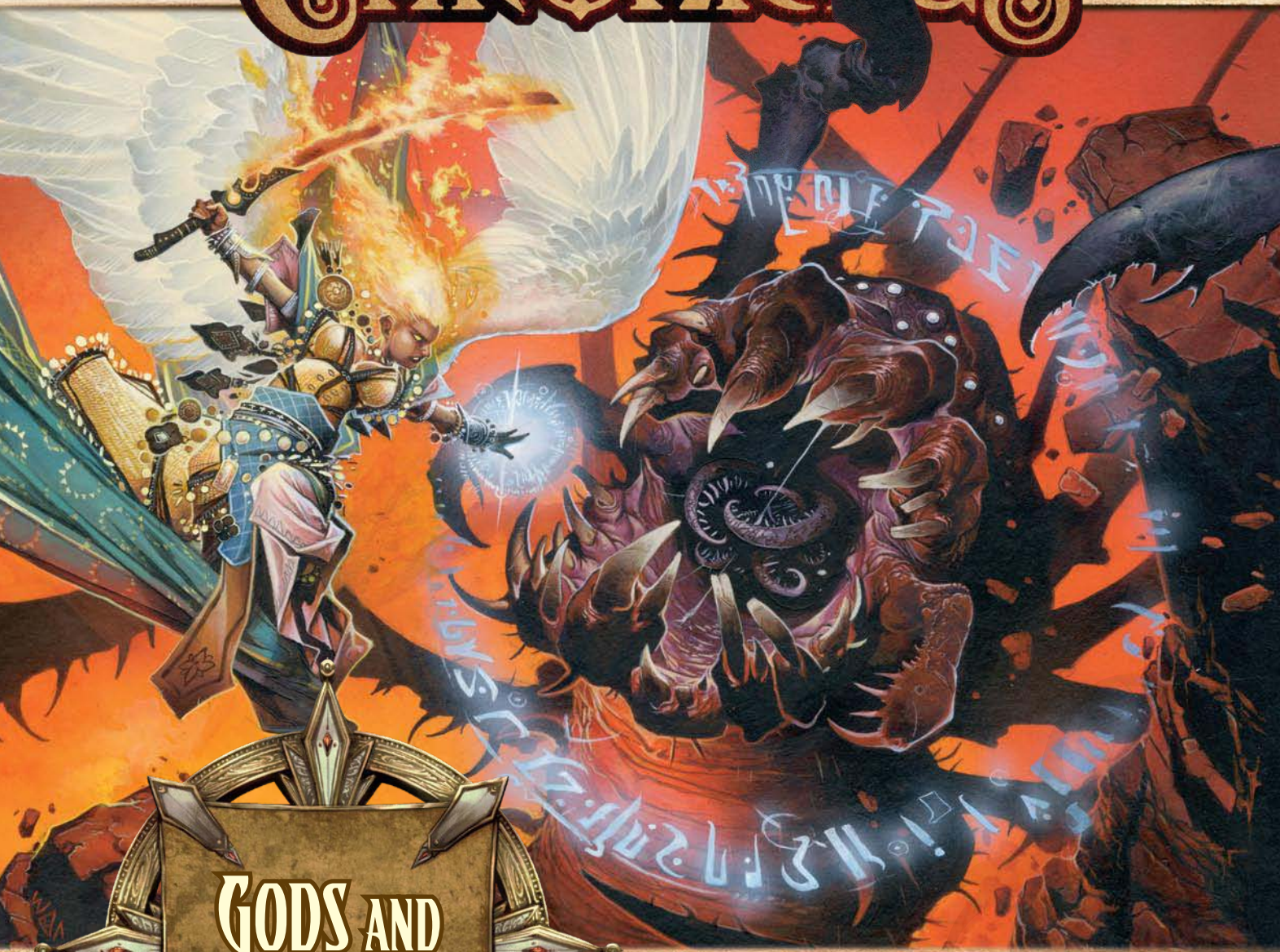


PATHFINDER CHRONICLES™



GODS AND
MAGIC

By Sean K Reynolds

GODS OF GOLARION

Deity	AL	Areas of Concern	Domains	Fav. Weapon
Abadar	LN	cities, wealth, merchants, law	Earth, Law, Nobility, Protection, Travel	crossbow
Achaekek	LE	the Red Mantis, assassination	Death, Evil, Law, Trickery, War	sawtooth sabre
Alseta	LN	doors, transitions, years	Community, Law, Magic, Protection	dagger
Angradd	LG	fire, war	Fire, Good, Law, War	greataxe
Apsu	LG	dragons, glory, leadership, peace	Creation, Earth, Good, Law, Travel	bite or quarterstaff
Asmodeus	LE	tyranny, slavery, pride, contracts	Evil, Fire, Law, Magic, Trickery	mace
Besmara	CN	piracy, strife, sea monsters	Chaos, Trickery, War, Water, Weather	rapier
Bolka	NG	love, beauty	Charm, Good, Healing	mace
Brigh	N	invention, clockwork	Artifice, Earth, Fire, Knowledge	light hammer
Calistria	CN	trickery, lust, revenge	Chaos, Charm, Knowledge, Luck, Trickery	whip
Cayden Cailean	CG	freedom, wine, bravery	Chaos, Charm, Good, Strength, Travel	rapier
Chaldira Zuzaristan	NG	mischief, battle	Good, Trickery, War	short sword
Dahak	CE	destruction, dragons, evil, treachery	Chaos, Destruction, Evil, Scalykind, Trickery	bite or scourge
Desna	CG	dreams, stars, travelers, luck	Chaos, Good, Liberation, Luck, Travel	starknife
Dranngvit	LN	vengeance	Knowledge, Law	light pick
Droskar	NE	toil, slavery, cheating	Artifice, Charm, Darkness, Evil, Trickery	light hammer
Erastil	LG	farming, hunting, trade, family	Animal, Community, Good, Law, Plant	longbow
Fandarra	N	birth, death, earth, knowledge	Community, Death, Earth, Knowledge, Plant	stone dagger
Findeladlara	CG	art, architecture, twilight	Air, Chaos, Community, Creation, Good	quarterstaff
Folgrit	LG	mothers, children, the hearth	Community, Law, Nobility, Good	quarterstaff
Ghlaunder	CE	parasites, infection, stagnation	Air, Animal, Chaos, Destruction, Evil	spear
Gorum	CN	strength, battle, weapons	Chaos, Destruction, Glory, Strength, War	greatsword
Gozreh	N	nature, weather, the sea	Air, Animal, Plant, Water, Weather	trident
Groetus	CN	empty places, ruins, oblivion	Chaos, Darkness, Destruction, Madness, Void	heavy flail
Grundinnar	LG	friendship, loyalty	Community, Good, Law	hammer
Gyronna	CE	hatred, extortion, spite	Chaos, Destruction, Evil, Madness	dagger
Hadregash	LE	goblin supremacy, slavery, territory	Law, Evil, Strength, War	flail
Haggakal	CE	ogres, darkness, inbreeding	Chaos, Evil, Madness, Strength	greatclub
Hanspur	CN	rivers, river travel	Chaos, Death, Travel, Water	trident
Iomedae	LG	valor, rulership, justice, honor	Glory, Good, Law, Sun, War	longsword
Irori	LN	history, knowledge, self-perfection	Healing, Knowledge, Law, Rune, Strength	unarmed strike
Ketephys	CG	hunting, forestry, running, the moon	Animal, Chaos, Good, Plant, Weather	bow
Kols	LN	duty	Law, Nobility	hammer
Kurgess	NG	competition, bravery, sport	Community, Good, Luck, Strength, Travel	javelin
Lamashtu	CE	madness, monsters, nightmares	Chaos, Evil, Madness, Strength, Trickery	falchion
Magrim	LN	the underworld	Law, Repose, Rune	hammer
Milani	CG	hope, devotion, uprisings	Chaos, Good, Healing, Liberation, Protection	morningstar
Minderhal	LE	creation, justice, giants, strength	Artifice, Earth, Evil, Law, Strength	hammer
Naderi	N	suicide, romantic tragedy, drowning	Charm, Repose, Water	dagger
Nethys	N	magic	Destruction, Knowledge, Magic, Protection, Rune	quarterstaff
Nivi Rhombodazzle	N	gems, stealth, gambling	Community, Earth, Luck, Trickery	light hammer
Norgorber	NE	greed, secrets, poison, murder	Charm, Death, Evil, Knowledge, Trickery	short sword
Pharasma	N	fate, death, prophecy, birth	Death, Healing, Knowledge, Repose, Water	dagger
Rovagug	CE	wrath, disaster, destruction	Chaos, Destruction, Evil, War, Weather	greataxe
Sarenrae	NG	the sun, redemption, honesty, healing	Fire, Glory, Good, Healing, Sun	scimitar
Shelyn	NG	beauty, art, love, music	Air, Charm, Good, Luck, Protection	glaive
Sivanah	N	illusions, reflections, mystery	Knowledge, Madness, Magic, Rune, Trickery	bladed scarf
Thamir Gixx	CE	greed, opportunity	Chaos, Evil, Trickery	dagger
Thremyr	CE	ice, salt, tribute	Chaos, Evil, War, Water	greataxe
Torag	LG	the forge, protection, strategy	Artifice, Earth, Good, Law, Protection	warhammer
Trudd	NG	strength	Good, Strength	warhammer
Urazra	CE	battle, brutality, strength	Animal, Chaos, Evil, Strength, War	claw or spiked gauntlet
Urgathoa	NE	gluttony, disease, undeath	Death, Evil, Magic, Strength, War	scythe
Venkelvore	NE	famine, graves, torture	Death, Destruction, Evil	spear
Ydersius	CE	serpentfolk, immortality, poison	Animal, Chaos, Evil, Nobility, Scalykind	dagger
Yuelral	NG	magic, crystals, jewelers	Artifice, Good, Knowledge, Magic	dagger
Zarongel	NE	dog killing, fire, mounted combat	Animal, Evil, Fire, Travel	dogslicer
Zogmogot	CE	drowning, flotsam, scavenging	Chaos, Evil, Trickery, Water	sickle
Zon-Kuthon	LE	envy, pain, darkness, loss	Darkness, Death, Destruction, Evil, Law	spiked chain
Zursvaater	LE	conquest, slavery, weapons	Evil, Fire, Law, Trickery, War	greatsword
Zyphus	NE	accidental death, graveyards, tragedy	Death, Destruction, Evil, Plant, War	heavy pick



GODS AND MAGIC

A *Pathfinder Chronicles*™ Supplement

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Though many scoff at the idea of ancient beings that predate this world and the gods themselves, enough evidence exists to conclude that the Old Cults draw power from something truly primeval, and whatever that something may be it is older and stranger than the anthropomorphic entities worshiped by people today. Perhaps the cultists' stories are true, that this world once belonged to stranger creatures than humans and dragons. Whatever the truth, the gods aren't saying.

The First Gods

The civilized world has very few records dating back to before the first great human civilization was destroyed. Some scholar-priests and past-scrying mages have pieced together bits of information about this prehistoric time, but these accounts are rare for mortals, and gods have more pressing matters than to drudge up ancient information. It is known that during the dawn of mortal life, the earliest gods battled Rovagug to prevent him from destroying all creation. Among those known to have opposed him were Abadar, Apsu, Asmodeus, Calistria, Curchanus, Dahak, Desna, Dou-Bral, Erastil, Gozreh, Minderhal, Pharasma, Sarenrae, and Torag, as well as numerous other gods from remote parts of the world. Many minor gods died in these battles, though no known records exist of their names.

Once the Rough Beast was imprisoned (and it is likely that each deity contributed a portion of his or her power to create this prison, as no simple barrier or force could hold Rovagug for long) the surviving gods nursed their wounds and returned to their homes in the Great Beyond. Some married and had children. Some split themselves into multiple beings. Some hid themselves away or left Golarion entirely, sickened by the battles and death. Others steered key mortals in Golarion to serve their own ends, but in general they adopted a policy of nonintervention other than granting spells—the mortal world was for mortals, and direct godly efforts in the world would cause wars that rivaled Rovagug's fury.

From this time emerged new gods, such as Shelyn. She joined her half-brother Dou-Bral and together they watched over the powers of beauty, love, music, and art. For unknown reasons they quarreled, and Dou-Bral went beyond the world to the spaces between the planes and was transformed. After he attacked his sister and father upon his return, the other gods banished him to the realm of shadow. The dead mortal Urgathoa fled the line of waiting dead in Pharasma's Boneyard and returned to the world as a goddess, the first undead creature, and the bearer of many plagues that would cull countless mortal lives. Lamashtu ascended at this time as well, ascending from



powerful demon to angry goddess, then killed Curchanus and stole part of his dominion. The gods realized that not only was the world vulnerable to strange powers, they too could become prey. Any overt plans they made in regard to this are unknown.

Earthfall brought a thousand years of darkness to Golarion and an age of strange godly births. Dou-Bral, now called Zon-Kuthon, fulfilled the conditions of his banishment and reclaimed a twisted aspect of his old powers. Orcs emerged upon the surface world and battled humans, and the god Gorum made his first appearance during these wars. The ice creature Thremyr awoke from its slumber and its frost giants worshiped it in thanks. These new gods made the elder ones realize that their position as masters of the world had been challenged. As before, their plans to deal with this are unknown.

When the darkness left the world, mortals rebuilt their civilizations, aided by Erastil, Torag, and others. The most remarkable event of this period was the elevation of Aroden to a living god through the power of the *Starstone*. The existing gods took no action to prevent this usurpation of their divine prerogative with mortal magic. The following millennia recorded the ascension of Norgorber, Cayden, and Iomedae with the help of the *Starstone*. Aroden made Arazni his herald, champion, and a goddess in her own right. Irori became a god without external help. The older gods revealed nothing of their thoughts on this trend of mortals becoming living gods, even evil gods.

Late in this age, mortals and deities alike were shocked when the Whispering Tyrant (technically a mortal undead and certainly not a god) killed Arazni. Never before had a god been slain by mortal hand, and the gods realized they were more vulnerable than they had feared. Many drew together to create the mantis god Achaekek to protect them from such threats, but for most deities, the solution was more simple—they chose to only act through emissaries thereafter, limiting their appearances to visions and images rather than actual manifestation.

The disappearance and death of Aroden rocked the world in a physical and metaphysical sense. Even more so than the mortals, the gods themselves were stunned that one of their esteemed number (for after nearly five thousand years they certainly counted him as an equal) might die for unknown reasons and completely unexpectedly. For ages they were guarded, and then reticent, and now the gods knew fear. Were they doomed to sudden and unpredictable destruction? Was this a flaw in the *Starstone's* gift or was any god susceptible to it? With the loss of prophecy, none of them knew... except Pharasma, for death is her domain, but she has little to say on the subject. A century passed and the gods had no answers and no new plans. Yet the day-to-day workings of the mortal and divine worlds proceed.

BECOMING A DEITY

For ages, mortals believed the only way to become a god was to be “born” one (in the sense that one or more deities agree to create another of their kind) or for the gods to elevate a mortal to godly status. Then again, powerful demons are known to grant spells in the manner of gods, and Lamashtu managed to gain a foothold on divinity through an unknown process—perhaps mortal worship, perhaps by sucking raw power out of her slain foes. Can the ritual sacrifice of a million powerful demons propagate one of their number to godhood?

Then there is the sudden appearance of Gorum, said to be a manifestation of the battles between orcs and humans—a purely spiritual entity, the Lord in Iron was not created out of nothing by another god (at least, none have confessed to it) nor was he once a mortal that transcended his mortal flesh. Sages are aware of the worlds beyond Golarion and the planes surrounding it, pointing at the Great Old Ones and the alien entity controlling Zon-Kuthon, and speculate that actions in the mortal world sometimes create a window or even a doorway that allow these otherworldly forces to observe or even influence events in Golarion, and that apparently-spontaneous apotheosis is actually a result of these external factors. In most cases this power is not strong, only enough to warp reality somewhat, while in others it can create minor godlings like Zyphus (supposedly born of an utterly meaningless death), or the god-cocoon that spawned Ghlaunder.

Some scholars feel that gods such as Irori and Urgathoa derive from this concept as well—lucky individuals in the right place at the right time. Yet it was Aroden's achievements that were the most impressive; not only was he a mortal that became a god without divine help, but he made it easier for others to do so by placing the *Starstone* where others could reach it. Of course, “easier” is a relative term, as countless mortals have failed the Test of the *Starstone*, but a only a few have passed—a handful of ascended mortals who would not have become gods under their own power.

Divine inheritance, otherworldly influence, ultimate will, or by means of an artifact—these four methods are just the ones commonly known and potentially verifiable. Others speculate that a sufficient cult of personality can make a mortal a god, or that slaying a god elevates the killer to godhood (though the Whispering Tyrant's murder of Arazni belies this suggestion), or massive human sacrifice (though, again, Tar-Baphon's actions did not accomplish this), or some master spell requiring a lifetime to cast, or even stranger ideas. Such things are tavern talk, old wives' tales, and a means for bards to earn a few coins—possibly true, but in ten thousand years there is no proof of any of these ever happening... but likewise no proof that it is impossible.

Abadar

*With each turn of every tiny wheel,
civilization spreads to cover the world.*

MASTER OF THE FIRST VAULT

God of cities, wealth, merchants, and law

Alignment LN

Domains Earth, Law, Nobility, Protection, Travel

Favored Weapon Light crossbow

Centers of Worship Absalom, Andoran, Brevoy, Cheliax, Erastil, Katapesh, Molthune, Nex, Sargava, Taldor, Varisia

Nationality Taldan

Abadar dwells in the perfect city of Axis in a large district known as Aktun, where he watches over the First Vault, a magical trove that holds a perfect copy of every object ever made, from the flawless longsword to the faultless law. Abadar is a patient, calculating, and far-seeing deity who wishes to bring civilization to the frontiers, order to the wilds, and wealth to all who support the progression of law. His primary worshipers are judges, merchants, lawyers, and aristocrats, all of who benefit from established laws and commerce. He expects his followers to abide by laws (though not foolish, contradictory, toothless, or purposeless laws) and work to promote order and peace. Abadar is shown as a clean, well-dressed man bearing the markings of riches and civilization, always carrying one or more keys.

Abadar's basic tenet is simple—people should use their gifts to advance civilization in the world so commerce happens and people can go about their orderly lives and achieve comfort and happiness. He strikes a careful balance between good and evil, seeing the benefits of both sides and refusing to endorse one or the other. His followers believe he is responsible for elevating the civilized races from simple tribes to beings capable of creating huge cities. He puts words of diplomacy in the mouths of men, guides the pens of those who write laws, and steers coins into the hands of those who practice good commerce.

Abadar respects cautious thought and rejects impulsiveness, seeing it as leading to base and destructive whims. He teaches that discipline, keen judgment, and following the law eventually leads to wealth, comfort, and happiness. He does not believe in free handouts, and because of this his temples sell potions and healing spells or scrolls rather than give them to those in need.

Abadar's personal intervention in the mortal world is usually in the form of hints or opportunities rather than direct gifts. Worshipers who lose Abadar's favor might find themselves short on money at a crucial time, tongue-tied in

the middle of an important deal, or stymied in their craft or art. When he is pleased, deals are more profitable than expected, projects are completed early, and journeys to or within a city take less time than normal. His intervention is subtle, for he expects worshipers to do their own work. Abadar is depicted as a handsome man with black hair dressed in fine garments, often with a gold cloak or cape over a golden breastplate and bearing many keys.

Humans, dwarves, and gnomes show him with a beard, whereas elves show him beardless and with long braids tied with golden thread.

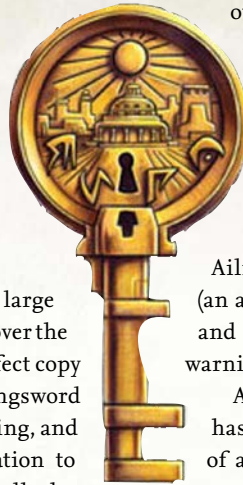
Abadar's herald is the Lawgiver, a Gargantuan golden construct wielding a great hammer. He often uses two-headed celestial eagles as his messengers. Notable outsiders who serve him are Ailrin Fletcher (a golden avoral scout), Cobblehoof (an armored celestial hippogriff known as "Old Cob"), and the Ghost of Malthus (a gloomy spectre seen as a warning against plague-friendly crowding).

Abadar understands that an advanced civilization has many spiritual needs, and different members of a society pray to different gods, thus he tries to maintain an approachable coolness where other deities are concerned. Only those who directly oppose his beliefs and purpose—notably Rovagug, and to a lesser extent Lamashtu—are his declared enemies, and while he might be willing to negotiate with them for some purpose, they routinely refuse to do so. He is friendly with Erastil, Iomedae, Irori, Shelyn, and even Asmodeus (though only for his belief in upholding contracts). Abadar knows that his pursuits frequently anger Gozreh, who would like to see the natural parts of the world remain unspoiled, but he believes the two of them can eventually reach a compromise.

Priests, Temples, and the Church

Most of Abadar's priests are clerics. His priests are the agents of civilization, turning trails into roads and towns into cities while always enforcing law. They eliminate monsters and troublemakers, adjudicate disputes, make legal rulings, and reassure others that the forces of order are watching over them. Many work with the local legal system as judges, lawyers, and clerks (donating their services much as a healing-oriented church might run a hospice). Though the church is mercenary about healing magic, adventuring priests do not charge their companions for healing. Paladins are rare in the church, as their zealous push for good doesn't sit perfectly within Abadar's more balanced approach to ethics.

A typical priest has at least 1 rank in Knowledge (local) in order to be familiar with the laws of his home city. Most also dabble in Knowledge of history and nobility or practice a Craft or Profession useful to a settlement.





Priests are not permitted to give money to those in need, only to lend it at a fair rate and document the transaction for the church's record. They are required to tithe, and most invest in local businesses to generate enough income to cover tithing.

A typical day for a priest involves waking, breakfast, prayer, reading or hearing the local news, and a period of work. At night, there is a brief prayer before the evening meal, and the evening is reserved for hobbies, family, or other non-work interests. Spell preparation takes place after morning prayers.

Abadar's temples are elaborate buildings with rich decorations and high, thick, stained-glass windows. These windows have small frames (to guard against thieves) and usually feature vivid yellow glass that colors everything within the church. Many temples have a secure vault for church treasures and wealth, and many also rent space in their vault. Most also serve as a bank, currency exchange, and moneylender, which helps keep interest rates reasonable and consistent.

The church is well organized and has a city-based hierarchy. Each city's temple is independent, encouraging friendly competition between cities to promote trade. Church law forbids the clergy from attacking each other regardless of political, national, or financial motivations. If two rival cities go to war, the temples become neutral territory, not participating in the struggle and acting as safe havens and mediation centers in the conflict. Abadar's primary lay worshipers are judges, merchants, lawyers, and aristocrats. Even the poor worship him, praying he might help reverse their ill fortune.

Ritual garb for ceremonies includes white silk cloth trimmed with gold thread, a belt or necklace of gold links bearing a golden key, and a half-cloak of deep yellow or gold. Ceremonial items are crafted out of precious metals and decorated with gems or inlays, though not to the extent that the items become fragile.



ABADAR'S TRUTHTELLING

School enchantment (compulsion) [mind-affecting];

Level Clr 1, Pal 1 (Abadar)

CASTING

Casting Time 1 standard action

Components V, S, DF

EFFECT

Range touch

Target creature touched

DESCRIPTION

This spell functions like *zone of truth*, except as noted above. Abadar's symbol appears above the head of the target so all present can see that he is affected by the spell.

BLESSING OF THE WATCH

School enchantment (compulsion) [mind-affecting];

Level Clr 1, Pal 1 (Abadar)

EFFECT

Duration: 1 hour/level

DESCRIPTION

This spell functions like *bless*, except as noted above. It only works in the caster's home city, specifically referring to areas under the jurisdiction of the city watch. For example, if the watch patrols a shantytown outside the city walls but not the city's ruined subterranean tunnels, the spell works in the former area but not the latter.

Services to Abadar include songs with complex harmonies, the playing of music (usually hammer-based instruments such as dulcimers and glockenspiels), and the counting or sorting of coins or keys. Services and ceremonies always take place indoors, representing the shelter of civilization. His holy text is the *Order of Numbers*, each copy an elaborately-decorated tome detailing the beliefs and taboos of the church.

Clerics of Abadar may prepare *word of recall* as a 5th-level spell if their designated sanctuaries are the temples of their home city; paladins may do so as a 4th-level spell under the same circumstances.



Asmodeus

Hail Asmodeus! Deliver us from chaos so that we may serve you in eternity.

PRINCE OF DARKNESS

God of tyranny, slavery, pride, and contracts

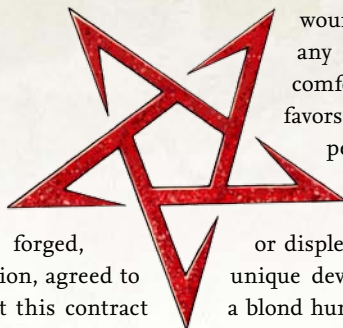
Alignment LE

Domains Evil, Fire, Law, Magic, Trickery

Favored Weapon Mace

Centers of Worship Cheliah, Isger, Nidal

Nationality Devil



Some say that when the world was forged, Asmodeus wrote the contract of creation, agreed to by the gods. His faithful believe that this contract holds the key to their lord's final victory, ushering in a new age under his infernal reign. He believes in strict discipline, unwavering obedience, and the strong ruling the weak. He loves the art of negotiation and delights in deals that appear fair but actually give one party a disparate advantage. The Prince of Darkness expects and appreciates flattery, though he recognizes it for what it is. Frequently shown as a red-skinned humanoid with black horns, hooves, and a pale aura of flames, Asmodeus often appears as a foil in art depicting good deities. In his temples, such roles are reversed, with the Prince of Darkness standing tall as the other deities bow before him.

Asmodeus is eloquent, tactful, patient, and incredibly brilliant. When crossed he is wrathful, terrifying, and destructive, though these periods are always brief and he quickly resumes his normal demeanor. He believes that without order there would be nothing but seething chaos, that the strong must dominate the weak for the protection of all, and that one's word is a binding contract with consequences should it be broken. He opposes freedoms if they interfere with the process of governing and thinks humility is a burden only the weak must bear.

Asmodeus has little interest in subtle encouragement outside the bounds of a contract, as he feels excess rewards undermine the need to specify exactly what is desired in any agreement. During the rare times he makes a positive intervention, it is usually by emphasizing secondary rewards or allowing primary rewards to open up new opportunities. When angered or disappointed in a worshiper, he does not hesitate to cause contractual punishments to take their full effect.

Within Cheliah, Asmodeus's followers are much like people in other lands, except they believe in harsh punishments for lawbreakers, think little of minor devils seen in the company of spellcasters, and are openly tolerant of slavery, for these things are a mild price to pay for order

in the streets. Outside of that country, most followers of Asmodeus are power-hungry priests, diabolist mages, greedy slavers, ruthless lawyers, wicked enchanters, or decadent nobles in search of secret pleasures.

Most believe Asmodeus's dark-skinned, flame-shrouded embodiment is his true form, though persistent rumors talk of a more fiendish shape with constantly bleeding wounds. He is able to assume the appearance of any creature and uses this ability to intimidate, comfort, or intrigue those he speaks with. He favors rubies, and usually appears with a large ruby pendant, mace, or even breastplate made entirely of a single dazzling gem. His herald changes every few years as various lieutenants please

or displease him; his current herald is a charismatic, unique devil called Baphon who can take the form of a blond human youth. As the Lord of Hell, Asmodeus is served by all manner of devils and has little use for other fiends who do not submit to his infernal hierarchy.

Asmodeus is willing to deal with any god or entity as long as he believes the other party will uphold their end of the bargain, which means he is open to all but Calistria, Lamashtu, and Rovagug. Despite ethical differences, he has been a patron of Shelyn, an aide to Nethys, a supplier to Gorum, and an advisor to Iomedae, though it is not something his sometime-partners care to admit. Though he is evil, he is very charming and can often persuade reluctant deities to temporarily set aside their differences with him for the purpose of a mutually beneficial arrangement. When dealing with potential enemies, he is careful to keep the terms of any agreement clear and obvious lest they become too suspicious of treachery.

Priests, Temples, and the Church

Priests of Asmodeus are clerics, blackguards, diabolist mages, or thaumaturgists. Most are careful in their exercise and pursuit of power, understanding that a foolish overextension leaves one vulnerable to those watching for any weakness. Within Cheliah, his priests are the force of order, keeping mortals and weak-minded devils in line or torturing prisoners to extract information. Outside Cheliah, priests work with slavers, bureaucratic governments, despots, and nobles in positions of power (or those hoping to be). They whisper dark promises in the ears of the desperate, arrange meetings between people of influence, and travel to bind or destroy rogue fiends (especially demons) to convince folk that their faith supports order and opposes wanton destruction.

Priests see devils as people rather than monsters, greater or lesser players in the immense infernal bureaucracy that all right-minded individuals should join. Of course, they see lemures and other minor devils as expendable, and non-lawful fiends even more so. Unlike a typical mage who

INFERNAL HEALING**School** Conjuratation (healing) [evil];**Level** Clr 1, Blackguard 1, Sor/Wiz 1 (Asmodeus)**CASTING****Casting Time** 1 round**Components** V, S, M (1 drop of devil blood)**EFFECT****Range** touch**Target** creature touched**Duration** 1 minute**Saving Throw** Will negates (harmless);**Spell Resistance** yes (harmless)**DESCRIPTION**

You touch a drop of devil's blood to a wounded creature, giving them fast healing 1. This ability cannot repair damage caused by silver weapons, good-aligned weapons, or spells or effects with the good descriptor. The target detects as an evil creature for the duration of the spell and can sense the evil of the magic, though this has no long-term effect.

INFERNAL HEALING, GREATER**School** conjuration (healing) [evil]; **Level:** Clr 4,

Blackguard 4, Sor/Wiz 4 (Asmodeus)

DESCRIPTION

As *infernal healing*, except the target gains fast healing 4 and the target detects as an evil cleric.

controls devils with brute magical force, an Asmodean mage parleys carefully with devils, rewarding those in the Prince's favor and abusing those out of it. All priests at least dabble in the Knowledge of the planes; doing otherwise limits advancement in the church. Most have skill in negotiation (Bluff, Diplomacy, and Sense Motive are key).

A typical day for a priest begins with prayer, a meal, then reporting to a superior for orders or following extant orders if no superior is present. Evening prayers usually include a blood sacrifice, typically a small animal or some of the priest's own blood. Significant prayer events require greater sacrifice, possibly including a human or other intelligent creature. Divine spellcasters usually prepare their spells after evening prayer.

Followers of Asmodeus believe in order and knowing their place in the grand scheme; in many cases, they aspire to a higher position and work to prove they are worthy of it. They study their betters to learn necessary skills, watch their equals to jockey for position, and keep an eye on their inferiors for signs of exploitable talent or dangerous ambition.

Public temples dedicated to Asmodeus thrive in Cheliax where they often share space with the nation's bureaucracy,

although secret shrines are scattered across Golarion. Like Hell itself, the church is very carefully ordered with a precise hierarchy and detailed means of determining who is superior or inferior within the church.

