

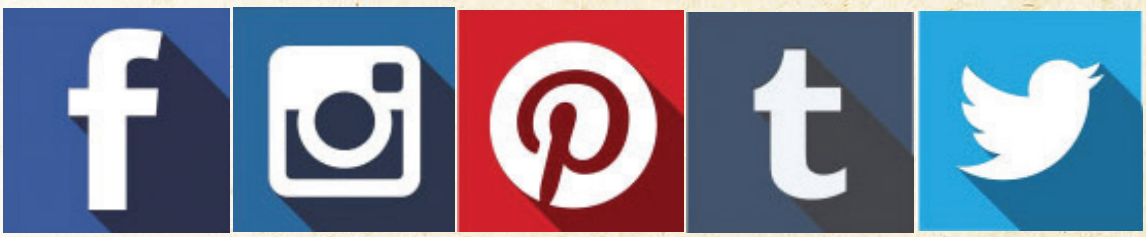
The Celestial Host

Volume 1 (ver 2)

RPG Design Camp

Pathfinder Roleplaying Game Compatible

Written and Developed by Ben McFarland, Jaye Sonia, and Brian Suskind
Additional Development by Darren Bellisle, Craig Campbell, Andrew Christian, Andrew Durston, Robert Fairbanks, Jeffrey Hersh, Les Hostetler, Chad Middleton, Christen Sowards, and Kimberly Murphy Wilbanks
Ode to the crimson eagle written by Andrew Christian
Forward by Jaye Sonia
Cover Artsist Terry Maranda, Dimas Wijil Pamungkas
Interior Artists Juan Diego Dianderas, Rick Hershey, Dio Mahesa, Terry Maranda, Dimas Wijil Pamungkas, Julio Rocha, Hugo Solis
Editing and Development Nerine Dorman and Jaye Sonia
Layout Jaye Sonia
Publisher Storm Bunny Studios, LLC



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It's been a much longer journey than any of us expected, but I think all of us – designers and campers – learned a lot in this first official Design Camp. While I can't speak for either Ben or Brian, I think it's safe to say this has been a real blast. I know I learned a lot while writing and reviewing this, both about the mythologies into which we dived, but also in how each of us views those myth cycles. That's fun to absorb, especially when we get to dive into discussions about mythic quests, alien gods, and all sorts of other tropes related to the gods above.

So, thanks.

Our awesome campers including Gunnlaugur Arnarson, Tim Baker, Darren Bellisle, Savannah Broadway, Stephanie Bryant, Michael Buikus, Craig Campbell, Jonathan Cary, Andrew Christian, Colegrove, Cordolin, Cyterreo, Danulon, Doomedpaladin, Roman Draughon, Seth Drebitko, Andrew C. Durston, Thomas Martin E., Robert Fairbanks, Michael Ficklin, Gamerati, AAW Games, Danny Godin, Tiberio Graco, Richard Green, Teo Chang Hao, Greg Hardy, Ed Healy, Jeffrey Hersh, Gray Hill, Franklin Hodge, Les Hostetler, Imban, Erik Jarvi, Regris Kallen, Jeremy Kear, Andy Kwong, Thomas LeBlanc, James H. Lewis, Christopher Lipinski, Karen Lockwood, Steven Lord, Elisa Mader, Robert Manley, Ben McArdle, Silas McDermott, Ben McFarland, B.A. McLean, Jeffrey Meyer, Chris Mowthorpe, Mike Myler, Hallum P., Patrick P., Shaun P., Brian Perlis, Jaime Price, Beth Rimmels, David Ross, Saajan 9000, Joe Smith, Jonathan Smith, Hugo Solis, Christen N Sowards, Michael David Stein, Boyd Stephenson, Brian Suskind, Cynthia Suskind, Tekfactory, Ged Trias, Keith Unger, Andreas Walters, Henry Wong, and Scott Young.

As our first class of campers, I hope each of you came out with a little more than what you came with. I know all of us have; all of the feedback you've left with us has been incredibly helpful. I have absolutely no doubt our next Design Camp is going to be even better! I can't wait. I'm also happy we were able to give some paid work back to one of the campers! I think a special congratulation is in order for Andrew Christian, whose short adventure *Ode of the Crimson Eagle*, beat out all of the other pitches!

Thanks!

Cheers,
Jaye



Welcome to The Celestial Host!

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CHAPTER 1
The Old Gods' Dawn



WELCOME TO THE CELESTIAL HOST

When Jaye first envisioned *The Celestial Host*, his idea was as broad as it was ambitious – a task that he likely would not have completed without help. At the time, he imagined a massive tome of gods numbering in the hundreds. However, instead of small, easy to digest entries for each divine being, he wanted to provide players and GMs with detailed and tirelessly researched blocks of information, formatted to resemble the gold standard Paizo Publishing established with *Inner Sea Gods*. Of course, the initial pass over the number of gods and pantheons available made it evident he wouldn't be able to accomplish this - not alone, and not without spreading it between several volumes. In essence, we'd need to dedicate each volume to three pantheons, each with about 20,000 words allocated to them. This should have given us a nice balance between the central gods of each mythology, their servants, their traditions, and other important elements as well.

About two thirds of the way through this project, we all realized we'd be exceeding our word counts, each of us easily adding extra text to our sections – just to cover everything we felt needed to be addressed. Even when everything was "said and done," we still had more to say. This meant taking a step back and reevaluating our scope; otherwise, the book would just continue to grow. As the old saying goes, "the enemy of good is perfect," so we put away our tools and considered what we'd done, drawing our sections to appropriate closures.

Are we happy with what we made?

You betcha!

It's not often we get to help what we all unabashedly see as a bridge between the books of our childhood (here's looking at you, *Deities & Demigods*!) and the books we're writing now, as adults. It's a strange mirror to hold up at times, but also a good reminder (and a hell of a morale bonus, to boot). So, if you're reading this, thanks. It was your belief in our little dream that helped make this a reality.

Thank you.

Cheers,
Jaye, Brian, and Ben.



WHY FANTASY RELIGION?

In a world where demons, dragons, magic, and golems are real, why would anyone believe in a god of any sort? After watching bards conjure up light shows and wizards clear a banquet hall with unseen servants, why would anyone believe in gods, much less bother with regularly worshiping such beings? Couldn't a god just be some illusion or trickery? A relic of another world or an entity from another plane? The reason becomes easily evident when luminous supernatural outsiders arrive at the call of those who claim to be priests and oracles, when those same devoted servants lose their powers when they violate a god's tenets, or when they communicate through dreams and perform great miracles. This makes belief in a god and its teachings a much easier proposal when there is tangible evidence regularly available on demand.

Given such proof, however, faith becomes less important than belief and dedication as summoned creatures, healing spells, and a community benefitting from a deity's incantations all demonstrate. A character devoted to a god in a fantasy setting, who regularly exults the god, does so knowing there is a power behind the proclamation. Players wishing to express this in both a mechanical and roleplaying manner might take the following feat:

DEIFIC REVERENCE (GENERAL)

PREREQUISITE 1 rank Knowledge (religion), must have a patron deity, may be taken at 1st level

My faith is strong, and my gifts come as a reward for my faith.

BENEFIT

Once every (8 minus character level, minimum 1) days, you may gain the benefit of a god's deific obedience. You must still perform the necessary act of obedience every day, but only receive the benefit after the appropriate number of performances. Thus, a 3rd level character could gain the benefit of a god's deific obedience once every 5 days, as (8-3=5). This feat stacks with the benefits of the Deific Obedience feat, allowing the god's benefit to be used twice each day.

This feat, and the Deific Obedience feat from *Campaign Options – Feat Reference Document,* provide a regular opportunity for characters to demonstrate their piety. To this end, we included options for characters to be able to interact with their deity, even if they are not a divine caster. As one of our patrons mentioned during brainstorming, "the idea of a regular devotional is appealing; this is, after all, the basis of all religions." For the Celtic and Norse mythologies, the text establishes obediences for the major gods, but obediences weren't appropriate for the mortal knights of the Arthurian mythology.

However, in a setting where the Knights of the Round Table occupy a position like the saints of many religions, where they might intercede on behalf of a believer, a character that practices an Obedience-like act and invokes the sigil of a knight's name or coat of arms could also benefit from these feats. For examples of such invocations, consider the Obedience-like act and invokes the sigil of a knight's name or coat of arms could also benefit from these feats. For examples of such invocations, consider the Obediences for three well-known knights of the Arthurian tales: Arthur, Gawain, and Lancelot. Other knights could be given Obediences to allow a character to glorify the individual's defining characteristic, and the whole catalog of knightly Obediences would be acceptable as possible actions; in this case, the "god" would be the concept of Chivalry, and each Knight of the Round Table would represent an aspect of it.

OBEDIENCE OF ARTHUR, INVOCATION OF LEADERSHIP

To be able to invoke the Obedience of Arthur, the character must spend a half-hour administering and directing individuals in the completion of some task, and then must spend a half-hour in service to those same individuals, providing them aid in some way (such as serving food, repairing equipment, or tending to their wounds). The GM has final say as to what kind of action counts as service. These people must recognize and accept the character's direction

and service, or the time does not count for the obedience. Successfully completing this obedience grants a +2 sacred bonus to saving throws for a number of allies within 30 feet, equal to the character's level. Activating the benefit is a free action, which does not provoke attacks of opportunity, and the benefit lasts 12 hours. Reducing the number of allies who benefit by 1, down to a minimum of 3, increases the total duration by 2 hours, up to a maximum of 24 hours. Thus, the number of allies cannot be reduced to increase duration until the obedient character is at least 4th level. Alternatively, the character can choose not to receive the saving throw benefit, and instead treat their Leadership score as 1 higher.

OBEDIENCE OF GAWAIN, INVOCATION OF PURITY OF SPIRIT

An obedient who seeks to invoke the Obedience of Gawain must spend an hour before dawn in meditation and, when they are done, go aid a poor or female individual through a donation of funds, labor, or alternate assistance as accepted by the GM. This needs to be a donation worth at least 2 gp per character level, and a half hour of time. If the aided individual is a child, the necessary cost is halved. Successfully completing this obedience on a daily basis provides a +2 sacred bonus to Willpower saving throws. Activating the benefit is a free action, which does not provoke attacks of opportunity, and the benefit lasts 24 hours. If the character fails a Will save, the benefit may be expended to re-roll instead. The second roll must be accepted, regardless of the results.

OBEDIENCE OF LANCELOT, INVOCATION OF PASSION

Someone completing the Obedience of Lancelot spends an hour in the presence of their muse, an individual of love and inspiration (or a prized token provided to the character by the muse), and either meditating on the nature of the emotion inspired by the muse or crafting poetry dedicated to the muse. When it is done, the obedient must make a loud, verbal declaration of their emotions, or read the poetry aloud to the muse (if possible). The muse must accept these attentions willingly, and if the muse does not, the obedient only gains half the benefit bonus. Successfully completing this obedience provides a +4 sacred bonus to saving throws against enchantment, charm, fear, or other mind-affecting effects. Activating the benefit is a free action, which does not provoke attacks of opportunity, and the benefit lasts 24 hours. If the character has just failed a save versus one of the listed effects, the benefit may be expended to re-roll the save with a +2 bonus. The second roll must be accepted, regardless of the results.

THE DIVINE RIGHT TO RULE

The ancient world is filled with stories of heroic chieftains, brave generals, tribal kings, and bejeweled emperors who – through their brazen influence and unabashed ambition – carved out kingdoms for themselves. While their paths to power are as diverse as the cultures they came to rule, these leaders often built their domains on the backs of hopeful denizens who unquestionably bought their claims of divine right or otherworldly lineage. While not every leader who ascends to the throne is a horrible despot, plenty are uncaring monsters weaving blankets of lies. The truth is, those making divine claims to rule are often men and women of base desires with only a single objective: power for its own sake.

Still, a few individuals exist whom, through the judicious use of their own special power, manage to mimic this divine influence – creating their own domains as a result. These mythic heroes conquer smaller demesnes and, while therein, can use their own power (represented as regency pools) to directly affect those territories in unnatural and miraculous ways.

Although many of these leaders wear this mythic power as a badge of proof to their claims, the gods themselves remain silent on the issue.

SPENDING REGENCY

When a player gains a territory (normally by gaining the Territory mythic feat, listed on the right), they also gain a pool of regency points equal to 3 plus their Charisma modifier. These points may be traded for an untyped bonus equal to twice the value of the regency point(s) spent. For instance, if you spent 2 regency points on a skill,



you would gain a +4 untyped bonus to that skill check. A character cannot spend more regency points in a round than they have levels. It is important to note that while a character with regency points in their regency pools can expend uses of their mythic power to perform specific acts of power, they can generally only do so inside their territory (unless these acts are otherwise approved by the GM).

Although a player character's pool of regency points refreshes each day (after the character has had eight hours of uninterrupted rest), GMs may grant a player character additional points of regency for taking actions that directly impact their territory in a positive way. Likewise, GMs may penalize characters who ignore their territories or who otherwise abandon those they now champion (namely, the denizens of said territory).

EXTRA REGENCY (MYTHIC)

Although your territory is no larger than normal, the influence you wield within it is unquestionable.

BENEFIT

You gain three additional regency points. You make take this feat multiple times. Each time you do, its effects stack.

TERRITORY (MYTHIC)

You've stalked the perimeter and staked your claim.

BENEFIT

You claim a small parcel of land as your territory. This territory is 30 square miles, plus an additional 30 miles per mythic tier you possess beyond the first. Additionally, you gain a pool of regency points equal to 3 plus your Charisma modifier (minimum 4).

MASTER OF THE DREAD DOMAIN (MYTHIC)

PREREQUISITE CHA 13, TERRITORY (MYTHIC) FEAT

By tapping into your inner darkness, you can alter the environment in your domain.

BENEFIT

While dealing with the denizens of your territory, you gain a +2 profane bonus to all Charisma-based skill checks. If you choose to Intimidate any of your denizens, this bonus doubles. As long as you have at least three points of regency in your pool and expend one use of mythic power, you may cause a mist to surround you (as per the spell fog cloud) that bestows the shaken condition on anyone within 30 ft. of you if they fail a Will save (DC 10 + 1 per mythic tier + your Charisma modifier). Unless otherwise noted, you use your character level as your caster level when you use this ability.

DREAD LORD (MYTHIC)

PREREQUISITE 3RD LEVEL, MASTER OF THE DREAD DOMAIN FEAT

You have learned to wrap yourself in a mantle of dark power.

BENEFIT

You gain a bonus on Intimidate skill checks equal to the number of regency points you currently have in your pool (minimum 1). Once per day, by expending a single use of mythic power, you may target one or more of your denizens with the spell scare. Unless otherwise noted, you use your character level as your caster level when you use this ability.

MANTLE OF THE TRICKSTER GOD (MYTHIC)

PREREQUISITE CHARISMA 15, TERRITORY (MYTHIC) FEAT

Your right to rule carries the weight of a local spirit, genus loci, or another powerful entity otherwise bound to your territory.

BENEFIT

When dealing with the denizens of your territory, you gain a +2 sacred (or profane, if evil) bonus to all Charisma-based skill checks; if you choose to use the Bluff skill against any of your denizens, this bonus doubles. As long as you have at least one point of regency in your pool and expend one use of mythic power, you may cast the spell command on any single denizen of your territory within 30 feet. Unless otherwise noted, you treat your character level as your caster level when you use this ability.

CHAMPION OF THE LAND (MYTHIC)

PREREQUISITE 3RD LEVEL, MANTLE OF THE TRICKSTER GOD FEAT

At your discretion, you can draw on the land's power to gain additional prowess in combat.

BENEFIT

You may, as a swift action, spend a number of regency points to gain the following combat abilities. Unless otherwise noted, each of these abilities lasts for one round:

1 regency point: You gain +1 luck bonus to attack and damage rolls in melee combat.

2 regency points: You gain a +1 dodge bonus to AC.

3 regency points: You gain a +2 sacred bonus to all saves and a +2 dodge bonus to AC.

You may, by expending a single use

of mythic power, double both the bonus and duration of an active ability.

SACRED BODY, SACRED LAND (MYTHIC)

PREREQUISITE Charisma 13, Territory (mythic) feat

The connection you have with your territory is a two-way street. You can feel the warm rain on the ground like it's your skin.

BENEFIT

You gain a +2 bonus to all Perception skill checks while inside your territory. Additionally, as long as you have the required regency points in your pool, you may freely trade 2 points of regency for an additional use of mythic power each day (at the same rate of exchange). You may do this until your regency pool is empty.

WHEN SOMEONE ASKS...

Divine ascension is another element of mythology which occasionally happens to characters within said myth, albeit infrequently. A hero, king, or devoted servant is transformed, becoming a divine being or god. There are many ways one might experience this ascension, which include the following:

MORTAL ELEVATION TO GOD

By tying oneself to the land, or through constant glorification in song and tale, a mortal might transition into a demigod or gain mythic powers. Likewise, if one were to gain worshipers and priests, eventually spreading the faith of their divinity and prowess across the land, one might manage to transition from a demigod or mythic character into a god by sheer force of will and accomplishment. A similar path from mortal directly to god might also be possible, but in any of these cases, the GM should require construction of churches, the creation of a religious structure, the completion of magnificent projects and nigh-impossible tasks, and victory over countless foes. This is a campaign where the actions of the characters should be crafting their very own mythology, which will shape the face of the world for hundreds of generations to come. This isn't a campaign which knows restraint, or which accepts limitations. This is a campaign which aims for the stars, rips them from the crystal sphere unabashedly, and places them at the altar of temples crafted on the bones of its enemies.



RITUAL MAGIC

The idea of a ritual granting godhood is a trope nearly as old as fantasy fiction. For roleplaying games utilizing incantations, such a spell could be a driving element of the campaign, as groups either work to acquire the components necessary or prevent an antagonist from doing the same. Incantations providing ascension to divinity almost always have very stringent requirements, if only to ensure the world isn't littered with unqualified godlings. They need unique components, like the blood of a dragon goddess or humanity's first sacrificial dagger, and have impossible location and time restrictions, like a temple on the moon during the first full moon of a new millennium. These demands work to create a series of adventure arcs culminating in a dramatic showdown against the very same enemies the heroes have either been trying to stop, or have sought to outrun the whole time. Even merely acquiring the ascension incantation would be an outrageous task; it should be a rare occurance that a book just exists somewhere, holding such a spell for any fool wizard to stumble upon… or, if the book does exist, you can almost be certain it is a trap.

HIGHLANDER OPTION

Like the cataclysmic events in many popular fantasy RPG settings, a character might attain godhood by killing the previous incarnation of a god and subsuming or inheriting the god's responsibilities. Clearly, this isn't an option that should be common, and may require the characters to find a specific weapon or bring the god to a specific locale. For instance, a character that lures Thor to the vast plain of Vigrid and kills him using a spear fashioned from one of the fangs of the World Serpent has technically managed to slay the god in the place and manner where his death is foretold, but the rest of Ragnarök has yet to occur. The reality of that world might adjust for this series of events by having Thor's killer ascend as a new Thor, transitioning from a mortal to an immortal Æsir who has the previous memories of their past life, but also gains the memories and immense powers of the recently slain Thor.

CONTEST METHOD

This option exists in many fantasy campaign settings, often symbolized as tests that take place around magic meteors, in remote monestaries, or in the hidden recesses of sorcerous towers.

This contest might also include battling a sentient monster or artifact, as well. Of all the options, the contest method is one of the most troublesome for a GM or a campaign, because it can serve as a constant temptation unless there are specific requirements built into the method. If there is always a deathtrap dungeon beckoning from somewhere in the world, and the prize at its delicious center is to become a god, you can be certain there will be players willing to throw character after character down its hungry maw in an effort to learn any secrets they can. This can create a distraction you may not want to entertain; alternatively, you might dive into that wave and design a vicious, byzantine meat grinder which would make even Grimtooth and Acererak proud. What you need to be ready for, however, is the player who finds the unconventional solution to the puzzle and achieves godhood.

A WORTHY LIFE AND DEATH

Within the Christian and Greek mythological models, there exists an option where a worthy life and worthy death can make you into a divine being or god after you die. For example, Galahad was raised directly to Heaven upon his discovery of the Holy Grail, becoming an angelic servant of God. Heracles achieved apotheosis after being poisoned by the blood of the Lernaean Hydra, burning away his mortal half in a funeral pyre before being elevated as a god by Zeus as a reward for his many accomplishments and adventures. This option, of all the ones listed, is the most contingent on the completion of some task or divine whim, as it involves death and enlistment as a god; quite specifically, it eliminates a character from a campaign.

A GOD...MORE OR LESS

So, what is a god in an RPG game anyway? Though that depends greatly on rules and setting material, deities do share some common facets. For example, they are generally immortal except for certain cases like god-killing weapons, powerful rituals, or combat with other deities. Of all the factors describing gods, there is one that is shared across virtually all RPGs.

GODS CAN BREAK THE RULES.

You could also say that gods are not beholden to the rules, but that amounts to the same thing. Where other PCs and NPCs are bound by the specific rules of the game, gods are not. Rules are for lesser creatures. This is partially why most RPGs shy away from allowing PCs to become gods - the power curve is so extreme that you might as well throw the rulebook out the window. Now we know some of you are thinking about specific RPGs that, in fact, do allow for playable gods. In those games, the rules actually cover what gods can or can't do. Are they really gods though, if they are bound by rules? Opinions vary and, in truth, as long as the game is enjoyed then the answer does not matter.

ON THE NATURE OF GODS

During the early days of Design Camp, we asked the patrons to brainstorm the nature of the gods. What are they? What could they be? These questions and answers produced such rich idea fodder we felt they should be included. What follows are brief musings on the nature of the gods.

INDIVIDUAL ENTITIES

In this model, the gods are distinct beings, perhaps linked by mutual pantheons or location. They have feelings, thoughts, emotions, and agendas (though they may not be obvious), which are understandable by their followers. This is the traditional model of pantheons seen in the Greek,



Norse, or Celtic mythologies. These are "knowable" gods: they make mistakes, they love and hate, and they can be killed. The gods in this model can have a direct impact on their followers. They can walk side by side with mortals, affecting the world with their subtle or heavy hands. Conversely, they may be more like the deities in newer campaign setting, and be distant objects of veneration, praise and emulation – but seldom, if ever, appear physically.

FACETED MASKS

An offshoot of the individual entities model is the faceted masks model. The world may seem to be filled with a multitude of gods, hundreds or thousands of named deities covering all aspects of life. However, this is an illusion. Though they may act as if they are separate entities, the different gods are only masks worn by hidden beings (or perhaps archetypes, explained later in this chapter). This model explains how the Greeks might worship Zeus and the Romans venerate Jupiter, but they are same god. What is left up to the GM and players is how these masks operate. In some campaign settings, masked gods are individuals who do not even realize they are masks, and in others they are the hidden deity acting in a sort of elaborate disguise. The *Midgard Campaign Setting* uses masked gods extensively.

ASCENDED MORTALS

In this model, the gods may pretend to be all-knowing creators of reality, but in truth they are simply mortals who have ascended to a higher level of being. Perhaps by a ritual, a test, or a virtuous life, these people have become gods. They may be tied to specific portfolios because of the nature of their ascension, or they may have just chosen what they wanted to be gods of. In most respects, ascended mortals behave like individual entity gods. They retain their mortal behaviors, issues and drives. One question this model brings up is if the ascended mortals did not create the universe, who did? Are there "real gods" waiting unseen in the background, ready to judge the worth of these ascended beings?

ARCHETYPES



With this model, the nature of the gods is tied explicitly to the various beliefs of mortals. Here, faith and belief both create and sustain gods who are directly linked to the desire behind their own creation. For example, a primitive people who yearn for good crops might create a Harvest God, with powers covering both good and bad harvests. These gods could have names like War, Weather, Birth, Art, Ocean, Harvest, Destiny, or Death. Neil Gaiman's Endless in the Sandman graphic novels are good examples of archetype gods. Like the faceted masks model, an archetype god may have specific local names but all of them describe the same being. Above all else, archetype gods depend on their followers' belief for life and power; the more followers, the stronger the god. Perhaps stronger archetype gods can absorb lesser gods of the same portfolios, becoming the recipient of the defeated god's followers' prayers and faith.

ALIENS

In this model, the "gods" are actually from another star, time frame, or dimension who bask in the veneration of mortals. These beings may have strange and mysterious powers of their own, or they may simply possess incredibly advanced technology that makes them powerful. Either way, these alien gods haven't traveled across the vast distance of space, plunged through the time-stream, or pierced the dimensional veil on a whim: they have an agenda or a mission that they must complete. The mortals who worship them can either be a convenient perk, which the aliens take advantage of, or they can be integral to the alien's long-term goals. Because they are effectively pretending to be deities, the alien gods are not usually bound or sustained by mortal faith… unless, of course, they are using mortal faith as a facet of their goal – perhaps using technological collectors to gather faith as a power-source or eldritch component. One aspect of this model to consider from a RPG design standpoint is the question of technology. Can the PCs get a hold of some of the alien tech? If they do, will this reveal the true nature of the "gods"? If that is the case, any creature masquerading as a god, be they alien, alien, devil, or a strange tentacled elder being, risks being exposed.

CAMPAIGN SEEDS

While the metaphysics of each pantheon is often left by the wayside in most games, the topic does arise in some campaigns. When we first discussed the possibility in the project, several awesome themes emerged, although we did not implement any of them. Still, we're fond of these ideas and decided to leave you all with some fun campaign seeds!

ALIEN GODS

Using this cosmological model, the gods the various sentient races worship (and receive powers from) are beings of immense, but natural power. Originating from far beyond our space and time, these races are so advanced that their every act appears divine or otherwise magical, especially to primitive peoples in early history. While many of these advanced beings occupy roles as protective or concerned parents, minorities of these beings take on crueler, darker roles.

CLASH OF THE VISITORS

Two powerful beings of pure energy - one light, one dark - choose a planet in a small yellow sun star system as the site of the next confrontation in their endless war. Each inhabits the body of a native organism, granting the creatures known as "Merlin" and "Morgan le Fey" powers undreamed of. Due to the rules of their kind, they must fight using local tools, though powerful items are also seeded upon the planet. Each side gathers allies and trains their forces, all the while seeking to undermine and disrupt the activities of the other. Where the being inside Merlin gains strength from order, honor, chivalry and mercy, the creature within Morgan le Fey feeds on chaos, fear, dishonor, betrayal and death. The entire scope of the Arthurian Legends plays out as these two ancient beings manipulate the "Earthlings" for their own ends.

CHILDREN OF THE TRIBE

Born as colonists on a distant planet similar to Earth, these metahumans were returning home when they were awakened shortly before asteroids riddled their ship and forced it to plummet to Earth. Although nearly all of their technology was incinerated upon re-entry, a handful of them survived the fall, becoming religious relics of note. Shrouded in nanotechnology so advanced it appears to be magic, these metahumans are stranded on Earth, eventually adopting the roles of gods – either out of need, greed, or an honest desire to leave the world a better place. Using this campaign seed, the Tutha Dé Danann are the Tribe of Dana – or those who survived alongside Captain Dana (Captain Dana becomes the default leader of their "tribe"). Engineered on their homeworld to survive the "long sleep," these beings age at an extremely slow rate, surviving generations beyond that of common men. Because of this enhancement and their advanced technology, the Tribe of Dana live several centuries on Earth, becoming gods among these primitive tribes – giving a logical rise to their early power, and explaining their eventual silence (their natural death).

OUT OF ASGARD

This potential variant of the pantheon is fairly easy with the proliferation of the Marvel Cinematic Universe and its depiction of Thor, Loki, and Odin. Here, the Æsir become interested in the growing power of the mortal realm and its magically capable people, looking to manipulate, cultivate, and harvest that power by masquerading as gods. In this situation, Loki might become the renegade liberator, trying to reveal the truth to the worshipping population and bring about Fimbulwinter in order to prevent the Æsir and Vanir from completing a large-scale ritual sacrifice of the mortal world to fuel their own civilization. Adventures would include discovering the initial hints of what the "gods" do with their magic on an accidental visit to restricted parts of Asgard, perhaps utilizing a story about Odin's throne, finding and engaging Loki while avoiding Heimdall's watchful eye and without creating suspicion, and then potentially assisting with the Jötnars' plans to free Loki and bring about Fimbulwinter.

THE GOD KINGS

With this as the backbone to your narrative, the gods are ascended beings, called from among the mass of humanity and uplifted – often through heroic journeys – into gods. A common coming-of-age trope for teenage hero movies, this background offers heroes a natural role in society, and especially suits primitive campaign settings where God-Kings rule entire city-states or make wars that change the face of the known world.

DEEDS MAKETH A GOD

In this campaign, the Knights of the Round Table are perhaps not yet formed, but the eventual darkness and evil of Morgan le Fey and Mordred looms in the future. Merlin has divined that only heroes greater than men can hope to combat this dark destiny. Characters take on the role



of young knights (either named knights or ones of their own devising) and must grow in strength and honor by completing fantastic quests and great deeds of arms, spirit, and chivalry. Guided by Merlin, each task helps to combat the rising darkness or improve the mythic power of the PCs. Fighting side by side with the Knights of the Round Table, the characters help to guide the fate of Camelot and the kingdom.

GODS AMONG MEN

With each boast and each battle, the Tuatha Dé Danann grow stronger and build their terrestrial kingdom, carving up ancient Eíre like the spoils of any divine war. Oscillating between battles with the Firbolg and the Formorians, the Children of Dana start out as mythical, heroic chieftains who gain divine power through their mythic adventures – creating numerous relics, treasures, and dominating the landscape with their forts. In the twilight of their reign, these divine figures – waning in power for mysterious reasons – eventually go into hiding (descending into their Sidhs under a great rolling mist). Using this model, the PCs could start out as mortals and eventually gain mythic powers themselves, stepping into similar roles as they retire. As God Kings, the Tuatha Dé Danann serve as warchiefs, heroes, advisors, and local gods – demanding respect and worship as ultra-powerful NPCs that can bestow great boons to the PCs.

AESIR ASCENDENT

One theory suggests the Norse gods may have roots in a tribe arriving from the Balkan or Hellenic lands and pushing into the Norse lands. In a fantasy setting, we supplement the new arrivals' chariots and spears with more magic as the children of the Greek Gods. They are intent on carving their own demesnes to become new divinities across Sweden, Norway, Denmark, Gotland, and northwestern Germany. With the resulting worship and power drawn from the living land and driving out both the giants and Loki, they become the pantheon and strive to prevent the prophecy of Ragnarök from coming to pass. The characters might play through the campaign as the mythic demigods themselves, ascending as gods as they conquer enough territory and gain enough followers, supplanting whatever local faith you place there; alternately, they may play as the demigod's chosen companions and elite troops, completing the tasks necessary to bring about such ascension and guaranteeing their place as divine servants.