Services to Asmodeus require the chanting of long phrases without error, blood sacrifice, bells, and acts of domination or submission to reinforce position within the church. Sometimes devils are conjured to participate in the events. The Prince's doctrine is recorded in the *Asmodean Monograph*, though that work is greatly simplified and relies on numerous appendices and supplementary volumes.

Clerics of Asmodeus may prepare *lesser geas* as a 4th-level spell and a variant of *geas/quest* as a 5th-level spell that allows a Will saving throw.





Calistria

Savor the three stings of passion, guile, and vengeance.

THE SAVORED STING

Goddess of trickery, lust, and revenge

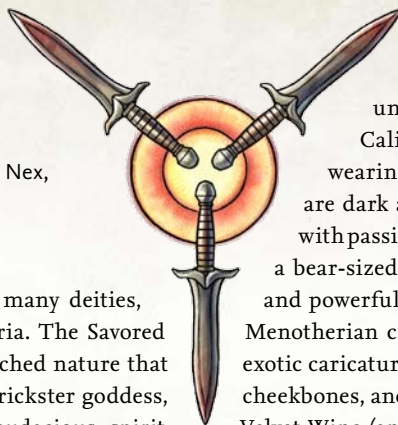
Alignment CN

Domains Chaos, Charm, Knowledge, Luck, Trickery

Favored Weapon Whip

Centers of Worship Absalom, Galt, Kyonin, Nex, River Kingdoms, Shackles, Taldor, Varisia

Nationality Elf



Although the elves worship a great many deities, they hold none so highly as Calistria. The Savored Sting speaks to the mercurial, detached nature that makes elves elves. Some favor her as a trickster goddess, while others appreciate her lustful, audacious spirit. Ever scheming and planning her next conquest, Calistria is always maneuvering to a more advantageous position. Iconography of the faith depicts her as the ideal of elven beauty, dressed in revealing gowns with long graceful ears, slender limbs, and a suggestive smile playing across her lips. She is commonly shown with giant wasps; unlike bees, wasps can sting again and again without dying, just as sex and revenge can be experienced time and again.

Calistria is fickle, changing loyalties as her needs and whims suit her. She doesn't do this to be hurtful, she just never lets her interest become too strong or too emotional and thinks that anyone who does otherwise is a fool; former partners and allies who are smart know to accept this and move on. Those who compromise her interests suffer her barbs, and she feels no guilt for taking an eye for an eye, or even more. She has no interest in love and sees it only as a weakness and needless byproduct of physical pleasures. Forgiveness is the domain of fools and weaklings unwilling to protect and avenge their interests. Though she is a goddess of trickery and enjoys a good joke (or even cruel jokes), she thinks of common pranks and physical comedy as beneath her.

Spies, prostitutes, narcissists, hedonists, thrill seekers, enchanters, and illusionists are often followers of Calistria. Those who carry a grudge pray for her favor, as do the rare non-evil assassins pursuing a justified blood debt. The bastard offspring of racial mixing (such as half-elves and tieflings) are attracted to the faith, using their exotic appearances as an advantage among "normal" folk, especially as most owe their very existence to unusual lusts. Most of her worshipers are elves, not because of an excessive prurient interest in flesh but because she

represents freedom from commitment and the freedom to pursue what one desire.

Calistria shows her favor among the faithful with sudden runs of luck among attempts to find companionship, heightening of physical pleasures, and finding easy marks for schemes or acts of vengeance. Those who displease her often find themselves plagued by impotence, inability to achieve sexual satisfaction, schemes failing disastrously, or angry wasps with an unerring ability to sting in sensitive places.

Calistria's avatar is a beautiful elven woman wearing a slinky yellow and black dress. Her eyes are dark and mysterious, sometimes flashing gold with passion or anger. Her herald is the Menotherian, a bear-sized, wasplike creature with a double stinger and powerful scent glands that can control minds; the Menotherian can take a humanoid form resembling an exotic caricature of a beautiful elf, with long ears, narrow cheekbones, and graceful limbs. Notable servants include Velvet Wing (an elven succubus-like creature), Tordurbar (a hypersexualized chaos beast), and Thyev (a frog-like, shapechanging sorcerer obsessed with vengeance).

Calistria's interactions with other gods are complex and strewn with contradictions and fabrications. Some paint her as a good god's lover, others as an enemy. Some even suggest the creation or destruction of certain deities (for example, one says that she rebuffed Cayden Cailean, saying no mortal could enjoy her charms and survive, so he took the Test of the *Starstone* for the chance to be with her as a god).

Priests, Temples, and the Church

Priests of Calistria are usually bards or clerics, though in some places more exotic spellcasters are the norm for clergy. As a group they are a reactive force more than a proactive one, content to let the world progress at its own pace until something provokes them. Most people see the priests of Calistria as providers of comfort to those in need of solace, whether physical or emotional. They open their doors to those brimming over with lust, needing advice on embarrassing a rival, or seeking aid to strike back at those who have hurt them.

Many priests work as or with prostitutes, always in a manner that assures the safety of those in that profession; the church does not make its priests into victims, as they are people with power who greatly enjoy what they do for a living. Even the most ugly or disagreeable priest knows how to turn on the charm at the right time, surprising those who witness the change (Diplomacy or Gather Information are essential skills). Others may work as spies, investigators (for individuals or the government), or smugglers of exotic materials for those with singular interests.



A typical temple has many rooms with lockable doors for privacy, and many are converted mansions or large homes. Because of their association with sex, temple priests are known for giving advice on contraceptive herbs, assisting with births, and taking in unwanted infants; some are even believed to terminate unwanted pregnancies. Each temple tends toward good, evil, or neutrality, and this influences the activities that take place there. These philosophical differences are the source of many intertemple feuds, some going back a hundred years with blood shed on both sides.

Good temples try to serve the community and usually function as a brothel with sacred prostitutes, as they believe that the relief of sexual needs eases other tensions that might lead to violence. Regular visits by customers usually mean the temple is a hotbed of gossip and clandestine talks about double-dealing and revenge. Evil temples are much like thieves' guilds, a place to hear news, seek evidence of unfaithful lovers, and make shady plans, only sometimes while enjoying a lover. Priests at evil temples tend to be very competitive with each other, trying to outdo their rivals in feats of intimacy, trickery, and vengeance, and, as a result, many evil priests are forced to wander for their own safety. Neutral temples (particularly elven temples) try to mix both, casually entertaining the lonely and lusty while avoiding the more violent plans for vengeance.

The church hierarchy is very casual, with priests valued for their ability to persuade others (or feared for their history of revenge) rather than magical power, though a powerful priest may be able to persuade or frighten more than a weak one. Because of the faction rivalries, most temples focus on local issues and ignore the problems of other factions. Every full priest in the church has a vote in his or her temple's affairs.

Formal clothing is very scant, usually yellow silk that covers little and conceals even less, often augmented with henna dyes on the palms of the hands and in narrow bands on the

LOVER'S VENGEANCE

School enchantment (compulsion) [mind-affecting];
Level Brd 3, Clr 3, Sor/Wiz 3 (Calistria)

CASTING

Casting Time 1 minute

Components V

EFFECT

Range touch

Target creature touched

Duration up to 1 day/level (D) or until discharged

Saving Throw Will negates (harmless);

Spell Resistance Yes (harmless)

DESCRIPTION

You inspire yourself or a lover to a vengeful rage against a chosen enemy who must be a lover who has wronged you in some way. If cast on you, the next time you are in combat with that enemy, you gain the benefits of a *rage* spell. If cast on a lover, he or she gains the benefits of a *rage* spell the next time the lover is in combat against your enemy. This variant of the spell must be cast within 1 hour of an intimate encounter with the target. The *rage* effect lasts 1 round per level. This spell counts as a *contingency* spell on the target for the purpose of multiple contingent effects.

arms. Some like to add black accents to clothing resembling a wasp's colors but eventually outgrow this habit, as the insect represents the goddess but is not inherently divine or worthy of emulation.

Ceremonies honoring Calistria often involve ritual sex but generally not the orgiastic excesses described in salacious stories by those outside the church.

Typically a ritual consists of quiet chanting, blessed wine, and perhaps a few passionate kisses among interested parties. In other rituals, priests relate how they deceived their enemies or enacted elaborate revenge plots. Her holy text is *The Book of Joy*, a guide to many exotic passions.

Priests of the Savored Sting may prepare *rage* as a 3rd-level spell and *suggestion* as a 4th-level spell (though those with the Charm domain have access to it earlier).





Cayden Cailean

Don't let rules get in the way of you enjoying what is truly good in life.

THE DRUNKEN HERO

God of freedom, ale, wine, and bravery

Alignment CG

Domains Chaos, Charm, Good, Strength, Travel

Favored Weapon Rapier

Centers of Worship Absalom, Andoran, Galt, River Kingdoms, Shackles, Taldor

Nationality: Taldan



The legends say that Cayden Cailean never meant to become a god. As a hired sword working out of Absalom, Cayden was renowned for taking on any job so long as the cause was just and the coin was plentiful. One night in an intoxicated stupor, a fellow drunk dared him to take on the Test of the *Starstone*. He accepted, and 3 days later he emerged from the *Starstone*'s sacred cathedral as a living god. Amazed that he passed the tests and unable to remember how he did it, he continued in his godly life much as he did when a mortal—fighting for just causes, enjoying various alcohols, and not doing anything he didn't want to do. In art, Cayden Cailean appears as he did in life, a bronze-skinned beardless man, carrying a tankard of ale in one hand. Some depictions of the Drunken Hero display broken shackles about his wrists, representing Cayden's escape from the concerns of mortal life. In more heroic art, he is shown defeating swarming devils, all the while grinning happily and hoisting his tankard high.

Cayden is outgoing, friendly, boisterous, unashamed, and flirtatious. He loves good-spirited toasts, friendly bar brawls, bawdy songs, and standing up for the underdog. He loathes slavery, mean-spiritedness, bullying, teetotalers, and restrictive laws and customs. He believes that people would get along better if they could sit down and have a drink, preferably in the company of lovely ladies. A former mercenary, he believes in fair recompense for a job well done, whether paid in gold, drink, or a tumble in the hay with a willing wench. Having had his share of hard times as a mortal, he's not above helping someone for free now and then or leaving an extra-generous tip for someone in need.

Though his other divine concerns are flexible in interpretation, he is as hard as a nail when it comes to a person's right to freedom. Before the Test, he had been known to leave in the middle of mercenary jobs when he found out his employer was a tyrant or using him to bring

harm to decent folk. This gave him a somewhat unreliable reputation, but he refused to go against his own beliefs for the sake of mere coin. Cayden believes that there is no justice in a law that oppresses one man to benefit another.

Cayden Cailean's direct intervention in the mortal world isn't frequent, but he has been known to prevent a keg from emptying (often to convince good folk to congregate a little longer in a place of safety) or push someone especially meek to gain a backbone of hardened steel at a key time. Those who go against his simple tenets may find themselves ill the next time they drunk, intoxicated when clarity is needed, or frightened by common animals or shadows. When he is happy, drinks are more savory, the night air feels brisk and smells sweeter, and courage burns white-hot.

Cayden's image is much as he looked in life—an average-looking, bronze-skinned human, carrying a tankard in one hand, often wearing chainmail. Cayden's Herald is Thais, a beautiful woman with five wings and scandalously revealing clothing that consists of little more than blue ribbons. Cayden's best-known divine servant is Luthier, Knight of the Vinyard, a half-celestial bard and warrior who always seems very drunk.

Cayden doesn't go out of his way to confront other deities but answers if challenged, and he avoids evil gods unless they are directly causing trouble. He is on very good terms with Desna, Sarenrae, and most especially Shelyn (whom he courts and serenades at every opportunity). He has been known to travel with Erastil and share drinks with Torag. He is coolly friendly with Gozreh, thinks considers Irori too stuffy, and Abadar bearable but too tolerant of oppression in the name of progress.

Priests, Temples, and the Church

Cayden's priests are usually clerics, with a small number of bards, adepts, and druids. His easygoing nature and lack of a central church agency mean that his priests are able to use their discretion when it comes to how to advance his cause in the world. Some are solo crusaders for good, while others found adventuring companies or support border towns in need of faith and comfort. Priests are expected to drink ale, wine, or other spirits on a regular basis, and some take no other liquid in their diet.

Most priests have a skill related to ale or wine. They might brew ale or beer, make wine, plant crops for these beverages, or transport or sell spirits. In smaller communities, a cleric might teach farmers to set aside a small parcel of land for barley or grapevines, show them how to brew their own drinks in small quantities, and encourage them to share with their neighbors to create bonds of friendship. Alchemy or potion-making are common pastimes for



Cayden Cailean's priests. Some temples include a bakery and even sell "potion breads" identical in effect to liquid potions but in bread form. Traveling clerics always carry a small keg of strong ale or wine, and it is customary for a cleric to toast a blessing at any gathering of strangers.

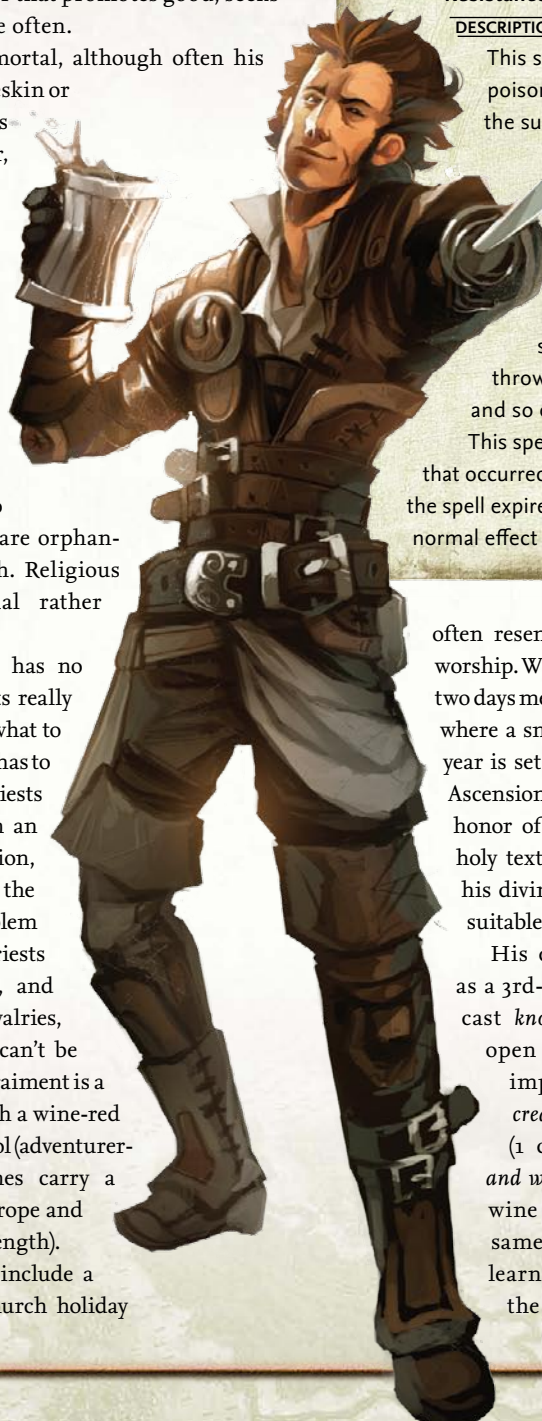
A typical day for a cleric involves waking, a prayer-toast, breakfast, preparing spells, and a period of work. Evening is for friends, family, telling stories, and personal interests. The church uses no formal titles, though those who bear one from a guild or profession normally use that within the church as well. The church has an informal knightly order that promotes good, seeks out evil, and changes its name often.

Cayden was a courageous mortal, although often his courage was bolstered by a wineskin or flask. He expects his followers to be brave in the face of danger, though there is no shame in retreat—he is the god of bravery, not reckless stupidity contrary to common sense.

His festive temples resemble common ale halls, and attract members of all social classes. He has few buildings that function only as temples; most are actual alehouses bearing a shrine to him above the bar, and a few are orphanages sponsored by the church. Religious items are usually functional rather than decorative.

Cayden's church essentially has no hierarchy, as none of his priests really like other people telling them what to do. The god himself sometimes has to send visions or dreams to his priests to encourage them to meet on an issue and decide a plan of action, otherwise the priests assume the best person to deal with a problem is the one to discover it. Most priests are friendly with each other, and though there can be personal rivalries, they are rarely anything that can't be solved with a bar fight. Formal raiment is a simple brown tunic or robe with a wine-red stole bearing his ale-mug symbol (adventurer-priests of the faith sometimes carry a magical stole that doubles as a rope and can extend beyond its normal length).

Services to Cayden always include a toast or a song. An official church holiday



PICK YOUR POISON

School conjuration (healing) [mind-affecting];
Level Brd 1, Clr 1 (Cayden Cailean)

EFFECT

Casting Time 1 standard action

Components V, S, DF

EFFECT

Range touch

Target creature touched

Duration 10 minute/level

Saving Throw Fortitude negates (harmless); **Spell**

Resistance yes (harmless)

DESCRIPTION

This spell converts even the most deadly poison into an intoxicating alcohol. If the subject fails a saving throw against a poison effect, instead of the poison's normal effect, she suffers a –2 penalty on attacks, saves, and checks, and feels intoxicated as if she's just had a very strong drink. This penalty stacks with itself (two failed saving throws results in a –4 penalty, three is –6, and so on).

This spell does not affect any poison effects that occurred before the spell was cast. When the spell expires, the penalty ends and the poison's normal effect applies.

often resembles a festival more than a time of worship. While every day is reason for a celebration, two days merit extra attention; one is First Brewing, where a small amount of the first harvest of the year is set aside to ferment, and the other is the Ascension, held on the first day of the year in honor of Cayden becoming a god. His simple holy text is the *Placard of Wisdom*, condensing his divine philosophy into a few short phrases suitable for hanging on the wall.

His clerics may prepare *neutralize poison* as a 3rd-level spell. They may spontaneously cast *knock* as a 1st-level spell but only to open welds, shackles, or chains used to imprison or hobble someone. Their *create water* spell can create ale or wine (1 cup per level), and their *create food and water* spell can be used to make ale or wine rather than water (which spoils at the same rate the food does). His bards may learn *knock* as if it were a 2nd-level spell on the bard spell list.



Desna

Let each dream be a bright star in the night sky of your mind, and let it light your path in the day.

SONG OF THE SPHERES

Goddess of dreams, stars, travelers, and luck

Alignment CG

Domains Chaos, Good, Liberation, Luck, Protection

Favored Weapon Starknife

Centers of Worship Kyonin, Lands of the Linnorm Kings, Nidal, Numeria, River Kingdoms, Ustalav, Varisia

Nationality: Varisian



While the other gods created the world, legend holds that Desna was busy placing stars in the heavens above, content to allow the other deities to forge a world full of wonders for her and her faithful to explore. Since that day, all those who look up to the stars find themselves captivated by the endless mysteries of the sky. Trailblazers, scouts, adventurers, and sailors praise her name, as do caravaneers and those who travel for business, and her luck makes her a favorite of gamblers and thieves. Desna is depicted as a comely elven woman, clad in billowing gowns with brightly colored butterfly wings on her back, usually surrounded by clouds of butterflies.

Desna is an impulsive and aloof goddess who delights in freedom, discovery, and mystery. Her aloofness stems not from arrogance but from confidence in her own abilities and her desire to be unburdened by troubles. She is a collection of contrasts—an ancient goddess who dislikes predicting the future, a traveler who cares nothing for her destination, a carefree creature of instinct haunted by a past stretching back eons, and a peaceful deity forced to battle with old enemies, eternally young despite the weight of ages and stars upon her.

Some believe Desna is flighty, frivolous, and easily distracted, but she has a hard, cold side that few see, born of loss, tragedy, and battle. As a luck goddess, she always believes there is a chance for success. She knows that people fear the unknown, that dreams can turn to nightmares, and a bright destiny can become a dark fate; these opposites in her own nature define her and give her things to strive against. She challenges those who would corrupt her domain or have wronged her friends or followers.

Desna prefers to intervene in the form of dreams, sending simple impressions, visions, or even prophecies that the sleeper clearly remembers upon awakening. Rarely, a follower in need might awaken with the benefit

of a minor helpful spell that persists throughout the day. When dreams are unsuitable or time is short, she indicates her favor with flights of swallowtail butterflies, sparrows, dragonflies, geese flying in a four-pointed star shape, or the timely arrival of messenger birds. She shows her disfavor with a dreamless sleep that fails to refresh the sleeper (as if the person had not slept at all), sore feet, messenger animals losing their messages, and minor travel accidents.

Desna's avatar is a beautiful but coy female elven acolyte of her faith. When she wishes to reveal her true nature, her clothing becomes a billowing silken gown and she grows brightly colored butterfly wings on her back, although in somber situations her wing colors are pale and moth-like. Her herald is the Night Monarch, a butterfly-like outsider the size of a dragon. Notable outsiders who serve her are Nightspear (a fierce avoral), the Prince of the Night Sky (an arrogant djinn), and Sorrowbrand (a dramatic lillend).

Desna remains cautious about leaving herself vulnerable to others, though she encourages even godly paramours to explore and discover new things while they try to court her. Cayden Cailean has made attempts to woo Desna, a flirtation she finds endearing and that reminds her of her own youth. She battles Zon-Kuthon because she wants the night to remain a time of wonder rather than of fear and oppression, Rovagug contests for the void of space where her stars reside, and her battles with Ghlaunder and Lamashtu are ongoing. Desna's only sources of comfort among the deities are Sarenrae, who tends to her wounds after battling the evils of the night, and Shelyn, who ever reinvigorates her spirits and creates new wonders to be explored.

Priests, Temples, and the Church

Priests of Desna—cleric, bard, ranger, or the rare druid—go where they please, earning money by telling fortunes, providing entertainment, and interpreting dreams as messages from the goddess. They help people where they can, preferring to make their acts seem like luck, coincidence, or the blessings of their goddess. Many caravan masters like to hire a priest of Desna to accompany their wagons (as they believe it brings good luck, especially in regard to warding off attacks from beasts), and this gives the priest an excuse to travel when she has no other pressing matters. Many of Desna's faithful are talented artists, writers, and entertainers, and the church expects all priests to at least be familiar with contemporary music, theater, and literature.

Some Desnans are skilled fortune-tellers and dream-interpreters. They oppose the use of divination to create fear or despair, and brush off unhappy requests such as when someone might die. Her diviners challenge any speaker who prophesies ill, misfortune, or doom, and when

TRAVELING DREAM**School** divination (scrying); **Level** Clr 4, Drd 4 (Desna)**CASTING****Components** V, DF**EFFECT****Duration** 1 hour/level (D)**DESCRIPTION**

This spell functions like *arcane eye*, except as noted above. Upon casting this spell, you fall asleep for its duration, creating an invisible magic sensor (called a dreamscryer) that is the exact size and shape of your body, is recognizable as you, and cannot pass through spaces that your body cannot enter. Unlike the invisible sensor created by *arcane eye*, children of any race (no older than the human equivalent of 10) and animals can see your dreamscryer. Sleeping creatures can sense its presence and might incorporate your image into their dreams. Force effects and abjuration spells that ward out creatures (such as *magic circle against evil*) are effective barriers against a dreamscryer (regardless of your creature type, alignment, or other specifics). If you dismiss the spell or the dreamscryer is dispelled or destroyed, you awaken.



they hear of ill auguries, they intervene to make sure those events do not come to pass. Her faithful oppose dream-predators and are charged with protecting commonfolk against dangerous beasts. Some tutor young nobles in the arts and may act as their bodyguards.

Her followers are often wide-eyed, exuberant people who embrace the world in all its strangeness, and are willing to jump in with both feet. Desnans aren't afraid to get their hands dirty while living life to its fullest. Critics call them hedonists, but that is an exaggeration, as worldly experience is their true goal. Priests have a tradition of exploring distant places and leaving a mark that indicates someone of the faith has been there. This "found-mark" might be as simple as the goddess's symbol scratched on a flat rock or tree trunk. One who has marked many sites in this way is called a Founder and is held in great esteem.

Desna keeps few temples, preferring unattended shrines at crossroads and places of secluded beauty. They sometimes double as stargazing sites. Temples in large cities take the form of tall towers with observatories at their tops and house small libraries of astronomical and astrological charts. Rural temples usually incorporate an inn or stable as a service to travelers, and Desna's presence is common in good communal temples. Butterflies and moths congregate at her holy sites, producing silk and devouring thieves' clothing.

Desna's church is extremely disorganized with no formal chain of command. Personal expertise in a specific field trumps mere combat prowess or spellcasting ability. This

structure means that Desnans have certain ideas about what they consider "informed" authority; they feel free to ignore nobles, politicians, and other "meritless" leaders if more knowledgeable folk are on hand to provide better advice.

Services dedicated to Desna include singing, dancing, storytelling, footraces, and music. Some take exotic substances to spark unusual or lucid dreams. Services use crushed rose quartz dust instead of water or sacred oil; her priests carry holy quartz dust in glass flasks instead of holy water. The church has few formal holidays; the two best known are the Ritual of Stardust (a solstice feast with bonfires and singing) and the Swallowtail Release (an Autumn feast where the faithful release hundreds of butterflies). Her holy text is *The Eight Scrolls*, which is short enough to easily fit in two scroll cases.

Desna's clerics and druids may prepare the *dream* spell as a 5th-level spell, rangers as a 4th-level spell.



Erastil

The first gift you ever receive is your family.

OLD DEADEYE

God of farming, hunting, trade, and family

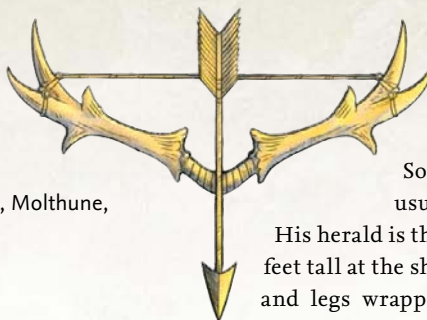
Alignment LG

Domains Animal, Community, Good, Law, Plant

Favored Weapon Longbow

Centers of Worship Andoran, Cheliah, Galt, Isger, Lands of the Linnorm Kings, Molthune, Nirmathas, River Kingdoms, Varisia

Nationality Ulfen



Worship of Erastil dates back to before the Age of Darkness, when early man began to domesticate and dominate his natural surroundings. Pastoral legends claim that Old Deadeye crafted the first bow as a gift to mortals so that they might learn to hunt and survive in the dangerous world. Though cities have sprung up over the world and roads connect them, Erastil still watches over the rural territories and wild lands where people live much as they did a thousand years ago. In many cases, art depicts him fighting off wild animals and other beasts.

Erastil is a fatherly mentor-figure, not one who spouts philosophy but instead gives practical advice and hands-on teaching. Stern but loving toward his mortal children, Erastil is a protector and a provider. He believes it is man's duty to help others, cooperation leads to friendship and safety, and if man respect the gifts of nature she will sustain him. He loves old customs that encourage strong family bonds, no matter how quaint they are by modern standards, and enjoys hunting for sustenance but not for sport. Happy weddings and new babies make him smile.

Most of his worshipers have never set foot in a city, instead living in rustic villages, lonely shacks, or quiet towns on the border of untamed land, content to lead lives of simplicity. Erastil's followers often mount carved wooden placards depicting their god's image above their fireplaces, not as a worshiped icon of their patron but as a reminder of his presence; in some places a stuffed elk's head or even a pair of elk horns serves this purpose.

Old Deadeye shows his approval through bountiful hunts and harvests, but he prefers to limit his direct intervention to helping needy people in lean times, as he does not want to encourage laziness. A hungry family might find their tiny garden provides bushels of vegetables, an old cow might start giving milk again, a weary hunter's prey might stumble or become entangled,

and so on. Any hoofed animal may be a channel for his power. His anger is reserved for followers who betray his principles, and he usually punishes them by changing them into something more useful to their community, such as a pig or fruit tree.

Erastil's avatar is an upright old trapper with weathered skin, clad in well-used leathers, and carrying a simple bow (halfings and humans view him as a member of their own race, but otherwise his appearance is always the same). Sometimes he has the head of an elk, usually when he is angry or must battle.

His herald is the Grim White Stag, a moon-pale stag 30 feet tall at the shoulder, with saplings instead of antlers and legs wrapped in green vines. Erastil's legendary companions are the truffle-hunting boar Proudshout, the reckless treant Scorchbark, and the shapechanging eagle-archer Blackfeather.

Erastil can be gruff and reserved, but he is still on good terms with most of the non-evil deities of Golarion. He understands Abadar's drive but believes the "golden boy" has lost his moral compass in the pursuit of civilization and wealth. Some stories describe Sarenrae as his daughter, others as his wife or sister. He has found a balance with Gozreh, dislikes Gorum for his war mongering, and keeps the unstable Nethys at arm's length.

Priests, Temples, and the Church

Most priests of Erastil are clerics, with a few druids and paladins in the mix. Druids are more common in lands where natural hazards make life difficult, paladins in lands where monsters and active evil threaten survival. Many rangers serve Erastil, but their relative lack of healing magic means they rarely take a priest-like role in the community. Explorers have reported primitive villages in very remote areas led by adepts of Erastil, but these settlements are no more than two or three families of hunter-gatherers, usually lacking even basic skills in metalworking. Priests administer to the people less through sermons and more by deed, always willing to share their knowledge for the betterment of the community. Though the god is sometimes shown with an elk's head, his people have no taboos about hunting elk, for the animals are good source of food and leather and can thrive in most areas.

Erastil's church has changed little from the early centuries of its existence, partly because of the attention of his druids who existed long before there were ever priests of the faith. Though they are a minority among the clergy, all priests respect the druids for maintaining the traditions that have allowed humans and halfings to survive wars, natural disasters, and supernatural cataclysms. They also

**DEADEYE'S ARROW**

School evocation [electricity]; **Level** Clr 2, Drd 1, Pal 1, Rgr 1 (Erastil)

CASTING

Casting Time 1 standard action

Components V, S, M (1 arrow)

EFFECT

Range Medium (100 ft. + 10 ft./level) or see text

Effect arrow of electricity

Duration instantaneous or 1 round (see text)

Saving Throw none; **Spell Resistance** yes

DESCRIPTION

You create an arrow made of crackling electricity, which you may use for one of two effects.

Attack: You may throw the arrow up to Medium range or fire it from a bow up to the bow's maximum range. Either use is a ranged touch attack. The arrow deals electricity damage equal to 1d6 +1 point per level (maximum +5).

Beacon: You throw or fire the arrow straight up. When it reaches maximum range or a solid surface (such as the roof of a cave) it explodes in a peal of thunder and a forked bolt of electricity resembling Erastil's holy symbol, which lingers for 1 round. The thunder and lightning are as loud and bright as natural thunder and lightning, but do not harm nearby creatures.



give a nod to the rare paladins of the faith, most of them self-taught, brave men and women who through the ages have stepped up in times of need to destroy evils that threatened farm, ranch, and family.

His priests are often called upon to help build homes, birth children, oversee trade, and bless crops. Most of their day is spent doing mundane things just as any other member of the village, pausing only to speak a blessing at the dawn's breaking, but always ready to drop what they're doing and pitch in when they are needed. Adventurer-priests of Erastil are rare, but, every few years, the church encourages young priests to travel in search of news, seeds for new crops, and useful professions that can help their home village. Though these wanderers appear to be fish out of water, their stubborn dedication to helping those back home has guaranteed the survival of many a poor village, either through sent money or by eradicating foul beasts that lurk in the shadows.