IT'S THE END OF THE WORLD

With this cosmological model, the cycle of the gods is not questioned, but is rather a natural progression of their divine narrative – the story of their arrival, their conquest, and their eventual destruction at the end of the world. Born in harsh, often unforgiving realms, the gods, as sentient beings, are more likely to be from anywhere, but now serve as symbols of origin and hope. The people in this setting know they may survive to live in a post-apocalyptic nightmare, but hold fast to the stories of old, hoping and wishing on them. With this setting, the PCs who can (or do) manifest divine miracles are likely to be held as special treasures – or as forbidden transgressions demanding destruction.

STAND AGAINST DARKNESS

In this campaign seed, Arthur has fallen, most of the Knights of the Round Table are dead or in hiding, and the warlords gathered by Morded spread cruelty, fear, and shadows across the land. Those GMs wishing to include more fantasy elements may choose to unleash hordes of monsters to reflect the broken bond between King and the land. With evil abroad, and no single force ready to push it back, the characters must choo
se their positions carefully. Perhaps they are minor Knights of Camelot who must hurry to secure the various relics and treasures of the court before they are stolen away. Perhaps they are adventurers who honor the example King Arthur set and are still trying to do good; these individuals aim to become solitary points of light in a tide of darkness. Or perhaps they struggle to defend one community, one town or city or church, from the hordes who wish to bring it to ruin. This is a dark campaign where goodness is fleeting, misery and fear flourish, and the light of hope gutters in the wind.

FIELDS OF BLOOD

In this campaign, the Tuatha Dé Danann have gathered for a great, final battle. Battalions of bloodied war maidens, screaming out war chants to Morrígan, stand shoulder to shoulder with

the wild, coastal Sisters of Sinann who battle in honor of their patron, Manannán Mac Lir. Using this narrative, the gods continue to bring strength and honor to their followers, but their ultimate goal is to win the day, and their aims are turned toward those ends. In this campaign, the Tuatha Dé Danann are fulfilling their destinies, but doing so as idealists – as gods who honestly believe they will win the day, and that things will continue as they always imagined they would. A largely war-centric campaign, Fields of Blood focuses on the PCs as divine servants, or eventually as divine heroes (if you opt to use the mythic rules) … or more.

RAGNARÖK RISING

Conveniently incorporated as an aspect of Norse mythology, Ragnarök and its aftermath are described with reasonable detail. A campaign looking to explore this period in the mythology could easily begin in the last days of Asgard as the war for Ragnarök rages towards its conclusion. Characters might race to acquire a safe haven from rampaging giants, men, and werewolves while trying to rescue as many people as possible before the final battles. Then, as the smoke clears and the waters recede, their band of survivors must rebuild while dealing with competition from groups like the Cult of Magni and Modi presented in the Norse chapter. The game becomes focused on the long struggle to forge a new future in the wreckage left by the end of the world and the enemies – both old and new - who emerge out of the darkness.



CHAPTER 2
ARTHUR'S KNIGHTS



Despite their epic tales, King Arthur and the Knights of the Round Table are not a "pantheon" as such. However, their inclusion in the original *Deities & Demigods* speaks to the power of these enduring tales.

BACKGROUND

A young boy places his hand upon the sword that none but the true king can pull from the stone. A knight lowers his lance to charge across the field. A chair waits for the one who is destined to sit upon it, for all others perish if they dare to try. An aged wizard curses his younger lover as she encases him in a cavern of crystal.

The Arthurian legends are chiefly found in the Matter of Britain, a collection of medieval literature and legendary accounts revolving around the British Isles from the 6th to the 14th centuries. The stories were continued, embellished, and even changed by other tales originating both in Britain and beyond. In the earliest of stories, Arthur began as an unnamed war-leader of the early Britons resisting Anglo-Saxon encroachment. Fuelled by troubadours, jongleurs, and minstrels (not to mention the appropriation of the legend to validate the royal claims of later kings), the image of Arthur grew until he became the steel clad, chivalric King familiar to a modern audience.

Despite their mythological nature, King Arthur and the other characters in the tales are always portrayed as possessing very human flaws and failings. Arthur, while brave, generous, and often wise is nonetheless occasionally stubborn, indecisive, and even petulant. Queen Guinevere, though beautiful and seemingly devoted to her king, still falls in love with another man. Despite being dedicated to the tenets of Chivalry, the Knights of the Round Table have moments of jealousy, vengeance, stupidity, selfishness, hatred, and betrayal. These human failings bring the Arthurian legends to life; they are more than just a historical account, and these tales resonate with us.

But is any of it true?

That is unclear. Certainly no definitive historical evidence of King Arthur has been found to prove that he really existed. In truth, this does not matter. The Arthurian legends transport us to the days of knights, ladies, and monsters, where a band of companions brought about a golden age centered on a shining city of hope… only to fall due to their very human failings. The themes of these tales simultaneously represent the struggle of good against evil, the triumph or disaster of love, the desire to achieve greatness, the quest for holiness, and the chivalric virtues that all should strive for in their lives. The virtues appeal to audiences both past and present because mankind has an inherent need to aspire to them. That is why the power and enduring legacy of the Arthurian legends continue to inspire almost 1,500 years after they began.

THE CORE LEGEND

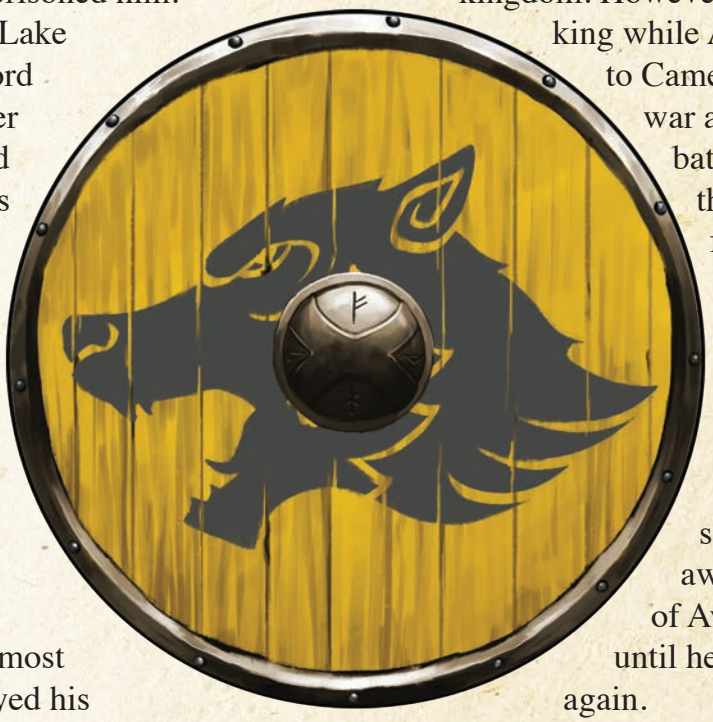
What follows is a summary of the basic legend of King Arthur.

King Uther Pendragon lusted after Igraine, the wife of the Duke of Cornwall. With the help of the wizard Merlin, Uther defeated the Duke and took the lady as his wife – but the price for the mage's aid was their first-born child, Arthur. Merlin took the baby to be raised in the household of a minor lord, Sir Ector. Once Uther died, the country fell into squabbling over who should be king, so Merlin enchanted a sword plunged into an iron anvil in a churchyard in London. This blade bore the inscription, "Whoso Pulleth Out This Sword of this Stone and Anvil, is Rightwise King Born of All England". Many tried to remove the sword but all failed until a teenage Arthur succeeded and was proclaimed King.

Arthur battled detractors and Saxon invaders until the whole of Britain fell under his reign. Then he gathered the greatest knights of his age to join him at his castle of Camelot where they met at a Round Table, so that none would be more worthy than any other. These Knights of the Round Table swore great oaths

to God and chivalry, and performed great deeds such as battling strange beasts, rescuing damsels in distress, and continually proving their own worthiness.

Many mystical characters are woven around the legends. His chief advisor was the wizard Merlin, who was said to be half-demon. He provided magical aid and wisdom to the Round Table until his young lover Nimune magically imprisoned him. The mysterious Lady of the Lake gave Arthur the magical sword Excalibur. Arthur's half-sister Morgan le Fey both hindered and helped Camelot; she was one of Arthur's greatest foes but reconciled with him before the end.



Of the 150 knights that were said to make up the Round Table, a few rose above the others. Lancelot du Lac was the mightiest warrior of his age, and though he was Arthur's most trusted companion, he betrayed his friend and king by falling into an adulterous relationship with Arthur's wife, Queen Guinevere. Another knight, Sir Gawain, was equally known for his honorable chivalry as he was for his lapses in judgement and his mistakes. Lancelot's son, Sir Gawain's purity of spirit allowed him to succeed in finding the most holy of all artifacts.

The knights had many adventures as they sought to uphold the chivalric code. Their greatest quest was searching for the Holy Grail. The cup that the Christ used at the Last Supper, the Grail was said to have the power to cure all the world's ills, but it could only be found by the most worthy. Virtually all of the Knights of the Round Table attempted to find the Grail at various points of the Legend but only Sir Gawain was worthy enough to complete the quest.

By the end of the Arthurian Cycle, betrayal and war brought down Camelot. Arthur discovered the affair between his beloved queen, Guinevere, and his best knight, Lancelot. The pair fled to Brittany, so Arthur gathered his army and followed. While he was gone he appointed Mordred, the product of inadvertent incest between Arthur and his half-sister Morgause (an event orchestrated by Morgan le Fey), to care for the kingdom. However, Mordred declared himself to be king while Arthur was gone. Hurrying back to Camelot, Arthur fought a bitter civil war against his own son. The final battle of this struggle occurred upon the Fields of Camlann, where both father and son mortally wounded each other. As he lay dying, Arthur commanded one of his knights to throw Excalibur back into the water from which it came. Three mysterious maidens (including Morgan le Fey, in some accounts) carried Arthur away on a boat to the magical Isle of Avalon, where he is said to sleep until he is needed to save his country again.

CAMPAIGN ADAPTATION

Unlike the other mythologies presented in this volume, King Arthur and the other Arthurian characters are not gods. With two exceptions, they do not have worshippers, grant spells, or answer prayers. They are legendary Mythic Heroes: greater than normal men, in much the same way as Greek Heroes like Perseus or Odysseus, but certainly not deities. GMs wishing to use the Arthurian host in their campaigns should view them as powerful NPCs, allies, or foes rather than supernatural entities.

Whether GMs choose to set all of their adventures in a historical era or decide to bring King Arthur and his companions into a fantasy setting, the Arthurian characters will fit well into almost any campaign.

M = mythic ability, Feat, or spell.

DESIGN NOTE: MYTHIC OR NOT

King Arthur, the knights, Merlin, Guinevere, and the rest always appear more than just simple characters. To bring a legendary feel to the adaptation of the Arthurian material, options from Paizo's Mythic Adventures have been liberally applied to the various characters presented in this chapter.

Those who do not wish to use mythic options are recommended to use the various class levels alone. The mythic abilities of the various characters can be treated as supernatural or extraordinary abilities or else simply be removed. As a general rule, every 2 Mythic levels removed decreases the CR by 1.

The Arthurian legends contain themes that function on a subtextual level and resonate with those familiar with these tales. Understanding these themes makes it much easier to adapt this material to other campaign settings. The core Arthurian themes include:

HOPE

Struggling to make the world/land/city better and believing it can be done.

FAITH

Yearning for something greater than oneself.

COURAGE

Facing danger either alone or with allies.

LOYALTY

Remaining true to beliefs despite trials.

CHIVALRY

Defending the weak, opposing evil.

Thus, applying this is simply a matter of finding some aspect of a setting that embodies one of themes and plugging in the Arthurian character. For example, a GM wishes to bring the Knights of the Round Table into **Rhune: Dawn of Twilight.** Looking at the setting material she decides that the deity **Dægr**, as a god of protectors and guardians, fits with the Arthurian virtues of chivalry, loyalty, and courage; she then carves out a small kingdom and makes the Round Table an offshoot of the Vigilant Order of the Silver Sun.

Even a campaign setting without a tradition of knighthood may still benefit from the Arthurian characters. If there is a land beset by invaders, perhaps King Arthur forms his band of warriors to defend the kingdom. In a city ruled by a tyrannical overlord, the Round Table could be a guild of thieves and warriors who target those allied to the despot. For a campaign set in a post-apocalyptic world, Arthur can easily become a man yearning to bring back the wonders of the past who must gather others to keep the last light of civilization burning, lest it be extinguished by the hordes of mutantkind.

The ease or difficulty of adapting this material to specific settings depend greatly upon the needs and tone of each campaign. More extensive alterations to mechanical stat blocks as well as themes, goals and personalities must be made if King Arthur was a member of, say...the Knights of Orcus or Asmodeus. In any event, any nation or cause, regardless of focus or alignment, would be well served by such a band of knights.

ON CHRISTIANITY

Many RPGs shy away from using the Christian god in their campaigns, mostly to avoid offending anyone. However, Christianity is such a cornerstone of the Arthurian Cycle that any book would be remiss not to include rules for incorporating that religion into a campaign. However, this is just an option, and you do **not** have to use Christianity in a campaign involving King Arthur. Similar to the discussion regarding settings, any god can fill the role but should a GM wish to use the Christian God in a campaign, they can use the entry in the Deities in the Arthurian Legends section later in the chapter.

ARTHURIAN CHARACTERS

Over the centuries, the Arthurian Legends have been cast in various eras: Early Roman, Celtic, Medieval, Renaissance, and beyond. Of course, GMs may choose to use this material in any time-period they wish but, for the purposes of design and consistency, a high medieval fantasy setting was chosen for this chapter of *The Celestial Host*. These are the most common perceptions of King Arthur: towering castles, knights in full steel armor, the pageantry of the court. Below are the most notable knights and personages of the Arthurian Legends.

M = mythic ability, Feat, or spell.

KING ARTHUR, THE ANOINTED KING

As the fearsome giant bellows in fury and thunder, the bearded king grins boyishly and charges toward the peril, his mighty blade shedding a pearly light across the fields of Mont Saint Michel.

ARTHUR PENDRAGON, KING OF ENGLAND

Human aristocrat 5/cavalier 10/fighter 1/
Mythic Marshal 4 **CR** 17/MR 4
LN Medium humanoid (human)
Init +5; **Senses** Perception +15

DEFENSE

AC 30, **touch** 14, **flat-footed** 29 (+12 armor, +3 deflection, +1 Dex, +4 shield)
Hit Points 202 (16 HD; 5d8+11d10+122)
Fort +15, **Ref** +5, **Will** +11
Defensive Abilities Hard to Kill, immunity to one damage type (King's Scabbard), Fast Heal 5 (*King's Scabbard*)

OFFENSE

Speed 30 ft. (20 ft. in armor)
Melee *Excalibur* +26/+21/+16 (2d10+8/17-20/×3) or *Unbreakable Lance* +22/+17/+12 (1d8+9/×3)
Space 5 ft.; Reach 5 ft. (10 ft. with Unbreakable Lance)
Special Attacks banner +3, cavalier's charge, challenge 4/day (+12 damage, allies gain +3 to hit), greater tactician 3/day (Coordinated Defense or Distracting Charge, swift action, 8 rds), mythic power (11/day, surge +1d8).