A temple to Old Deadeye is almost always a simple wooden building that serves a rural community as a gathering place, with religion being only one of its many uses. A shrine is usually little more than an antler- or bow-mark carved on a tree or rock.

His church is simple and practical; most communities have only one or two priests, so complicated hierarchies

are unnecessary, and priests defer to the wisdom of elder clergy. Given his focus on simplicity over frivolous adornment, formal raiment is practical, usually a leather or fur shoulder-cape branded with his symbol or affixed with a wooden badge bearing his mark.

Erastil believes extensive and complicated ceremonies take time away from necessary things like tending to crops and putting food on the table, so most religious events are short and to the point. The solstices and equinoxes are holy days, but even their rituals only take about an hour. His book, *Parables of Erastil*, gives homilies on strengthening family bonds, almanac-like advice on planting, and lore on game animals and tracking.

Erastil's clerics and druids are proficient with the shortbow and the longbow (and the composite versions of each). Paladins may use their smite evil ability with melee or ranged weapon attacks. Clerics, paladins, and rangers may prepare *goodberry* as a 2nd-level spell, and druids can cast the spell on nuts as well as berries. Clerics and paladins may cast *animal messenger* as a 2nd-level spell, and all priests may use that spell on any non-hostile animal (including friendly guard animals and domesticated animals).



Gorum

Battle and its tools are the only good things in life.

OUR LORD IN IRON

God of strength, battle, and weapons

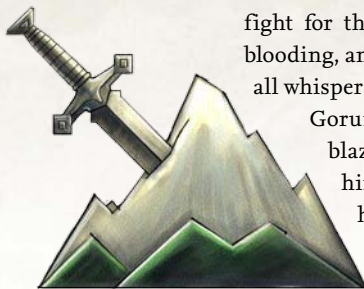
Alignment CN

Domains Chaos, Destruction, Glory, Strength, War

Favored Weapon Greatsword

Centers of Worship Brevoy, Lands of the Linnorm Kings, Lastwall, Hold of the Mammoth Lords, Nirmathas, Numeria, River Kingdoms

Nationality Kellid



Gorum's clerics say that the Lord in Iron was forged in the first great battle between orcs and men. When the dust from the conflict finally settled, all that was left was one suit of iron armor. From that day forward, dying warriors and victorious knights sometimes swear that they see Gorum delivering their deathblow or charging alongside them. Warriors from across Avistan and beyond call out to Gorum to strengthen their blades and aid them in upcoming battles. This sometimes leads to both sides of a conflict carrying the standard of Gorum, but the Lord in Iron favors the battle itself more than either side. The Lord in Iron commonly appears as a suit of terrible, spiked, platemail armor, with no flesh visible aside from a pair of fiery red eyes.

Gorum is a headstrong and impatient deity, prone to impulsive and emotional outbursts. His first reaction to an unexpected situation is typically violence, and when he spies something he likes, he takes it. He sees no value in diplomacy or negotiation. His idea of art is blood spattered on a shield. To him, music is the ringing of metal on metal, the crack of breaking bone, and the screams of injured foes. Poetry is the recitation of challenges and the retelling of battles, victorious or otherwise. He laughs at pacifists, especially at the fear on their faces as he chops them apart. He cares nothing for anything but war, and only valorous war—using poison, disease, or other cowardly methods to kill is the path of the weakling.

Gorum shows his favor in iron weapons or armor that shed blood and filth when touched; certain legendary warriors are known for leaving a trail of blood and gore behind them even when not in battle, so great is Gorum's love for their skill and carnage. His anger most often manifests in sudden patches of rust that appear often enough to completely ruin an item, and he has been known to punish a cowardly warrior by causing his

armor to fall apart into a pile of rusty scraps just as a dozen enemies converge on him.

His faith is strongest among warrior cultures and "barbaric" folk, as he has little use for anyone unwilling or unable to take up arms for battle. Rumors persist of a chain of volcanic islands ruled by extremist priests of Gorum (though "extremist" must be a relative term, considering the zealotry of his "normal" priests). Mercenaries who fight for the love of combat, common soldiers facing a bloodying, and blacksmiths beating plowshares into swords all whisper Gorum's name.

Gorum's avatar is a towering armored figure with blazing red eyes who inspires rage in all that see him. His avatar is always taller than the largest humanoid or giant in the vicinity, a subtle way for Gorum to establish himself as the most powerful being present. His herald is the First Blade, a swarm of weapons and

shields gathered into a man-like form the size and shape of an iron golem which continually sheds pieces of itself. All of his named divine servants are clad in spiked armor or are made of metal; popular choices for summoning are Bloody Hands (a red-skinned, hezrou-like creature), Saint Fang (who resembles a spiky silver dragon but is colored like iron), and Temperbrand (a raging fire elemental who looks like molten metal).

Traditionally, Gorum has little interest in the affairs of other gods. If they oppose him directly, he'll fight them—otherwise, their affairs and politics are a waste of time. This means he has battled with most other deities, demon lords, and other beings of power as their interests happen to conflict with his. Currently, most gods plan against the chance that Gorum might cross their path again, and the smarter ones find ways to get him on their side of a fight. Though Torag is the tactical side of war, and Sarenrae the necessity of war as a last resort, Gorum is the excitement, battle-lust, and brutality of war.

Priests, Temples, and the Church

Nearly all of Gorum's priests are clerics. A rare few battle-druids are part of the clergy, lending a unique animalistic perspective and unusual spells to the church's battle-repertoire. War-bards and rangers serve the church in essential roles but are not considered part of the clergy. Even the poorest priest tries to acquire metal armor as soon as possible, taking it still warm from the corpse of his enemy if necessary. Once they have metal armor and weapons, they forever disdain any other kind, preferring to fight naked and barehanded rather than use anything other than metal. They adorn their weapons and armor with spikes like those their god favors (some take spikes from fallen enemies as trophies for their own gear).



Priests of Gorum in aggressive warrior cultures earn fame and riches by raiding other tribes or lands. Exiles and those from more “civilized” lands employ themselves as mercenaries, bodyguards, or through criminal efforts such as brigandry that allow them to crack skulls on a regular basis. Priests try to have at least one battle per day, even if it is only a duel.

Like the god himself, Gorum’s followers tend to be impulsive, violent, and prone to grabbing whatever they feel like owning; as a result, there are far more evil followers of Gorum than good. Like Gorum, his followers don’t care about the problems and schemes of other deities, but they fight whoever gets in their way. Fights between the faithful are common, though usually not to the death, and are done to establish dominance, claims over treasure, lovers, or just for entertainment.

His temples are more akin to fortresses than places of worship, built with thick walls, iron gates, and spikes on the parapets, even in the center of an otherwise peaceful city. The priests keep them stockpiled with armor and weapons, typically harvested from dead enemies and kept clean and battle-ready by acolytes. Shrines are usually a pile of rocks capped with a helm, or a sword jammed into a crevice in a boulder.

The church values strength over age or knowledge, and the senior priest in any tribe or temple typically reaches that position by defeating many enemies and beating down all rivals. When several leaders come together, there is usually some gruff posturing and boasting, during which the weaker ones defer to the stronger, with the strongest dueling or brawling to determine who is leader of the entire group. Formal raiment is a priest’s spiked armor, but a few keep a separate set adorned with additional spikes and decorations, sometimes so heavy it is difficult for the priest to walk.

Holy rites include large drums, bashing weapons against shields, shouting, and howling. Gorum has no sacred text, but a collection of seven heroic poems called the *Gorumskagat* explains the church’s creed. Tribal bards quickly learn to recite these poems perfectly, for a priest beats them every time they make a mistake.

Clerics and druids may prepare *rage* as a 3rd-level spell and *iron body* as an 8th-level spell. Clerics may prepare *heat metal* as a 3rd-level spell. Druids are forbidden from using the *rusting grasp* spell. Druids can wear metal armor, though they cannot cast spells while wearing it, nor does it meld with them when they use wild shape; druids interested in metal armor acquire a set for a specific beastform and have allies or slaves put it on them when it is time to fight.

GORUM’S ARMOR

School transmutation; **Level:** Clr 1 (Gorum)

CASTING

Casting Time 1 standard action

Components V, S, M (1 iron spike)

EFFECT

Range touch

Target 1 suit of metal armor (including shield)

Duration 10 minutes/level

Saving Throw Fortitude negates (harmless); **Spell**

Resistance yes (harmless)

DESCRIPTION

The targeted armor sprouts thousands of tiny iron spikes like porcupine quills. These do not harm the armor’s wearer (though donning or removing it takes twice as long), but they act as armor spikes (and shield spikes, if a shield is present). Any creature attacking the wearer with natural weapons takes 1 point of piercing damage for each attack that hits. At 5th-level, the spikes gain a +1 enhancement bonus to hit and damage.





Gozreh

Respect the sea and sky, lest we bring you ruin.

THE WIND AND THE WAVES

Deity of nature, weather, and the sea

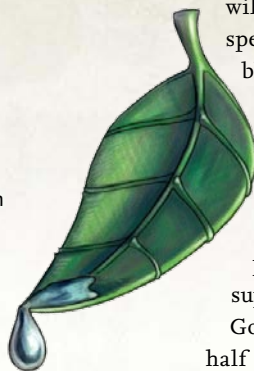
Alignment N

Domains Air, Animal, Plant, Water, Weather

Favored Weapon Trident

Centers of Worship Sargava, Shackles, Sodden Lands, Thuvia, Varisia

Nationality Mwangi



Sailors claim that Gozreh dwells at the horizon, where the sea meets the sky. Born of the ocean's fury and the wind's wrath, Gozreh is a fickle deity. Those who ply the waters or rely upon the rains know this better than most, and are sure to placate Gozreh and honor him when the winds and waves are favorable. Gozreh has two aspects, equally depicted in art and sculpture. When at sea, or over water, Gozreh is a woman, with wild, flowing green hair whose body transforms into endless waves. In the sky and over land, Gozreh appears as an aged man with a long white beard, emerging from a mighty storm cloud. Temples in port cities often venerate both images.

Gozreh is moody and brooding, able to spend weeks in a glowering quiet only to explode in a fury of water, salt, lightning, and wind. He is an elemental force, refusing to be confined by the work of mortals and only reluctantly abating his wrath when they appease him with gifts and flattering words. She is the amoral side of nature, that which brings life but may take it away unexpectedly. As a supernatural being of either sex, Gozreh represents the male and female in every living thing, as well as the necessity of both sexes for life to continue. Grandmother, grandfather, brother, sister, eternal and ever-changing, the Wind and Waves are echoes of and forces that shape the countless living things in Golarion.

Gozreh refers to himself or herself as "I" or "We" interchangeably. He loves to race with the wind, tearing clouds in half with his passing, or sculpt them into islands and palaces for her pleasure. She hides under the waves and plummets to the crushing darkest depths of the ocean, chasing whales and building grottos only visible by the light of the glowing creatures that live there. She hates those who defile the sky with great smoke, taint the waters with mortal filth, or abuse the bounties of land and sea. Her official church is small but her lay worshipers are countless.

Signs of Gozreh's favor include a sudden but gentle warm breeze that carries a strong scent of flowers, the unexplained sound of waves crashing on a distant beach, and dreams of a specific, recognizable animal (such as a white wolf, a frilled lizard with glowing blue eyes, or a ghostly raven). Omens of her displeasure include being watched and shrieked at by wild birds or beasts, sudden rainstorms localized over a specific building or individual, or an unending taste of blood in the mouth.

His worshipers are typically sailors, naval merchants, and farmers (especially those in need of rain). Seagoing barbarians pay homage to speed them to their prey, fisherfolk pray for favorable currents to bring them heavy catches, millers ask for consistent winds to power their mills and well-pumps, and travelers seek supplication for good weather on their journeys.

Gozreh's avatar is a colossal humanoid whose lower half trails away into a mass of roiling elemental matter; in female form her body merges with a lake or sea, in male form he becomes a storm cloud and always remains flying. Her herald is Personification of Fury, an ancient elemental that appears to be a fusion of air and water. Notable divine servants of Gozreh are Hargle (a very damp air elemental), Kraz'Tesh (an icy dragonfly-like creature), and Saltbeard (a dour triton cleric).

Gozreh is indifferent to other deities unless they threaten her domain or existence. She squabbles with Abadar over his farms encroaching on too much wildland, Nethys and Rovagug for their urges to destroy the world, and Urgathoa for bringing undead abominations to the natural world. He is alternately affectionate and cool with Desna, for while the sky and stars are a good match, he can be jealous of travelers' prayers spoken to her rather than him. He is genuinely friendly with Erastil, for he believes only Old Deadeye fully appreciates all the aspects of nature.

Priests, Temples, and the Church

Most of Gozreh's priests are clerics, but about a tenth are druids, with a handful of weather-hunters (rangers) and adepts. Male priests are expected to grow long beards and female priests must keep long hair; both weave dried seaweed, strands of white cloth, and other decorative items into their hair. It is not unusual for zealous priests to remain celibate, devoting all their energy to Gozreh, and these have been known to "embrace" their deity naked in high places or shallow waters (called "sky-clad" and "sea-clad"), writhing in passion. Priests of Gozreh are rugged folk and tend to have several ranks in Survival and Knowledge (nature). Her druids are apt to be hermits, rarely seeing another speaking creature, only leaving their refuges when the goddess calls or a local settlement bribes them to make rain.

Most priests are content to live off the land, sometimes gathering treasures of the sea such as pearls, coral, and

GOZREH'S TRIDENT

School evocation [electricity];

Level Clr 2, Drd 2 (Gozreh)

CASTING**Casting Time** 1 standard action**Components** V, S, DF**EFFECT****Range:** 0 ft.**Effect** trident-like beam**Duration** 1 minute/level (D)**Saving Throw** none; **Spell Resistance** yes**DESCRIPTION**

A 4-foot-long, blazing forked bolt of electricity springs forth from your hand. You wield this spear-like bolt as if it were a trident (you are proficient with the bolt). Attacks with *Gozreh's trident* are melee touch attacks. The bolt deals 1d8 points of electricity damage +1 point per two caster levels (maximum +10). Since the bolt is immaterial, your Strength modifier does not apply to the damage. A bolt can ignite combustible materials such as parchment, straw, dry sticks, and cloth.

abalone shells, or selling sea ivory or scrimshaw. Some spend their entire lives on a boat; others exile themselves to a remote island to commune with their deity.

Gozreh's temples always open to the sky above and often contain some sort of pool or open water at the heart. Coastal temples are usually made of driftwood, often just a wooden wall with various lean-tos on the outside rim.

The church tends to have periods of stability offset by sudden turmoil and reorganization on a local level, though in the long term a charismatic and powerful priest tends to stay at the top of his temple's organization. When a high priest dies, contenders for his rank dive naked from tall ocean cliffs and swim to shore, with the first to return becoming the new high priest.

Worship services include chanting, wind instruments, chimes moved by wind or water, salt, perfume, and drinking clear water or other clear liquids. Farming communities offer sacrifices of meat and grain by leaving the tribute exposed on a high rock to allow the deity's servants to claim it; some civilized folk perpetuate stories of human sacrifice in lean times, but there are no records of this in the modern era. Gozreh's *Hymns to the Wind and the Waves* is a collection of susurrant prayers and rules for personal behavior and respect for the natural world.

Clerics, druids, and rangers may prepare *whispering wind* as a 2nd-level spell and have an aquatic variant for communicating with underwater creatures. Druids may prepare *water walk* as a 3rd-level spell. Rangers may prepare *create water* and *purify food and water* as 1st-level spells.



Iomedae

Justice and honor are a heavy burden for the righteous.

THE INHERITOR

Goddess of valor, rulership, justice, and honor

Alignment LG

Domains Glory, Good, Law, Sun, War

Favored Weapon Longsword

Centers of Worship Andoran, Cheliah, Galt, Lastwall, Mendev, Molthune, Nirmathas, Sargava

Nationality Chelaxian

As a mortal, Iomedae rose to prominence in the era of the Shining Crusade, where she led the Knights of Ozem in a series of victories over the Whispering Tyrant. Success in the Test of the *Starstone* a short time later granted the valiant swordswoman a spark of divinity and the attention of Aroden, who took her on as his herald. Today, Iomedae's church has absorbed most of Aroden's remaining followers and devotes a great deal of its focus to the Mendevian Crusades against the horror of the Worldwound. Followers of Iomedae have a strong sense of justice and fairness and an even stronger dedication to swordcraft, statesmanship, and bringing civilization to "savage" people. Her priests have a reputation for trustworthiness that serves them well in political affairs. Iomedae appears as a fierce Chelish mistress of the sword, complete with full battle armor, heraldic markings, and resplendent shield.

Iomedae is a righteous knight, spreading the good word and crushing evil with the force of her presence and mighty sword. Though skilled in war, she is not a war-deity. She would rather convince evildoers to surrender their arms in honorable surrender than cut them down in the midst of battle, but she is fearless and willing to fight for what she believes in. As Aroden's followers turned to her for comfort when he died, she informally enforces his teachings as well, although she is more forward-looking in her goals and doesn't let herself be constrained by the events of the past. She loathes incorrigible evil, demon-spawn, traitors, and those who abuse good in the name of greater good.

Iomedae intervenes in the form of mundane objects reshaping into sword-like forms, mysterious white or golden lights on a person or object, or a compass-like pull on a longsword or other long metal weapon. She shows her displeasure by flickering lights, damaging weapons against inferior materials, and by gold or silver items becoming dull and heavy.



A typical follower of Iomedae is a right-minded, hard-working person, helpful toward others and accepting help when it is needed. As they believe in justice and honor, Iomedae's worshipers gravitate toward kind and charismatic leaders, whether it be a benevolent noble landowner, an order-minded sheriff, or a good-natured mayor.

Iomedae's avatar is a majestic woman in white and gold, fully armored, and carrying a shield and longsword; the light from her shield blinds all evil, and the force of her aura causes the corrupt to weaken and collapse. Her herald is the Hand of the Inheritor, a golden-skinned angel with a halo of blades like a *blade barrier* that he can also use as a lethal shield. The church is known for its many saints, all of them dead mortals granted power and sometimes a new form in the afterlife. Notable divine servants are Jingh (a wheel of white metal that burns with golden fire), Saint Lymirin (a winged human priestess who can take an eagle-headed form), and Peace Through Vigilance (an exuberant, celestial, young gold dragon).

Iomedae is on good terms with Abadar, Cayden Cailean, Erastil, Sarenrae, Shelyn, and Torag, seeing in them supplementary or parallel interests. She does not deal with evil deities or fiends of any status (including Asmodeus, as she was not present for the creation of the world or the binding of Rovagug), though she enlists the aid of the Empyrean Lords when appropriate. To all others she is indifferent, hoping to inspire them to great deeds but not setting her plans aside to do so.

Priests, Temples, and the Church

All of Iomedae's priests are clerics or paladins, though she has many ranger followers serving the church. Priests must act honorably, show courage in battle, uphold righteous laws, and bring evildoers to justice. They must set a good example for common folk, especially children, both in appearance and attitude, and even the most battle-weary priest stands proud and tall in the presence of impressionable youths. Some refuse to enter a city if they are dirty, stopping by an outlying inn or home for wash-water. They take their responsibilities very seriously and most conduct themselves like great knights. Some priests vow to never use a weapon other than a longsword, though this oath is not required by the church. In their pursuit of fairness and justice, most have several ranks in Sense Motive to better help them weed out liars.

Of all the good churches on Golarion, Iomedae's is the most aggressive in seeking out and fighting evil. Her priests prefer to be out questing rather than doing mundane tasks in a city. Layfolk and talented acolytes staff most in-city positions, though veteran priests recovering from injuries or illness prefer to work in the temples rather than rest and convalesce. Older and infirm priests

who cannot handle the rigors of battle work in courtrooms and as advisors to nobles and city leaders. News of witch-burnings and pillaging by soldiers and mercenaries in Iomedae's name has troubled church elders, and they are considering authorizing a small branch of the church to investigate these stories and rein in activities that exceed the goddess's teachings; unfortunately, such a job would be unpopular, and the elders would have a difficult time finding enough priests willing to conduct an inquiry of their own brethren.

Her temples are whitewashed buildings that double as courts and living space for holy knights. Arched entrances, pillared courtyards, statues of knights, and fountains are common decorations. Her followers also use old churches of Aroden, slowly replacing the dead god's ornamentation with that of Iomedae's so as to not disturb the sensibilities of the dwindling number of Aroden's priests.

The church is organized into circles, each consisting of 10 to 50 priests or knights of similar ability, attitude, and rank. The leader of a circle is called a Sword Knight, and each Sword Knight is part of a higher-ranked circle reporting to a superior Sword Knight. The high priest or priestess of the church is called the First Sword Knight of Iomedae; her circle is the First Circle, comprised of 14 Second Sword Knights, each of whom leads a Second Circle, and so on. There is much competition to join a circle led by a famously valorous Sword Knight, and it is a mark of honor to be selected for such a knight's circle. The Sword Knight ranks correspond to military ranks in standard armies (general, colonel, major, and so on). Formal raiment is a white cassock with gold or yellow trim and matching mitre.

While priests and knights set aside an hour per day for prayer, the church usually only holds public worship once a week for 1 to 2 hours, depending on local interest. They celebrate the Inheritor's Ascendance on the first day of Arodus each year, marking the anniversary of Iomedae becoming a goddess. Her holy text is *The Acts of Iomedae* (usually just called "The Acts"), a recounting of 11 personal miracles performed in ancient times by Iomedae throughout Avistan and Garund as demonstrations of the power of Aroden.

Clerics may prepare *holy sword* as an 8th-level spell. Clerics may prepare *good hope* and *mark of justice* as 4th-level spells, paladins as 3rd-level spells.

BURST OF GLORY

School enchantment (compulsion) [mind-affecting];
Level Clr 5, Pal 4 (Iomedae)

CASTING

Casting Time 1 standard action

Components V, S, DF

EFFECT

Range 10 ft.

Area 10 ft. radius burst, centered on you

Duration 1 round/level

Saving Throw none; **Spell Resistance** yes (harmless)

DESCRIPTION

Targets in the area gain a +1 sacred bonus on attack rolls and saves against fear effects, plus 1 temporary hit point per caster level (maximum +20). You shine with white or golden radiance equal to a torch for the duration of the spell, though you can dismiss the glow as a free action.





Irori

To transcend your flaws, you must know your inner self.

MASTER OF MASTERS

God of history, knowledge, and self-perfection

Alignment LN

Domains Healing, Knowledge, Law, Rune, Strength

Favored Weapon Unarmed strike

Centers of Worship Absalom, Jalmeray, Katapesh, Nex, Osirion, Qadira

Nationality Vudrani



The followers of Irori claim that he was once a mortal who achieved absolute physical and mental perfection and thus attained divinity. While many Avistani of the Inner Sea are wary of his strict practices, the disciplined regimen of the Master of Masters is gaining popularity among those who seek order in these troubled times. Irori is very rarely depicted in art because his faithful believe that any icon of him cannot hope to live up to his perfect image. Instead, they describe him as a flawless Vudrani man, with no hair save a long braid, simple robes, and wooden sandals.

Irori teaches that body, mind, and spirit are inexorably linked, and mastering all three is key to achieving perfection. As most creatures have difficulty bending their spirit, focusing on the mind and body helps a novice indirectly steer their spiritual growth. Irori believes that self-awareness leads to discipline, which leads to mastery, while ignorance forces a spirit to repeat its mistakes in the next life. He opposes radical action and extreme changes in habits and behavior, preferring subtle shifts over time to allow a person to adjust and find a new internal balance.

Irori eases the path for those who please him, soothing pain, granting mental clarity, and giving insight about the next step in their enlightenment. Especially devout followers might see a brief image of the god, or his serene eyes, or a mysterious imprint of a sandal where no person has trod. He punishes transgressions with cramps, fatigue, dizziness, and obvious setbacks in the path to self-perfection.

Many of Irori's followers are monks, men and women who have dedicated their lifestyles to simplicity and purity in order to perfect their bodies. Others focus instead upon the secrets of the mind, turning their attention inward to perfect their very thoughts. Because Irori teaches that there are many paths to perfection and each individual's path may be slightly different, his followers are a strangely varied lot for a group focused on an identical goal, coming from all walks of life. Followers who rise to the rank of master are said to go to

Irori's side to serve him forever when they die, while those who fail are reincarnated to begin the journey anew.

Irori has achieved perfection and sees no need to cloak himself in mystery or augment himself with divine power, so, when he appears, his avatar is a physically fit man, looking exactly as his followers describe him, often sitting or kneeling patiently. His herald is "the Old Man," a bald, elderly human of uncertain ethnicity who moves with an alien grace that belies his apparent age and has strength far exceeding a mortal of his build. Notable masters who serve Irori are Cheu Chem (an intelligent, celestial white tiger), Fasting (a gray-skinned, lanky, humanoid monk), and Sixth Rebirth (a dour stone giant).

Irori respects that other deities are different spiritual beings and that what is correct for him may not be so for them. As such, he tries to avoid interfering with other divine beings unless they threaten his work or his people. He dislikes those who wish to tear down or corrupt the accomplishments of others, and has an ongoing feud with Asmodeus because the Prince likes to taunt the Master's followers with shortcuts to perfection that are fraught with pitfalls. There is a minor rivalry between his faith and those of Cayden Cailean, Iomedae, and Norgorber, for, unlike them, he became a god without the help of a magical artifact—in effect, he considers their achievements cheating, but is polite enough to not confront them about it unless he feels they have grown too arrogant.

Priests, Temples, and the Church

Irori's priesthood consists of clerics and monks in almost equal numbers, with only a few druids involved in the church. Priests are responsible for mentoring others as they try to attain self-perfection, either by guiding followers in the priest's chosen path of enlightenment or through rigorous questioning and encouragement to provoke a student's revelations of a personal path. Even though clerics and druids can wear armor, many choose not to, although there is no stigma for wearing armor. While path specifics may vary, all of them require good health and a clear mind, so all priests avoid excessive drinking, eating, and the use of intoxicants or other things that dull the senses. The rare druid-priests typically believe civilized folk have become too separated from its natural instincts and that emulating various animals is the most natural way to achieve self-perfection.

A particular temple or monastery is self-sufficient; it is only loner or extroverted priests who find reason to barter or sell their services. Masters of a specialized diet might sell rare herbs used for medicinal or cultural purposes, practitioners of exotic martial arts might work at a fighting academy, while others might teach at a university or lecture members of other faiths on various arcane topics.

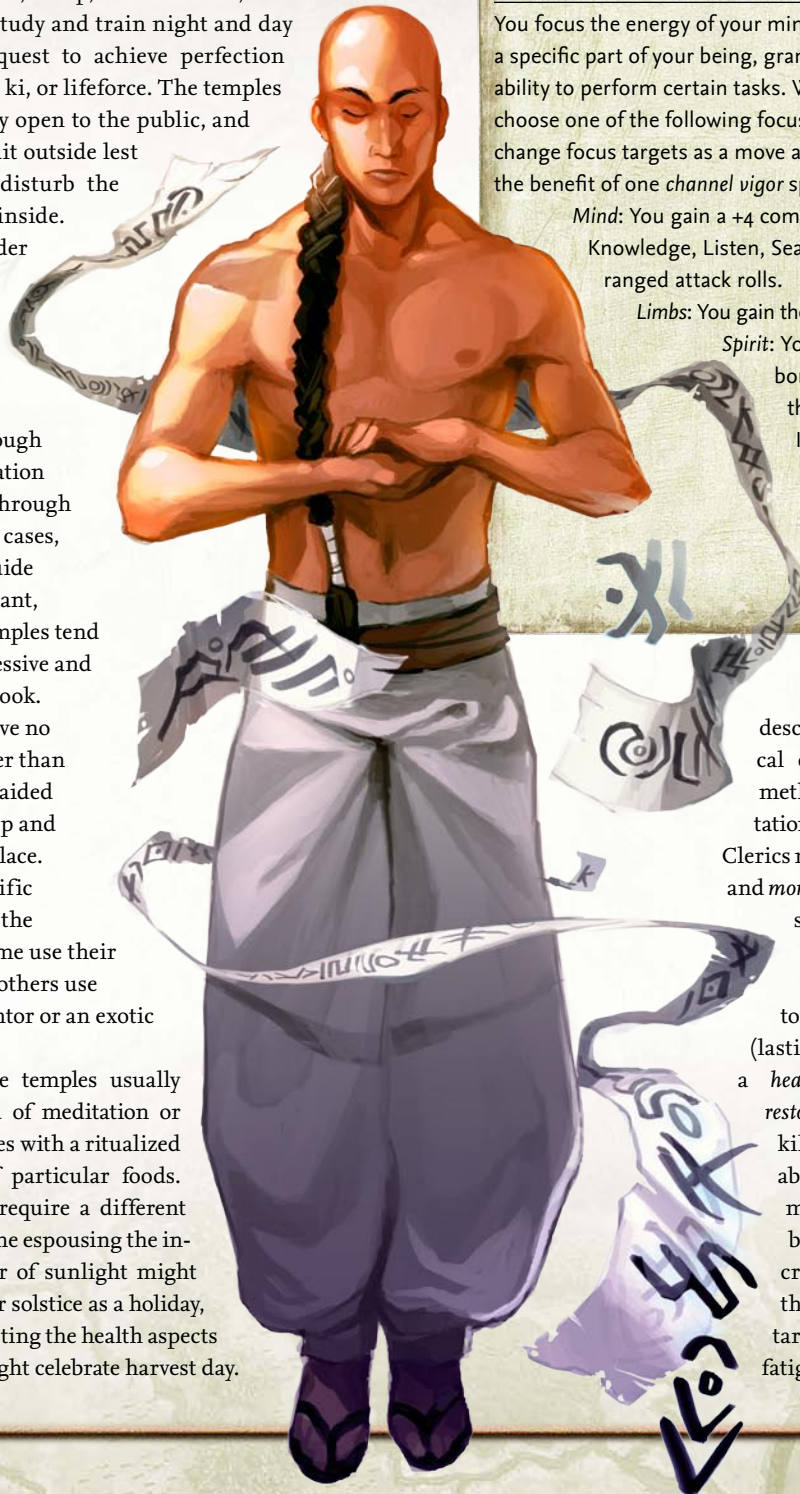


A typical day for a priest begins with exercise, a meal, and meditation, repeating throughout the day. Depending on their path choice, they may emphasize one of these activities more than others, or avoid certain activities entirely. Some priests spend days at a time meditating, only pausing a few minutes each day for bread and water, while others eat raw meat every hour and spend the rest of their time lifting heavy stones to build strength.

Temples are usually sprawling complexes featuring rooms for prayer, sleep, and exercise, where Irori's faithful study and train night and day in an endless quest to achieve perfection and purify their ki, or life force. The temples are not generally open to the public, and visitors must wait outside lest their presence disturb the energy of those inside.

A temple's leader is the resident who is the closest to self-perfection, normally determined through collective meditation but sometimes through combat. In most cases, the leader is a guide rather than a tyrant, though some temples tend to be more aggressive and evil in their outlook. Irori's priests have no formal garb other than a long rope of braided hair tied in a loop and worn like a necklace. There is no specific requirement for the hair's origin; some use their own hair, while others use the hair of a mentor or an exotic creature.