TACTICS

During Combat Arthur begins by calling out orders to his loyal knights, then he issues a Challenge on the apparent leader of his foe. If mounted, he will attack with a single Cavalier's Charge before drawing *Excalibur* and closing to melee.
Morale Either through arrogance or foolishness, Arthur refuses to flee and trusts in his King's Scabbard to protect himself. However, as a member of the **Order of the Dragon**, if his men begin to fall, Arthur will call a retreat in order to protect them.

STATISTICS

STR 20, **DEX** 12, **CON** 20, **INT** 13, **WIS** 14, **CHA** 18
Base Atk +14; **CMB** +19; **CMD** 33
Feats Cavalry Formation, Cleave, Coordinated Defense, Distracting Charge, Exotic Weapon Proficiency (bastard sword), Improved Critical (bastard sword), Mounted Combat, Power Attack, Ride-by Attack, Steadfast Personality, Toughness, Weapon Focus (bastard sword), Weapon Focus (lance)
Skills Acrobatics +6 (+2 to jump), Bluff +15, Diplomacy +23, Handle Animal +11, Intimidate +14, Knowledge (nobility) +10, Knowledge (all others) +5, Perception +15, Perform (oratory) +11, Profession (knight) +9, Ride +13, Sense Motive +6, Survival +10 (+15 to provide food and water for allies or to protect allies from harsh weather)
Languages Common, Sylvan
SQ aid allies, amazing initiative, confidence, dispel fear, expert trainer +5, legendary item (*Excalibur*), legendary power, legendary surge, loyalty, mount (horse named Passelande), mythic bond, order of the dragon, rally, recuperation, returning, strategy, unyielding
Combat Gear *Excalibur* (major artifact), *King's Scabbard* (major artifact), v*ambraces of the tactician*.
Other Gear *+3 mithral full plate, +2 mithral heavy steel shield, White-Hilt Dagger* (see below), *Unbreakable Lance* (see below), *ring of protection +3* – Given time, Arthur has access to almost any minor or medium level magic item through Merlin and his own position as king.

SPECIAL ABILITIES

Wielder of Excalibur (Ex) As the rightful wielder of the mighty Excalibur, Arthur has access to its full range of powers. See the detailed description below.

HISTORY

The son of King Uther Pendragon, Arthur was spirited away by the wizard Merlin while just a newborn. Trained in the art of war and chivalry, Arthur proved himself to be the rightful king by being the only one who could pull a sword from an enchanted stone and anvil. As King, Arthur gathered a cadre of the bravest knights in all the lands, and pushed back all who sought to invade his lands. He was gifted mighty Excalibur by the Lady of the Lake as a sign of Arthur's bond to the land. He married his queen, Guinevere, and for a time ruled over a golden age. Arthur's realm began to fall apart when his most trusted friend Lancelot had an adulterous affair with Queen Guinevere, and it ended with a civil war fought against his own illegitimate son, Mordred. King Arthur defeated Mordred in the Battle of Camlann, but was mortally wounded in the process. He was taken by ship to the magical Isle of Avalon to sleep until his land needs him once more.

Appearance Arthur is a tall, well-muscled man with streaks of gray in his curly brown hair and neatly trimmed beard. His gray eyes are uncommon, and though he is handsome in a rather plain way, he nonetheless has a presence of royalty (or perhaps destiny) that cannot help but touch all who behold him. While at court at he typically wears a cloak of the deepest blue emblazoned with golden crowns over a tunic of rich damas; on the field he wears a full set of steel armor.

Heraldry Three golden crowns upon a blue field to symbolize the three regions he controlled (Logres, Cambria, and Albion).

Personality Kind, generous, often wise, and certainly powerful, Arthur also at times displays jealousy, doubt, and the inability to back down from a challenge. His faith in his companions and what is right sometimes blinds him to the intrigues around him. Despite his flaws, he personifies the ideal of the chivalric code.

Goals, Desires, and Motivations Arthur is driven to uphold the tenets of the Chivalric Code and to safeguard his realm from any threat. He believes deeply in protecting the weak, courage in love or honor, and in acting as a true king should.

Flaws/Secrets Arthur fears failure, for to fail at being King will doom his kingdom. This fear powers his drives and motivations. Arthur's deepest secret is ordering the drowning of all children born on a certain May Day because Merlin prophesied that a child born on that day would doom Camelot.

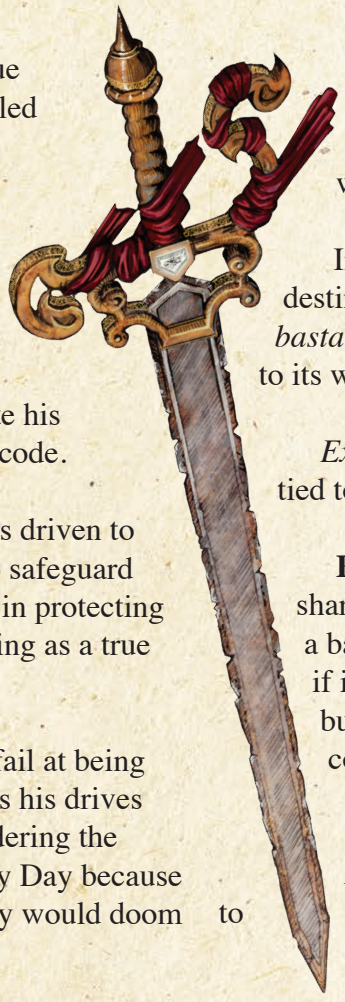
Quirks His belief in himself and in chivalry often makes him act rashly or take the direct path when better plans exist.

Boon Arthur will sometimes lend one of *Excalibur's shades* (see Items of the Round Table section for an explanation) to a worthy warrior on a noble quest.

Excalibur
(Major Artifact)
Aura overwhelming abjuration and transmutation; **CL** 35th; **Slot** none; **Weight** 3 lbs.

DESCRIPTION

Crafted from worldspine metal, this beautiful bastard sword is engraved with powerful magical runes; one side of the blade reads "Take Me Up" and the other, "Cast Me Away". The four-foot blade of shining steel meets a hilt richly adorned with diamond, topaz, and jacinth, where two draconic serpents twine around the pommel stone.



Excalibur functions as a *+2 worldspine bastard sword* in the hands of anyone but its destined wielder. However, it bestows a *curse* (as per the spell, no save) on anyone holding the weapon who is not willingly chosen by the rightful wielder.

In the hands of a mythic character who is also its destined wielder, *Excalibur* becomes a *+5 worldspine bastard sword*. This mystical blade bonds the land itself to its wielder and is virtually unbreakable.

Excalibur also grants the following abilities, each tied to one of the Arthurian themes:

Edge of Righteousness (faith) – Supernaturally sharp, *Excalibur* does twice the normal damage for a bastard sword and bypasses non-living matter as if it possessed the brilliant energy enhancement, but unlike that ability, it also affects undead and constructs.

Defense of the Defenseless (chivalry) – *Excalibur's* critical hit range doubles if it is used to defend someone weaker than its wielder. This bonus stacks with abilities and feats that increase critical hit range.

Victory's Promise (hope) – *Excalibur* instantly adapts itself to bypass any DR.

Bravery's Brilliance (courage) - As a standard action, the wielder can expend one use of mythic power to cause *Excalibur* to shine with a holy radiance. This light illuminates a radius of 100 feet per level of the wielder, and foes with evil alignments within this area must make a DC 25 Will save or be blinded for 1d4+1 rounds. This has no effect on those who cannot see.

Warleader's Oath (loyalty) – By expending two uses of mythic power as a swift action, the wielder can choose

a willing creature within line of sight as the target of this ability. While within sight of *Excalibur* the target gains a sacred bonus on saving throws and Armor Class equal to the wearer's Charisma bonus. Warleader's Oath lasts for 1 minute. During that time, if the target is struck by an enemy who is adjacent to the wielder of *Excalibur*, the wielder may, as an immediate action, make a single melee attack against that enemy. This ends the effects of the Warleader's Oath.

Should *Excalibur* be used to strike down a surrendered or defenseless foe, the blade will break in half. This sunders the blade's link to the land and triggers an *augmented mythic earthquake*. Afterwards the bearer suffers the effects of a *greater bestow curse* (no save) until he atones for his misdeed. Only the Lady of Lake has the power to restore the blade but she will no doubt enact a most terrible punishment if *Excalibur* is misused.

DESTRUCTION

Excalibur can be broken (as described above), but this does not destroy the weapon. To truly destroy the sword, *Excalibur* must be taken to Avalon and cast back into the forges that created it.

King's Scabbard
(Major Artifact)
Aura overwhelming conjuration [healing] and transmutation; **CL** 20th; **Slot** none; **Weight** 1 lb.

DESCRIPTION

Decorated with images of knotwork vines interwoven through golden crowns, this leather wrapped scabbard has been imbued with powerful protective enchantments by the Lady of the Lake. Each morning, the wielder can indicate one damage type (bludgeoning, piercing, cold, fire, etc.) and be completely immune to that type of damage for 24 hours. This immunity applies only to damage caused by melee or ranged weapon attacks.

In the case of magical damage types (evil, fire, etc.), only the magical bonus damage is negated by the *King's Scabbard*. For example, the extra 1d6 fire damage from a *+1 flaming sword* would be negated by this ability. As a move action, the wielder can expend one use of mythic power to change the type of immunity during the 24 hour duration.

The scabbard also sustains its owner with strong healing magics. While wearing the *King's Scabbard* the wielder gains fast healing 5.

DESTRUCTION

The King's Scabbard can be destroyed by crushing it beneath a blessed anvil within the boundaries of the Isle of Avalon.

Unbreakable Lance
(Minor Artifact)
Aura moderate abjuration; **CL** 11th; **Slot** none; **Weight** 10 lbs.

DESCRIPTION

Also called *Rhon* or *Rhongowennan,* this *+2 lance* has been enchanted by the wizard Merlin to be completely unbreakable by any physical means. For the purposes of this item, a physical attempt also includes those that are magically altered or enhanced.

Any magical attempt to break the lance (such as disintegration or disjunction) must overcome a caster level check against Merlin himself (CR 23).

DESTRUCTION

Smashing the lance against one of the menhirs of Stonehenge or sundering it with another item created by Merlin will destroy the *Unbreakable Lance*.

White-Hilt Dagger
Aura moderate evocation [darkness, shadow]; **CL** 5th;
Price 20,830 gp

DESCRIPTION

Also called *Carnwennan*, this *+1 cold iron dagger* can, as a standard action, shroud the wielder in shadows (as if affected by a *shield of darkness* spell) when the wielder speaks a command word. This ability can be used 3 times per day and lasts for a number of rounds equal to 1 plus the wielder's Charisma bonus (minimum 1).

CONSTRUCTION REQUIREMENTS

Craft Magic Arms and Armor, *shield of shadow*; **Cost** 10,415 gp

Merlin, the Half-Demon Wizard

Eyes glinting mischievously, the crimson-skinned wizard gestures with his long staff, and the fearsome dragon bows his mighty head before his better.

MERLIN EMRYS

Male old half-fiend human arcanist 18/Mythic Archmage 5 **CR** 23/**MR** 5
NG Medium outsider (humanoid, human, native)
Init +7; **Senses** darkvision 60 ft.; Perception +22

DEFENSE

Armor Class 21, **touch** 12, **flat-footed** 19 (+8 armor, +2 Dex, +1 natural)
Hit Points 144 (18d6+87); Regeneration 1
Fort +9, **Ref** +8, **Will** +15
Defensive Abilities hard to kill, mythic saving throws;
DR 10/magic; **Immune** bleed, poison;
Resist acid 10, cold 10, electricity 10, fire 10; **SR** 34

OFFENSE

Speed 30 ft., fly 60 ft. (good)
Melee *dagger of a thousand bites* +11/+6 (1d4+2/17-20)
Special Attacks arcane reservoir (21/day), arcanist exploits (arcane barrier, counterspell, dancing electricity, dimensional slide, lightning lance, metamixing, potent magic, quick study, swift consume), consume spells, mythic power (13/day, surge +1d8), smite good, wild arcana
Spell-Like Abilities (**CL** 18th; concentration +23)
3/day— *darkness, poison, unholy aura*.
1/day— *blasphemy, contagion, desecrate, horrid wilting, summon monster ix* (fiends only), *unhal low, unholy blight*.
Arcanist Spells Prepared (Per Day) - (**CL** 18th; concentration +27)
9th (3/day) — *time stop*.
8th (5/day) — *horrid wilting* (DC 27), *form of the dragon III*.M
7th (5/day) — *control weather, limited wish*M, *spell turning*.
6th (5/day) — *chain lightning* (DC 25), *geas/quest, globe of invulnerability*.
5th (6/day) — *baleful polymorph* (DC 24), *dominate person* (DC 24), *sending, teleport*.
4th (6/day) — *dragon's breath* (DC 23), *greater invisibility, scrying* (DC 23), *terrible remorse* (DC 23).
3rd (6/day) — *draconic reservoirM, dispel magic, hold*



person (DC 22), *major image* (DC 22).
2nd (6/day) — *alter self, detect thoughts* (DC 21), *knock, scorching ray*[M], *shatter* (DC 21).
1st (7/day) — *magic missile*[M], *obscuring mist, ray of enfeeblement* (DC 20), *silent image* (DC 20), *sleep* (DC 20)
0 (at will) — *daze* (DC 19), *detect magic, detect poison, ghost sound* (DC 19), *light, mage hand, message, prestidigitation, read magic*
Arcanist Spells Known
Merlin knows all available spells from the wizard/sorcerer spell list.

TACTICS

During Combat — If given time to prepare, Merlin casts several protective spells (*spell turning, globe of invulnerability*, etc.) upon himself. He prefers to start combat by controlling his foes with *dominate person* or *baleful polymorph*. If the enemy is foolish enough to continue, Merlin triggers time stop and gets really nasty.
Morale — It has been some time since Merlin faced a threat he could not defeat. He is chiefly concerned with protecting Arthur and his knights so if a battle begins going poorly for them, he will trigger his teleport spell to whisk them to safety.

STATISTICS

STR 12, **DEX** 14, **CON** 17, **INT** 28, **WIS** 18, **CHA** 20
Base Atk +9; **CMB** +10; **CMD** 22
Feats Brew Potion, Craft Wand, Craft Wondrous Item, Extend Spell, Extra Path Ability[M], Greater Spell Penetration, Maximize Spell, Mythic Spell Lore[M] (x2), Quicken Spell, Scribe Scroll, Selective Spell, Spell Penetration
Skills Acrobatics +15, Appraise +15, Bluff +15, Craft (alchemy) +15, Diplomacy +15, Disguise +15, Escape Artist +15, Fly +15, Heal +15, Intimidate +23, Knowledge (all) +15, Linguistics +13, Perception +22, Profession (astronomer) +8, Profession (fortune-teller) +8, Profession (librarian) +8, Profession (soothsayer) +8, Sense Motive +10, Spellcraft +30, Stealth +15, Survival +15, Use Magic Device +26
Languages Abyssal, Celestial, Common, Draconic, Dwarven, Elder Thing, Elven, Giant, Infernal, Protean, Sylvan
SQ amazing initiative, arcane metamastery, competent caster, enduring armor, longevity, mythic spellcasting, mythic spellpower (2/day), recuperation.
.Combat Gear *runestone of power* (9th)
Other Gear *dagger of a thousand bites, mantle of spell resistance, ring of energy dampening, ring of regeneration, robe of useful items*. **Note** – Merlin has a vast trove of magical objects and GMs can assume he can acquire most items in a short notice.. Additionally, Merlin can create virtually any item he needs given time.

SPECIAL ABILITIES

Prophesies of the Redeemed Soul (Su) Merlin possesses two natures; one demonic and one blessed; as a result, he has the gift of prophecy. A number of times per day equal to 1 plus his Charisma bonus, he can enter a trance for a glimpse of the future. This trance lasts for 1 minute, must be uninterrupted, and during which he can take no other action. Merlin can choose to receive the benefits of an *augury* or *divination* spell (each with 90% effectiveness) or he can gain knowledge equivalent to a *commune* spell. None of these spell effects require material components.

HISTORY

Born of a plot by a demon to beget a new antichrist upon an innocent virgin, Merlin's fate was altered by the intervention of a cleric and perhaps one or more deities. With his destiny now his own, Merlin grew up to possess a variety of magical and prophetic powers. As a young man he was brought before King Vortigern to solve the riddle of why the King's new keep kept collapsing. Discovering the problem was two warring dragons, Merlin drove the monsters away; he also announced many prophecies (mostly alluding to fighting between Saxons and Britons).

When Vortigern's brother Uther took the throne, Merlin orchestrated Arthur's birth and created the sword in the stone to prove Arthur's divine right to be king. As mentor and advisor, Merlin guided King Arthur in most things: the creation of Camelot, the Round Table, and myriad quests and adventures. In his later years, Merlin fell in love with Nimune, one of the Ladies of the Lake, after she seduced him into teaching her all of his magics. So besotted with her was Merlin that he was blind to the plots of Mordred and Morgan le Fey. Finally realizing that Arthur's plight, Merlin tried to rush to his aid but found himself trapped by his own magics by the wiley Nimune. Inside a stone (or in some versions, a cave or a tree or a tower) in the dolorous forest of Broceliande, Merlin remains until his King awakens.

Appearance Typically, Merlin appears to be a tall, silver-haired old man with a wild beard, dressed in threadbare robes better suited to a traveling beggar than the advisor to a king. As one who delights in shapeshifting and illusion, Merlin can appear in many forms.

Heraldry — Though he does not have a specific heraldry, Merlin's sigil has long been a black triskelion on a field of white.

Personality — Possessing a wicked humor and a fierce intelligence, Merlin has a driving force of will and little tolerance for those who do not heed his sage advice. He maintains a dark and aloof countenance but his bonds to those he loves reveals a caring nature.

Goals, Desires, and Motivations — Loyal to Arthur and the dream they share, Merlin is perfectly willing to do horrible things to keep that dream on track. Through his prophetic abilities, he has seen what the future could hold and is driven to prevent the darkness from covering the land.

Flaws/Secrets — Merlin does not have much patience for idiots or those he considers to be foolish. He arrogantly excels in misleading and manipulating people for his own goals. Unfortunately, this same overconfidence blinds him to when he is the one being manipulated. Merlin's hidden secret is his need for someone to love him, a fact that Nimune used to eventually defeat the old wizard.

Quirks —Merlin has gazed far into the future and the past with his powers, and occasionally will make references to things that have yet to be or once were.

Boon — To someone who proves himself by either intent or deed, Merlin will use his prophetic powers to foretell the future or create a magical item with a 20% discount on the normal price.

Guinevere, Love's Choice

Her red hair tightly braided behind her head, the Queen trails one languid hand across the throne as she watches, through coy eyes, the courtiers dancing to her tune.



GUINEVERE, QUEEN OF ENGLAND

Female human aristocrat 8/expert 5 /Mythic Trickster 3 **CR** 13/MR 3
CG Medium humanoid (human)
Init +13; **Senses** Perception +12

DEFENSE

Armor Class 21, **touch** 14, **flat-footed** 17 (+4 armor, +3 Dex, +1 dodge, +3 natural)
Hit Points 102 (13d8+46)
Fort +5, **Ref** +8, **Will** +11 (+6 bonus vs. mind-affecting effects)
Defensive Abilities evasion, hard to kill

OFFENSE

Speed 30 ft.
Melee *+3 defending guardian cold iron dagger* +13/+8 (1d4+4/19-20)
Special Attacks mythic power (9/day, surge +1d6)

TACTICS

During Combat – While Guinevere does not ever expect to don armor and enter the lists, she can defend herself if necessary. She begins by drawing her defending dagger to boost her armor class. Then she will use her social skills (sardonic wit, perfect lie, etc.) to mislead her foe before triggering a surprise strike.
Morale – Combat is the last resort for Guinevere so if possible, she will flee from battle.

STATISTICS

STR 12, **DEX** 17, **CON** 14, **INT** 14, **WIS** 12, **CHA** 24
Base Atk +9; **CMB** +10; **CMD** 24
Feats Amateur Swashbuckler, Cosmopolitan, Deceitful[M], Dodge, Improved Initiative[M], Lightning Reflexes, Steadfast Personality, True Love (Lancelot)
Skills Acrobatics +8, Bluff +28, Diplomacy +23 (+28 to make requests if creature's starting attitude) is helpful), Disguise +26, Heal +22, Intimidate +7 (+12 to make requests if creature's starting attitude is helpful), Knowledge (geography) +10, Knowledge (local) +10, Knowledge (nature) +10, Knowledge (nobility) +10, Perception +12, Profession (monarch) +10, Ride +8, Sense Motive +20.
Languages Common, Draconic, Elven, Goblin, Sylvan
SQ amazing initiative, dodging panache, perfect lie, persuasive countenance, recuperation, sardonic wit, surprise strike.
Other Gear *+3 defending guardian cold iron dagger, amulet of natural armor +3, bracers of armor +4, cat's eye crown, healer's gloves, ring of evasion, ring of mind shielding*.

HISTORY

The daughter of King Leodegrance, Guinevere was instructed in the proper skills for a noblewoman. Early in his reign, King Arthur admired the lovely young woman and married her despite the misgivings of Merlin. For a time, the couple lived in married bliss as they created the golden city of Camelot. Then Lancelot arrived in court… and Guinevere fell in love with the knight. Their love bloomed quickly, and they hid their relationship for a long time. Once Mordred exposed the affair, Guinevere and Lancelot fled to France with Arthur in pursuit, but the King was forced to return home to stop Mordred's coup. After hearing of Arthur's death, Guinevere regretted her infidelity, spurned Lancelot, and entered a monastery. She reached the post of Abbess before dying, having never allowed Lancelot to look upon her face again.

Appearance — A beautiful woman of strong lines and high cheekbones, with deep green eyes and hair of tumbling red tangles. Typically, Guinevere wears courtly garb, long dresses with buttons on the sleeves worn beneath a surcoat of richer material.

Heraldry — Though lacking a personal coat of arms, Guinevere often bore the golden dragon of Camelot as her personal device.

Personality — Passionate and intelligent, Guinevere is a woman of deep feelings and moods. She always tries to act how a Queen should: noble and just, demanding justice and dispensing mercy to those who deserve it. Yet she can also be petty, selfish and jealous, especially when she perceives something she considers to be hers has been interfered with.

Goals, Desires, and Motivations — Most of the time, Guinevere has the best interests of Camelot in the forefront of her mind. Possessing a better grasp of politics and intrigues than Arthur or his knights, Guinevere is well versed in manipulating the royal court, making changes by

M = mythic ability, Feat, or spell.

influence, counsel and merciful intercession. However, she cannot help but be guided by her heart. She yearns for love, Arthur's in the beginning and then later, Lancelot's. She will often listen to her heart despite anything her head tells her.

Flaws/Secrets — Guinevere's greatest secret, of course, is her illicit relationship with Lancelot. Feelings of jealousy, guilt, and betrayal weigh heavy upon her, making some of her actions seem petty at times.

Quirks — The Queen delights in courtly games whether they are games of sport, chance, or intrigue. She also takes great pain to carefully braid her long red hair in complicated patterns, proud that she has yet to repeat the same arrangement twice.



Boon — To those in need of aid, especially to young lovers or those acting in defense of love, Queen Guinevere will relate any court gossip of note.

Lancelot, the Valiant Betrayer

Dispatching the last of the five attackers with ease, the armored knight pulls off his helm and flashes a brilliant smile for all to see.

Sir Lancelot du Lac, Lord of Joyous Guard

Human cavalier 7/fighter (weapon master) 7/Mythic Champion 3 **CR** 15/**MR** 3
LN Medium humanoid (human)
Init +9; **Senses** Perception +11

Defense

Armor Class 31, **touch** 14, **flat-footed** 28 (+13 armor, +1 deflection, +3 Dex, +4 shield)
Hit Points 163 (14d10+88)
Fort +17, **Ref** +8, **Will** +6; +2 bonus vs. effects targeting his held weapon
Defensive Abilities hard to kill, reactive counterspell (3/day, *The Lady's Ring*); **Immune** fear

Offense

Speed 30 ft. (20 ft. in armor)
Melee *Secace* (Sequence) +24/+24/+24/+24 (2d4+9/19-20) or *shieldsplitter lance* +20/+20/+20 (1d8+9/19-20/×3)
Space 5 ft.; Reach 5 ft. (10 ft. with *shieldsplitter lance*)
Special Attacks banner +2, cavalier's charge, challenge 3/day (+7 damage, +2 to hit while riding mount), mythic power (9/day, surge +1d6+1), reliable strike, *Secace* additional damage (see below), tactician 2/day (Coordinated Defense, 6 rds), weapon training
Spell-Like Abilities (from *The Lady's Ring* - CL 20th; concentration +20)
At-will – *detect magic*

Tactics

During Combat – Lancelot leaps to be the first to engage the enemy. If attacking mounted foes, he will begin by charging with his lance before drawing Secace.
Lancelot will always meet his foes on equal ground, whether mounted or on foot.
Morale – Justifiably brave and supremely confident in his own abilities, Lancelot will fight to his last breath to

prove his martial superiority. Only when others' lives are in jeopardy will he consent to retreat.

STATISTICS

STR 18, **DEX** 16, **CON** 18, **INT** 14, **WIS** 12, **CHA** 22
Base Atk +14; **CMB** +18 (+20 bull rush); **CMD** 32 (34 vs. bull rush, 34 vs. disarm, 34 vs. sunder)
Feats Coordinated Defense, Critical Focus, Exotic Weapon Proficiency (bastard sword), Impaling Critical, Improved Bull Rush, Improved Critical (lance), Mounted Combat, Mythic Paragon, Mythic Weapon Focus (bastard sword), Power Attack, Ride-by Attack, Spirited Charge, Unseat, Weapon Focus (bastard sword), Weapon Focus (lance), Weapon Specialization (lance)
Skills Acrobatics +8 (+4 to jump), Appraise +3, Bluff +18, Climb +8, Diplomacy +12, Disguise +7, Escape Artist +1, Fly +1, Handle Animal +12, Heal +2, Intimidate +24, Knowledge (dungeoneering) +7, Knowledge (nobility) +8, Perception +11, Perform (sing) +12, Ride +18, Sense Motive +11 (+14 when op posing a Bluff check), Stealth +1, Survival +13, Swim +8
Languages Aquan, Common, Elven
SQ amazing initiative, expert trainer +3, fearless, mount (horse named Arondight), order of the sword, precision, recuperation, sudden attack, weapon guard
Combat Gear *vambraces of defense*
Other Gear *+4 mithral full plate, +2 mithral heavy steel shield, Secace* (see below), *shieldsplitter lance, boots of the battle herald, periapt of wound closure, Lancelot's Ring* (see below), *ring of mind shielding, stone of good luck* (luckstone).

HISTORY

The son of King Ban of Benwick, Lancelot was fostered and raised by the Lady of the Lake, from which his surname "du Lac" derives. When he came of age, the Lady sent him to King Arthur's court where he was made a knight; it was there he fell in love with Queen Guinevere. Lancelot was the greatest fighter and jouster of his age. He defeated over fifty knights to gain lordship of the castle Joyous Gard. A man of uncommon attractiveness, he was seduced by the Fisher King's daughter Elaine after she disguised herself as Queen Guinevere. The resulting pregnancy produced Lancelot's son Galahad. Returning to Camelot, Lancelot took part in the Grail Quest but was allowed only a glimpse of the relic because he was an adulterer. When his affair with the Queen was discovered, Lancelot fled with Guinevere and fought against Arthur until Mordred's civil war erupted. After Arthur's death, the Queen blamed them both for the fall of Camelot. Lancelot retired to a hermitage to live a life in penitence. He died as a priest, six weeks after Guinevere's own death.

Appearance — A tall, beautiful man of perfect proportions, Lancelot has black hair, blue eyes, and a flashing white smile. When not in armor, he often wears clothing in shades of blue to reflect his time with the Lady of the Lake.

Heraldry — Three red lines on a white field.

Personality — Lancelot is considered by some to be uniquely perfect. He tries very hard to never fail in gentleness, courtesy, or courage. He is supremely sure of himself given his own formidable abilities and this does lead him to be overconfident at times.

Goals, Desires, and Motivations — Sir Lancelot takes being the Queen's knight very seriously and feels that only by being the best knight can he do proper honor to the woman he loves. He constantly seeks ways to prove his own abilities, whether that be by contest, joust, or adventure.

Flaws/Secrets — The conflict between his loyalty for Arthur and his love for Guinevere is Lancelot's tragic flaw. His secret, of course, is his affair with the Queen, and he will do almost anything to keep it from Arthur.

Quirks — While fighting, Lancelot has the unfortunate habit of critiquing his foes and their weapon techniques, prowess, or goals. These criticisms are said with a friendly tone and a grin no matter how dire the situation.

Boon — Lancelot will appoint 1d4 minor knights to accompany those he finds deserving on a specific quest, or will teach a fighting technique of his own devising, granting access to a feat or fighting style (with the GM's permission).

SECACE
(Minor Artifact)
Aura strong transmutation; **CL** 7th;
Slot none; **Weight** 6 lbs.

DESCRIPTION

Also known as *Sequence*, this *+2 sword of speed* was given to Lancelot by the Lady of the Lake before he left to join Arthur's court. Though it superficially resembles a bastard sword, Secace has a narrower blade, resulting in a damage score of 2d4 rather than 1d10. However, it is considered a bastard sword for the purposes of qualifying for feats or abilities. Sequence has the unique ability to multiply the damage it deals to those it strikes. When damage is rolled, if either of the two d4s results in a natural 4, that die is rolled again and both results are added to the damage total. This increase continues every time the maximum value is rolled. The bonus damage is not multiplied on critical hits.

DESTRUCTION

Secace can be destroyed by quenching the blade in the blood of the Lady of the Lake.

THE LADY'S RING
(Major Artifact)
Aura strong transmutation; **CL** 18th;
Slot ring; **Weight** --

DESCRIPTION

Constructed from silver and gold twisted into celtic knotwork patterns and woven around three sapphires, this beautiful ring was created by the Lady of the Lake and given to Sir Lancelot as a token of their bond.

The powerful enchantments on *The Lady's Ring* allows the wearer to cast *detect magic* at will. Additionally, when the ring's wearer is struck by a hostile spell that specifically targets him (not an area effect, for example), that spell is immediately countered, requiring no action (or even knowledge) on the wearer's part. This effect functions like a *dispel magic* counterspell action with the ring's CL used as part of the dispel check and can be used 3 times per day.

Alternatively, the wearer can choose to spend one of the daily uses, as a standard action, to cast *break enchantment* using the ring's CL as normal for that spell.

Once per month, the wearer can gaze into calm water and gain information directly from the Lady of the Lake as if he had cast *commune*.