Rituals in the temples usually involve a period of meditation or prayer, sometimes with a ritualized consumption of particular foods. Each path may require a different set of holidays; one espousing the invigorating power of sunlight might hold the summer solstice as a holiday, while one promoting the health aspects of raw grains might celebrate harvest day.



CHANNEL VIGOR

School transmutation; Level Clr 3 (Irori)

CASTING

Casting Time 1 standard action

Components V, S

EFFECT

Range personal

Target you

Duration 1 round/level

DESCRIPTION

You focus the energy of your mind, body, and spirit into a specific part of your being, granting you an exceptional ability to perform certain tasks. When you cast the spell, choose one of the following focus targets. You may change focus targets as a move action. You can only gain the benefit of one *channel vigor* spell at a time.

Mind: You gain a +4 competence bonus on Knowledge, Listen, Search, and Spot checks and ranged attack rolls.

Limbs: You gain the benefits of a *haste* spell.

Spirit: You gain a +6 competence bonus on Will saving throws and Bluff and Intimidate checks.

Torso: You gain a +6 competence bonus on Fortitude saving throws and Concentration checks.

His holy text is *Unbinding the Fetters*, a lengthy tome describing meditation, physical exercises, diet, and other methods to transcend the limitations of the mortal form.

Clerics may prepare *astral projection* and *moment of prescience* as 8th-level spells, and *transformation* as a 6th-level spell. Monks may use quivering palm to render a target comatose (lasting until the target receives a *heal*, *restoration*, or *greater restoration* spell) rather than kill, chosen at the time the ability is activated. Monks may use their wholeness of body ability on a willing creature as a standard action; the monk must touch the target, and the target becomes fatigued from this aid.



Lamashtu

Great is the daughter of Heaven who tortures infants.

MOTHER OF MONSTERS

Goddess of madness, monsters, and nightmares

Alignment CE

Domains Chaos, Evil, Madness, Strength, Trickery

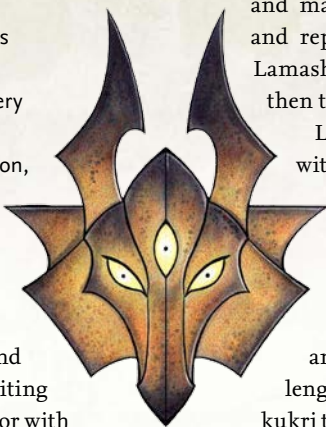
Favored Weapon Falchion

Centers of Worship Belkzen, Irrisen, Nex, Osirion, River Kingdoms, Varisia, Worldwound

Nationality Demon

Gnolls claim that when Lamashtu first saw the hyena, she took it as her consort and the original gnoll was born. Each kind of creature that serves her has a similar story citing the Mother of Monsters as the race's progenitor with some beast. Those who worship the Mother of Monsters seek out deformity both in themselves and others. Scarring rituals and mutilation are common among the faithful. Although typically venerated by monstrous races such as gnolls, medusas, and goblins, some human cults practice her dark litanies in secret, promoting tainted births and destroying works of beauty. Some use magic to become more hideous or beastlike in appearance, while her monstrous followers do the opposite to spy on city-dwellers. Lamashtu's crude depictions usually paint her as a jackal-headed woman with long, feathered wings, taloned feet, and a great swollen belly. Such images frequently include a multitude of monsters gathering to her call, with the favored rising above the rest.

A monstrous and terrifying deity born from the depths of madness, she is both fiendish queen and revered mother to the horrors that stalk the night. From her womb sprang many of Golarion's monstrous races. Her dominion over beasts (stolen from her murdered god-foe, Curchanus) makes the wilderness a fearsome place, while her nightmares invade the peace of sleep. She tore out her own womb and feasted upon it to gain power over the unborn, then regenerated her flesh by consuming a thousand stolen infants. Her milk can sustain, poison, or even transform those who drink it. She steals seed from men while they sleep and uses it to create half-breed monsters she later sends to shame and wound their fathers. Her touch and breath cause stillbirths and infant deformities, and those who suffer it are usually plagued by nightmares. Her goal is to create evil and chaos by twisting the flesh and spirit of all creatures into misshapen things until the entire world is her altered brood, an enormous, monstrous family devoted to her. Lamashtu revels in destroying the



most innocent, whether by defiling their flesh or tainting their minds; to her, a nursery is a banquet. She is a fertility goddess, but while those who pray to her are more likely to survive childbirth, their offspring are inevitably tainted. Offering someone else's newborn as a sacrifice to protect your own is a viable practice for the desperate, and many stories of "changelings" (infants stolen and replaced with wicked faeriekind) are actually Lamashtu-altered infants who appear normal and then transform overnight into monsters.

Lamashtu's true form is a pregnant woman with a three-eyed jackal head, taloned bird legs, and black hawk wings. The state of her pregnancy varies, but she is always visibly pregnant—often hugely so—though this never affects her mobility. She carries two blades: one shrouded in fire called Redlust; and the other in frost called Chillheart. The length of each blade varies from that of a standard kukri to that of a falchion. When the Mother of Beasts is angry, her victims suffer painful joints, infections, or nightmares. For her worshipers, giving birth to an untainted child or one of a "prettier" race (such as a gnoll giving birth to a human or elf) is a sign of great disfavor and shame.

She is called the Demon Queen, the Mother of Beasts, and the Demon Mother. Despite her titles, she is not the creator of the demon race as a whole, though many such fiends serve her and she herself sprung from the depths of the Abyss. Seven powerful demonic sorceresses called the Seven Witches serve her and may be her most powerful daughters.

Her herald is the Yethazamari, a winged jackal with a snake's tail and empty eye sockets that emit smoke. Other demon types born of her madness include the yaenit (humanoid hyenas resembling corrupted hound archons) and the shemhazian (Gargantuan, multi-eyed, beast-insect brutes). Notable demons who serve her are Bloodmaw (a vicious and intelligent yeth hound) and the Prince of Madness (a yaenit blackguard).

Lamashtu considers all other gods enemies, although she focuses her energy on nurturing her children and expanding the lands for them to inhabit. She knows Desna hates her for killing the god Curchanus and stealing his beast portfolio as well as for her nightmarish aspect, but Lamashtu treats Desna as beneath her notice. Her greatest foes are Urgathoa, Rovagug, and the demon lord Pazuzu.

Priests

Lamashtu's faith is ancient, yet still very primitive in its beliefs and habits. A priest (cleric, druid, adept, or even a thaumaturge) must make sure the members of his tribe are strong in their faith, tend to their physical injuries (especially those whose deformities are a significant hindrance), and spiritually guide them. Her priests use

WATERS OF LAMASHTU

School conjuration (creation) [evil];

Level Clr 3, Drd 3 (Lamashtu)

CASTING

Casting Time 1 standard action

Components V, S, M (250 gp of powdered amber)

EFFECT

Range close (25 ft. + 5 ft./2 levels)

Effect up to 1 draft of the *waters of Lamashtu* per 2 levels

Duration instantaneous

Saving Throw see text; **Spell Resistance** no

DESCRIPTION

You create what looks to be clear, pure water, but is in fact a foul secretion known as the *waters of Lamashtu*. The liquid functions as unholy water (see *curse water*). In addition, any creature that drinks this fluid must make a DC 14 Fortitude save. Success causes the creature to become violently ill, vomit the fluid, and become sickened for 1d4 minutes. Failure indicates the water takes root and drives the victim mad, dealing 2d6 points of Intelligence damage. The subject's Int score cannot drop below 1.

magic, faith, and flesh to soothe disputes and settle arguments. They typically have multiple children from different partners over the course of a lifetime and mate often as part of their ministering. This promiscuity is expected in the same way that a cleric is expected to heal a physical wound.

Priests are responsible for teaching the young about the Mother of Monsters and making sure they understand her importance in their lives. They are not averse to using their powers to punish reluctant children, either with painful physical transformations or by plaguing them with horrible nightmares.

Most priests have strong ties to their community and aren't encountered alone. A typical day for a priest involves blessing the tribe's food, prayer, performing rites for pregnant tribe members, and examining the tribe's livestock. They usually help with other tasks as appropriate to ability, such as hunting or preparing food. A cleric normally prepares spells after the evening's tribal rituals. The cult is notable for the Ashvawg tamers, who specialize in befriending strange beasts.

The Demon Queen's church operates on the outskirts of civilization. Most primitive humanoids worship her outside or underground, usually at flat, bloodstained rocks suitable for sacrifices or more ornate rings of stones, trees, or logs carved with the goddess's image. Some use a deep hole in the ground or some sort of chasm representing an entrance to the goddess's underworld realm.



The church is scattered and lacks an overall hierarchy. In the rare conflicts between priests, they compare scars, number of offspring, malformations, and magical power (in that order) to determine who is superior. Ritual garb includes a jackal mask made of leather or precious metal, a cloak of black feathers, and a pair of swords or knives decorated to resemble the Demon Queen's own weapons.

Services to Lamashtu include howling, screaming, branding, bloodletting, childbirth, intoxication, and sacrificing humanoids or animals. The use of music is limited to a throbbing drumbeat to set the tempo. Services take place at night or underground. Her holy "text" is the *Skull of Mashag*, a magical skull that recites her doctrine.

Clerics of Lamashtu may prepare *nightmare* as a 5th-level spell. Clerics and druids may prepare *baleful polymorph* as a 5th-level spell. Druids and rangers can use *summon nature's ally* spells to summon fiendish animals from the same level *summon monster* list.



Nethys

Magic is all things, and in all things.

THE ALL-SEEING EYE

God of magic

Alignment N

Domains Destruction, Knowledge, Magic, Protection, Rune

Favored Weapon Quarterstaff

Centers of Worship Absalom, Geb, Katapesh, Kyonin, Nex, Numeria, Osirion, Thuvia

Nationality Garundi



Ancient Osiriani texts mention a powerful God-King named Nethys, whose mighty sorceries allowed him to see all that transpired, even across the planes of the Great Beyond. The knowledge he gained through these visions fueled his divinity, but shattered his psyche as well. Ever since, Nethys has been of two minds—one set upon destroying the world and another pledged to protect it. Nethys is often shown with both his aspects in action. One side of him is burned and broken, unleashing terrible magic upon the world, while the other half is calm and serene, using magic to heal the sick and protect the innocent.

Nethys is prone to extreme mood swings, feeling benign and inspirational one moment and willing to tear open volcanoes the next. Other deities have tried to stabilize or cure him, but his condition is the price of his power and status; without his ultimate knowledge, he would not be a god. He is the master of all magic—helpful, harmful, creative, destructive, arcane, divine, and everything in between. He is the proponent of magic for any purpose, even frivolous or wasteful ones. Magic is an infinite resource that permeates all dimensions, and he insists there is no need to limit its use for fear of its eventual expiration. He embraces all who practice magic and rejects those without the talent or discipline to learn it.

Nethys is not known for showing favor or wrath to his followers or enemies, a fact that many of his worshipers bear with some pride. Though this self-important attitude does not endear them to members of other churches, it does reinforce the idea that Nethys doesn't care what they do with their magic as long as they are using it. The devout believe that the manifestation of zones of unpredictable magic are the results of the god passing close to the Material Plane, while the manifestation of zones of "empty magic" (where magic simply doesn't function) are indications of his anger at someone or something in that area.

His followers are those who desire magical knowledge or power, arcane or divine, regardless of how they want to

use it—to destroy, invent, or protect. The church of Nethys tries to balance the god's two aspects, but individual temples often focus on one particular type of magic and draw worshipers interested in that type. Opposing temples might war on each other, but Nethys doesn't care, just as he doesn't care if a good temple siphons magic from evil items, locks them away, or converts them to a more benign use.

Nethys's avatar is terrible to behold, a male human crackling with power, one side burned or even skeletal, the other flush with power and bleeding energy into the air. His herald is the Arcanotheign, an incorporeal, woman-shaped cloud of black or white magical energy (depending on the god's intentions for sending her) who can transform objects and shoot eldritch energy with various effects. His divine servants are ascended mortals and magical beings, including Bard (a masked trumpet archon), Takaral (a semi-skeletal lich), and Yamasha (a succubus sorcerer with hawk's wings).

Though his madness makes it hard to get him to stay active in long-term plans, many deities rely upon his aid from time to time. Despite his shattered mind, he is able to negotiate with other beings of like power, and he does not unexpectedly turn on visitors or allies unless his omniscient senses reveal he is being threatened or double-crossed. Because he supports the use of any magic, he might ally with anyone in the pantheon, supplying spells, magic items, or even raw magical power.

Priests, Temples, and the Church

Any wielder of magic may become a priest of the church, whether he be a standard practitioner of spells such as a cleric or sorcerer or something more primitive or exotic like a hedge wizard, witch doctor, adept, or folk ritualist. Advancement in the clergy is based on power and magical knowledge, which means most practitioners of simpler magic can only aspire to low ranks in the church. Those without magic may work for the church but are treated as second-class citizens (or even expendable in the more evil temples); even a lowly apprentice who has only mastered a few cantrips has higher status than a master rogue or talented fighter. Priests associated with Nethys's temples are used to magical folk being in charge and often make the mistake of barking orders in more status-equal groups such as adventuring parties.

Priests of Nethys tend to be very mercenary in their services. They craft and sell magical goods, advise nobles and merchants on how magic can improve their station, hire themselves as bodyguards for ships or caravans, or act as battle-casters for armies or adventuring companies. Some tithe service to a lord in exchange for property and a staff of peasants so they can focus on research. Others

use their magic to entertain or swindle others. The only unifying feature of the followers of Nethys is an absolute love of magic. Some love the act of using magic, just as a master blacksmith loves shaping steel or a hedonist loves the act of sex. Others appreciate it as a tool of the highest quality, or even merely for the raw power it affords.

Depending on its focus, a particular temple might look like a fortress, sanctuary, wizard's tower, or even a small palace, but it is always staffed by knowledgeable people unfazed by loud noises and strange appearances. Often temples are decorated in the same colors as their ceremonial raiment, though they may just as easily be whitewashed, painted black, or left unmodified. Any significant temple has at least one chamber set aside for the specific magic its inhabitants favor, such as a summoning circle for a temple of conjuration, an infirmary for a temple of healing, and so on.

Ranking in the church is based on magical knowledge and power, with the former more important in benign temples and the latter in malevolent. As masters of magic, priests are fully aware of the natural ranking of spell levels and caster levels and use this knowledge to quickly assess where someone fits in the pecking order. Individuals of a certain rank usually have one or more apprentices who have no status in the church until the priest declares them sufficiently trained.

Formal ceremonies in the church require an elaborate robe, skullcap, mozzetta, and hood, all in similar colors (such as red, maroon, and burgundy), the color range chosen depending on the temple.

Worship services vary from temple to temple, but usually include a weekly ceremony requiring chanting and spellcasting demonstrations. Once a year, the church demands a tithe of a minor magic item—such as a scroll or potion—which the temple can use or sell (low-level priests



CHANNEL THE GIFT

School evocation; Level Brd 3, Clr 3, Drd 3, Rgr 3, Sor/Wiz 3 (Nethys)

CASTING

Casting Time 1 standard action

Components V, S, DF

EFFECT

Range touch

Target ally spellcaster touched

Duration 1 round or see text

Saving Throw Will negates (harmless) or none;

Spell Resistance yes (harmless) or no

DESCRIPTION

You channel magical power into the target to fuel their spellcasting. The next spell they cast of 3rd-level or less does not expend a spell slot; in effect, you are using your spell slot to power their spell. They must start casting this spell before your next turn, and the spell cannot have a casting time longer than 1 full round. Your alignment, prohibited wizard school, and other restrictions on your own spellcasting do not affect the target, nor do you suffer any backlash from the target's choice of spell.

If you target yourself with this spell, you may spontaneously cast any prepared spell of 3rd-level or lower without expending its spell slot on your next turn (this aspect of the spell has no effect if you are a spontaneous caster). The spell cast after *channel the gift* cannot have a casting time longer than 1 full round.

of Nethys may purchase these items at the normal price, even at 1st-level). The official bible is *The Book of Magic*, a comprehensive guide for channeling magic and the moral ramifications of its use and misuse (often taking opposing positions in the space of a few paragraphs). The holy words are always written on the temple's interior walls, but most priests also carry it as a book or scroll bundle.

Followers are forbidden from using *imbue with spell ability* (or similar spells that grant spellcasting abilities) on targets who cannot normally cast spells or use spell-like abilities; it is considered an unworthy sharing of blessed magic.



Norgorber

There is value in the things that others shun or conceal.

THE REAPER OF REPUTATION

God of greed, secrets, poison, and murder

Alignment NE

Domains Charm, Death, Evil, Knowledge, Trickery

Favored Weapon Short sword

Centers of Worship Absalom, Galt, Nex, Osirion, River Kingdoms, Shackles, Taldor, Varisia

Nationality Taldan



Little is known of Norgorber's life in Absalom before he ascended to godhood through the Test of the *Starstone*. Members of his debased faith go to great lengths to keep his mortal life a secret, using murder if necessary to obscure his origins. Some believe that if the Reaper of Reputation's true nature were discovered, he would be undone. Of the known Ascended gods, he is the only evil one. In artwork, he is shown only as a featureless, polished black mask, or sometimes as an invisible man dressed in thief's garb.

Norgorber plays his cards close to his chest, revealing almost nothing of his personality so that others cannot glean his motives or plans. He divulges things to his followers in small pieces and generalities, only telling the specifics to favored sons and daughters, and sometimes wiping the knowledge from their minds when the job is done. Beyond these basic ideas, he says little, as he does not want to disclose anything useful to his enemies.

Like a thief in the night, Norgorber is subtle in his direct intervention. A pickpocket may find a gold coin in an otherwise poor man's purse, a spy might overhear a juicy bit of information from an unexpected source, a poisoned weapon may retain its coating for a second attack, or a slain guard might die with only a quiet gurgle. Like an assassin, his anger is carefully measured and strikes suddenly. A thief might find she's lost the jewel she was supposed to steal, a speaker might completely forget whatever important topic he was talking about, a poisoned blade might nick the hand of even a master assassin, or a skilled murderer might find himself downed with a lucky shot by an alley thug.

Norgorber's cult splits itself into four groups, with each focusing on one of his aspects and ignoring the others. They often wear masks as a symbol of their devotion and to keep their identities a secret (even in Absalom, where their faith is marginally allowed). Despite the division in the faith, Norgorber's followers still work together in some

regards, taking careful actions meant to shape the future, all according to some secret plan. Those who call him the Reaper of Reputation venerate him primarily as the god of secrets and are typically spies or politicians. Thieves' guilds often venerate him as the Gray Master, and look to his skills as a thief more than anything else. Many alchemists, herbalists, and assassins know him as Blackfingers and see his work in every poisoned meal and venomous beast. His most notorious and dangerous cultists are the madmen, murderers, and maniacs who call him Father Skinsaw, who believe that with every murder, the future is sculpted according to their dark god's unknowable plan.

The Reaper of Reputation cares little for flashy displays of power, so his avatar appears to be a normal human dressed in brown and black, always with his face concealed or entirely invisible, but always giving the impression that he's actually behind you even when he stands in full view of a crowd. His herald is the Stabbing Beast, a Huge, polished, black scorpion-like creature who can take the form of a black-armored man with a stinging tail. Of the few servants known by name to the faithful, the most popular are *Venomfist* (a poisonous water elemental), *Secret Shade* (a fiendish shadow), and *Yellowtooth* (a wererat rogue able to take the form of a rat swarm).

Despite being evil, secretive, and dangerous, Norgorber is careful to maintain civil relations with most deities. Only Abadar, Cayden Cailean, Erastil, Iomedae, Sarenrae, and Torag refuse to speak with him, and even they have dealt with him in the past through intermediaries. As a master of secrets (whether his own or others), he is often able to use his knowledge to leverage assistance out of those who dislike him, usually for the purpose of striking a common enemy. He has been known to unexpectedly assist those who dislike or oppose him, most likely to achieve a secret goal.

Priests, Temples, and the Church

Norgorber welcomes people from all walks of life into his priesthood. Most are rogues, clerics, bards, or assassins, but shadowdancers, illusionists, enchanters, and more exotic types are not uncommon. A few druids serve Blackfingers for his patronage of poisonous creatures. Depending on which aspect their temple favors, a priest usually has some skill in thievery, information-gathering, poison, or stealth, and those who do not usually fall victim to their comrades before they have the chance to embarrass themselves and the temple. Many lead double lives, acting as normal members of society by day and donning masks at night to enact the god's will.

Thievery, whether common or elaborate, is a typical profession for priests. Some are master imitators, stealing others' identities and using them to cover up dark deeds or simply taking their valuables from home and vault.

POISONED EGG

School transmutation; **Level** Asn 1, Brd 1, Clr 1, Sor/Wiz 1 (Norgorber)

CASTING

Casting Time 1 standard action

Components V, S, DF

EFFECT

Range touch

Target 1 egg

Duration 1 minute/level

Saving Throw none (object); **Spell Resistance** no (object)

DESCRIPTION

You transform the contents of a normal egg (such as a chicken egg) into a single dose of small centipede poison (injury DC 11, 1d2 Dex/1d2 Dex). The poison reverts to a normal egg at the end of the spell, even if the secondary damage has not occurred (the reverted egg substance is harmless unless the poisoned creature is vulnerable to eggs). The egg may be raw or cooked but must be whole and not empty when you cast the spell.

Careless would-be poisoners who leave egg on their weapons soon find it tends to clog sheaths and eventually begins to smell rotten; in the church, calling someone an “egg boy” is a minor insult suggesting a lack of foresight or regard for consequences.



Others use their knowledge of alchemy, poisons, and potions to keep villains supplied in deadly goods while keeping a public face as a harmless apothecary. Some work as diplomats, spies, or negotiators, buying and selling information and contracts.

Followers behave according to their chosen aspect of the god. Those who worship the Reaper of Reputation are coy and secretive, those of Blackfingers tend to be bookish, those of the Gray Master are greedy and covetous, and those of Father Skinsaw are antisocial. Of course, these traits color rather than define a worshiper, and while some are caricatures of these qualities, most have the good sense to rein in their urges and present a normal attitude.

Temples are organized like thieves' guilds, though temples to Blackfingers sometimes operate more like a merchant's guild with a legitimate front selling exotic substances (some of which are deadly poisons in the right combination). A temple is run by a guildmaster (usually a thief, assassin, or cleric), with lieutenants and lesser bosses in charge of various plans and controlling teams of followers. Ceremonial colors are black and brown, and the clothes themselves usually follow current fashion so the wearer can blend in with those outside the faith.

Ceremonies to Norgorber are quiet, even in cities where his faith is tolerated. Typically, a masked senior priest leads a prayer, pausing for murmured assent from the faithful.

They celebrate his Ascension in midwinter by snatching a random person from the street, bringing him to the temple, quietly murdering him with poison, then hiding the body where it will never be found.

At least 17 short texts are associated with the faith, all given innocuous code names and often disguised as mundane books or encoded to prevent easy scrutiny.

Those who have access to *disguise self* (or similar spells) usually prepare it once per day just in case they lack a mask and need to conceal their identity. Clerics and druids of Blackfingers may spontaneously cast *poison*. Clerics of the Reaper of Reputation may prepare *nondetection* as a 3rd-level spell. Clerics of Father Skinsaw may spontaneously cast *slay living*.



Pharasma

Birth and death are written in the bones, but bones can be broken.

LADY OF GRAVES

Goddess of fate, death, prophecy, and birth

Alignment N

Domains Death, Healing, Knowledge, Repose, Water

Favored Weapon Dagger

Centers of Worship Brevo, Nex, Osirion, Shackles, Thuvia, Ustalav, Varisia

Nationality Garundi



Sitting atop an impossibly tall spire, Pharasma's Boneyard awaits all mortals. Once there, they stand in a great line, waiting to be judged and sent to their final reward. Only the unworthy end up in her graveyard, their souls left to rot for all eternity. Legends claim that Pharasma knew the death of Aroden was fast approaching and even judged him, but did nothing to warn her followers, many of whom were driven mad by the event. Pharasma is depicted as the midwife, the mad prophet, or the reaper of the dead, depending upon her role. Pregnant women often carry small tokens of her midwife likeness on long necklaces to protect the unborn and grant them good lives.

The Lady of Graves is cold and business-like in her demeanor, for she always has work to do and much of it is grim. Having seen infants die, the righteous fall too soon, and tyrants live to advanced age, she makes no judgment about the justness of a particular death and welcomes each birth with equal severity. At the moment of birth, she knows where a particular soul will end up, but she reserves her official verdict until the last possible moment, as she knows prophecies can be wrong or fail. She believes in fate and predestination but understands the need for vagueness and misinterpretation to allow for the illusion of free will. Those who die before or during birth are wasted potential, destroying a worthy soul's opportunity to fulfill its destiny (and thus while she has no opinion on contraception, she opposes the killing of the unborn). Those who die before experiencing their fate may be lucky enough to return in this life or the next, though in some cases their fate is merely to die an ignoble or early death. She opposes undeath as a desecration of the memory of the flesh and a corruption of a soul's path on its journey to her judgment.

Pharasma manifests her favor through the use of scarab beetles and whippoorwills, both of which function as psychopomps and serve to guide recently departed spirits to the Boneyard. Black roses are thought to bring good luck,

especially if the rose's stem sports no thorns. Pharasma will also sometimes allow the spirit of those who have died under mysterious conditions to transmit short messages to their living kin to comfort them, to expose a murderer, or even to haunt an enemy. Her displeasure is often signified by cold chills down the spine, bleeding from under the fingernails, an unexplained taste of rich soil, the discovery of a dead whippoorwill, or the feeling that something important has been forgotten.

Pharasma's followers are midwives, expectant mothers, morticians, and (less so since Aroden's death) diviners. In smaller communities they may assume several of these roles, or a wife-and-husband team might split the duties between them.

Her avatar is her reaper aspect, a tall, gray-skinned woman with white eyes, a flowing, black-hooded gown, and bearing an hourglass with fast-flowing red sand. Her herald is the Steward of the Skein, a pair of linked ghaele-like creatures, one shining white and blue, the other flaming orange and darkness. Her divine servants are usually strange creatures such as Birthed-in-Sorrow (a ravid cleric), Echo of Lost Divinity (a spectral soldier in fine clothes who vaguely resembles depictions of Aroden), and Endless Gravestone (a wheel-like stone creature).

All deities peaceably deal with Pharasma, for their agents must have access to her realm to escort souls to their respective godhomes. She has no true enemies or allies, though Iomedae views her with some resentment for keeping Aroden's approaching death a secret.

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Priests, Temples, and the Church

Members of the priesthood are usually clerics, diviners, or "white necromancers" (wizards who study necromancies other than the creation of undead), though especially skilled midwives and hedge wizards have been known to gain authority in some areas. Priests oversee births, and having one at childbirth almost always assures that mother and child will live. They are the stewards of the dead, and most are familiar with funereal customs from their own and nearby lands. They are the protectors of graveyards and the memory of those who have died, guarding sites from robbers and corpse-animators and memorizing or recording what they know about anyone who dies in their presence. The church despises the undead as abominations to the natural order, and all priests follow this belief without question; creating undead is forbidden, and controlling existing undead frowned upon.

A typical priest earns a meager living tending to women in labor, speaking words at funerals, or even digging graves or building tombs for wealthy patrons. Adventuring priests avoid entering tombs for the purpose of looting, though if a

tomb is known to hold undead, they accept this transgression with the intent of dispatching abominations (though they still oppose desecrating non-undead corpses in such places).

Followers of Pharasma tend to be brusque, as they spend much of their time dealing with the dead (who do not talk back and don't get their feelings hurt) or folk under extreme duress (such as women giving birth). When their services are needed, they give orders and expect to be obeyed, as a mortal soul (either recently departed or about to arrive) is at stake. Her followers are not the sorts of people you seek out for comfort.

Pharasma's temples are gothic cathedrals, usually located near a town's graveyard, although a single bleak stone in an empty field or graveyard can serve as a shrine. Large temples usually have catacombs underneath, often filled with corpses of the wealthy and former members of the priesthood, as burial under the goddess's temple is believed to make her more favorable to the deceased when it is time for judgment.

Each temple has a high priest for each aspect of the faith (birth, death, and prophecy/fate); in theory they are equal, though the high priest of prophecy has assumed a secondary role in recent decades (and the position is often held by a strange or unstable person), and in smaller locales a single priest serves all three functions. Hierarchy between churches depends on the size of the population they serve; a large city temple has greater influence than a smaller town's temple. Her faithful dress in funereal clothes for religious ceremonies, always black (regardless of the local custom) and accented with silver and tiny vials of holy water.

Prayer services to Pharasma are a mixture of somber chants and joyous song, with local celebratory or somber music mixed in. Services usually end on a positive or uplifting note, for while death comes to all, there are new generations of life to praise (at least, until the end comes, which they will deal with at that time). Each temple keeps a record of births and deaths of its members, and priests speak their names on anniversaries of these events. Her holy book is *The Bones Land in a Spiral*; much of it was written long ago by a prophet, and many of its predictions are so vague that there is much debate about what events they foretell or if they have already passed. Other sections were added later and deal with safe childbirth, disposal of the dead to prevent undeath, and so on.

Adepts, bards, rangers, sorcerers, and wizards of Pharasma may learn *augury* (2nd-level), *death knell* (2nd-level), and *speak with dead* (3rd-level) as if they were on their class spell list. Clerics treat *clairaudience/clairvoyance* (3rd-level), *false life* (2nd-level), and *moment of prescience* (8th-level) as spells on the cleric spell list.

DEFENDING BONE

School necromancy; **Level** Clr 2, Sor/Wiz 2 (Pharasma)

CASTING

Casting Time 1 standard action

Components V, S, F (a Medium creature's skull or femur), DF

EFFECT

Range personal

Target you

Duration 1 hour/level or until discharged

Saving Throw none; **Spell Resistance** no

DESCRIPTION

You animate a bone with necromantic energy, giving it the power to float near your body and interpose itself against physical attacks. This gives you damage reduction 5/bludgeoning. Once the bone has prevented a total of 5 points of damage per caster level (maximum 50 points), it is destroyed and the spell is discharged. This spell has no effect if you have damage reduction from another source.





Rovagug

Free me and delight in the destruction of all.

THE ROUGH BEAST

God of wrath, disaster, and destruction

Alignment CE

Domains Chaos, Destruction, Evil, War, Weather

Favored Weapon Greataxe

Centers of Worship Belzen, Osirion, Qadira, Realm of the Mammoth Lords

Nationality Monster



In the dawn of prehistory, Rovagug was born to destroy the world, but all the other gods stood against him, side by side. Many died in the struggle, but in the end, Sarenrae sliced open the world to imprison him within, and Asmodeus bound him there, keeping the sole key. The only images of Rovagug show him as a terrible monster of unimaginable size and power. Many of his faithful believe that the Earthfall awoke their god, and that the time of his freedom is fast approaching. Foremost among his stirrings are the so-called Spawn of Rovagug, immense beasts who periodically surge from the Pit of Gormuz in central Casmaron, site of the Rough Beast's imprisonment long millennia ago. The legendary Tarrasque is merely the most powerful and terrifying of the Spawn, although several others have left their mark upon history over the years.