DESTRUCTION

The Lady's Ring will dissolve into foam if submerged in a silver cup filled with the tears of the Lady of the Lake.

Morgan le Fey, the Adversary

While the captive knight watches helplessly, the hard-eyed woman reads words of power from an ancient tome as she pets the raven on her arm.



MORGAN LE FEY, SORCERESS AND QUEEN OF GORE

Female human aristocrat 2/sorcerer 16/Mythic Archmage 4 **CR** 19/**MR** 4
NE Medium humanoid (human)
Init +6; **Senses** Perception +23

DEFENSE

Armor Class 26, **touch** 16, **flat-footed** 23 (+7 armor, +3 deflection, +2 Dex, +1 dodge, +3 natural)
Hit Points 141 (18 HD; 16d6+2d8+82)
Fort +10, **Ref** +12, **Will** +18 (+6 bonus vs. mind-affecting effects)
Defensive Abilities hard to kill; **DR** 10/cold iron; **Immune** poison; **SR** 21

OFFENSE

Speed 30 ft.
Melee *+1 returning wounding dagger* +11/+6 (1d4+2/19-20 plus 1 bleed)
Special Attacks mythic power (11/day, surge +1d8)
Fey Bloodline Spell-Like Abilities (CL 16th; concentration +24)
At-will — *fleeting glance* (20 rounds/day).
11/day — *laughing touch*.
1/day — *shadow walk* (DC 25).
Sorcerer Spells Known (CL 16th; concentration +22)
8th (4/day) — *horrid wilting* (DC 24), *mind blank*.
7th (6/day) — *finger of death*M (DC 23), *phase door, resonating word* (DC 23), *spell turning*.
6th (7/day) — *chain lightning*M (DC 22), *disintegrate* (DC 22), *globe of invulnerability*M, *mislead* (DC 22), *repulsion* (DC 22).
5th (7/day)— *baleful polymorph* (DC 21), *dominate person*M (DC 23), *lightning arc* (DC 21), *possess object*, *telekinesis, tree stride*.
4th (8/day) — *black tentacles, confusion* (DC 22), *dimension door, poison* (DC 20), *scrying* (DC 20)
3rd (8/day) — *deep slumber* (DC 21), *hold person* (DC 21), *lightning bolt* (DC 19), *mad monkeys, unadulterated loathing* (DC 21).
2nd (14/day) — *alter self, blindness/deafness* (DC 18), *detect thoughts* (DC 18), *hideous laughter* (DC 20), *scorching ray, unnatural lust* (DC 20).
1st (8/day) — *cause fear* (DC 17), *charm person* (DC 17), *entangle* (DC 17), *expeditious retreat, interrogation* (DC 17), *magic missile*.
0 (at-will)— *bleed* (DC 16), *daze* (DC 18), *detect magic, flare* (DC 16), *ghost sound* (DC 16), *light, mage hand, message, prestidigitation*.

TACTICS

During Combat — Adept at manipulating and turning the minds of her enemies, Morgan will cast dominate person spell on the strongest warrior and then keep foes at bay with repulsion or telekinesis while unleashing her strongest offensive powers on any spellcasters.
Morale — Ever the pragmatist, Morgan will quickly flee a confrontation if the tides of battle turn against her.

STATISTICS

STR 12, **DEX** 14, **CON** 14, **INT** 16, **WIS** 14, **CHA** 26
Base Atk +9; **CMB** +10; **CMD** 23
Feats Craft Wondrous Items, Eschew Materials, Expanded Arcana (x4), Extra Path AbilityM, Greater Spell Penetration, Lightning Reflexes, Maximize Spell, Mythic Spell LoreM, Quicken Spell, Spell Penetration, Steadfast Personality, Toughness
Skills Acrobatics +7, Bluff +16, Disguise +16, Intimidate +29, Knowledge (all) +8, Perception +23, Sense Motive +10, Spellcraft +24, Use Magic Device +29
Languages Common, Draconic, Elven, Sylvan
SQ amazing initiative, arcane metamastery (x4), arcane surge, enduring armor, fey magic, healing touch, Merlin's gift, recuperation, woodland stride
Combat Gear *potion of barkskin +4, potion of blur*; **Other Gear** *+1 returning wounding dagger, amulet of natural armor +3, cloak of resistance +3, headband of seduction, ring of protection +3, ring of wizardry II, robe of arcane heritage, rod of splendor*

SPECIAL ABILITIES

Healing Touch (Su) As one of the chosen of the Lady of the Lake, Morgan has access to powerful healing magics as spell-like abilities. By spending one use of mythic power Morgan can cast *cure serious wounds* or *restoration* as a spell-like ability. If she spends two uses of mythic power she can cast *heal*. These spells function in all other respects like arcane spells.
Merlin's Gift (Su) — While still a young woman, Morgan seduced Merlin to learn some of his magic. Though their affair did not last long, Merlin gifted her with a natural spell resistance (as if she wore a *mantle of spell resistance*).

HISTORY

The legitimate daughter of Igraine and Gorlois, Duke of Cornwall, Morgan soon found herself with a new stepfather after Uther Pendragon married her mother. As a proper noblewoman, she was sent to a convent to be educated, and there she first dabbled in the magical arts. While still a young woman, she seduced the wizard Merlin to gain more power and was his lover for a time. Sometimes helpful to the knights and other times a trickster-like foe, she fooled Arthur into sleeping with their other sister Morgause. But the real animosity between Morgan and Arthur began after her illicit relationship with Guinevere's cousin Guiomar was forcibly ended by the Queen's order. Morgan was married off to King Urien of distant Gore, and so she swore enmity against Arthur and Guinevere from that point onward. She delighted in trying to bring down various knights on their quests, and even sent the Green Knight to Camelot in an attempt to frighten Guinevere to death. She worked closely with her nephew Mordred on various schemes for a time. Her plotting culminated in convincing her lover, Sir Accolon, to steal Excalibur and the throne. After Arthur defeated Accolon, Morgan stole the King's Scabbard and threw it into a lake. Forced to flee back to Gore and her castle of Tauroc, Morgan spent a great deal of time in seclusion during which she repented her past evils. She eventually reconciled with Arthur and moved to the Isle of Avalon as one of the chosen of the Lady of the Lake. When Arthur was mortally wounded in the Battle of Camlann, Morgan and her sister avatars took him away to Avalon.

Appearance — A slim, handsome woman with pale white skin and long raven hair, Morgan has the same gray eyes as her mother Igraine, her half-brother Arthur, and her nephew Mordred. Thanks to the spell *alter self*, though, she can appear however she wants. A queen in her own right, Morgan typically wears rich courtly garb and favors red, deep green and black fabrics.

Heraldry —Morgan's symbol is typically the coat of arms of her husband King Urien, three black crows separated by a black line on a white field.

Personality — A passionate woman of cruelty, ambition and kindness in equal measure, Morgan is perhaps one of the most complex characters in the Legends. She is fiercely intelligent and is obsessed with a need to be in control of people and situations.

Goals, Desires, and Motivations — Morgan wants freedom: freedom to love who she chooses, and freedom to be who she wants to be. She hates Guinevere for denying her a chance for love, and despises her half-brother for his chivalry and the opportunities she never had. After reconciling with Arthur and accepting the mantle of Lady of the Lake, Morgan seeks to atone for her past misdeeds.

Flaws/Secrets — Perhaps overly passionate, Morgan often does not realize the collateral damage from her plots and schemes. Her deepest secret is her unrequited love for Sir Lancelot, though whether her passion for the knight was born out of spite or genuine feelings even she does not know.

Quirks — Morgan refuses to behave like a simpering, demure court lady. She holds herself to be the equal of Merlin himself and acts like it.

Boon — If convinced to help, Morgan can offer any of the great number of enchantments at her disposal as well as many contacts in the shadowy world of the Fey Courts.



Mordred, the Traitorous Son

The wolfish gray eyes on the face of this darkly handsome knight light with glee as he digs the poisoned blade into his foe's back.

Sir Mordred d'Orkney

Human antipaladin 4/rogue 10/
Mythic Trickster 3 **CR** 15/**MR** 3
LE Medium humanoid (human)
Init +5; **Senses** Perception +19
Aura cowardice (10 ft.)

Defense

Armor Class 29, **touch** 14, **flat-footed** 27
(+12 armor, +2 deflection, +2 Dex, +3 shield)
Hit Points 142 (14 HD; 10d8+4d10+78)
Fort +12, **Ref** +13, **Will** +12;
+1 bonus vs. King Arthur and his minions.
Defensive Abilities hard to kill, improved uncanny dodge, trap sense +3; **Immune** disease

Offense

Speed 30 ft. (20 ft. in armor)
Melee *Clarent* +17/+17/+17 (1d8+5/17-20 plus 1d6 acid)
Special Attacks battle/wrath variant channeling 2/day (DC 15, 2d6 plus 1 channel bonus), mythic power (9/day, surge +1d6), smite good 2/day (+3 attack and AC, +4 damage), sneak attack +5d6 plus 5 bleed
Antipaladin Spell-Like Abilities (CL 4th; concentration +7)
At-will — *detect good*
Antipaladin Spells Prepared (CL 1st; concentration +4)
1st — *murderous command* (DC 14)

Tactics

During Combat — Mordred prefers dishonesty to an upfront fight. He will use one of his abilities or his equipment to force a foe into being flat-footed, and then move in to deal extra damage with his sneak attack.
Morale — Brave when surrounded by his own men or when he has the upper hand, Mordred will retreat if the tide seem to be turning against him.

Statistics

STR 17, **DEX** 14, **CON** 14, **INT** 18, **WIS** 14, **CHA** 16
Base Atk +11; **CMB** +14; **CMD** 28
Feats Channel Smite, Combat Expertise, Combat Reflexes, Dastardly Finish, Dual PathM, Improved Critical (longsword), Improved Feint, Power Attack, ToughnessM, Vengeance, Weapon Focus (longsword)
Skills Acrobatics +15 (+11 to jump), Bluff +20, Climb +6, Diplomacy +10, Disable Device +7, Disguise +10, Escape Artist +12, Handle Animal +10, Intimidate +24, Knowledge (arcana) +5, Knowledge (dungeoneering) +8, Knowledge (engineering) +5, Knowledge (local) +8, Knowledge (nobility) +10, Knowledge (planes) +5, Perception +19, Perform] (oratory) +10, Ride +9, Sense Motive +15, Sleight of Hand +7, Spellcraft +8, Stealth +7, Survival +10, Swim +6, Use Magic Device +20
Languages Abyssal, Common, Elven, Infernal, Sylvan
SQ amazing initiative, cruelty (shaken), fickle attack, precision (x2), recuperation, rogue talents (bleeding attack +5, combat trick, evasion, unwitting ally, weapon training), sudden attack, surprise strike, touch of corruption 5/day (2d6), trapfinding +5
Combat Gear *boots of escape, crown of conquest, potion of barkskin +5* (x2)
Other Gear *+3 dastard mithral full plate, +1 blinding resonating heavy steel shield, Clarent* (corrupted *sword of peace*), *drinking horn of the panacea, ring of mind shielding, ring of protection +2.*



HISTORY

While still a young king, Arthur was tricked by Morgan le Fay into sleeping with his own half-sister Morgause. Arthur's incesteous mistake resuted in the birth of his illegitimate son Mordred. Merlin advised the king that a child born on May-day would bring ruin to Camelot and so, to his later shame, Arthur ordered all children born on that day to be cast out to sea. All perished but Mordred. Raised by the Lord of Orkney, he grew to manhood and journeyed to Camelot where he used his relationship to his half-brother Gawain to be made a knight. Sir Mordred had torrid affairs with married ladies, and was accused of rape and murder; every time, however, he used his wiles to get himself out of trouble. Working from within to bring himself power, Mordred conspired with Morgan le Fay and orchestrated the exposure of the Queen's affair with Lancelot. After he was made regent during the King's absence, Mordred announced that Arthur had been killed. He declared himself king by right of blood. When Arthur finally returned, the two fought a bitter civil war. Mordred was killed by his father at the Battle of Camlann.

Appearance — Mordred is tall with a slight frame, sallow face and dark hair. Handsome, if dark and brooding, his thin nose and deep-set gray eyes give him a somewhat wicked demeanor. His thin mouth seems cocked into a perpetual sneer. He typically wears armor or black courtly garb.

Heraldry — Before turning traitor, Mordred bore the Orkney heraldry: a golden two-headed eagle on a field of royal purple with a red bar indicating his position as an adopted child. After he rebelled against King Arthur, Mordred took a new coat of arms: a black dragon on a red field.

Personality — Sly and scheming, Mordred keeps the outward appearance of a chivalric knight, but that is just part of his facade. He is dishonest and disloyal to anyone but himself.

Goals, Desires, and Motivations — Ambition and vengeance drive Mordred in all things. He seeks nothing short of ultimate power for himself and to destroy all that Arthur loves. Mordred believes that if he cannot have Camelot, it is better to burn it to the ground.

Flaws/Secrets — Mordred's greatest secret is his alliance with Morgan le Fay. She continually aids him during his time as a knight and conspires with him to take over the kingdom. Mordred has many flaws, but his cunning overcomes any serious shortcomings.

Quirks — Not good at sharing, Mordred covets what he cannot have. Whether someone's sword, wife, or kingdom, he will try to steal it away or ruin it if he cannot.

Boon — Mordred will appear very generous, offering gold, items, assistance to all who ask. These "gifts" come with a price of a favor owed that he will call in at a time of his choosing.

DESCRIPTION

CLARENT, THE CORRUPTED SWORD OF DECEIT
(Minor Artifact)
Aura strong necromancy; **CL** 18th
Slot none; **Weight** 4 lbs.

This long, slender blade appears to be defaced with crude runes, inscriptions and symbols. Once called the *Sword of Peace*, the ceremonial longsword was handed down to King Arthur from the Court of his father, Uther Pendragon, as one of a number of royal regalia and used in rituals such as dubbing new knights or crowning lesser nobility. Stolen and corrupted by Mordred, the *Sword of Peace* became the *Corrupted Sword of Deceit*.

Clarent is a *+2 corrosive grayflame longsword*, and in the hands of a mythic character, the *Sword of Cruelty* inflicts the shaken condition for 1d4 rounds on a successful critical hit. If a shaken target is struck with another successful critical hit during this time, he instead gains the sickened condition. The duration of the initial condition is not changed, replaced, or lengthened by the second condition.

DESTRUCTION

If *Clarent* is placed upon a blessed anvil in the forges of Avalon and struck with a rune-carved hammer, it will shatter.



Galahad, The Destined Knight

The fervor of faith burning in his eyes, the young knight shines with a celestial radiance as he holds his blade up to the sky.

SIR GALAHAD

Human cavalier 5/paladin 8/
Mythic Hierophant 2 **CR** 13/MR 2
LG Medium humanoid (human)
Init +4; Senses Perception +15
Aura courage (10 ft.), resolve (10 ft.)