Rovagug literally wants to destroy everything. He is the antithesis of creation, a sentient primal force of destruction intent on breaking, burning, and consuming everything that exists. He cannot be reasoned with, bribed, or bargained with; should someone free him, they will get no reward save a quick death and not having to witness the eradication of the world. He cares not if mortals love, hate, or fear him, but their whispered words let him know he is not forgotten, and he rewards them with power that they might free him or at least perform a small echo of the holocaust he would wreak. He promises no honored place at his side or immunity from his destruction, just the exhilaration of being part of it for a time.

Volcanic eruptions and earthquakes are held to be indications of him twisting in his sleep, and storms are the evidence of his breath coursing up from the dark places of the world. If these disasters inconvenience or harm his worshipers, they take it as a sign of his disfavor, likewise with the appearance of rampaging monsters.

Of all the religions, few are more despised by civilized people than Rovagug's, and only mad, self-destructive, apocalypse-obsessed "civilized" people pray to him. In the

wild lands, various monsters pay homage to him, including driders, orcs, ropers, and troglodytes, hating themselves and the world and glorying in the thought of wiping it all away in a tide of flesh, teeth, and fire.

Rovagug's avatar is something resembling his own monstrous form, a wormlike thing with multiple jaws, limbs, eyes, strange teeth, limb-like tongues, and other incomprehensible parts. His herald is the Tarrasque, though other Spawn have served as his herald in the past. Known abominations serving him in his earthen prison are Crawling Hunger (a barely-sentient, clawed purple worm), Galulab'daa (a berserk gibbering moulder), and Yigachek (a corpse-gray bebilith).

Rovagug has long railed against the other gods, but his hatred for Sarenrae eclipses all others. Even before the Dawnflower cast him down, their wars were legendary, and it is said that Sarenrae placed the fire of the sun in the core of the world to constantly burn him in his prison. If he is ever freed, he will destroy everything between himself and her, then destroy her, then go back and destroy everything else. Asmodeus likes to taunt the Rough Beast with his prison's key, and other deities check on him occasionally to make sure he is not working himself free, but none are so foolish as to try to bargain with him.

Priests, Temples, and the Church

Rovagug welcomes all who promise to destroy in his name, and his "priesthood" is a disorganized mix of clerics, adepts, classless monsters, a few thaumaturges, and even some non-spellcasters. They rarely have treasure that cannot be used to destroy things, or even items that they cannot use; a *lyre of building* or *scroll of disguise self* is better utilized to stoke a fire than left sitting in a corner. Priests rarely have any productive skills, even leaving things such as blacksmithing, farming, and carpentry to slaves they can exploit or enemies they can raid. They would rather see something destroyed than in the hands of a heathen, and outnumbered or suicidal priests have been known to break an enemy's weapons and armor as a last act of defiance.

Rovagug's priests make no useful contribution to normal society; at best they are mercenaries, though most act more like raiders or bandits, attacking those weaker than them and taking what they want. They care little for acquiring gold, as they know it is valueless once the world is rent, though they have been known to trade it to others for better weapons and armor (often using these things to later murder their trade partners).

On a typical day, a priest hunts in the name of his crazed lord, destroying life and created things with every opportunity, saving only that which they can use to bring about greater destruction. If part of a tribe, priests try to

ROVAGUG'S FURY

School transmutation; **Level** Adept 2, Clr 2,
Sor/Wiz 2 (Rovagug)

CASTING

Components V, S

Casting Time 1 standard action

EFFECT

Range 30 ft.

Area cone

Duration instantaneous

Saving Throw none; **Spell Resistance** yes

DESCRIPTION

You create a minor earthquake that can trip creatures. Make a single trip attack and use the result against every creature in the area. Those that fail are tripped and fall prone. You do not provoke an attack of opportunity for this trip attack (though you do provoke one for casting the spell), nor can you knock yourself prone with a bad roll. Unlike a regular trip attack, you may trip any creature touching the ground, regardless of size. Improved Trip does not affect this spell in any way.

Though the earthquake is small and focused on the floor, at the GM's discretion, if the area is particularly unstable, the spell might cause items to topple, stones to shake loose from the walls or ceiling, and so on.

whip the faithful into a destructive frenzy and are always looking for strangers in their territory that they may kill.

A typical follower of Rovagug believes that there is glory and honor in destruction, that building things is for those too weak to destroy, and that bloodletting and breaking loosens Rovagug's chains. Some accept this philosophy because without it their lives would be miserable and without purpose, some do so out of self-loathing and believe others must suffer because of their own pain. Beyond these basic beliefs, anything goes. Of course, anyone who praises a god that wants to destroy everything is at least a tiny bit mad.

His temples are banned in nearly every major city, driving his followers to erect secret shrines, often no more than a fanged mouth or clawed hand surrounded by a spiraling line. The very rare temples are built in caves or dungeons and usually have some monster as the focus of worship, hand-fed by the priesthood. The central feature of these temples is a great pit, representing Rovagug's lair, containing a bonfire, filth, vermin, and used sacrifices.

Rivalries between tribes are common but don't last long, as they battle until one is eliminated or enslaved. Within a tribe, there is a clear chain of command based on obvious power, though challenges are common. The

victor in a challenge might kill his opponent outright or spare him to humiliate him or because he believes the loser has some value to the tribe. A more monstrous guest of a tribe (such as a roper) might challenge the priest for supremacy or accept a role outside the hierarchy. Rovagug's priests wear shaggy coats dyed in strange colors and hideous masks depicting horrid beasts.

Rites are simple and primitive, usually involving shouting, foot-stomping, sacrificing prisoners, and breaking items. There are no church-wide holidays, though a tribe might celebrate a great victory over a foe, and they do not track such things from year to year. Rovagug has no holy text, but his monstrous, primitive thoughts press themselves upon his worshipers, flooding them with a desire to break, destroy, and rend, as well as find a means to end his imprisonment and bring about the end of the world.

Clerics may prepare *baleful polymorph* as a 4th-level spell.



Sarenrae

Let the healing light of the sun burn out the darkness within you.

THE DAWNFLOWER

Goddess of the sun, redemption, honesty, and healing

Alignment NG

Domains Fire, Glory, Good, Healing, Sun

Favored Weapon Scimitar

Centers of Worship Absalom, Katapesh, Osirion, Qadira, Taldor, Thuvia

Nationality Keleshite

When the primal forces created Golarion, Asmodeus planted a malignant evil in the world under cover of perpetual darkness. The doctrine of Sarenrae's faith tells how the Dawnflower brought light to the world, and with it came truth and honesty. Those who had turned to evil saw their wickedness and were forgiven by the light of Sarenrae. Her faith attracts those with kind hearts, but only those willing to harden them when kindness is a dangerous weakness. Religious art depicts the sun goddess as a strong woman with bronze skin and a mane of dancing flame. While one hand holds the light of the sun, the other grasps a scimitar, so that she might smite those who do not change their ways.

Sarenrae is a kind and loving goddess, a caring mother and sister to all in need. She joys in healing the sick, lifting up the fallen, and shining a guiding light into the darkest hearts and lands. She brushes off insults and deflects attacks, patiently trying to convince those who perceive her as an enemy that their belief is false. She is no victim, and once it is clear that her words and power are wasted on those who refuse to listen and believe, she responds to violence in kind, with swift metal and scorching light. She dislikes cruelty, lies, quenching darkness, needless suffering, and thoughtless destruction.

Sarenrae indicates her favor with sightings of doves or through the shapes of ankhs appearing in unexpected places. Other signs of Sarenrae are rays of dawn or dusk sunlight lasting far longer than they should, the discovery of yellow stones or gems, or the sudden soothing of aches and pains. Her displeasure is most often made apparent through unexplained sunburns or periods of blindness that can last anywhere from only a few moments for minor transgressions to a lifetime for unforgivable sins.

Sarenrae is a popular goddess and worshiped by people of many interests, from the obvious farmers and healers to governors, honest jailors, redeemed evil-doers, and those who wish to make the world a better place. City-folk who have no particular interest in fate, farming, magic, or

esoteric philosophy make up the bulk of her worshipers, regular people who believe in honest work, relief from suffering, and the idea that each new day brings hope and renewed opportunity.

The Dawnflower's avatar looks as she is shown in art, though she often manifests wings like her angelic minions. The sunlight her avatar bears in one hand sometimes drips down to collect as liquid light which can provide illumination, healing, or sustenance, while her scimitar generates blasts of wind that blow away sickness and despair. Her herald is Holy Sunlord Thalachos, a platinum-skinned angel always accompanied by 11 immortal doves. Among Sarenrae's notable servants are Bryla (a wheel of burning sunlight), Charlabu (a golden hound archon who prefers a friendly doglike form), and Mystmorning (a sentient *dancing sword* with all the powers of a celestial unicorn).

The goddess welcomes all non-evil deities and treats most of the evil ones pleasantly in the hopes of convincing them to abandon their evil. She eyes Asmodeus warily, as the two have a long history of battling over souls. Despite her disgust at Urgathoa's undead followers and disease, the Dawnflower tries to find some way to "help" the other goddess become whole again. Rovagug is her only declared foe, for his mindless destruction opposes her generous nature and she still remembers the sting of his attacks in the battle where she imprisoned him ages ago.

Priests, Temples, and the Church

Most of Sarenrae's priests are clerics, though there are many paladins and rangers and a smattering of sun-druids and sun-bards. They are responsible for blessing farmland, organizing planting and harvest celebrations, tending to the sick and injured, guarding or rehabilitating criminals, or simply preaching to others using simple parables. Like their goddess, priests of the Dawnflower tend to be caring and understanding, which makes them naturally suitable for working out disputes between neighbors or family members. Swordplay, particularly with the scimitar, is held to be a form of art by her followers. Martial-minded priests seek out evil in the hopes of redeeming it or destroying it if redemption fails. They understand that undead, mindless beasts, and fiends are essentially beyond redemption and don't bother wasting words on such creatures. The church is not averse to using spells like *lesser geas* and *mark of justice* to help guide malcontents toward goodness.

Most non-adventuring priests live on donations from their congregation, as do those who work in church temples. Wealthier folk or nobles might hire a priest as a personal healer to deal with a particular problem or





as a long-term retainer; likewise, some receive a stipend from the city guard or army to take care of peacekeepers and soldiers. By tradition, they normally do not refuse someone in need of healing even if the person cannot pay, but they are quick to assess who urgently needs medical attention and who will recover naturally, which prevents most attempts at exploitation.

A priest normally wakes around dawn and makes a thankful prayer toward the rising sun. The clergy of Sarenrae are usually peaceful, administering to their flock with a gentle hand and wise words. Such kindness vanishes, however, when the church is stirred to action against an evil that cannot be redeemed—particularly against the cult of Rovagug. At such times, Sarenrae's priests become dervishes, dancing among foes while allowing their scimitars to give their opponents final redemption.

Temples are open-air buildings (with satellite buildings having ceilings) open to the sky, sometimes with large brass or gold mirrors on high points to reflect more light toward the altar.

The church of the Dawnflower is extremely flexible and allows its priests much mobility between temples. This helps diffuse pressure from personal feuds, as one priest can relocate to another temple until tempers cool. Individual temples are organized much like a family, with parental and sibling-like interactions between various groups. Formal raiment includes a long white chasuble and tunic decorated with red and gold thread depicting images of the sun, and officiating priests usually wear a golden crown with a red-gold sunburst device on top. Scimitars inlaid with gold sunbursts or golden gems are common ceremonial implements.

Services are happy events that feature singing, dancing, bells, cymbals, and flutes. They always take place outside and during daylight hours. The church reveres the first and last days of summer as holidays, as well as the summer and winter solstices (the latter as a time to look forward to increasing daylight). Her holy book is *The Birth of Light and Truth*, and most copies contain extra pages for the owner to record new experiences.

Clerics, paladins, and rangers may prepare *lesser geas* as a 4th-level spell, but they can only use it to prevent the target from performing illegal or immoral activities. Bards, clerics, paladins, and rangers may prepare *flame blade* as a 2nd-level spell.

SHIELD OF THE DAWNFLOWER

School evocation [fire, light]; Level Brd 4,Clr 4, Pal 4, Rgr 4 (Sarenrae)

CASTING

Casting Time 1 standard action

Components V, S, DF

EFFECT

Range personal

Target you

Duration 1 round/level (D)

Saving Throw see text; **Spell Resistance** no

DESCRIPTION

You create a disk of sunlight on one arm. Any creature striking you with a melee attack deals normal damage, but also takes 1d6 points of fire damage +1 point per caster level (maximum +15). Creatures with reach weapons are not subject to this damage if they attack you. The *shield* glows like a *continual flame* spell. You can only have one instance of this spell in effect at a time. It does not stack with similar damaging aura spells such as *fire shield*.





Shelyn

Fill your heart, eyes, and mind with the beauty in the world.

THE ETERNAL ROSE

Goddess of beauty, art, love, and music

Alignment NG

Domains Air, Charm, Good, Luck, Protection

Favored Weapon Glaive

Centers of Worship Absalom, Galt, Sargava, Taldor

Nationality Taldan



An ancient story tells of how Shelyn stole the glaive of her half-brother Zon-Kuthon in an attempt to redeem him from the alien influence possessing his mind. This attempt failed, but she has not given up hope, and out of love for him she retains the so-called Whisperer of Souls as her favored weapon despite its malign influence. Her story of love and devotion despite sorrow inspires mortal friends and lovers to persevere in adverse circumstances, bards to craft epic songs and tragedies, and artists to create works that touch the soul. All depictions of Shelyn, regardless of race or ethnicity, show her as a young woman barely out of her youth, with eyes of blue or silver (or sometimes heterochromatic, with both colors). Shelyn's ankle-length chestnut hair bears several strands colored bright red, green, and gold. She always wears tasteful clothing and jewelry that accentuates her beauty without revealing too much of it.

Shelyn has a loving and kind heart, and would move mountains or take extreme risks for those she loves (evidence of this is her devotion to her possessed and hostile half-brother). She is a passionate and creative artist both in matters of the heart and works of beauty and tries to make the world a better place by her actions. She preaches and practices that true beauty comes from within, and she favors relationships not based solely on carnal desires, which often puts her at odds with Calistria. She does not oppose such relationships among mortals, but only hopes they blossom into something more meaningful.

Shelyn sometimes sends messages to her faithful directly by means of a short but precise whispered message in the ear. Songbirds are sacred to the sect; their presence is considered good luck. Her displeasure can manifest in a number of ways, and a brief glimpse of a repellent reflection in a mirror, a lover's quarrel, a drably-colored bird or one singing off-key, and wilted rose beds are all common signs of her disappointment.

Among her worshipers are artists, young lovers, old couples still very much in love, musicians, those awaiting arranged marriages, the broken-hearted, and romantics of all stripes. Star-crossed lovers pray to be united, young men to catch the eye of a beautiful girl, and young women to find a handsome and loving husband. A husband in a politically-motivated marriage prays that his wife never meets his beloved mistress, while his wife asks that her husband never suspect the peasant boy who makes her heart ache with longing.

Her avatar is an embodiment of passion, energy, and devotion; though she appears to be just a woman of resounding beauty as she is shown in art, nearby objects and even the air and light itself bends toward her as if her very proximity brings bliss. Her herald is the Spirit of Adoration, a winged human (or sometimes an elf) whose eyes burn with the fire of true love threatened, her face the stern mask of the artist lost in the moment of finishing his masterpiece, her hands dancing like they move to the very music of creation; rarely does she enter battle, but it is said that there is nothing she cannot bend or break in pursuit of her goal. Shelyn's most popular assistants in the mortal world are Harmonia (a cloud-like being with dozens of winking eyes and singing mouths), Phoenix Tail (a brilliantly-plumed avoral bard), and Dancing Petal (an euphoric air elemental).

Shelyn is in a unique position among the deities in that everyone loves her and wishes to please her (though they may not acknowledge this when she is not around); she cannot help this, as it is merely her nature. However, the other gods and goddesses all have different ideas about what it is to love someone, and far too many of the evil ones equate love with ownership (and treat their "property" horribly). She is the only deity who has any regular contact with Zon-Kuthon, as they have reached an agreement and he never attacks her, though she remains wary that the evil force that controls him might one day change its mind.

Priests, Temples, and the Church

Most of her clergy is composed of clerics or bards, though she has a few paladins, druids, and rangers of status in her church. Their duty is to promote and protect beauty, art, and love so that these things may flourish and inspire others to joy and enlightenment. Though all priests have access to charm magic, they do not use it recklessly or to seduce, as this is a violation of the goddess's teachings and unfair to those who might honestly be searching for love. Her clergy has been known to use magic such as *calm emotions* to ease the hurt of a broken heart. Most priests eventually get married.

Typically, non-adventuring priests support themselves through some kind of art, which means they tend to

UNBREAKABLE HEART

School enchantment (compulsion) [mind-affecting];

Level Brd 1, Clr 1, Pal 1, Rgr 1 (Shelyn)

CASTING

Casting Time 1 standard action

Components V, S

EFFECT

Range close (25 ft. + 5 ft./2 levels)

Effect 1 creature

Duration 1 round/level

Saving Throw Will negates (harmless);

Spell Resistance yes (harmless)

DESCRIPTION

The target creature gains a +4 morale bonus on saving throws against mind-affecting effects that rely on negative emotions (such as *crushing despair*, *rage*, and fear effects) or that would force him to harm an ally (such as *confusion*). If the target is already under such an effect when receiving this spell, that effect is suppressed for the duration of this spell. It does not affect mind-affecting effects based on positive emotions (such as *good hope* or the *inspire courage* bard ability).

Calm emotions counters and dispels *unbreakable heart*.



be employed in larger cities or travel in the manner of wandering minstrels. Her rangers and druids are usually the types who live off the land, content to watch over places of natural beauty or perhaps hire themselves out to lovers in need of a fresh start in a new place. In general her priests make fine negotiators and teachers, as the people they interact with can't help but like them and want to please them.

Priests of Shelyn must endeavor each day to create something of beauty—typically a work of art or piece of music, but other skills might be appropriate (such as a gardener tending flowers). They recognize that other mortals can be superficial, rejecting good folk unlucky enough to be unattractive, so priests help these ugly ducklings find ways to accentuate their better qualities, often through the use of clothing or hairstyle.

Her temples are roomy places surrounded by gardens and statues, decorated inside with paintings and sculpture and always filled with song and music. They are havens for young lovers and are the sites of many wedding ceremonies. In many cases the temple art was donated, created, or sponsored by those who found love and approval from the church when all others opposed it.

The church as a whole is disorganized, but as there is little need for focused group efforts it doesn't really hinder their activities. Priests gain status based on their wisdom (particularly in overcoming problems with loved ones) and artistic sense, but otherwise a temple usually makes decisions communally. Those priests who agree with a particular

solution help work toward it; those who disagree either try a different method or stay out of the situation. Formal garb for the church is a pair of leggings and a long tunic for men or a calf-length dress for women, cut and tailored to make the wearer attractive but not overtly sexual.

Worship services may be quiet and slow paced or loud and upbeat, but they are always heartfelt; dance and music are core to any ritual. The church has no universal holidays, but any anniversary of love is reason for an entire temple to celebrate, and vow-renewals are a common occurrence. Her prayer book is *Melodies of Inner Beauty*, most of which is stories in song form.

Clerics and paladins may prepare *charm person* as a 1st-level spell and *good hope* as a 4th-level spell; they may prepare *sympathy* as an 8th-level spell but can only cast it on works of art. All priests treat *charm animal* as if it were a 2nd-level spell on their class spell list. Bards may learn *eagle's splendor* as if it were a 1st-level spell.



Torag

Aim high, plan well, strike while the iron is hot.

FATHER OF CREATION

God of the forge, protection, and strategy

Alignment LG

Domains Artifice, Earth, Good, Law, Protection

Favored Weapon Warhammer

Centers of Worship Kalistocracy of Druma, Lands of the Linnorm Kings

Nationality Dwarf

The dwarves believe that Torag created the world at his great forge, striking it again and again with his hammer to get the shape he desired. As the rocks tumbled and the sparks flew, the dwarves were born, made of stone with bellies full of fire. Torag appears as a powerful and cunning dwarf, busy at his forge hammering out a weapon or shield. He is the consummate planner, with a contingency for nearly every situation. Torag loves the dwarven race (and, grudgingly, his non-dwarven worshipers), but he is like a distant father-figure who shows little of the affection he feels for his children because he knows life is a hard journey and he wants them to grow up strong, determined, and competent. Art shows him as a stereotypical dwarf in intricate armor and carrying his warhammer *Kaglemros* ("forger of many weapons").

The Father of Creation sees planning for a greater purpose and creating complex battle strategies like the necessary interlocking rings in chain mail, but knows there are times when a dwarf needs to abandon a failing strategy and think on his feet. He prefers an organized defense to a tactical assault, and a tactical assault to a reckless charge. He opposes acting without thinking, rebellious thoughts, individuals who place their community at risk, and the destruction of crafted things. Burrowing animals are sacred to the faithful of Torag, as are all animals that dwell in caves and mountainous areas. Flying creatures that live underground are viewed as abominations and freaks—bats in particular are hated things.

Torag shows he is pleased through reflections of his face on polished metal, preparations happening smoothly and ahead of schedule, and finding mushrooms or fragments of stone that exactly match the shape of his hammer. He sometimes sends messages through the appearance of cryptic riddles that appear on stone surfaces for a short period of time. When he is angered, forges grow cold, shields crack, and even the simplest plan carries a feeling

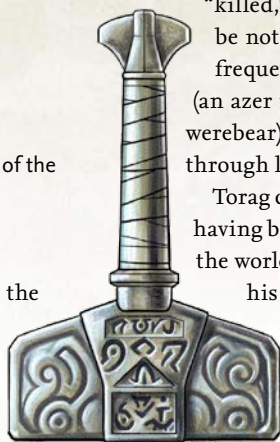
of dread. Earthquakes (whether localized or expansive) are the ultimate indication of his displeasure, but those who survive a deadly quake are considered blessed.

His herald is the Grand Defender, a creature resembling a Huge, dwarf-shaped iron golem with a hammer and shield, known for casting off its outer layer of armor whenever "killed," only to reveal a smaller set underneath (it may be nothing but layers and layers of armor). His most frequently summoned servitors are Ambassador Zurin (an azer noble), Hrilga Shield-Maiden (a celestial dwarf werebear), and Stoneriver (a bulette who can burrow through lava as well as earth).

Torag cares little for destructive and aggressive deities, having battled them and their minions since the dawn of the world. The cult of Rovagug is particularly hated, for

his spawn have long seethed and squirmed in the deeper corners of the earth. Yet despite this loathing of the Rough Beast, Torag's followers do not get on well with Rovagug's nemesis Sarenrae, as her worshipers' willingness to forgive and their devotion to the sun seem

to many underground-dwelling dwarves an indication of weakness. Torag respects Abadar and is friendly with Cayden Cailean and Iomedae.



Priests, Temples, and the Church

Nearly half his clerics are dwarves, and although a great many humans have taken up his call, they only outnumber the dwarves because humans breed faster and are more populous than the dwarven race. Among dwarves, almost all of his priests are clerics, with perhaps 10 percent being paladins or dwarven defenders. Among his human worshipers in the Ulfen lands, his priesthood is almost completely clerical, while a handful of adepts in poorer villages direct prayers to him for protection; human paladins of Torag are essentially unheard of. Priests create and maintain the armor and weapons of the faithful, build defenses for their settlements, and instruct militias in the use of weaponry for proper civil defense. Every priest has at least a small amount of training in some kind of smithing, as well as Knowledge (architecture) to better construct defenses and Knowledge (history) to learn the battle tactics of famous leaders.

Most non-adventuring priests work as smiths, are part of a governmental or military organization, or both. They understand the practical needs of crafting as a necessary trade rather than a form of artistic expression; a piece of armor or a weapon with a smith-mark crowned by Torag's symbol may not be pretty, but it was surely tested for quality and durability. Those not inclined to work at a forge, anvil, or architect's desk all day gravitate toward leadership positions where they can use their knowledge to direct others on the battlefield or city walls, whipping

them into shape and maintaining discipline—a fortress with a priest of Torag as the steward is sure to be free of guards sleeping on duty.

Each morning, a priest typically rises early to stoke the coals of a temple forge and then prepares breakfast while the forge reaches a suitable temperature. After eating, the priest does a little short-term work at the forge or anvil as a morning prayer, such as smelting a few pieces of copper or lead ore or hammering a metal bar into a more useful shape for an apprentice or another priest to use; a priest prepares spells during this meditative, repetitive state. After morning prayers, the priest leaves for assigned duties (which may be at the forge or anvil).

Torag's followers take their responsibilities seriously and usually are working over one or two problems at any particular time. They can be patronizingly parental or bark at their underlings about how a careless act could endanger everyone. In the company of others of their faith they are more relaxed. They don't like being idle and usually have some small crafting project with them at all times just to keep their hands busy, such as braiding cord into thicker strands or examining a bag of crossbow bolt heads for flawed specimens to reforge.

Temples tend to be circular, built around a large central and fully-functional forge and satellite anvils used for even mundane tasks, for every act of smelting and smithing is considered a prayer to Torag. Because of the early morning noise from prayer-work, it is almost impossible to sleep in at a temple, though some have a remote or sound-dampened chamber for when quiet is needed, such as for an infirmary. In outdoor settlements, the temple is usually built into the defensive wall, as this keeps the noise away from other residences and makes it easier for the priests to monitor defenses.

The church is organized like a defensive army, with officers and a clear chain of command. Promotions and awards are given for excellent strategic ideas as well as heroic acts of defense in battle. Formal dress for the clergy is a work-worn, heavy leather, knee-length smithing apron, often with a large blacksmith's hammer. Rings are common and often traded among the faith to show friendship, debt, or allegiance.

Worship services take place at the central forge, usually with other priests assisting at the anvils. Services consist of long chants punctuated with hammers and bellows, and most result in the creation of one or more metal items. The church celebrates anniversaries of successful battles. Torag's holy book is *Hammer and Tongs: The Forging of Metal and Other Good Works*, which is usually bound in metal with lacquered leather interior pages.

Paladins may prepare *mending* as a 1st-level spell. Clerics may prepare *fabricate* and *major creation* as 5th-level spells, paladins as 3rd-level spells.

FALLBACK STRATEGY

School abjuration; **Level** Clr 1, Pal 1 (Torag)

CASTING

Casting Time 1 standard action

Components V, S, DF

EFFECT

Range personal

Target you

Duration 10 minutes/level or until discharged (see text)

DESCRIPTION

You may reroll one roll that you have just made before the GM declares whether the roll results in success or failure. You must take the result of the reroll, even if it's worse than the original roll. This spell only works on an action that you plan for (even momentarily) and decide to act upon, not reactive actions you do in response to others' actions.

You can have only one instance of this spell on you at any given time.



Urgathoa

Seize what you can, tear it apart, and savor its sweet bloody taste.

THE PALLID PRINCESS

Goddess of gluttony, disease, and undead

Alignment NE

Domains Death, Evil, Magic, Strength, War

Favored Weapon Scythe

Centers of Worship Geb, Ustalav

Nationality Varisian

Some claim that Urgathoa was a mortal once, but when she died, her thirst for life turned her into the Great Beyond's first undead creature. She fled from Pharasma's endless line of souls and back to Golarion, bringing disease with her to the world. She appears as a beautiful, raven-haired woman from the waist up, but below that her form begins to rot and wither, until only blood-covered bones remain at her feet.

Urgathoa is amoral and utterly lacks ethics, as she was willing to throw off the natural order to suit her own desires despite the consequences to others. A hedonist in life, her undead state and startling lack of flesh means she can sense less now than she could as a mortal, so she makes up for it in excess and depravity. If she wishes to taste the brain of an infant or see what patterns leprosy would make on the flesh of a young prince, she does it, and she expects no less from her followers, living and undead. Life (and unlfe) are far more interesting and intense than the dull existence of a dead soul, so it is of utmost importance to cram as much sensation into your existence as possible; ascetics, particularly those who follow the Prophecies of Kalistrade, are repugnant to her.

When Urgathoa is pleased, common food tastes like a delicious meal, water tastes like fine wine, and a meal is never so filling that the eater feels uncomfortable. The Pallid Princess sometimes rewards female clerics who serve her particularly well by transforming them after death into hideous undead creatures called the daughters of Urgathoa. When she is angry, she makes food and water taste like ash, fills the belly with gnawing hunger, or inflicts rotting or swelling diseases that make it difficult to eat. She has been known to render legs insensate or paralyzed so the victim must crawl, or reverse the taste of food so that garbage and sewage are the only things the offender can manage to swallow.

Undead and dark necromancers are her primary worshipers, though those who hope to become undead (such as a vampire's minions, potential liches, and so

on) seek her favor as well. As such, her priests must often keep their activities a secret. Some who are sick with the plague make offerings to the Pallid Princess in hopes of alleviating their illness, but most turn to Sarenrae for healing. The occasional gluttonous prince might make sacrifices to Urgathoa as well, be it for more food, women, or other physical pleasures.

Urgathoa's avatar is slightly more presentable than how she is shown in art, dressed in a loose gown that clings to the gore on her lower half and does little to conceal that she is nothing but bones below the waist; from neck to toe, the gown is stained with patches of black, brown, and red, remnants of meals better left undescribed. Her herald is Mother's Maw, a flying fanged skull as large as an ogre, surrounded by a cloud of flies, trailing maggots, and dripping blood from its sharp teeth. Among her blessed minions are Barasthangas (a devourer), Ejarn (a former

Linnorm King, now a ghastr barbarian), and Olix (a vampire priest with unusual shadow powers).

If the other deities would just leave her alone to feed her needs, Urgathoa would have no enemies, but Pharasma and Sarenrae pursue her and her kind wherever they are found, so she reciprocates this attention. Abadar's cities create population gluts that are ripe for disease, which she obliges, angering him. She and Calistria vie for control of their overlapping interest, with the elven goddess representing lust and the undead one representing physical excess; in most cases this is an amiable arrangement, for Urgathoa has no sexual urges anymore, but from time to time a necrophiliac cult arises and bridges the gap between the goddesses, forcing them to spar to determine who the cult belongs to. She has also been known to lend support to the daemon Horsemen from time to time, for many of their goals closely match her own.

Priests, Temples, and the Church

The Pallid Princess's clergy is approximately 2/3 clerics and 1/3 necromancers, necromancy-inclined sorcerers, blackguards, and miscellaneous undead who rise to positions of power whether or not they have magical ability. They have no duties other than mutual protection and aiding those who wish to become undead, for Urgathoa is satisfied when mortals excessively consume in her name and is content at the rate that undead propagate themselves. This doesn't stop cult cells from taking a more aggressive stance, such as planning to convert the population of an entire town to zombie slaves.

Priests usually conceal their allegiance and find employment in jobs that allow them frequent access to dead bodies, such as gravedigger, mercenary, or (if desperate) butcher. Those who can cook well might find



work at a noble's manor or in a general's retinue. In lands suffering from plague, they may pass themselves off as knowledgeable healers, treating some of the sick and leaving others to die, or perhaps curing uncomfortable but harmless illnesses while infecting patients with quiet but deadly diseases instead.

Living priests who are active during the day usually lead normal lives in whatever professions are suitable for their talents and only reveal their true colors under cover of night. Only in undead-controlled lands such as Geb do Urgathoa's priests practice their faith openly, where they serve all the normal functions that a publicly-respected priest has in society, such as spiritual advisor, healer, government official, and so on. Undead priests typically hide during the day and are active at night doing whatever unholy urge strikes them.

Her temples are built like feast-halls, with a large central table serving as an altar and numerous chairs surrounding it. Most temples are adjacent to a private graveyard or built over a crypt and often inhabited by ghouls (which embody all three of the goddess's interests). It is not unusual to find daemon servants and guardians in her most powerful temples as a result of her alliance with the Horsemen.

Urgathoa's church is scattered and cell-based like most evil cults; the most powerful or charismatic member in the area is the local leader and there are few occasions where cells meet or combine. Upon gaining the ability to create undead (typically with the *animate dead* spell, though a vampire, ghast, or shadow's ability to create spawn counts),



GHOUL HUNGER

School necromancy [evil, mind-affecting];

Level Clr 2, Blk 2, Sor/Wiz 2 (Urgathoa)

CASTING

Casting Time 1 standard action

Components V, S

EFFECT

Range close (25 ft. + 5 ft./2 levels)

Target one humanoid creature

Duration 1 round/level; see text

Saving Throw Will negates; see text; **Spell Resistance** yes

DESCRIPTION

You awaken an unnatural hunger in the target, compelling them to fall upon a nearby helpless or dead humanoid creature and begin eating its flesh. Your target defends itself normally but takes no other actions while eating. The target does not take extraordinary risks to satisfy this urge (it wouldn't jump over a pit or swim through lava to reach a suitable victim). If the subject can't fulfill this urge on its next turn, the spell fails. Each round on its turn, the subject gets a new saving throw to end the effect.

a priest gains the title of Necro-Lord, a position of privilege without any additional responsibilities.

Ceremonial clothing is a loose, gray, floor-length tunic with a bone-white or dark gray shoulder-cape clasped at the front. Traditionally, the lower half of the tunic is either shredded or adorned with strips of cloth or tassels to give the overall appearance of increased damage as it approaches the floor, mirroring the goddess's own decay.

Her unholy rituals generally involve food and the presence of undead or someone about to become undead; cannibalism is not unheard of. Holy nights are those without moon or stars, which her followers believe are when the Negative Plane's influence is greatest. Her sacred text is *Serving Your Hunger*, penned by Dason, her first knight-blackguard.

Priests may spontaneously cast *purify food and drink* as a 1st-level spell. Necromancers (including sorcerers) may learn or prepare *remove disease* and *contagion* as if they were 3rd-level spells on their class spell list. Blackguards

may prepare *remove disease* as a 3rd-level spell. Clerics and blackguards may prepare *ghoul touch* as a 2nd-level spell. Priests who cast *remove disease* may draw diseases into themselves as they heal their target; they become carriers without suffering any ill effects. *Contagion* spells cast by a priest always use the caster's DC, even for the disease's secondary saves.

Zon-Kuthon

Look upon all flesh as a canvas for your works of pain.

THE MIDNIGHT LORD

God of envy, pain, darkness, and loss

Alignment LE

Domains Darkness, Death, Destruction, Evil, Law

Favored Weapon Spiked chain

Centers of Worship Belkzen, Cheliox, Geb,

Irrisen, Nidal, Varisia

Nationality Alien

The beauty goddess Shelyn once had a half-brother, but his envy over her talents led him to abandon her for a journey into unknown regions past the edge of the Great Beyond. There, he encountered something that changed him for the worse—when he returned, he had become an entirely new divine being, a god of pain and suffering and loss. He committed terrible acts against those who tried to redeem him, particularly his father and his half-sister, and for his crimes, he was banished to the Plane of Shadow, there to reside for as long as the sun hung in the sky. He came back to a world benighted in the Age of Darkness, weeping tears of hateful joy at the prize he found before him. In time, his influence declined, but he and his worshipers remain ready to surge across the world with lash and chain and cruel laughter. His appearance often changes, with wounds on different parts of his body and clothing cut to reveal them, and often with a metal crown that distorts his flesh into an obscene sunburst; mortal representations of Zon-Kuthon are usually simplified to a pale man in black with one significant wound.

Zon-Kuthon offers no great wisdoms, no promises of universal truth, no guarantee of rewards in the afterlife. His strange mind sees little difference between this life and the next, and he tortures living flesh and dead souls with hideous pleasure and delicious pain.

Zon-Kuthon's direct intervention in the lives of mortals is usually brief and ambiguous, with the price often outweighing the benefit. A slave under the whip who prays for relief might experience sexual pleasure but find the pain is heightened. A craftsman achieves perfection in his work only after his obsession drives away all he loves. A count who prays for help against invading orcs may gain the assistance of a cruel warlord who takes the orc lands as his own and becomes an even greater menace.

Zon-Kuthon's horrid affection attracts evil sadists, demented masochists, and those whose spirits are so wounded that only overwhelming pain distracts them

from their sorrows. Zon-Kuthon's faithful have carved out a nation of their own—founded at the height of the Age of Darkness, the people of Nidal venerate the Midnight Lord as their savior and king.

Zon-Kuthon's avatar looks like his most mutilated visage, girded in chains that seize victims on their own volition to dangle them from his wounds like living, screaming jewelry. His herald is the Prince in Chains, a monstrous, skinless wolf augmented with metal and leather (a tormented creature who long ago was Zon-Kuthon's father). His servants most eager to come to the mortal realm are Dominik the Unquenchable (a vampire lacking fingernails or any flesh where his abdomen should be) and Vreet-Hall (a chain devil whose spiked weapons slice its own flesh to reveal eyes and more horrid things).

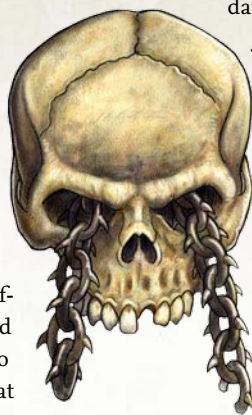
Zon-Kuthon has little to do with other deific entities. He has no desire to create alliances, no need to wage war, and no interest in playing diplomat between rival powers. From time to time agents of Asmodeus strike deals with his lieutenants, and the hordes of Lamashtu buy and sell knowledge and slaves with his kind, but their interactions are always at arm's length because of his propensity to experiment on his allies. The only being who escapes his sick pleasures is his half-sister Shelyn, though her followers have no special protection against him or his.

Priests, Temples, and the Church

Most of his priests are clerics, but there are several orders of blackguards and corrupted paladins who inflict pain in his name, and certain primitive tribes worship him under the tutelage of adepts. Members of the church quickly learn how to keep wounds clean and free of infection, as well as how to conceal them from the public eye. Particularly skilled and clever members of the cult have been known to skin their victims, tan them into supple leather, and wear the skin as a disguising garment over their own wounds. Many of the church's flesh-artists are known for their ability to preserve facial skin so it can be worn like a mask, allowing the wearer to pass as normal for short periods of time even under close scrutiny.

In remote areas or places where magic is scarce, a priest may gain a reputation as a skilled surgeon, though his gleeful leer as he performs his services without mind for the patient's pain can be unnerving. With their access to divine magic and mundane skills, a Kuthite is a miracle worker on the battlefield, endearing them to commanders whose maneuvers create many casualties, though the patients might regret the attention.

Most priests wake early due to lingering pain from the previous day. After a quick self-examination to guard against infection or wounds that would draw undesirable



SYMPATHETIC WOUNDS**School** abjuration [evil]; **Level** Clr 2, Drd 2 (Zon-Kuthon)**CASTING****Casting Time** 1 standard action**Components** V, S, M (250 gp of powdered amber)**EFFECT****Range** close (25 ft. + 5 ft./2 levels)**Target** one creature**Saving Throw** Will negates; **Spell Resistance** yes**DESCRIPTION**

This spell functions like *shield other*, except some of your wounds transfer to the targeted creature rather than some of their wounds transferring to you. For example, you could link yourself to a nearby chained slave so that when you are wounded, some of the damage is transferred to the slave. You must have at least as many hit dice as the target, otherwise the spell fails. A creature can only be under the effects of one instance of this spell at a time.

attention, they eat and may indulge in a fetish or other sexual gratification. Those who pretend at a normal life during the day usually bear some secret object that allows them to experience sharp pain at will, such as a corset lined with tiny spikes or a needle under a thumbnail. At night in secret places, they shed their conformist façade and display their unusual clothing and favorite mutilations, then begin the night's painful activities.

Many followers of Zon-Kuthon seek power without responsibility and aren't particularly zealous. Some join the church because they tire of the conventional delights of a decadent lifestyle and seek the thrill of tasting darker indulgences. Those who zealously join the church are usually mad or damaged individuals. With their innate understanding of dominance and submission, a Kuthite is quick to accept offered power or bow to those greater than themselves. Many priests become possessive of their underlings and punish threats against them.

Zon-Kuthon's temples look like torture chambers, and many are actual torture chambers converted for church use. In smaller locales, the church might be a secret cave or basement where the cultists meet, littered with surgical and torture instruments that can pass as farm or craftsman's tools.

Zon-Kuthon's church has no real overarching organizational tenets. Each cell or temple has an understood hierarchy, based on physical power, endurance, willingness and ability to endure pain, and similar elements related to church practices. Most priests dress in fetishistic versions of their god's own garments. Body modification and self-mutilation are the norm, and in some cases they are so extreme that flesh and clothing interweave to the point that removing it can kill them.



Service to Zon-Kuthon involves torture, whether on slaves, prisoners, or willing sacrifices. The more the agony, the greater the offering. Larger temples may have a "scream choir" of surgically altered slaves who can only sing or scream a single note when "played" by a torturer-conductor. The church's most notorious holidays include the Joymaking (where extraneous flesh is amputated from a willing victim) and the Eternal Kiss (where a church enemy is pampered for days and then creatively tortured). The book of laws is *Umbral Leaves*, penned by a mad prophet.

Clerics and blackguards of Zon-Kuthon may prepare *symbol of pain* as a 4th-level spell. Their *inflict wounds* spells always cause visible open wounds resembling slashing damage, though the cause is still from negative energy.



Other Gods

The deities listed earlier represent the 20 gods and goddesses whose faith has most widely spread throughout Avistan and Garund, but there are dozens more who only have a local following, are worshiped by only a single race, or have a tiny number of worshipers. Others are widely worshiped in distant lands but have little influence in the lands along the Inner Sea. Some are the last vestiges of a dead god's power, some are famous heroes whose mortal fans have elevated them to near-divinity, and some are powerful extraplanar entities who possess god-like abilities but are not actually true gods. To most mortals, the distinction between these levels of power is irrelevant—the test is whether or not they answer prayers.

This chapter describes many of these lesser known gods in more detail. Although these other gods aren't as

well-known throughout the Inner Sea region, they are still powerful. Clerics or other divine spellcasters may choose any of them as a patron deity without affecting their power level—a priest of Ghlaunder at 20th level is just as powerful as a priest of Torag at 20th level. The main difference is in terms of roleplaying; while the gods of the previous chapter have many worshipers in these lands, a priest of one of the gods in this chapter is less likely to be able to find a shrine, temple, or even other members of his faith. Others may believe your character's religion is a mere cult, a new name for a better-known deity, or even a false faith. Some of these deities (particularly those mentioned in the Common Gods section) are described in the *Pathfinder Chronicles Campaign Setting*; rather than reprinting those descriptions, their entries here only clarify or expand upon them.

Common Gods

These gods are commonly known in various lands of the Inner Sea in the same way that people know dragons exist and platinum is valuable—they may have never seen these things personally but have heard stories repeated often enough to believe they're true.

Achaek (He Who Walks in Blood): Also known as the Mantis God, Achaek is the god of the Red Mantis assassins' guild. He attracts other mortals who kill for pay, many of them beastmen and others that can only find a place on the fringes of civilized society. Walking a fine line between Calistria (who believes in vengeance but usually isn't so direct and blatant as to murder someone) and Norgorber (who is the god of all murder, not just murder for pay), these beings amorally stalk their prey. Some hope to join the Red Mantis someday, others found their own assassins' guilds or cults of assassination. Achaek's power and majesty attract a few druids and rangers who wish to emulate the god's speed and efficiency at killing—and aren't above accepting coin from squeamish druids unwilling to take that last step in dealing with a persistent problem.

Alseta (The Welcomer): This minor goddess watches over doorways, thresholds, and the transition from one year to the next. She is a servitor of most civilized deities, acting as a domain steward for absent powers or as a hostess for gatherings of the divine. As the steward of doors, she is informally the goddess of teleportation, and some elves call her the patron of elf gates. She appears as a pleasant-faced woman dressed in simple gray clothing, often wearing a smiling mask on the back of her head.

Besmara (The Pirate Queen): Few pirates have the time or interest for zealous devotion to a deity and don't bother praying to her until they are face to face with death. Her role as goddess of sea monsters does not endear her to intelligent aquatic things such as aboleths, sahuagin, and kraken, as to her sea monsters are more like vicious dogs that obey her command to heel than loyal creatures who comply out of respect. The undersea races venerate their own strange gods and give Besmara a wide berth, lest they find themselves compelled to obey her orders. She enjoys conflict more than peace, as when two nations squabble it gives her more opportunities to plunder both sides and



BESMARA



GHLAUNDER

blame her attacks on the victim's rival; her followers have been known to stir up trouble by sailing aggressively (or even attacking) using temperamental nation's colors or falsely claiming to be "legitimate privateers" as they attack in peacetime.

Brigh (The Whisper in the Bronze): This enigmatic, silent deity appears to be a slender woman made of bronze clockwork with a metal skullcap, though sometimes she is shown as a beautiful woman wearing clockwork armor. She is the goddess of invention, particularly that which creates things that seem to have a life of their own, such as clockwork constructs. As most creative minds who throw themselves into this sort of work eschew magic and faith, she has only a small following, but those who do pray to her see her as the personification of their art—a human-like shape that has transcended its human flaws. It is not known if she is a mortal who became a goddess or is a created being that gained a spark of life and divinity. Her

faithful see her as a feminine, thinking counterpart to the rage and violence of Gorum. Her holy symbol is a feminine metal mask with a rune engraved on the forehead.

Ghlauder (The Gossamer King): This monstrous demigod was inadvertently freed from his cocoon by Desna. As she feels responsible for loosing him upon the world, she hunts him to this day in the hope of turning his power toward a more positive end. Members of his faith may be carriers of parasites or disease but experience no drawbacks of these conditions. They have no common garb but can often be recognized for their pockmarked skin and infestations of fleas or other vermin. Most of his priests take the Vermin Heart feat (*Pathfinder Chronicles Campaign Setting* 219). They only use spells such as *remove disease* on those of their faith, and the spells only suspend the detrimental effects rather than actually cure the sickness. Some seed diseases or parasites in settlements to weed out those they consider unfit, while "adventurers" of this cult delve into strange monster lairs in the hopes of discovering and catching new diseases to share with others.

Groetus (God of the End Times): The god of the end of the world has no organized faith. Followers of Groetus who aren't prone to mad ravings or grand plans tend to be skulkers and hangers-on, content to lurk near battlefields or in the rear of adventuring parties, watching



the conflict unfold and only taking action at the end of a fight to dispatch the wounded—an act of mercy that still sickly parallels the morbid interests of their god. They are fond of the spells *deathwatch* and *death knell* and have an annoying habit of refusing to heal even the most gravely injured allies. They create cursed magic items (or twist those lacking a curse) so they fail or hinder the user at the worst possible time and use divinations to predict upcoming disasters they can witness.

Gyronna (The Angry Hag): This goddess only allows females into her priesthood. People fear her clergy for their ability to poison the minds of others with hate, turning friends against each other and making enemies out of allies (though they are not above knifing someone in an alley if it suits their purposes). They have been known to swap infants for demon-tainted creatures from their own horrid wombs. Her priestesses favor loose black smocks, typically ragged at the bottom. Her symbol is a bloodshot eye.

Hanspur (The Water Rat): This god's priests are clerics, druids, or rangers. His druids may prepare *water walk* as a 3rd-level spell. His rangers may prepare *water breathing* as a 2nd-level spell. Some legends say that Hanspur was once a mortal priest of Gozreh; murdered in his sleep by a traveling companion, his god raised him as an unstable guardian of the waterways. His symbol is a rat walking on water or standing on a log.

Kurgess (The Strong Man): This strongman demigod was a favorite of Cayden Cailean and Desna in life, and it is commonly understood that those two deities helped elevate him to divinity after his death; some believe he is actually their half-mortal son. His traveling priests are welcomed at temples of Cayden and Desna with open arms.

Milani (The Everbloom): Devotees of this minor goddess of uprisings are used to intense periods of work followed by years of inactivity, and as such they usually start families.

The faithful understand that their line of work often leads to death, and martyrdom is a common fate in times of turmoil. They believe (and have evidence they say proves) that anyone truly devout who is martyred will rise again, healthy and whole, to continue the fight against evil, and that those who die in Milani's service have a strong chance of being reborn in the faith again. Some priests claim to be the fourth or fifth incarnation of past followers of the goddess, able to access memories of past lives with the proper magic and meditation.

Naderi (The Lost Maiden): Originally just a divine assistant to Shelyn who watched over couples whose love was forbidden by their race, culture, or families, she became something more when one of her young pairs chose to kill themselves rather than live apart. Shocked at her sudden and accidental elevation to divinity, she fled from Shelyn (whose wrath she feared) and eventually became the goddess of suicides, romantic suicides in particular. Shelyn has tried to reconcile with her many times, but strange circumstances always manage to keep them apart. The Lost Maiden appears as a large-eyed, pretty (but not quite beautiful) young woman, soaked to the bone with water and carrying a tiny dagger.

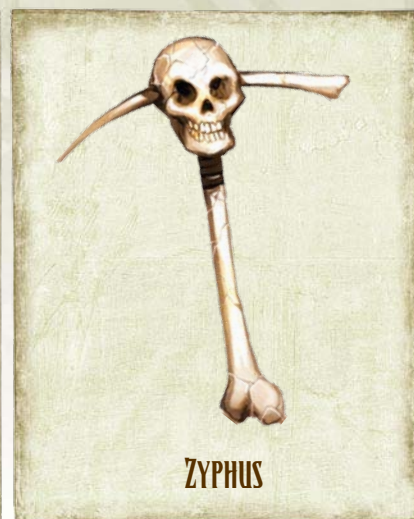
Razmir (the Living God): Built on arcane magic and a phenomenal lie at its center, the cult of Razmir the Living God controls an entire country with the false deity at its head. Lacking the staples of healing magic that all clerics command, the cult relies on obscure arcane spells, secret "holy" magic items, and simple folk medicine to deal with illness and injury. Razmiran is remote enough (sandwiched between accursed Ustalav and feywarded Kyonin) that most people along the Inner Sea accept without question that the Living God is truly one of the Ascended, as they have no reason to doubt it. Those living within and near the theocracy have seen Razmir's priests perform magic and there is little reason to doubt his declaration of godhood.



RAZMIR



SIVANAH



ZYPHUS

He claims to be the god of law, luxury, obedience, and the land of Razmiran itself.

As Razmir is not a god and has no actual divine powers, it is likely he or his lieutenants are working with a group of divine spellcasters to create these items. Priests wearing these magical masks have started to appear in Razmiran and neighboring lands, using the mask's magic to "prove" the divinity of the Living God. In the rare cases where someone outside the faith wears one, priests eventually locate and ambush them for their blasphemy.

Sivanah (The Seventh Veil): Sivanah's illusionists may become priests of the church, and their *shadow conjuration* spells can duplicate conjuration (healing) spells. Veiled witches of Irrisen have been seen in Razmiran, perhaps as envoys from Baba Yaga to the Living God or out of an interest in exchanging magic.

Zyphus (The Grim Harvestman): Some priests of Zyphus have the power to bring bad luck upon their enemies; this works like the Luck domain's power except the priest invokes it upon another creature, typically when the expected outcome is good. Though they are indifferent about the creation of undead, his dead priests have a tendency to rise as bodiless undead (allips, specters, and wraiths are the most common result) and continue their work.

Dwarf Gods

In addition to their worship of Torag, Abadar, and Irori, Golarion dwarves have a small pantheon of related deities that have few worshipers outside the dwarven race. Few if any surface dwarves still worship Droskar (see Chapter 2: Common Gods), though he technically is part of the dwarven racial pantheon. Most of these dwarven gods are related to Torag in some way; as he is the greatest of them, they defer to him except in things that are entirely in their jurisdiction rather than his. Dwarven

priests acknowledge these other deities in prayers for the community but very few worship any of them as a primary deity. In times when a community needs a spell from one of these deities' exclusive domains, a cleric performs an hours-long ritual attuning himself to the other deity's interests, after which he can prepare domain spells from that deity (this attunement lasts 1 day).

Angradd (The Forge-Fire): The counterpart to his older brother Torag's defensive perspective, Angradd is the god of aggressive tactics and warfare. He and Magrim watch over battles, dividing the dwarven spirits between them according to how brave they were in combat.

Bolka (The Golden Gift): Daughter of Torag and Folgrit, this happy goddess has long blonde hair and a figure that would make even the most reserved dwarf catch his breath. She makes arranged marriages blossom into love and inspires confirmed bachelors to decide to seek a wife.

Dranngvit (The Debt Minder): This bitter goddess is Torag's half-sister; some legends say she was to have been his bride but he chose Folgrit instead, and to earn her forgiveness he made her a goddess. The dwarves consider Dranngvit a necessary evil, a goddess to propitiate when they have wronged someone; only those consumed by hatred and bitterness choose her as a patron. She may be Kols's mother, though Folgrit treats him like her own son.

Droskar (The Dark Smith): Though most Golarion scholars believe him to be dead, Droskar's church is the primary faith of the duergar, and in his name they churn out arms and armor for various conflicts deep under the surface. He teaches that repetitive work leads to improved skill, and that if you push yourself far enough, you will achieve greatness. Those who toil and still fail in this endeavor are either not working hard enough or aren't putting their heart into their work. He believes in using slave labor to allow craftsmen to focus on the creative aspects of work without worrying about minor details; slaves

also provide convenient scapegoats when output doesn't measure up to the expected standards. Priests of Droskar are able to craft weak sorts of magic arms and armor without the Item Creation feat, but they are of inferior quality and cannot be improved thereafter. Among the faithful there is strong competition, as one who manages to create something exceptional or innovative must beware a rival or superior stealing it or taking credit for the achievement.

Folgrit (The Watchful Mother): Torag's wife is a patient goddess used to her husband planning and worrying too much. She is the goddess of motherhood, wives, and children, especially those whose husbands and fathers are at war. She is also the goddess of widows and orphans and does her best to keep Torag's mind fresh so he can minimize dwarven casualties.

Grundinnar (The Peacemaker): This glib deity is well practiced in breaking up fights over his sister Bolka. He mends fences, encourages dwarves to be neighborly, and makes sure that dwarves do not forget friends they haven't seen in decades.

Kols (Oath-Keeper): This tight-lipped god splits his time between following his father Torag and keeping his brother Grundinnar out of danger. He punishes those who shirk their obligations or break oaths.

Magrim (The Taskmaster): Despite his gloomy role as the overseer of the dwarven afterlife, Magrim is no more dour than a typical mortal dwarf. He determines what tasks dwarf spirits must perform, including reforging worn-out souls to make them suitable for visiting the world again. He is Torag's older brother, and he taught the first mortal dwarves how to properly commune with the gods.

Trudd (The Mighty): Torag's youngest son, he is the strongest of the dwarven gods despite his short beard. He guards his father's hall while its lord is away.

Elf Gods

Elven faith is pantheistic, and while a particular elf might favor one of these deities over another, all are acknowledged and respected. Even elf clerics worship this way and may select their domains from different elven deities, including those of Desna, Calistria, and Nethys. However, these pantheist clerics do not gain any special spell selection or spells unique to a religion; those rewards are reserved for priests who devote themselves to a single deity.



Findeladlara (The Guiding Hand): Though this goddess represents art and architecture, she is more a deity of preserving existing traditions than inspiring innovation. Well-meaning but aloof, she disdains the work of the younger races and never answers the prayers of non-elves. She is always shown dressed in beautiful, classically-styled or archaic clothing, framed in an elaborate archway of mithral or living branches, and illuminated in the pale, ruddy glow of a sun just below the horizon.

Ketephys (The Hunter): This long-faced elven god rarely speaks unless coordinating the efforts of other beings in a hunt for a dangerous or

especially prized creature. He is shown barefoot, wearing form-fitting brown and forest-green for camouflage and to prevent snags and excess noise. He is usually accompanied by his dog Meycho and his hawk Falling Star, though he keeps them for companionship rather than assistance as he prefers to succeed or fail on his own merits.

Yuelral (The Wise): A patron of druids and mages alike, Yuelral prefers the magic of the woodlands and nature to that of worked metal, force, and other artificial things. Jewelers who worship her work in wood, ivory, and leather; they polish gemstones but do not cut them. In art, she appears as an elven woman with wise eyes wearing simple garb and surrounded by floating magical crystals similar to *ioun stones*. Always quick to see talent, this goddess welcomes half-elves into her faith.

Giant Gods

Cloud giants revere the air aspect of Gozreh, depicting him in immense tapestries as a mighty cloud giant called Ioz'om. He is said to have many semi-divine children (born of mortal cloud giant mothers), mostly daughters, and clan leaders claim lineage to Ioz'om through one of these bloodlines. Their legends say that the rare and wondrous flying castles exist because an especially heroic cloud giant hero won a boon from the god or one of his children. Aggressive, evil cloud giants often worship Rovagug, those interested in magic tend to follow Nethys, and very independent ones may worship a more unusual god or none at all.

Fire giants trace their lineage back to nearly 10,000 years ago when the god Zursvaater offered a tribe of stone giants the gifts of fire, metal, and slaves in exchange for their worship and dominion over their souls. The tribe agreed, and Zursvaater transformed them into the first fire giants. Cut off from their ancestor spirits, they embraced worship



KETEPHYS



YUELRAL



FINDELADLARA

of their new god with zeal, and few fire giants pray to any being but him.

Frost giants claim they are the creations of Thremyr, a giant-like being made of gems, ice, and salt. When Thremyr fell into the Steaming Sea, portions of his body calved off like icebergs, creating the first frost giants. Annoyed at the (relatively) tiny copies of his monstrous form, he drove them away, but the young giants learned how to fend for themselves and eventually returned to bring him tribute, at which point he acknowledged them as his. Now the giants raid to satisfy their own greed and to keep their often-sleeping god in a good mood. They may worship better-known gods such as Gorum and Norgorber, but they always include Thremyr in their prayers.

Hill giant tribes have conflicting lore about their origins; some claim they are stone giants who generations ago were cursed for some infraction, others believe they were sleeping under the earth and awoke when the dwarves broke through to the surface, and so on. Most worship Rovagug, Urazra, Fandarra, or Norgorber.

Stone giants (and their cousins, the taiga giants) have an ancient culture, and according to their lore all other giants were created from their kind. In addition to worshipping their ancestors, spirits of the earth itself, and the god Erastil (whom they call Estig the Hunter and depict as a fur-clad stone giant), they pray to Fandarra, Minderhal, and (in recent centuries) Urazra.

Storm giants claim to be the first sort of giant to set foot on Golarion and that all other types are offshoots of their race or copies made by confused or jealous deities. They worship a group of deities called the Great Keomm, consisting of a father-sky god Hyjarth (Gozreh), a mother-sea goddess Tourithia (also Gozreh), and their daughter-musician Syriiss (Shelyn), as well as various historical figures given status somewhere between saint and demigod.

Ogres originate from the bastard offspring of giants and humans. Incredibly stupid creatures, few understand intangible concepts like deities. The rare ones able to think outside their immediate reach worship their incestuous god Haggakal.

Fandarra (Blood Mother): This old deity is a favorite of elder stone giants but also has a following among the smaller races, especially primitive northern humanoid tribes. She gives magical bear and mammoth guardians to her champions; these pets are more powerful than dire bears and some understand the giant language. She is a contemporary of Erastil, and while he has moved on and embraced towns and other small aspects of civilization, she is content with tribal settlements and adhering to the old ways, including great sacrifices, mass bloodlettings, butchering large quantities of livestock, and so on. In times of suffering she grows even more demanding, and her people can only appease her by offering up a sacrifice of one of their own kind. She is usually shown as a bald, female stone giant wearing a crown of leaves, a dress of red mammoth fur, and typically holding a haunch of meat in one hand and a stone tablet in the other. When depicted in her vengeful aspect, she wears a necklace of knives or arrowheads, whereas her fertility aspect shows her either pregnant or holding an infant in each hand. Her priests are clerics or druids, and all priests can prepare a variant of *enlarge person* as a 3rd-level spell, affecting only giants (a stone giant increases from Large to Huge size and increases space and reach to 15 feet).

Haggakal: This disgusting ogre god is a horrible round-faced thing, the offspring of some evil deity and a debased giant. Few ogres are intelligent enough to recognize things such as gods, but those who do believe him to be a great ogre's face in the sky. When the moon wanes, they believe he has turned away from the world to mate with his twin sister (who shares his name, looks, and temperament), which the

ogres celebrate by raiding, looting, and raping. The waxing moon is his sister's belly growing large with another child or Haggakal turning to look upon the world again (or both, as ogres keep no records and have trouble remembering how they told the story the last time).

Minderhal (He Who Makes and Unmakes): Originally a stone giant deity of law and crafting, he gained popularity with other races during the time of the Runelords. With the collapse of the Thassilonian Empire, his religion fell out of favor and now almost all of his remaining worshipers are stone giants (though some of the Mammoth Lord tribes revere him). In the height of his popularity, he was depicted as a powerful crafter and builder or a raging rocky colossus, depending on his mood. Mortals prayed to him for advice on matters of law, justice, architecture, stonework, and metalwork. The stone giants prefer to carve his image in soft stone, showing him as a bearded, wise, and strong elder giant. His clerics may prepare *repel metal or stone*, *spike growth*, and *stone tell* as if they were on the cleric spell list.

Thremyr (First Jarl): This ancient being is a creature from another age and might still be sleeping to this day if the *Starstone's* impact hadn't awakened him. He looks like a colossal frost giant made of ice, with a beard and hair of salt, and eyes and nails of cold blue gems. When he walks, he sheds pieces of himself that turn into ice trolls, strange fey, or just thick snow. He loves treasure, especially gems, mithral, silver, and platinum, and to sleep on piles of his loot hidden from mortal eyes. He does not feel protective toward any of his children but instinctively reciprocates prayers and sacrifices with the old magic at his command.

Urazra (Breaker of Bones): This god has gained much popularity among the younger and more brutal stone giants, particularly young males who tire of herding and long for the excitement of raiding. He promises his followers strength, fortitude, and immunity to pain in exchange for acts of savagery and living sacrifices (typically creatures captured during raids). Elder giants oppose this faith, as it rejects wisdom and civilization in favor of the most bestial aspects of giant nature, things best left behind ages before. Persuasive younger priests



FANDARRA



MINDERHAL

attract followers who accept the controversial idea that strength and force of will are more important than knowledge or history. Followers of Urazra identify with bear totems, and most champions of the faith have levels in the barbarian class.

Zursvaater (Prince of Steel): This secretive deity shuns contact with most other divine beings, focusing his attention on events in the mortal world. He constantly urges his followers to war on other races, taking slaves and resources so they can improve their own equipment and conduct more effective raids. He discourages fighting between fire giant clans and has been known to relocate entire settlements to prevent such conflicts. Several fire giant "kings" are half-fiends, usually born of fire giant queens (and apparently the male giants do not object to this cuckolding). Sculptures of Zursvaater depict a mighty, armored fire giant with a closed-faced helm, sometimes holding a heavy chain in one hand.