DEFENSE

Armor Class 27, **touch** 12, **flat-footed** 25 (+11 armor, +2 Dex, +4 shield)
Hit Points 125 (13d10+55)
Fort +16, **Ref** +8, **Will** +15; +4 sacred bonus vs. poison
Defensive Abilities hard to kill;
Immune charm, disease, fear

OFFENSE

Speed 30 ft. (20 ft. in armor)
Melee *Sword with the Red Hilt* +22/+17/+12 (1d10+8/19-20 plus 2d6 vs. evil)
Special Attacks banner +2, cavalier's charge, challenge 2/day (+5 damage, free bull rush or trip when make full attack vs. target), channel positive energy 3/day (DC 17, 4d6), inspired spell, mythic power (7/day, surge +1d6+1), smite evil 3/day (+3 attack and AC, +8 damage), tactician 2/day (Coordinated Defense, 5 rds).
Paladin Spell-Like Abilities (CL 8th; concentration +11)
At-will — *detect evil*
Paladin Spells Prepared (CL 5th; concentration +8)
2nd — *aura of greater courage* (DC 15), *light lance*
1st — *bless, knight's calling* (DC 14)

TACTICS

During Combat— Always mindful to act honorably, Galahad begins combat by calling upon his foes to surrender. If they do not, he will use his radiant charge to close to melee.
Morale — Filled with divine faith, Galahad believes that his purity of

spirit protects him and cannot fathom losing to evil or even retreating from it.

STATISTICS

STR 17, **DEX** 14, **CON** 16, **INT** 14, **WIS** 20, **CHA** 16
Base Atk +13; **CMB** +16; **CMD** 28
Feats Coordinated Defense, Divine Protection, Exotic Weapon Proficiency (bastard sword), Mounted Combat, Potent Surge, Power Attack, Pure Faith, Radiant Charge, Weapon Focus (bastard sword), Word Of Healing
Skills Acrobatics -2 (-6 to jump), Bluff +3 (+5 to conceal information about his sworn charge), Diplomacy +15, Disable Device +1, Handle Animal +10, Heal +10, Intimidate +10, Knowledge (nature) +4, Knowledge (nobility) +10, Knowledge (planes) +4, Knowledge (religion) +10, Perception +15, Ride +6, Sense Motive +18, Spellcraft +15, Survival +10
Languages Celestial, Common, Elven
SQ amazing initiative, divine bond (weapon +2, 1/day), expert trainer +2, keeper, lay on hands 7/day (4d6), mercies (diseased, shaken), mount, order of the seal, overflowing grace, sustained by faith
Other Gear — *+2 champion mithral full plate, Shield of Evalach, Sword with the Red Hilt*.

HISTORY

Galahad was born from the union between Sir Lancelot and Elaine, the daughter of the Fisher King, who used a magical potion to fool the knight into believing she was Guinevere. Fostered in a nunnery, Galahad grew to adulthood and eventually traveled to Camelot where Lancelot promptly knighted him. Portents and omens abounded, declaring that Galahad was chosen for a destiny. From a stone in a river, he pulled the *Sword with the Red Hilt* that none could retrieve save the "best knight in the world." He also sat in the Siege Perilous, a chair at the Round Table that would slay any but the knight who would retrieve the *Grail*. Galahad had many adventures where he continually proved his chivalry and purity; he defeated demons, fought giants, and even recovered the *Shield of Evalach*. In time, he arrived in the domain of King Pelles of Corbenic, the Fisher King and his own grandfather. There he healed Pelles of his ancient injury and was finally able to reach the *Grail*. He worshiped the artifact for a year and and day before ascending to be one with his deity.

Appearance — Galahad has a perfect beauty that is as breathtaking as it is unsettling: slightly curly black hair, pale blue eyes, and a smooth face that is almost boyish. When not in his armor he wears the simplest of white garments, without adornment or decoration.

Heraldry — A red cross on a white field.

Personality —With pale eyes that seem to burn into the soul, Galahad seems almost otherworldly. His reputation for perfection in courage, gentleness, and chivalry is well deserved. He burns with purpose and the absolute certainty of faith. Galahad truly believes that his strength is that of ten men because his heart is pure.

Goals, Desires, and Motivations — Galahad knows that his destiny is to find and recover the *Grail*, and his whole life has been dedicated to living up to that future. He will not waver or be distracted from that destiny.

Flaws/Secrets — None. Truly, Galahad is more angel than man. The purity of spirit, deed, and thought that allows him to eventually reach the *Grail* prohibit any flaw.

Quirks — Galahad does not drink alcohol, have sex, or engage in anything that could sully his spirit.

Boon — To any who ask, Galahad will give his blessing. This grants the recipient uncommon good luck in the form of one free reroll of an attack, damage, saving throw or skill check within the next 48 hours.

SWORD WITH THE RED HILT

(Major Artifact)
Aura strong abjuration; **Slot** none;
CL 20th; **Weight** 4 lbs;

DESCRIPTION

Superb in its crafting and beauty, this cold iron bastard sword bears inlaid letters of gold that reads on one side, "None Shall Take Me Hence But He At Whose Side I Am To Hang" and on the other "And He Shall Be The Most Worthy Knight In The World."

In the hands of a paladin or a lawful good Mythic character, the *Sword with the Red Hilt* becomes a *+5 holy, defiant cold iron bastard sword*. If the wielder is a paladin with mythic tiers, he can also grant the weapon the *brilliant energy* special ability on command by sacrificing a daily use of his channel positive energy ability for each round the ability is active. Dismissing the *brilliant energy* ability is a free action.

The red gemstone acting as the pommel of this weapon is in truth a rare *ioun stone* called the *Bloodrose Orb*. When carried by a paladin or a lawful good Mythic creature, the orb can, upon command, turn the next nine levels of spells cast at the wielder (as a modified *ring of spell turning*). Each use of this ability costs one use of mythic power and can only be used 2 times per day.

While not intelligent, the *Sword with the Red Hilt* possesses a formidable defense against being wielded by the unworthy. When drawn by a new owner, the sword judges the wielder's soul and past actions. At the GM's discretion, if the wielder is lawful good and has been true to the edicts of courage, gentleness, courtesy and chivalry, the *Sword with the Red Hilt* will serve. In the hands of those of neutral alignment or the innocent, the weapon functions only as a nonmagical cold iron bastard sword. Finally, should the sword be held by evil, the blade casts a *death clutch* spell (CL 15, DC 25) upon the wielder.

DESTRUCTION

First the *Bloodrose Orb* must be crushed between two *immovable rods*. Then the sword must be placed on a slab of red marble set in a stream or river and left there untouched for 40 days. At the end of this time, if the blade is brought down upon the red marble with significant force, it will crumble to dust.



SHIELD OF EVALACH

Aura moderate conjuration (healing);
CL 7th; **Weight** 7 lbs; **Price** 13,000gp

DESCRIPTION

Named for a Saracen king who converted to the faith, this white shield bears upon it a crimson cross, painted with the blood of Joseph of Arimathea.

The *Shield of Evalach* is a *+2 steel shield*. Additionally, if the bearer has the channel positive energy class feature, he may expend one use of channel positive energy to gain fast healing 5 for a number of rounds equal to half his Charisma modifier (minimum of 1).

CONSTRUCTION REQUIREMENTS

Craft Magic Arms and Armor, *celestial healing*; **Cost** 6,500 gp

Gawain, the Compassionate

Sitting tall on his faithful steed, the golden-haired knight salutes his foes with his flashing sword and a wide smile before charging into the fray.

SIR GAWAIN OF ORKNEY

Human cavalier 6/fighter (dragoon) 7/
Mythic Champion 3 **CR** 14/**MR** 3
NG Medium humanoid (human)
Init +5; **Senses** Perception +5

DEFENSE

Armor Class 27, **touch** 12, **flat-footed** 25
(+10 armor, +2 Dex, +5 shield)
Hit Points 157 (13d10+87)
Fort +15, **Ref** +7, **Will** +6 (+2 vs. fear, +3 bonus vs. mind-affecting effects, +5 bonus vs magic)
Defensive Abilities hard to kill, kinetic rebound (1/day, *Red Eagle Shield*); **Immune** fire

OFFENSE

Speed 40 ft.
Melee *Galatine* (at Midday) +22/+22/+17 (1d8+10+2d6 holy/17-20) or *Galatine* (Morning/Afternoon) +20/+20/+15 (1d8+8+1d6 holy/17-20) or *Galatine* (Night) +19/+19/+14 (1d8+7/17-20); or masterwork lance +20/+20/+15 (1d8+10/x3); or heavy]

shield bash +17/+17/+12 (1d4+4).
Special Attacks banner +3, cavalier's charge, challenge 2/day (+6 damage, gain +2 AC), mythic power (11/day, surge +1d6), spear training, tactician 2/day (Coordinated Defense, 6 rds)

TACTICS

During Combat — Gawain prefers to fight his foes on equal footing and will parlay to assure this, even if he is the one to lower his defenses to meet that of an enemy. He will enter a large melee using his spinning lance ability to attack as many as possible. Then, if near midday, will use his sword Galatine to finish off his foes.
Morale — Gawain does not like to retreat but will do so if he is near death. He considers this an affront to his honor and will strive to defeat that same foe as soon as possible to atone.

STATISTICS

STR 18, **DEX** 14, **CON** 18, **INT** 12, **WIS** 10, **CHA** 17
Base Atk +13; **CMB** +17; **CMD** 29
Feats Coordinated Defense, Extra Mythic Power[M], Improved Critical (longsword), Improved Shield Bash, Mounted CombatM, Mounted Shield, Ride-by Attack, Saving Shield, Shield Focus, Skill Focus (Ride), Steadfast Personality, Toughness, Weapon Focus (lance), Weapon Focus (longsword), Weapon Specialization (lance), Weapon Specialization (longsword)
Skills Acrobatics +0 (+4 to jump), Bluff +10, Climb +6, Diplomacy +8, Handle Animal +11, Intimidate +15, Knowledge (local) +9, Knowledge (nobility) +9 (+12 on checks involving his sovereign), Perception +5, Perform (string instruments) +4, Ride +22 (+25 to checks to negate a hit on mount with Mounted Combat), Sense Motive +5, Survival +15
Languages Common, Elven
SQ amazing initiative, armor training 1, clean blade, expert trainer +3, flash of rage, fleet charge, lion's call, mount, order of the lion, precision, recuperation, spinning lance
Other Gear *+1 champion mithral full plate, +2 darkwood heavy wooden shield*, *Galatine* (see below), *Stone of Giramphiel* (see below), *boots of striding and springing, bracers of the avenging knight*, *cape of free will +1/+2*, masterwork lance.

HISTORY

The son of King Lot of Orkney and his Queen Anna, Gawain was sent to Rome as a young boy to be trained as a page, squire, and later a knight. He returned to Britain as Sir Gawain and joined the court of his uncle, King Arthur. He had many adventures and misadventures (the incident with the Green Knight, for example) but each time his nobility, compassion, and dedication to the defense of women carried him through the conflict as much as his skill at arms. The Lady of the Lake herself gave Gawain the mighty sword Galatine and the Stone of Giramphiel because of his worthiness. He took part in the Grail Quest; though he was afforded a glimpse of the relic, his worldliness and pride prevented him from accomplishing the quest. When Mordred exposed the Queen's adulterous affair, Gawain's brothers (Gareth and Gaheris) were slain by Lancelot during his escape from Camelot. Swearing vengeance, Gawain persuaded Arthur to go to war against Lancelot and personally led many of the battles. Gawain fought several one-on-one battles with Lancelot, and in the final bout he was mortally wounded. On his deathbed, he forgave his old friend and begged Lancelot to ride to Arthur's aid against Mordred.

Appearance — An attractive, blond haired man, Gawain is usually clean shaven and wears a golden circlet upon his brow. When not in armor, Gawain dresses in rich but comfortable clothing to better take his ease.

Heraldry — A golden two-headed eagle on a field of royal purple.

Personality — Gawain is a proud and worldly knight who is always courteous and friendly, especially to women. Of all the knights, he seems to enjoy himself the most, whether that be fighting or leisure activities.

Goals, Desires, and Motivations — Sir Gawain tries his best to be noble, honest, valiant and compassionate. He does not always succeed, sometimes succumbing to avarice, lust, vainglory, or vengeance, but he does his best to overcome his own shortcomings. He is very loyal to family and Camelot.

Flaws/Secrets — Despite not being as comely as Lancelot, Gawain's flashing smile and charm gives him a way with women that often gets him in trouble. Gawain's biggest secret is that he has a hidden lover, the fey Blancemal (CN female Leanan Sidhe).

Quirks — Gawain enjoys his merriment as much as he does fighting. When not questing, he is the first to arrive at a feast or fete.

Boon — A gift from Blancemal, Gawain can give a fey trinket to those he favors. When activated as a standard action, the wielder can choose one of the following benefits:

- It acts like a *pearl of power* (any level), except it works for spellcasters of any class.
- It bestows a +3 natural armor bonus for 1 hour.

The fey trinket functions only once, and only for the one Gawain gives it to. It cannot be sold.

GALATINE

(Major Artifact)
Aura strong abjuration; **CL** 18th;
Slot none; **Weight** 4 lbs

DESCRIPTION

Crafted by the smiths of Avalon, this magical adamantine longsword has a wavelike pattern etched into the metal of the blade. *Galatine's* power ebbs and flows with the daylight. The sword is weakest at night, and grows in power during the morning until it peaks at midday. Then it declines in power during the afternoon until it returns to its weakest state at night. For the purposes of this item, midday is considered to be between 11:00am and 1:00pm. *Galatine* functions normally even if it is underground or otherwise blocked from the sun.

At the various stages of the day, *Galatine* has the following powers:

Night +1 enhancement bonus
Morning +2 enhancement bonus plus 1d6 holy damage
Midday +4 enhancement bonus plus 2d6 holy damage
Afternoon +2 enhancement bonus plus 1d6 holy damage

DESTRUCTION

Galatine can be destroyed by placing it upon a blessed anvil on the Isle of Avalon at night and striking it with any bludgeoning weapon with a +3 or better enchantment.

RED EAGLE SHIELD

Aura moderate abjuration [force]; **CL** 13th;
Weight 10 lbs; **Price** 40,557gp

DESCRIPTION

Also called the *Shield of Judas Maccabee*, this *+2 heavy wooden shield* is emblazoned with a faint outline of a red eagle that shines through whatever heraldry is painted upon it. Once per day, when a melee attack on the shield's bearer misses by 5 or more, the bearer can deflect the attack back at its source or another nearby foe as an immediate action. The new target is chosen by the bearer and must be adjacent to him. This kinetic rebound effect uses the original attack roll to determine whether it hits its new target.

Mythic characters can expend one use of mythic power to activate another use of the shield's kinetic rebound.

CONSTRUCTION REQUIREMENTS

Craft Magic Arms and Armor, *deflection*;
Cost 20,279 gp

STONE OF GIRAMPHIEL

(Minor Artifact)
Aura moderate abjuration and transmutation;
CL 9th; **Slot** None; **Weight** —

DESCRIPTION

Crafted by the Lady of the Lake herself, this small rune-carved stone has powerful protective powers but the benefits change depending on who possesses it.

A spellcaster gains a +4 Strength bonus and +2 resistance bonus on saving throws made against mind-affecting and fear effects.

A non-spellcaster gains fire resistance 10 and +5 sacred bonus on saving throws against spells and spell-like abilities.

Should the possessor have levels in both a casting class and a non-casting class, she must choose either the caster or the non-caster benefits. Once this choice is made, it cannot be changed.

DESTRUCTION

A mythic character of 4th tier or higher can destroy the *Stone of Gramphiel* by crushing it in his left hand.

Fisher King, the Maimed Guardian

Wearing rich but simple attire, the older man stands at the top of the stairs, his leg wrapped in bandages and the faintest of halos encircling his head.