Gnome Gods

Lacking the need for religion in the First World, gnomes brought no racial deities with them to Golarion, but they have since adopted various common faiths as their own, in particular Cayden Cailean, Desna, Shelyn, Nethys, Torag, and Erastil (all of whom are reenvisioned as gnomes). In places where technology is more popular than magic, the young goddess Brigh is a common recipient of gnome prayers, and they depict her proportioned like a gnome with hair made of multicolored metallic wires. Sivanah has a small following among gnome illusionists, though her mysterious nature is frustrating to most curious gnomes looking for wonders and answers in the world. Their only unique deity is Nivi Rhombodazzle, mainly worshiped by the deep gnomes.

Nivi Rhombodazzle (The Gray Polychrome): According to the deep gnomes, Nivi was once a normal gnome who found joy in games of chance, whether cards, dice, or stranger means of play. She didn't care if she won or lost, as it was the tension of the game that excited her; unfortunately, this meant she ran up a lot of debts and had to flee when it came time to pay a particularly influential client. She found a passage to the Darklands and the countless wonders there, from magical pools that suspend

gravity to bizarre caves where glowing gems breathe like living things. She became the first deep gnome, forestalling the Bleaching by embracing this strange new world. Made a godling by Torag in exchange for a magical gem called the Deepinglight, she is the patron of all svirfneblin and (to a lesser extent) all bleachlings. In art, she is depicted as a typical deep gnome, except her hair and eyes shine with the color of a thousand gems. Her holy symbol is a gem cut in the shape of a six-sided die showing seven pips.

Goblin Hero-Gods

Most goblins ultimately worship Lamashtu, though tribes of the Demon Mother also recognize four minor barghest deities (each stolen from Asmodeus and adopted by the goddess) and worship them as great heroes in her service. These barghest heroes found that when they killed mortal creatures, the drops of blood turned into goblins, and they quickly rallied these new creatures to serve them. When the Prince of Darkness abandoned the search for his stolen property, Lamashtu created a realm for them in the Abyss, and in exchange for this gift they gave her the loyalty of the tribes they created. Now the goblins primarily worship Lamashtu, but some rare tribes may rate one of these heroes more highly than the others, or even above Lamashtu herself.

Hadregash: Strongest and greatest of the barghest heroes, he was the first to organize goblins into tribes.

Venkelvore: Consort to Hadregash, she is the fattest and most beautiful of the demigods. She is so obsessed with feeding herself that her minions sometimes suffer for it.

Zarongel: Blessed with hair of fire, he is the most wolflike of the demigods. He taught the goblins how to kill dogs and tame wolves.

Zogmugot: Ugly but keen-eyed, she is skilled at finding and hoarding treasure, though she lost many minions to the waves when she was scavenging from the sea.

Halfling Gods

Halfling priests usually worship Desna, Erastil, or Sarenrae, though halflings as a whole tend to venerate Abadar, Iomedae, and Shelyn, with a surprising number worshipping Norgorber. They view these gods through a halfling's eye, depicting them as small folk in art. They acknowledge two deities who have few or no followers outside the halfling race, and just as halflings like to make friends with larger humanoids, each of these deities is paired up with one of the major gods. Halflings who worship one of these racial deities usually also worship the deity's better-known counterpart, even going so far as to select domains from both deities.

Chaldira Zuzaristan (The Calamitous Turn): Even outside of halfling communities, followers of Desna share stories of the goddess's impulsive friend Chaldira, prone to

OTHER CULTS

Some mortals look to angels for inspiration in their lives. Others throw in their lot with demons, devils, or daemons. Those living in harsh environments may worship genies or other elemental lords (some good, some evil, some unknowingly alien). While these incredibly powerful beings may grant spells or other powers in exchange for this service, they are not technically gods and thus describing them is outside the purview of this book. For general information on these beings, see the Religion chapter of the *Pathfinder Chronicles Campaign Setting*. Note that Asmodeus is a devil and a god, and Lamashtu is both a demon and a goddess; they are the only two known to straddle both categories, though others come close and there may be a few of similar power and ability who have not yet made their mark on Golarion. Each of these powerful entities grant their clerics access to four domains, as detailed in the *Pathfinder Chronicles Campaign Setting*.

Another category of cult exists as well, for there are potent entities who dwell in the deepest reaches of the Material Plane itself or beyond its sane dimensions. These entities are often referred to, collectively, as the Great Old Ones. Mortals who worship these alien beings believe they shall one day return to the Material Plane and unmake the world. Whether these beings are related to or rivals of Rovagug and Zon-Kuthon is unknown, but their power is real and on par with divine magic from "normal" deities. They do not care how mortals use the powers they grant, but most members of the "Old Cults" are insane and very dangerous. Clerics of the Old Cults typically have access to the domains of Chaos, Knowledge, Madness, Rune, and Void (see page 51). Their favored weapon is usually the dagger.

SCALYKIND DOMAIN

GRANTED POWER

Rebuke or command animals (reptilian creatures and snakes only) as an evil cleric rebukes or commands undead.

Use this ability a total number of times per day equal to 3 + Charisma modifier.

SCALYKIND DOMAIN SPELLS

1. *Magic fang*
2. *Animal trance**
3. *Greater magic fang*
4. *Poison*
5. *Animal growth**
6. *Eyebite*
7. *Creeping doom* (composed of tiny snakes)
8. *Animal shapes**
9. *Shapechange*

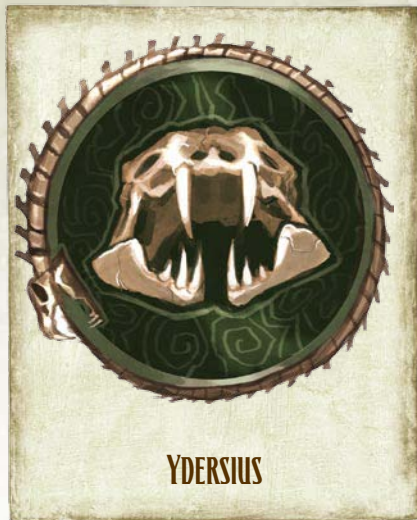
*Affects ophidian or reptilian creatures only.



APSU



DAHAK



YDERSIUS

charging into battle and needing rescuing when she gets in over her head (elves know her as Chaldira Zuzadlara). The halflings actually recognize Chaldira as a goddess in her own right and see her as a symbol of innate halfling luck and the ability to survive despite dire circumstances, often with the help of well-placed friends. Chaldira means well but doesn't like to think ahead, relying on good fortune and Desna's occasional intervention to stay alive. Her holy symbol is a fine short sword with three large notches in the blade.

Thamir Gixx (The Silent Blade): Halflings consider Thamir the friend, minion, or slave of Norgorber depending on how a particular tale of their "adventures" is told, though he usually plays the role of the overlooked assistant who is just as dangerous as his employer. He represents the darker side of halfling life that appeals to certain elements—cutpurses, assassins, and mistreated halflings who have been pushed too far. Most good-hearted halflings don't like to talk about him, although the stories circulate among younger halflings. The fact that he shares his last name with the Primarch of Absalom is no coincidence, and the god has changed his name several times in the past to match that of the city's leader. Thamir's holy symbol is a black dagger with a white circle on the blade near the hilt.

Scalefolk Gods

Most of the intelligent scaled creatures worship one or more of these reptilian or ophidian deities, either directly or through some powerful intermediary such as a dragon or a legendary hero.

Apsu (Waybringer): God of the metallic dragons, Apsu is said to be one of the first two beings in the multiverse. He and his mate Tiamat created the gods, who in turn created mortal things, including the creature Dahak who reveled in destroying. Apsu came to the Material Plane to put an

end to Dahak's rampages, but Tiamat betrayed him to heal their son. Their battle led to the ongoing conflict between the metallic and chromatic dragons, and Apsu fled Tiamat's claws. Dahak and the chromatic dragons pursued him through the Material Plane to Golarion, where Apsu decided to make his stand against the evil dragons.

All good dragons revere Apsu, though few are the sort that practice divine magic—most leave that to their smaller mortal allies and servants, some of whom forsake humanoid gods to worship the Waybringer. As his primary goal is the destruction of Dahak, mortals with no ties to the world of dragons have little need for his church. The Waybringer's lair is the Immortal Ambulatory, a traveling demiplane with a gate to Golarion.

Dahak (The Endless Destruction): In dragon lore, Dahak is one of the first gods created. While his siblings built things in the material world, he assumed a terrible form and ravaged Hell, making it a place of suffering and fire. He named the first dragon gods and shattered them in the material plane, creating the races of metallic dragons, which he hunted for sport. When Apsu came to the Material Plane to battle his evil son, he brought Dahak low, but Tiamat bargained with the dying mortal dragons, healing their wounds in exchange for Dahak's freedom, and those who agreed became the first chromatic dragons and began the battle anew against their metallic kin.

The Endless Destruction holds no love for his creations, having killed and maimed many of them in his joyous rampages, and most dragons hate him in return. However, he can offer them power and immortality, and this tempting offer has swayed many evil dragons (and other creatures) to his service. Ugly, spiked, and scarred, Dahak hates his father Apsu and wishes to destroy him.

Ydersius (The Headless King): This ancient being was the patron god of the all-but-forgotten race of snake-men that battled mighty Azlant and lost. Forced to hide in the

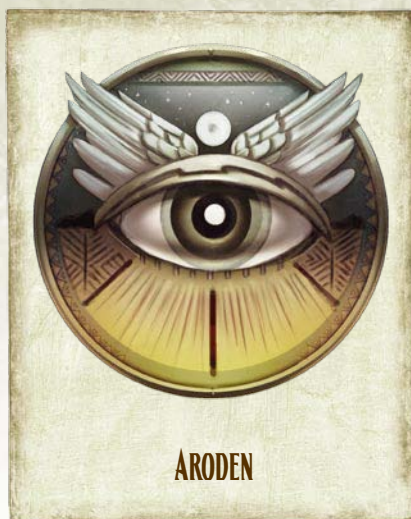
Darklands with his mortal servants, the Serpent King was decapitated by a mighty champion, but such was the power of the god that he remained alive in two pieces. Now his mindless body thrashes recklessly, and his head is lost and presumably rotted away to a skull; but there are some that say the skull still thinks and can control a tiny measure of power, and if it and the body were ever reunited, Ydersius would heal and lead his people in an attack on the surface world.

Dead Gods

Arazni (the Red Crusader): Nearly a thousand years ago, the herald of Aroden was the warrior-demigoddess Arazni, patron saint of Lastwall's Knights of Ozem and a fierce combatant. In a great battle against Tar-Baphon, the Whispering Tyrant, the Knights summoned her to champion them. The lich turned out to be far more powerful than any had thought, and when he eventually caught her, he toyed with her for days before snuffing out her life and hurling her broken body into the opposing army.

Demoralized, the Knights entombed her in their citadel. Decades later, the wizard-king Geb stole her corpse and reanimated her as a lich, seeing her as the only creature worthy of being his bride. Now known as the Harlot Queen, she is cut off from her former divine power and cannot hear mortal prayers, though some in Geb pray to her as an intermediary to Urgathoa. With Iomedae taking her place as Aroden's herald and then ultimately succeeding Aroden himself, there remains very little in modern times to connect the Harlot Queen with her former glory as the Red Crusader, and only the Knights of Ozem still bear a grudge over her ultimate fate.

Aroden (The Last Azlant): The last true son of the Azlant left his mark on the world in many ways—the raising of the *Starstone*, his patronage of Taldor and that land's conquests in his name, and his unexpected death which tore apart the magic of prophecy. Now his true clerics have migrated to Iomedae's faith or live on



OUT OF THE VOID

The darkness in the gulfs between the stars (a region known as the Dark Tapestry) is far from a welcoming place. This cold, dark void holds terrible secrets and maddening vistas known well to priests of Groetus and the Old Cults. Their clerics have access to the Void domain, gaining powers of flight so that they might move through this void and the ability to call down monsters from beyond to do their sinister bidding.

VOID DOMAIN

Granted Power: You gain a +4 insight bonus on saving throws against all mind-affecting effects.

Void Domian Spells

- 1 *Feather fall*
- 2 *Levitate*
- 3 *Fly*
- 4 *Lesser planar binding*
- 5 *Overland flight*
- 6 *Planar binding*
- 7 *Reverse gravity*
- 8 *Greater planar binding*
- 9 *Gate*

without magic in the shadow of their former glory, with only a handful of doddering old human priests remaining (and an equal number of stubborn nonhuman priests). There are younger folk who claim to be of Aroden's faith, but any magic they may have comes from an arcane source or perhaps from the few remaining magic items that haven't yet been adopted or repurposed by the church of the Inheritor. Some believe that by channeling enough faith, the Last Azlant might live again, but realists point out that if this were true, it would have happened shortly after his death when he still had hundreds of thousands of active worshipers, not now when his faithful can be counted on a hand of hands.

Curchanus: Long ago, this god was the patron of travelers, wild beasts, and endurance. A friend and mentor to young Desna, he spent many evenings telling her stories of his travels. His main enemy was Lamashtu, who envied his power over beasts and coveted it for herself. The demon goddess set a trap for him, leading him on a strange wandering path into her realm where she swarmed him with horrible monsters and finally attacked in the form of a great deformed wolf, tearing his beast-dominion from him. This wound was too great for the elder deity, and as his last act he willed his power over travel to Desna.

Since this theft, wild animals have treated mankind as an outsider and an enemy rather than a part of nature, and Desna has searched far and wide to find a way to force Lamashtu to surrender Curchanus's stolen power. Though his last priest died ages ago, ancient shrines on forgotten trails still carry a faint vestige of his power, and some learned followers of Desna whisper his name when they find such ancient places.

Magic of the Gods

The faiths of Golarion have created many magic items to aid the efforts of their churches; these are but a sample of them. All of these have at least one power usable by anyone who owns the object (these powers are listed first) as well as other powers that only work in the hands of a member of the correct church. Normal methods of identifying magic items work properly with these items, it's just that a character can't activate those powers unless they worship the right god.

Merchants buy and sell items based on an item's known abilities—if the seller doesn't know a strange idol has extra powers in the hands of a follower of Gozreh, he's not going to know it's worth more. If the seller doesn't know about an item's faith-triggered abilities, treat its market price as half normal (which means a PC selling an item to an NPC gets one-fourth of the listed market price). Most NPC buyers only pay PCs full price (half the listed market price) if they or someone they know can use all of its abilities; a mask keyed to Lamashtu won't get full price in Kyonin because the odds of finding a Lamashtan buyer there are remote, and a pendant keyed to Aroden probably won't get full price anywhere (except perhaps from a historian) because his worshipers are almost gone from the world.

Because none of these items require a particular religion to make them, it is possible for anyone with the appropriate item creation feat to “retune” an item for a different deity or even no deity at all. Most religious folk frown at the idea of repurposing their church's holy magic items, but dead religions have little say in the matter (in fact, Iomedae's followers have been quietly altering items keyed to Aroden or Arazni for some time). Anyone who meets the prerequisites to create an item can retune its patron to their own (or remove the patron requirement entirely) by spending 500 gp and one day's work.

AZLANT PENDANT

Aura moderate divination; **CL** 5th

Slot necklace; **Price** 3,100 gp; **Weight** 2 lb.

DESCRIPTION

This heavy necklace is usually made of gold and looks like a large winged eye. You gain a +5 competence bonus on one type of Knowledge checks (each pendant has a different specialty).

If Aroden is your patron, the pendant counts as a holy symbol. Once per day as a free action, you may add a +10 insight bonus on a single skill check you are about to roll.

CONSTRUCTION

Requirements Craft Wondrous Item, *moment of prescience*, creator must have 5 ranks in the appropriate Knowledge skill; **Cost** 1,550 gp, 124 XP

BARBED PENTACLE OF ASMODEUS

Aura faint abjuration; **CL** 1st

Slot neck; **Price** 3,000 gp; **Weight** 1 lb.

DESCRIPTION

This iron disk is inscribed with an inverted pentagram, decorated around its outer edge with tiny metal barbs (facing slightly forward so as to not snag if worn outside clothing), and hangs from an iron chain. When worn visibly, it provides a +1 deflection bonus on AC.

If Asmodeus is your patron, the pentacle counts as a holy symbol. By holding it and speaking a command word, you may use *charm person* once per day. If you squeeze the pentacle so its barbs draw your blood (1 point of damage), you may use that blood as ink, writing with a quill or even your finger for up to 1 hour; the blood-ink dries instantly on the writing surface so it never smudges, and if used as part of a magical spell you cast which requires or is augmented by writing (such as *magic circle against evil* or *sepia snake sigil*), the DC of that spell increases by +1.

CONSTRUCTION

Requirements Craft Wondrous Item, *charm person*, *inflict minor wounds*, *shield of faith*; **Cost** 1,500 gp, 120 XP

BEAR PELT OF THE BONEBREAKER

Aura moderate transmutation; **CL** 7th

Slot cloak; **Price** 3,300 gp; **Weight** 10 lb.

DESCRIPTION

This large bearskin cloak is almost too big for a human to wear comfortably. You gain a +2 bonus on Intimidate checks. Once per day, you may use *bless*; using this ability causes the hair on the cloak to bristle menacingly.

If Urazra is your patron, once per day, you can *polymorph* into a black or brown bear (limited by your hit dice, as per the spell) for up to 7 minutes. Some champions of Urazra claim to have more powerful cloaks that allow them to take the shape of polar bears or even dire bears.

CONSTRUCTION

Requirements Craft Wondrous Item, *bless*, *polymorph*, creator must have 5 ranks in Intimidate; **Cost** 1,650 gp, 132 XP

BELT OF THE SNAKE KING

Aura faint transmutation; **CL** 5th

Slot belt; **Price** 2,600 gp; **Weight** 5 lb.

DESCRIPTION

This belt writhes looks like a living snake, complete with hissing and blinking; it clasps by holding its tail in its mouth. You gain a +1 enhancement bonus on your natural armor.

If Ydersius is your patron, once per day, you may use *magic*

fang on one of your own natural weapons.

CONSTRUCTION

Requirements Craft Wondrous Item, *barkskin*, *magic fang*, *summon monster I*; **Cost** 1,300 gp, 104 XP

BESMARA'S BICORN

Aura faint transmutation; **CL** 3rd

Slot head; **Price** 1,700 gp; **Weight** 1 lb.

DESCRIPTION

This large pirate hat (usually a bicorne but sometimes a tricorne or even a bandana) bears a skull-and-crossbones on the front. You gain a +2 competence bonus on Balance and Climb checks.

If Besmara is your patron, you automatically float to the surface of any body of water (at speed 30) unless you desire otherwise; this does not prevent you from falling safely into water or interacting with water in any normal way.

CONSTRUCTION

Requirements Craft Wondrous Item, *levitate*, creator must have at least 5 ranks in Balance and Jump; **Cost** 850 gp, 68 XP

BOOTS OF THE ETERNAL ROSE

Aura faint transmutation; **CL** 3rd

Slot boots; **Price** 4,000 gp; **Weight** 1 lb.

DESCRIPTION

These leather boots are found in a variety of styles but always have a prominent engraving of a rose. You gain a +2 competence bonus on Move Silently and Perform (dance) checks when wearing the boots. You may move through areas of flowers (whether wild-growing or a garden) at your normal speed and without suffering any impairment or taking damage from thorns, brambles, or similar things; flower areas that have been magically manipulated to impede motion still affect you.

If Shelyn is your patron, you may use *daze monster* once per day; if you are dancing, singing, or using some other Perform skill as part of a performance lasting at least 1 minute, you may activate *daze monster* as a free action that is part of your performance. As a free action once per round, you may conjure a beautiful, nonmagical, common flower (rose, pansy, sunflower, daisy, and so on) which lasts 1 day before fading to perfume and dust.

CONSTRUCTION

Requirements Craft Wondrous Item, *daze monster*, *pass without trace*, creator must have at least 5 ranks in Move Silently and Perform (dance); **Cost** 2,000 gp, 160 XP

BROKEN CHAIN OF THE BEAST

Aura faint conjuration; **CL** 5th

Slot belt; **Price** 4,500 gp; **Weight** 5 lb.

DESCRIPTION

This 8-foot length of corroded broken chain is threaded with a leather strap to hold it together; it is worn like a belt and tied in place as it lacks a buckle. Once per day, you can call upon its power to summon an evil creature from the *summon monster*

I list; the creature attacks your enemies if any are present, but it is not under your control and will attack you or your allies when there are no more enemies to kill.

If Rovagug is your patron, you may gain the benefits of a *rage* spell once per day by speaking his name. If you are ever bound, shackled, paralyzed, or otherwise rendered helpless while you are still conscious, this *rage* ability activates automatically if you haven't already used it that day.

CONSTRUCTION

Requirements Craft Wondrous Item, *rage*, *summon monster I*; **Cost** 2250 gp, 180 XP

BRONZE DAGGER OF ERASTIL

Aura faith divination; **CL** 5th

Slot weapon; **Price** 3,300 gp; **Weight** 1 lb.

DESCRIPTION

This old bronze dagger bears the symbol of Old Deadeye on its blade. As long as you carry the dagger, you manage to find enough food and water in the wilderness to satisfy your hunger and thirst (though you can give these things to someone traveling with you and go without or rely on other sources). You gain a +1 resistance bonus on Fortitude saving throws.

If Erastil is your patron, once per day you may speak a command word to use *true strike*. Once per day you may speak a command word to give a touched thrown weapon, arrow, or bolt the *returning* property weapon for 1 minute. A magic arrow or bolt that returns does not keep its magical properties but is still usable as masterwork ammunition.

CONSTRUCTION

Requirements Craft Wondrous Item, *create food and water*, *delay poison*, *mage hand*, *true strike*; **Cost** 1,650 gp, 132 XP

CLOAK OF THE CRUSADER

Aura faint enchantment; **CL** 1st

Slot cloak; **Price** 2,700 gp; **Weight** 3 lb.

DESCRIPTION

This brilliant red cloak bears a golden symbol of an upright winged sword. You may use *bless* once per day.

If Arazni is your patron, you gain a +1 natural armor bonus on AC. As a standard action, you may create an illusory image of your holy banner (an upright winged sword on a red field), which floats 2 to 5 feet above your head like a battle standard and remains in place as long as you are conscious.

CONSTRUCTION

Requirements Craft Wondrous Item, *bless*, *barkskin*, *silent image*; **Cost** 1,350 gp, 108 XP

CLOAK OF THE DARK TAPESTRY

Aura faint abjuration; **CL** 5th

Slot cloak; **Price** 2,500 gp; **Weight** 5 lb.

DESCRIPTION

This dark hooded cloak is decorated with embroidered comets, moons, and stars along its edge. If you sleep



while wearing the cloak, it protects you from hot or cold environments like an *endure elements* spell, and you may sleep in medium armor without becoming fatigued. You may use *know direction* once per day.

If Desna is your patron, as a standard action you can cause additional stars and celestial bodies to appear on the cloak, matching the current configuration in the sky. You may use *longstrider* once per day. Once per day, you may throw a tiny, white-burning meteor that has the effect of a *flare*. Some priests of Desna claim to have cloaks of this type that also allow them to *dimension door* once per day when under a starry night sky.

CONSTRUCTION

Requirements Craft Wondrous Item, *disguise self*, *endure elements*, *flare*, *know direction*, *lesser restoration*, *longstrider*;
Cost 1,250 gp, 100 XP

DAWNFLOWER SASH

Aura faith abjuration; **CL** 5th

Slot belt or hat; **Price** 2,500 gp; **Weight** —

DESCRIPTION

This long strip of red Qadiran fabric is designed to wrap around your waist or head several times and be held in place by its ankh-shaped clasp of red gold. When worn, you remain comfortable even in warm environments as if protected by *endure elements*. If you unwrap it to its full length and hold the clasp in your hand, you can *feather fall* once per day, briefly leaving behind a trail of pleasant red-gold light as bright as a torch.

If Sarenrae is your patron, once per day by command, you can use the sash to cast *cure light wounds*. You may trigger this ability automatically if you are reduced to –1 hit points or less, though thereafter you must recharge it by placing it in strong sunlight for 8 continuous hours. At will, you may cause the clasp to shine as brightly as a torch or cease this illumination; the light is warm, feels like sunlight, and is enough to make sun-fearing creatures slightly uncomfortable but not enough to cause them harm.

CONSTRUCTION

Requirements Craft Wondrous Item, *cure light wounds*, *endure elements*, *feather fall*, *light*; **Cost** 1,250 gp, 100 XP

DEATHLURKER'S CLOAK

Aura faint necromancy; **CL** 3rd

Slot cloak; **Price** 2,700 gp; **Weight** 1 lb.

DESCRIPTION

This drab gray cloak sometimes billows about on an invisible wind. Once per day, you may use *doom*, which causes a deathlike shadow to cross your face for a moment.

If Groetus is your patron, once per day you may use *false life*. While false life is active, if you coup de grace a dying foe, your temporary hit points from the spell increase by 1 (to a maximum of 20 temporary hit points). The dispatched creature must have at least as many hit dice as you for this effect to occur.

CONSTRUCTION

Requirements Craft Wondrous Item, *death knell*, *doom*, *false life*; **Cost** 1,350 gp, 108 XP

DEMON MOTHER'S MASK

Aura faint transmutation; **CL** 3rd

Slot mask; **Price** 3,600 gp; **Weight** 1 lb.

DESCRIPTION

This primitive hyena-like mask is usually made of leather, but some are made of soft metal like copper or even carved out of the skull of an animal. You gain a +2 competence bonus on Handle Animal and Heal checks. You can smell when nearby creatures are in heat or otherwise especially fertile (creatures such as humans that can breed any time of year always smell fertile unless they are barren).

If Lamashtu is your patron, the mask counts as a holy symbol and a hole for a third eye appears in the mask's forehead. You may use *summon monster II* once per day to summon a fiendish hyena, which obeys you as if you shared a common language. You may interbreed with animals that are within one size category of your size, usually creating (if you are a humanoid) animal-humanoid creatures such as gnolls or lizardfolk, or sometimes natural lycanthropes prone to live in hybrid form.

CONSTRUCTION

Requirements Craft Wondrous Item, *detect animals or plants*, *polymorph*, *summon monster II*, creator must have at least 5 ranks in Handle Animal and Heal; **Cost** 1,800 gp, 144 XP

DROSKAR'S GUIDING RING

Aura faint enchantment; **CL** 3rd

Slot ring; **Price** 2,600 gp; **Weight** —

DESCRIPTION

This gold ring is misshapen and uncomfortable to wear for long periods; inscribed on it is a crude symbol of a fire burning under an arch. Once per day, you may use *charm person*.

If Droskar is your patron, any time you create a magic item you may choose to pay half of the crafting cost; you work on the item normally but at the time of completion there is a 50% chance that it turns out useless, nonmagical, and worthless. For example, if creating a magic bracer normally costs 1,000 gp, you may create it and only spend 500 gp, but there is a 50% chance your shortcuts in the process result in a valueless item.

CONSTRUCTION

Requirements Craft Wondrous Item, *charm person*, *fabricate*; **Cost** 1,300 gp, 104 XP

FATHER'S FORGEHAMMER

Aura faint transmutation; **CL** 3rd

Slot weapon; **Price** 4,800 gp; **Weight** 2 lb.

DESCRIPTION

This iron hammer bears Torag's holy symbol; it is not designed for combat, but you can use it as a Medium light hammer. Once per day, you may strike it hard against

another weapon to cast *magic weapon* on its target. You gain a +2 competence bonus on all smithing (weaponsmithing, armorsmithing, blacksmithing, and so on) checks made with the *forgehammer*.

If Torag is your patron, once per day you may strike the *forgehammer* against another character's shield or set of armor to cast a *shield other* spell. If you can craft magic weapons or armor and you use the *forgehammer* during the crafting, the total time to craft the item decreases by 25% (minimum 1 day crafting). This does not reduce the cost to create the item. A particular *forgehammer* can only aid in one item's crafting at a time.

CONSTRUCTION

Requirements Craft Magic Arms and Armor, Wondrous Item, *magic weapon*, *shield other*, creator must have at least 5 ranks in a smithing Craft skill; **Cost** 2,400 gp, 192 XP

FLASK OF THE REAPER

Aura faint transmutation; **CL** 3rd

Slot none; **Price** 3,800 gp; **Weight** —

DESCRIPTION

This metal container looks like a hip flask for carrying alcoholic drinks except it is barely larger than a potion vial. The side of the flask may be blank or have a personalized decoration, but the screw-on stopper usually bears a mark like a shield or perhaps a featureless mask. Once per day, you can drink from it and gain a +5 alchemical bonus on Fortitude saving throws against poison and a +5 competence bonus on Hide checks for 1 hour.

If Norgorber is your patron, in addition to the above ability, once per day you may drink from the flask to gain a +5 competence bonus on Move Silently, Search, or Sleight of Hand checks. Once per day, you can pour acid from the flask (equivalent in volume to a standard acid flask).

CONSTRUCTION

Requirements Craft Wondrous Item, *acid splash*, *resistance*, creator must have at least 5 ranks in Hide, Move Silently, Search, and Sleight of Hand; **Cost** 1,900 gp, 152 XP

GOSSAMER AMBERSTONE

Aura faint conjuration; **CL** 3rd

Slot neck; **Price** 2,700 gp; **Weight** —

DESCRIPTION

This coin-sized piece of cracked amber is glued to a leather strap and contains a preserved bloodsucking insect of unnatural size. Once per day, you can use *cure light wounds*.

If Ghlauder is your patron, once per day you may use *summon swarm*. The swarm can be spiders or mosquitoes; a mosquito swarm has the same statistics as a locust swarm except its attack deals 1d6 damage and transmits filth fever.

CONSTRUCTION

Requirements Craft Wondrous Item, *cure light wounds*, *summon swarm*; **Cost** 1,350 gp, 108 XP

GREAT BARGHEST HERO CLOAK

Aura faint transmutation; **CL** 7th

Slot cloak; **Price** 2,800 gp; **Weight** 5 lb.

DESCRIPTION

This cloak looks like a gray wolf's pelt, including legs and tail; the clasp is a wolf's tooth. You gain a +2 competence bonus on Intimidate checks.

If your patron is Lamashtu or one of the goblin barghest heroes (Hadregash, Venkelvore, Zarongel, or Zogmugot), once per day you can polymorph into a wolf or a wolf-goblin hybrid for up to 7 minutes (the hybrid form resembles a barghest's natural form but has the same statistics as a wolf).

CONSTRUCTION

Requirements Craft Wondrous Item, *polymorph*, creator must have at least 5 ranks in Intimidate; **Cost** 1,400 gp, 112 XP

HAG'S SHABBLE

Aura faint transmutation; **CL** 3rd

Slot robe; **Price** 3,400 gp; **Weight** 3 lb.

DESCRIPTION

This unkempt black smock is loose-fitting and stained from travel. In the River Kingdoms you are likely to be mistaken for a follower of Gyronna. You gain a +2 bonus on Diplomacy and Intimidate checks.

If Gyronna is your patron, once per day you may use *detect thoughts*.

CONSTRUCTION

Requirements Craft Wondrous Item, *detect thoughts*, creator must have at least 5 ranks in Diplomacy and Intimidate; **Cost** 1,700 gp, 136 XP

HOLY MASK OF THE LIVING GOD

Aura moderate illusion (shadow); **CL** 1st

Slot mask; **Price** 2,100 gp; **Weight** 1 lb.

DESCRIPTION

This iron mask models the stoic face of the Living God Razmir; its forehead bears a diamond-shaped ivory ornament said to come from the Living God's own mask.

If Razmir is your patron, gain a +2 competence bonus on Heal and Intimidate checks. You may use *cause fear* and *cure light wounds* once per day.

CONSTRUCTION

Requirements Craft Wondrous Item, *cause fear*, *shadow conjuration*, creator must have at least 5 ranks in Heal and Intimidate; **Cost** 1,050 gp, 84 XP

ICON OF THE MIDWIFE

Aura faint divination; **CL** 3rd

Slot none; **Price** 3,500 gp; **Weight** 2 lb.

DESCRIPTION

This gray stone carving of a gaunt older woman is usually painted with black hair and black clothing with red trim. Once per day, you can use it to cast *cure minor wounds*, *resistance*,



and *virtue*—enough to usually ensure that a mother and newborn both live through a difficult birth.

If Pharasma is your patron, you may use the icon to cast *augury* once per day. At will as a standard action, you can touch a pregnant woman and know if she is carrying a boy or girl and whether it will be a single birth or multiple. Once per day, you may consecrate a corpse so if it is buried within 24 hours it cannot be reanimated as an undead.

CONSTRUCTION

Requirements Craft Wondrous Item, *augury*, *consecrate*, *cure minor wounds*, *resistance*, *virtue*; **Cost** 1,750 gp, 140 XP

INHERITOR'S GAUNTLET

Aura faint evocation; **CL** 5th

Slot hand; **Price** 2,700 gp; **Weight** 1 lb.

DESCRIPTION

This metal gauntlet is the sort appropriate for wearing with chainmail, though versions for leather or full plate exist. Affixed to the wrist is a white cloth with a longsword embroidered in gold thread. Once per day, you can speak a command word to give the weapon you hold in that hand (or the gauntlet itself) a +1 enhancement bonus on attack and damage rolls for 1 minute.

If Iomedae is your patron, the gauntlet lets you count any sword you hold in that hand as your holy symbol. Once per day, you may speak a command word and give any sword you hold the powers of an *evil outsider* bane weapon for 1 minute; this effect ends if you drop the sword or remove the gauntlet. If you use your finger to draw Iomedae's symbol on any solid surface, the symbol glows as brightly as a candle for 1 hour or until you draw the symbol elsewhere (whichever comes first).

CONSTRUCTION

Requirements Craft Wondrous Item, *light*, *magic weapon*, *summon monster I*; **Cost** 1,350 gp, 108 XP

KEY OF THE SECOND VAULT

Aura faint transmutation and conjuration (lawful); **CL** 5th

Slot none; **Price** 3,000 gp; **Weight** —

DESCRIPTION

This elaborate key on a fine gold chain is always glinting even in the dimmest light. You may use it to lock (but not unlock) any nonmagical lock as if it were the proper key. Once per day, you may turn it clockwise once to activate a *shield of faith* upon yourself (though if you are chaotic it only provides a +1 deflection bonus).

If Abadar is your patron, the key counts as a holy symbol. Once per day, you may speak a command word and summon a two-headed eagle as if using *summon monster II* (its extra head does not give it an extra attack). This eagle obeys your commands as if you shared a common language. While the key is worn as a pendant or held in hand, you can mentally add, subtract, multiply, or divide numbers with perfect accuracy, such as for distributing treasure or other resources, calculating interest on a loan, and so on.

CONSTRUCTION

Requirements Craft Wondrous Item, *fox's cunning*, *shield of faith*, *summon monster II*; **Cost** 1,500 gp, 120 XP

MASK OF CUTTING FLESH

Aura faint abjuration; **CL** 3rd

Slot mask; **Price** 3,000 gp; **Weight** 1 lb.

DESCRIPTION

This black leather mask is studded with bits of bone and metal, with smooth-sewn holes for eyes, mouth, and nostrils; it laces in the back with long straps and covers the entire face, leaving only the ears and back of the head exposed. When worn, you gain a +2 resistance bonus on Fortitude saving throws.

If Zon-Kuthon is your patron, once per day you can whisper a command word to lash out at a target within 100 feet, slashing them with an invisible blade of force for 2d4+2 points of force damage. As a free action, you can will the mask to unlace, reshape itself into a leather cap on top of your head, or hide itself within your shirt or helm.

CONSTRUCTION

Requirements Craft Wondrous Item, *animate rope*, *magic missile*, *resistance*; **Cost** 1,500 gp, 120 XP

NIGHTSTONE OF SORROW

Aura faint abjuration (evil); **CL** 3rd

Slot neck; **Price** 3,300 gp; **Weight** 5 lb.

DESCRIPTION

This black rock looks pitted and partially charred and melted; it is usually worn on a heavy chain. It gives the impression of reckless evil, more a dangerous scent than any other kind of feeling. You gain fire resistance 1 and a +1 resistance bonus on Will saves against fear. If exposed to 10 or more points of fire damage in a single round, a claw-shaped pattern faintly glows on the surface of the stone, similar to an *arcane mark*.

If Dahak is your patron, you may use *shatter* once per day. At will, you can cause the claw-symbol to glow; good and evil dragons recognize the symbol as an icon of Dahak.

CONSTRUCTION

Requirements Craft Wondrous Item, *arcane mark*, *remove fear*, *resist energy*, *shatter*; **Cost** 1,650 gp, 132 XP

ORB OF THE WAYBRINGER

Aura faint evocation; **CL** 3rd

Slot neck; **Price** 3,900 gp; **Weight** 1 lb.

DESCRIPTION

This giant pearl is carved with entwined flying dragons and strung on a fine silver chain; it changes size according to the size of the wearer so that its diameter is no greater than your thumb. Once per day, you may use a breath weapon equivalent to *burning hands* except it deals electricity damage instead of fire.



If Apsu is your patron, once per day you may use *eagle's splendor*. On command, the orb glows with a *light* spell or darkens again.

CONSTRUCTION

Requirements Craft Wondrous Item, *eagle's splendor*, *light*, *shocking grasp*; **Cost** 1,950 gp, 156 XP

PALLID CRYSTAL

Aura faint necromancy; **CL** 3rd

Slot necklace; **Price** 3,300 gp; **Weight** —

DESCRIPTION

This finger-length crystal is a pale opaque pink color when worn by a living creature, but slowly changes to a translucent deep violet when carried by the undead. You can eat spoiled food and drink spoiled liquid as if it were fresh and wholesome, tasting as good as it did before it spoiled. Any person with the Profession (cook) skill can use the crystal to season a meal with the flavor of salt, sugar, cinnamon, ginger, or pepper (or the equivalent spices for the undead palate—fear's breath, nightfog, bloodroot, thileu bark, or hatefinger).

If Urgathoa is your patron, once per day you may use *death knell*. Both *cure* and *inflict* spells heal you, whether you are living or undead; the crystal flares with black or white energy when it converts this energy into a form that does not harm you. The crystal does not affect any other uses of positive or negative energy, just *cure* and *inflict* spells (or effects that duplicate these spells).

CONSTRUCTION

Requirements Craft Wondrous Item, *cure light wounds*, *death knell*, *inflict light wounds*, *purify food and drink*; **Cost** 1,650 gp, 132 XP

PREKLIKIN'S BOOK OF CULTS

Aura faint conjuration (evil); **CL** 5th

Slot none; **Price** 1,500 gp; **Weight** 5 lb.

DESCRIPTION

This strange leather-bound book contains erratic handwriting; the words within it appear to have been translated from Gnome into Common (and perhaps some other language before Gnome). It contains notations of strange cult practices, disturbing rants about ancient god-like beings, and confusing diagrams resembling summoning circles, with many parts crossed out or obliterated with ink or fire. You gain a +1 resistance bonus on Will saving throws while carrying the book.

If your patron is one of the Great Old Ones, you may hold the book in one hand to use it as a *lesser extend metamagic rod* but only for conjuration spells that summon or call an evil outsider.

CONSTRUCTION

Requirements Craft Wondrous Item, *Extend Spell*, *resistance*; **Cost** 750 gp, 60 XP

RHOMBOCRYSTAL

Aura faint evocation; **CL** 1st

Slot none; **Price** 2,250 gp; **Weight** —

DESCRIPTION

This jewel-like lens slowly changes colors over time. Most owners set it in a metal fixture on a chain and carry it as a pendant, monocle, or loupe. It acts as a magnifying glass and gives you a +5 competence bonus on Appraise checks involving gems and crystals.

If Nivi Rhombodazzle is your patron you gain a +1 luck bonus on Reflex saving throws.

CONSTRUCTION

Requirements Craft Wondrous Item, *divine favor*, creator must have 5 ranks in Appraise; **Cost** 1,125 gp, 90 XP

ROBE OF THE MASTER OF MASTERS

Aura faint conjuration (healing) and transmutation; **CL** 7th

Slot robe; **Price** 2,300 gp; **Weight** 3 lb.

DESCRIPTION

This brightly-colored robe is made of fine silk and cut in Vudrani style (male or female). As a full-round action, you can shift the original hue of the garment slightly (from red to pink or crimson, from blue to cyan or sapphire, and so on) or return it to its original color; it instantly reverts to its original color if you remove it. You gain a +2 competence bonus on Perform (dance) checks.

If Irori is your patron deity, once per day as a free action you may touch a tiny button on the wrist of the robe, enabling you to act as though affected by a *haste* spell for 1 round. Once per day, you may perform a healing dance for 5 minutes; up to 1 ally per level within 30 feet heals 1 hit point.

CONSTRUCTION

Requirements Craft Wondrous Item, *cure light wounds*, *disguise self*, *haste*, creator must have 5 ranks in Perform (dance); **Cost** 1,150 gp, 23 XP

SACRIFICIAL DAGGER OF THE BLOOD MOTHER

Aura faint necromancy; **CL** 3rd

Slot none; **Price** 2,700 gp; **Weight** 1 lb.

DESCRIPTION

This dagger is usually made of chiseled stone, though some are made of sharpened mammoth bone. It is carved with a symbol of a woman holding meat in one hand and a stone tablet in the other. It is more a symbol than an actual weapon, though the hilt is especially long, as if created for a Large creature. Once per day, you may use *detect animals* or *plants*.

If Fandarra is your patron, once per day you may use *death knell* if you offer the blood of your target to the goddess; you may do this even if your alignment is good.

CONSTRUCTION

Requirements Craft Wondrous Item, *death knell*, *detect animals* or *plants*; **Cost** 1,350 gp, 108 XP



SHAD'GORUM NUGGET

Aura faint abjuration; **CL** 3rd

Slot necklace; **Price** 4,200 gp; **Weight** 5 lb.

DESCRIPTION

This lumpy piece of unforged iron originates from metal that remained cool after smelting, resisting all attempts to forge it into another shape; those who worship Gorum believe the metal is a reflection of their god's determination and fashion this "stubborn iron" into a pendant, though it is sometimes used as a mace head or as a counterweight to a greatsword or other large weapon. When worn, you gain fire resistance 1 and +1 resistance bonus on Will saving throws.

If Gorum is your patron, once per day you may use this to cast *chill metal*. At will, you may use it to mend small metallic items as if using a *mending* spell.

CONSTRUCTION

Requirements Craft Wondrous Item, *chill metal*, *mending*, *resistance*, *resist energy*; **Cost** 2,100 gp, 168 XP

SPELLSIGHT BRACER

Aura faint abjuration; **CL** 5th

Slot bracer; **Price** 2,100 gp; **Weight** 1 lb.

DESCRIPTION

Dozens of variants of this bracer exist, but they are usually leather, always ornately patterned, and bear a single spherical polished stone or gem (typically a carbuncle, olivine, or sard) mounted near the wrist. The wearer may use *detect magic* once per day. When this power is used, the spherical stone or gem appears to open like a human eye. The bracer also provides a +1 resistance bonus on Will saving throws.

If Nethys is your patron, once per day you may use the bracer as if it were a *lesser silent metamagic rod*. You may spontaneously convert prepared spells or use available spell slots to cast *mage hand*, even if it is not on your class spell list or you do not know the spell. Using either of these powers causes the "eye" in the gem to open as described earlier.

CONSTRUCTION

Requirements Craft Wondrous Item, *Silent Spell*, *detect magic*, *mage hand*, *resistance*; **Cost** 1,050 gp, 84 XP

STINGING STILETTO

Aura faint transmutation; **CL** 3rd

Slot weapon, necklace, or ring; **Price** 4,500 gp; **Weight** —

DESCRIPTION

This tiny dagger has a black leather hilt and a gold-inlaid pattern of stripes and sharp angles on its steel blade, though it can transform into a delicate necklace or ornate finger-ring at your command. You gain a +3 competence bonus on Listen checks while you carry or wear it. You may use it to cast *ghost sound* once per day.

If Calistria is your patron, once per day you may speak a command word to activate *fox's cunning*. By pricking your

finger with the dagger and swearing an oath on your own blood to avenge yourself against a named particular creature (a standard action), you gain a +1 competence bonus on your next attack roll within 1 minute against that creature. Speaking a new vengeance-oath removes the old one, whether or not you have achieved your vengeance.

CONSTRUCTION

Requirements Craft Wondrous Item, *fox's cunning*, *ghost sound*, *guidance*, creator must have 5 ranks in Listen; **Cost** 2250 gp, 180 XP

TANKARD OF THE DRUNKEN HERO

Aura faint transmutation; **CL** 3rd

Slot none; **Price** 5,300 gp; **Weight** 1 lb.

DESCRIPTION

This simple battered tankard is usually made of copper or tin. Its handle is slightly open at the bottom to let you slip it through a belt for easy carrying. You gain a +1 resistance bonus on Fortitude and Will saves. Once per day you may fill it with wine, ale, or some other alcohol and drink from it to gain the benefits of a *remove fear* spell.

If Cayden Cailean is your patron, the tankard counts as a holy symbol. Once per day, you may drink an alcoholic beverage from the tankard to gain the benefits of a *heroism* spell. Once per day, the tankard automatically unties ropes that bind you or unlocks locks that hinder you (including loosening manacles attached to said locks). This typically occurs about 5 minutes after the tying or unlocking and only affects bindings that are directly on your person (for example, it won't unlock a door to your prison cell but will unlock your manacles). This power is subtle enough that it is unnoticeable unless someone checks the bindings to make sure they are secure—ropes loosen but still appear to be tightly bound, manacles unlock and loosen but do not automatically fall off. The tankard can only untie or unlock things with a DC of 25 or lower, though more powerful tankards may exist.

CONSTRUCTION

Requirements Craft Wondrous Item, *animate rope*, *heroism*, *knock*, *remove fear*, *resistance*; **Cost** 2,650 gp, 212 XP

VEIL OF VEILS

Aura faint illusion; **CL** 3rd

Slot mask; **Price** 3,300 gp; **Weight** —

DESCRIPTION

This fine silken veil can change color or alter its appearance to a highwayman's mask or similar cloth face covering. Once per day, you may use *disguise self*, though the veil remains visible as some kind of garment on your head or face.

If Sivanah is your patron, once per day you may use *blur*. You gain a +2 competence bonus on Bluff checks.

CONSTRUCTION

Requirements Craft Wondrous Item, *blur*, *disguise self*, creator must have 5 ranks in Bluff; **Cost** 1,650 gp, 132 XP

VURRA OF THE MAKER**Aura** faint transmutation; **CL** 3rd**Slot** neck; **Price** 3,300 gp; **Weight** 5 lb.**DESCRIPTION**

This hand-sized gray stone is carved to resemble a bearded, wise-looking man with a squarish skull, with a leather strap threaded through a hole in the top; it is strangely heavy for its size. You gain a +2 bonus on Craft (sculpting) checks. Once per day, you may use *magic stone*, and this ability can affect even the small boulders favored by giants. The carved face grows stern and angry when worn by a chaotic person, only relaxing to its normal expression when unworn or in the hands of a non-chaotic creature.

If Minderhal is your patron, once per day you may use *owl's wisdom*.

A *vrura* is a carving of a giant's head, usually a god but sometimes a hero, loved one, or historical figure.

CONSTRUCTION

Requirements Craft Wondrous Item, *magic stone*, *owl's wisdom*, creator must have 5 ranks in Craft (sculpting); **Cost** 1,650 gp, 132 XP

WINDWAVE KILT**Aura** faint transmutation; **CL** 5th**Slot** belt; **Price** 7,000 gp; **Weight** 5 lb.**DESCRIPTION**

This kilt is usually made of thick woven strips of sea-green and sky-blue cloth decorated with tiny pearls and bits of coral along the beltline; some instead are blue at the top and green along the bottom. When worn, you gain a +3 competence bonus on all Swim checks. When not worn, it floats on water like a dry log, automatically buoying upward any creature of 100 pounds or less and aiding in floatation for heavier creatures.

If Gozreh is your patron, once per day you may use *gaseous form*; in this form you do not need to breathe and you may enter water or other liquid, appearing as a slightly cloudy space within the water and able to swim at speed 10 feet. You may drink salt water as if it were fresh water.

CONSTRUCTION

Requirements Craft Wondrous Item, *create water*, *gaseous form*, *levitate* or *water walk*, creator must have 5 ranks in Swim; **Cost** 3,500 gp, 280 XP

ARTIFACTS

Not all of Golarion's religious magic items are relatively inexpensive or low-powered devices. Some are quite powerful indeed, as the following four artifacts show.

SHATTERED SHIELD OF ARNISANT**Aura** powerful abjuration; **CL** 20th**Slot** shield; **Price** artifact; **Weight** 10 lb.**DESCRIPTION**

This item is normally kept on display in the city of Vigil in

Lastwall, though at first glance it is just a collection of wooden shards on a large black silk pillow. If assembled, these 12 shards would form a round shield with a piece in the center missing. The shield is incredibly old and the entire outer surface is carved to look like Aroden's holy symbol—a winged eye in a circle. Legends contradict its origin; Aroden created it, he carried it as a mortal, he gave it to his first priest as a gift, and so on.

Originally known as the *Shield of Aroden*, most today call it by its new name. This artifact played a key role in the defeat of the Whispering Tyrant. Carried into battle by General Arnisan, its magic saved his life several times against direct attacks from the witch king, allowing him to rally or rescue his often-outnumbered troops and salvage a retreat from what would have been a slaughter. Frustrated by the audacious mortal who dared thwart his unliving will, in what turned out to be his last battle Tar-Baphon used a wish to summon Arnisan's heart to his hand. Instead, the shield shattered and one of its pieces—the one directly above the General's heart at that moment—embedded itself in the lich's hand, burning him with holy fire. Crippled and weakened, the Whispering Tyrant was unable to hold back the triumphant charge of his enemies and was quickly captured and imprisoned beneath Gallowspire. Its magic spent, the broken artifact became a ceremonial piece of the official uniform of the watcher-lord, its case only opened for the swearing of great oaths.

When it was intact the shield was a +5 *light fortification spell resistance* (17) *heavy wooden shield*. Once per day you can invoke a form of *fire shield* that protected against cold attacks and damaged opponents with fire and holy damage like a *flame strike* (it is likely that this ability is what burned the lich in his final battle). Once per round, if an adjacent ally is hit by a ranged or melee attack, you can use the shield to redirect the attack to yourself, suffering all effects from that attack as if you were its intended target. All allies within 100 feet of you gain the effect of *bless* and *prayer*. Similar to a *status* spell, all allies within 100 feet know your relative position and condition.

The shield has the special purpose of protecting its bearer from death no matter the consequences to itself. Any attack that would kill you (not merely make you unconscious or dying) triggers this ability, redirecting the attack fully upon the shield and leaving you unharmed, even if the attack normally only works on living creatures. For example, if you failed a saving throw against *flesh to stone*, the shield would turn to stone instead of you, whereas if you failed your save against *horrid wilting* or *implosion* the shield would turn to dry splinters or crushed pulp. Depending on the nature of the attack it may be impossible to reassemble or restore the shield to full functionality again.

The shield bestows two negative levels on any chaotic creature attempting to wield it. The negative levels remain as long as the shield is held or carried. These negative levels never result in actual level loss, but they cannot be overcome in any way (including *restoration* spells) while the creature holds or carries the shield.



Any attempt to repair the shield requires all of its pieces, and barring the direct intercession of a deity it is likely that any repairs will be imperfect. Any time the bearer fails a saving throw on 1, the shield must attempt the same saving throw (regardless whether the shield would normally be the item to suffer the effects of failure), and if it fails by rolling 1 it immediately shatters again, perhaps with disastrous effects. Despite their lack of active magic the individual pieces appear to be as hardy as any typical magic shield, as evidenced by a mad sorcerer's attempt to burn the shield to ash in 3971 AR.

GREATCUBE OF JAYALAKSHMI

Aura powerful (all schools); CL 20th

Slot none; Price major artifact; Weight 4,000 lb.

DESCRIPTION
Believed to be cut from the same mountain as the Stone Egg of Jayalakshmi, this polished cube is 3 feet across and bears countless symbols, patterns, lines, and tiny holes that pierce it no deeper than the thickness of a fingernail. Predominantly a rich gray but veined with white and gold like luxurious marble, it is somehow aligned to the flow of magical energy in its vicinity, and has been known to turn itself suddenly, usually less than an inch but rarely a foot or more. Like the Stone Egg it was once protected in a cave and studied until in 2804 AR a clever supplicant found a way to transform it into a hand-sized replica of itself and steal it away.

The Arclords of Nex possessed it for a time, though its disappearance in 2822 may have played a role in their loss of Jalmeray to the rajahs. Anecdotal evidence from the oldest record of the Shining Crusade mentions the Whispering Tyrant having an item that matches its description, though it played no role in any of their early battles. The gold dragon Mengkare claims he had it in his trove shortly before the founding of his Great Experiment. Since that time it has turned up in the hands of various strange mystics, petty magical tyrants, the church of Nethys (who may have a book describing its powers and how to activate them), and even a crafty linnorm, always for a short while before vanishing again.

In its large form, the cube encourages and enhances magic, similar to how its cousin the Stone Egg works with psionics. Those near it with the potential to become bards or sorcerers sometimes spontaneously cast their first cantrips. Wizards gain insight to the formulae for new spells, clerics and druids hear echoes of prayers lost to time.

If you know its secrets you can use the power of the cube to duplicate the effects of an empowered, extended, maximized, quickened, or silent greater metamagic rod, up to 8 enhanced spells per day, one cube-granted enhancement per spell. You can use it as a rod of absorption, absorbing or releasing up to 8 spell levels per day. You can use it as a spellbook, preparing spells from it without needing read magic, and it contains knowledge of all common spells as well as a few unusual ones. If you are a bard, sorcerer, or other spontaneous caster you

can use your own spell slots to cast spells the cube knows, even if you do not know the spell yourself. Activating any of these powers requires you to be sitting on the cube or touching it with one hand. It cannot be moved by magic, only physical force; any attempts merely have no effect.

Transforming it to its hand-sized form or back requires a command word and takes 1 full round for the transformation to complete. In its small form it retains its rod of absorption powers and you can use it up to three times per day as a empowered, extended, maximized, quickened, or silent lesser metamagic rod.

The cube may also contain secrets of the planes and the strange colors between the stars, but doing so is risky, and several users have gone mad in the attempts to learn unspeakable secrets—but not before half-filling their spellbook or journal with dizzying runes and cryptic phrases. Some believe the cube is partly sentient and has an agenda of its own, and when it's bearer's path deviates from its goals it leaves, sometimes dramatically and dangerously (such as Chelish mage Arrokos Vlen's sudden plummeting death when the small cube made itself large while they were flying a mile above the ground) or mysteriously (such as the hermit found in the Osirion desert crushed flat by a large carved cube which was nowhere to be found).

CANTORIAN SPRING

Aura powerful transmutation; CL 20th

Slot none; Price major artifact; Weight 5 lb.

DESCRIPTION
This long, straight staff bears a rough crystal at the top, wrapped in wire extending to the base. When the staff moves, something liquid shifts within the crystal. The staff tends to right itself if left alone, balancing easily on its lower end, easily moved or toppled but quickly returning to its upright position if left undisturbed for a few minutes. Though the creator of this item is uncertain, most believe it has some ties to Canzoriant, a powerful devil whose cult gained some renown by elves before the Age of Darkness (and who was crushed by Asmodeus in a failed coup). Canzoriant had an interest in conquest and breeding stronger slaves, and it is likely he played a role in its most famous work—the hobgoblin.

Ages ago, a group of elven adventurers located a strange colony where powerful mutated goblins were being bred into a great army that would wash over the elven cities. These new goblins were smarter, larger, and stronger than regular goblins, more disciplined, and fearsome, conditioned to hate elves with stories of horror and rumors that the elves reciprocated their hate and wanted the colonies razed. Alert to the hobgoblin threat, the elves located the artifact at the center of the colony and stole it; when the owners caught up to the elves, they battled, and in the confusion the artifact was lost. Since that time the hobgoblins have been their own masters and the names of the being or beings who thought up their creation have been lost. Over the centuries the staff has appeared,

usually in the hands of someone wanting to create a new slave race (such as the supposedly-extinct zhug, born of halfling stock) or to inflict a particularly cruel punishment on an enemy (such as when Bandit King Anfax used it to transform his enemy's army into catfish in the middle of a hot summer battle), and the Three Generations War in the River Kingdoms resulted in it changing hands at least four times between opposing parties.

The staff initially appears to be a fully-charged *staff of transmutation*. With the proper command word, once per day you can use it to cast a mass *polymorph* or *baleful polymorph*, though there reputedly is a very small chance that the staff will transform you as well. You can use it to cast *bear's endurance*, *bull's strength*, *cat's grace*, *eagle's splendor*, *fox's cunning*, or *owl's wisdom* up to 10 times per day in any combination, or use five of the daily "charges" of this power to cast a mass version of any of those spells.

If left to balance itself, you can tap its crystal once and speak a command word to cause it to slowly screw itself into the earth until only the crystal is visible. A few minutes later water begins to bubble up from the earth, forming a pool or spring if the shape of the ground permits it. This water is pure and clean and replenishes itself at a rate of one gallon per minute. Through an attunement process that takes several days of active concentration (similar to crafting a magic item) you can give the spring magical powers so that any who drink from it will be permanently affected, though there are usually slight side effects (for example, if the water enhances Dexterity, a drinker may gain cat-like features).

Many stories of magical fountains or springs crystal rests at the bottom and is obscured by plants or sediment, and it is possible that several variant races or subraces owe their existence to this artifact. The power of the spring tends to drift over time, requiring attention at least one day out of every month. Furthermore, the staff has been known to create a spring without its owner commanding it to do so. If the staff is removed from the spring, the water usually loses its magical powers and eventually drains away, though the Bouldertop Oasis in northern Osirion has no natural explanation and has a faint magical aura reminiscent of the *Cantorian Spring*.

VESPER'S RAPIER

Aura powerful conjuration; **CL** 20th

Slot sword; **Price** major artifact; **Weight** 2 lb.

DESCRIPTION

According to the 300-year-old journal of the half-elf sellsword bard Vesper (who owned this sword for several years), the sword that bears his name is a rapier of unremarkable size, forged out of a light blue metal that feels as light as mithral but hits as hard as any steel weapon. Two or three small blue gems (the number in the journal varies from page to page) are embedded in the blade near the crossguard, two (or one) cabochon cuts and one uncut smooth stone. The crossguard and hilt are made of incredibly fine wire woven

together like cloth, with some strands thinner than an elven hair. The hilt is wrapped in greenish-black naga leather. The pommel is a polished ovoid of the same blue metal as the blade, sometimes showing discolorations that match certain Golarion coastlines and sometimes making seemingly random wiggling lines. Gnomes experience strong emotions at seeing the inset gems, generally either fascination and greed or fear and revulsion, though they can't explain why, but some believe the gems may be material from the First World.

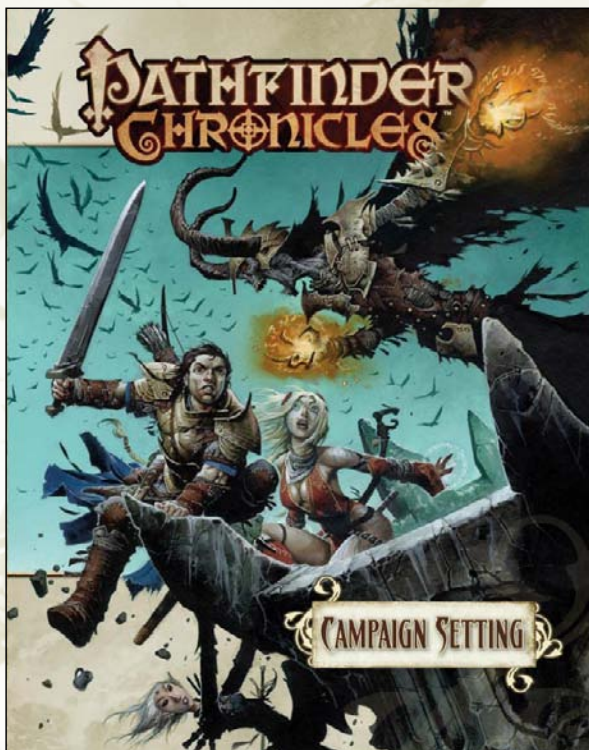
Though Vesper always described his prize as a rapier, other swords with similar features (blue blade, blue gems, naga-leather grip, and mysterious pommel) and similar powers have appeared in certain legends and historical accounts—short sword, longsword, scimitar, an Aldori dueling sword, even an eastern-style sword once carried by Setsuna Kuga herself late in life. Although Vesper's journal (which is by far the most informative source of information on this item) never mentions the rapier changing shape, it is possible that the weapon has this ability, or perhaps the power to make copies of itself in different forms. This variability in its description means that many unscrupulous merchants have tried to convince buyers that they have *Vesper's Rapier* for sale, it is just in a different shape than expected.

The sword is a +3 *keen speed rapier*. You can *dimension door* at will, though the journal notes that the more often Vesper used the ability in a short period of time, the weaker the sword got, and sometimes strange or even hostile creatures would appear near him after frequent usage. You can *water walk* at will while holding the sword. You gain a +4 luck bonus to Bluff and Diplomacy checks to influence male humanoids as long as you carry the sword. Once per day you may use *dimensional lock* or *greater teleport*, though these abilities "tire" the sword in the same way that frequent uses of *dimension door* does. At will, as a standard action, you may use the rapier like a compass to point the direction to the closest collection of gems, silver, or drinkable water.

When the rapier is weakened, its enhancement bonus fades, it loses the *speed* property, liquid surfaces feel tar-like rather than firm, its teleportation powers grow increasingly off-target, and random ethereal or astral monsters may be pulled to its teleport destination. Vesper himself apparently died due to overtaxing the sword, trying to out-teleport a pack of demons, when his last teleport left him mired in the sword-sticky waters of a calm mountain lake, though he was lucky enough to drown before the demons caught up to him.

Despite its ability to teleport, the sword has never been known to activate this power to move itself. When it leaves the hands of an owner, it either remains where it fell or (if in water) its floating powers activate, carrying the sword downstream to a new owner or decades of waiting for someone to find it. Some believe the sword has the power to open any magical elf gate, though the Kyonin elves deny any special knowledge of the sword or its whereabouts.

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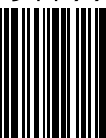
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