KING PELLES OF CORBENIC, PROTECTOR OF THE GRAIL

Male old human aristocrat 8/paladin 5/Mythic Guardian 10 **CR** 17/**MR** 10
LG Medium humanoid (human)
Init +15; **Senses** Perception +21
Aura courage (10 ft.), mythic presence (30 ft., DC 25)

DEFENSE

Armor Class 31, **touch** 11, **flat-footed** 30 (+16 armor, +1 Dex, +4 shield)
Hit Points 185 (13 HD; 8d8+5d10+123)
Fort +16, **Ref** +11, **Will** +20
Defensive Abilities fortification 50%, hard to kill, mythic saving throws, unstoppable; **DR** 10/bludgeoning or piercing; **Immune** disease, fear, compulsion, curse, fear; **Resist** acid 5, cold 5, electricity 5, fire 5, sonic 5
Weaknesses weapon weakness (spear)

OFFENSE

Speed 20 ft. (10 ft. in armor)
Melee *sun blade* +18/+13/+8 (1d10+5/17-20/×3)
Special Attacks channel positive energy 3/day (DC 17, 3d6), mythic power (23/day, surge +1d12), smite evil 2/day (+5 attack and AC, +5 damage)
Paladin Spell-Like Abilities (CL 5th;concentration +10)
At-will — *detect evil*
Paladin Spells Prepared (CL 2nd; concentration +7)
1st — *challenge evil* (DC 16), *cure light wounds*M, *protection from evil*M
Divine Source Spell-Like Abilities (CL 13th; concentration +10; may cast 1 spell per day from each level, chosen from the list below)
1st — *cure light wounds, protection from evil/chaos, sanctuary.*
2nd — *align weapon* (good), *castigate, cure moderate wounds, shield other*
3rd — *cure serious wounds, magic circle against evil/chaos, protection from energy*
4th — *cure critical wounds, holy smite, rebuke, spell immunity*
5th — *atonement, mark of justice, raise dead, spell resistance*
6th — *blade barrier, heal, hold monster, antimagic field*
7th — *dictum, holy word, regenerate, repulsion*
8th — *cure critical wounds* (mass), *holy aura, mind blank, shield of law*
9th — *heal* (mass), *prismatic sphere, summon monster IX* (good/law only)

TACTICS

During Combat — Though now older and surrounded by loyal guards, Pelles will raise his blade to defend the *Grail* if need be. He will use his challenge evil spell and lay into a foe with his magical weapons and his paladin's smite. Should this fail, he will begin using his divine source spell-like abilities.
Morale — The Fisher King is sustained by the *Grail* and has complete faith in it. Thus, he does not fear death. He will fight to the end to keep the relic out of the hands of evil.

STATISTICS

STR 16, **DEX** 12, **CON** 17, **INT** 14, **WIS** 20, **CHA** 20
Base Atk +11; **CMB** +14; **CMD** 25
Feats Exotic Weapon Proficiency (bastard sword), Extra Path AbilityM, Great Fortitude, Improved CriticalM, Improved Initiative, Lightning Reflexes, Mythic Spell LoreM, Radiant ChargeUM, ToughnessM, Weapon Focus (bastard sword)M
Flaws weapon weakness (spear)
Skills Acrobatics -3 (-7 to jump), Bluff +10, Diplomacy +21, Disguise +10, Handle Animal +10, Intimidate +21, Knowledge (all) +6, Perception +21, Ride +6, Sense Motive +21, Spellcraft +10, Survival +10
Languages Common, Celestial, Gælic
SQ absorb blow, amazing initiative, armored might, divine bond (weapon +1, 1/day), divine source [Good, Law], divine source [Protection], divine source [Healing], fearless, force of will, immortal, indomitable, invincible stand, lay on hands 7/day (2d6), legendary hero, longevity, mercy (fatigued), mythic presence (30 ft., DC 25), mythic resolve, pure destiny, recuperation, true defender.
Other Gear *invincible armor, celestial*

shield, sun

blade, noble's outfit.

SPECIAL ABILITIES

Divine Conduit (Su) The Fisher King acts as an avatar of the Grail itself for those who worship the relic. Clerics who select the Fisher King as a deity may choose from the Good, Healing, Law, or Protection domains.

Maiming Injury (Ex) Suffering from a nonhealing wound to his leg, the Fisher King finds even basic movement painful. His speed is reduced to 20 ft and he can only take one action per round unless he chooses to take 2d6 damage. Accepting the damage allows him to take normal actions on his turn but his speed never improves. The wound cannot be healed unless the "one destined to complete the Grail Quest" heals him.

Weakness to Spears (Ex) A result of his maiming injury, the Fisher King can be more easily injured by spears and lances. Weapons from the spears group gain a +4 bonus to attack and damage against him, bypass any damage reduction, and if they inflict a critical hit, the damage multiplier increases by 1.

HISTORY

A direct descendant of Joseph of Arimathea, King Pelles of Corbenic is the latest in a long line of guardians of the Grail. Each generation, the eldest child assumes the role of guardian while other siblings stay to assist. The Grail grants its Guardian many powers, including longevity, but demands obedience. While still new to his guardianship, Pelles dared to take a wife, a prohibited act, and was cursed with a nonhealing wound in his leg. Knowing by prophesy that the one destined to find the Grail could heal him, Pelles arranged for the birth of this destined one by providing the potion his daughter Elaine used to trick Sir Lancelot. This sinful act slowly spread a corruption across his domain. During the Grail Quest, Pelles tested the knights who came searching for the grail; many died as a result. Finally, though, Sir Galahad came to Corbenic. He healed Pelles and the land before completing the Grail Quest.

Appearance — A tall, thin older man with silver hair and aquiline features. He walks with difficulty, often leaning on one or two of his guards for support.

Heraldry — Crossed green thorn branches flanked by a pair of golden pitchers on a white field.

Personality — Focused and unyielding, Pelles's obsession about guarding the Grail and testing any seeker's worthiness makes him seem harsh and even cruel at times. On other matters, Pelles is generous, kind and a bit sad about the choices he has had to make.

Goals, Desires, and Motivations — Though his family's whole purpose is to guard the Grail, Pelles wants the chosen one to come and heal his land by finding the Grail. He feels conflicted about the corruption of his lands, guilty for causing it but hopeful that he might be healed at long last.

Flaws/Secrets — Despite his near divinity, Pelles is selfish. He wants to be healed and be free from the pain that has plagued most of his life.

Quirks — Called the Fisher King, Pelles enjoys fishing and has become quite obsessive about it.

Boon — To those he finds worthy, Pelles will call up an image of the *Grail* and grant his blessing. This imparts the holy magical enhancement to the recipient's weapons for 1d6 days.



Morien, the Moorish Knight

Standing almost seven feet in height, the knight in the black plate throws back his visor, revealing a handsome face and laughs deeply.

SIR MORIEN OF ZAGWE

Human fighter (unbreakable) 12/ Mythic Champion 2 **CR** 12/**MR** 2
LN Medium humanoid (human)
Init +2; **Senses** Perception +8

DEFENSE

Armor Class 24, **touch** 10, **flat-footed** 24 (+10 armor, +4 shield)
Hit Points 159 (12d10+94)
Fort +15, **Ref** +8, **Will** +8 (+3 vs. mind-affecting effects)
Defensive Abilities hard to kill, unflinching +3

OFFENSE

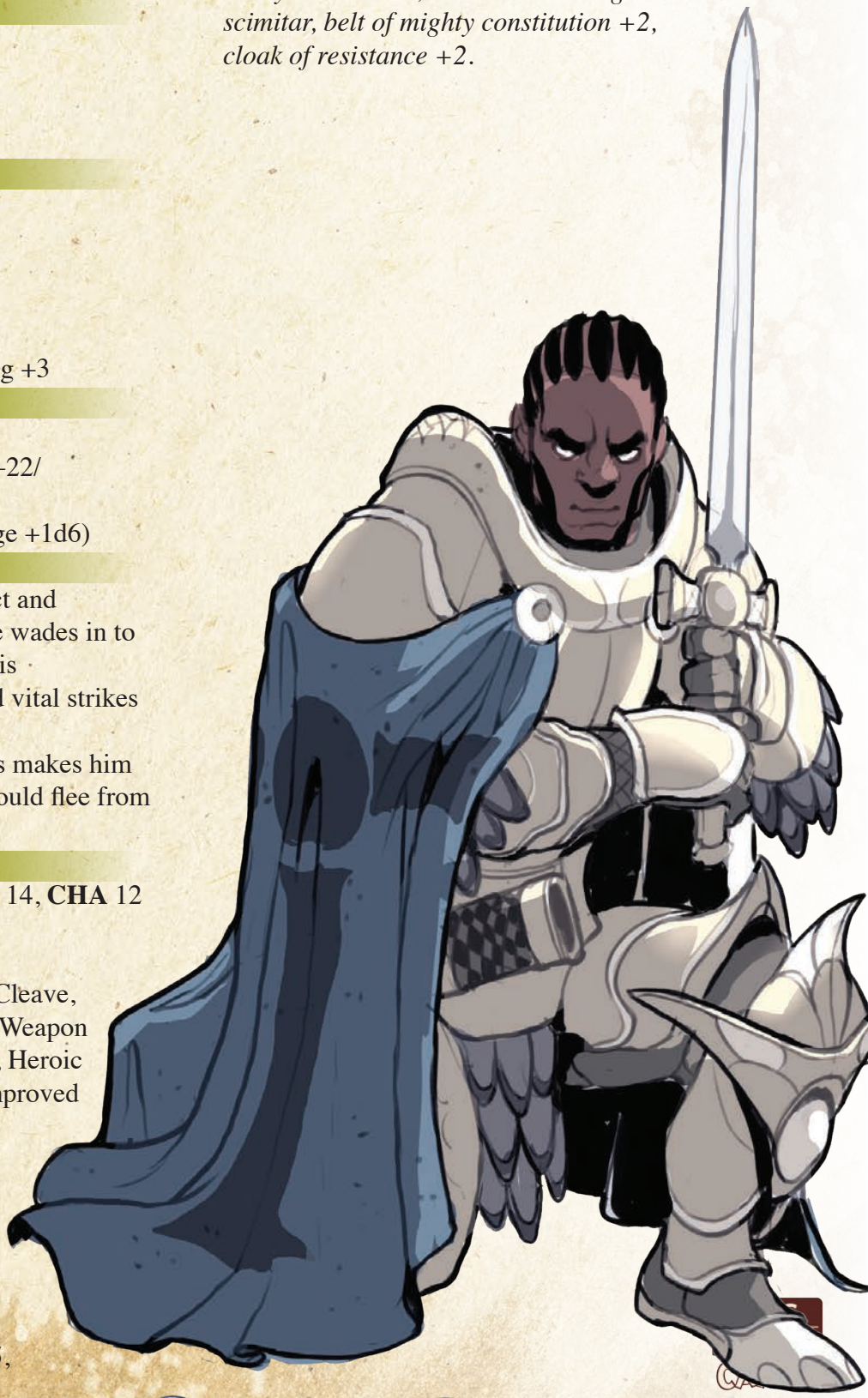
Speed 30 ft.
Melee +1 dismembering mithral scimitar +22/ +17/+12 (1d6+12/15-20)
Special Attacks mythic power (7/day, surge +1d6)

TACTICS

During Combat — Sir Morien has a direct and unflinching attitude toward combat, and he wades in to strike his foes until they fall. He will use his dismembering weapon, cleave, sunder, and vital strikes to drop as many opponents as possible.
Morale —Morien's great size and prowess makes him feel invincible, and it is unlikely that he would flee from combat.

STATISTICS

STR 25, **DEX** 10, **CON** 20, **INT** 12, **WIS** 14, **CHA** 12
Base Atk +12; **CMB** +19 (+21 sunder); **CMD** 29 (31 vs. sunder).
Feats Cleave, Diehard, Endurance, Great Cleave, Greater Weapon Focus (scimitar), Greater Weapon Specialization (scimitar), Heroic Defiance, Heroic Recovery, Improved Critical (scimitar), Improved Sunder, Improved Vital Strike, Lightning Reflexes, Power Attack, Toughness, Vital Strike[M], Weapon Focus (scimitar), Weapon Specialization (scimitar)
Skills Climb +15, Handle Animal +9, Intimidate +10, Knowledge (dungeoneering) +5, Knowledge (engineering) +5, Knowledge (nobility) +5, Perception +8, Ride +8, Sense Motive +5, Survival +10, Swim +13
Languages Common, Terran
SQ amazing initiative, armor training 2, burst through, quick recovery, sudden attack, sunder storm
Other Gear *+2 mithral agile half-plate, +2 mithral heavy steel shield, +1 dismembering mithral scimitar, belt of mighty constitution +2, cloak of resistance +2.*



HISTORY

While searching for Sir Lancelot, Aglovale (brother to Percival) fell in love with a Moorish princess. Though they pledged their betrothal, the knight was unwilling to abandon the search for Lancelot and departed before they could be married. Nine months later, Sir Morien was born. Due to the laws of his land, Morien and his mother were disinherited and shamed. Driven to right this wrong, Morien was trained by the Order of Saint Anthony and later knighted in the courts of Catalonia. Oath-bound to find his father and make him honor his pledge of marriage (or punish him if he would not), Morien traveled to Britain where he soon encountered Sir Lancelot and Sir Gawain. At first confrontational, he fought Lancelot for so long that Gawain begged them to halt. Upon telling the two knights his story, they pledged mutual friendship and joined together to seek out Aglovale. The three knights had many adventures where Morien proved his mighty prowess and knightly attributes again and again. Eventually, Morien found his father who lay ill in a hermitage. Father and son were reunited and together returned to the land of the Moors where they punished those who had disinherited Morien and his mother. Aglovale married the lady and together they ruled over the Kingdom of the Moors.

Appearance — Standing nearly seven feet in height, Morien is a huge, well-proportioned man with ebony skin and close-cut curly black hair. He has a wide smile and shows it often. His armor, weapons, and clothing are of Moorish design.

Heraldry — A gold lion on a black field.

Personality — Morien is brash, direct, and often violent. He tends to let his great strength and skill decide matters rather than his head. He strives to live by the Chivalric virtues and the examples of Lancelot and Gawain.

Goals, Desires, and Motivations — For most of Morien's life, his goal was to find his father. Once that quest is completed, Morien journeys to have adventures and be a worthy knight.

Flaws/Secrets — Morien's feelings of frustration and anger about his father's abandonment often makes him quick to anger, more prone to violence, and harder to stop once he begins to fight.

Quirks — Of all the knights of the Round Table, Morien is quickest to anger, quickest to forgive, and quickest to laugh.

Boon — To those who pledge their aid or who do good service to him, Morien will pass on some Moorish fighting styles. This results in a +1 damage bonus while wielding curved slashing weapons.

OTHER KNIGHTS OF THE ROUND TABLE

Listed below are other important knights of Camelot. They all have some combination of levels in cavalier and/or fighter classes. GMs wishing to use them in their campaigns can either create their own versions or reskin the Sir Morien entry, keeping or removing the mythic tiers as appropriate for their campaigns.

PERCIVAL
KAY
BEDIVERE
TRISTAN
BORS
LAMORAK
GARETH
GAHERIS
AGLOVALE
CARADOC
CONSTANTINE
ECTOR
MALEAGANT
SAGRAMORE
YWAIN

THE ARTHURIAN STABLES

Certainly, all the Arthurian knights had horses, though only some of them are named in the legends. Even Arthur's horse is mentioned by name only in a few places. In the Mabinogion the mare is named Llamrei, and the in Lay of Tristian it bears the French name Passelande. Lancelot's mount has the name Berring, and Tristan's is Bel Joeor. Of

all the knights, Gawain's horse Gringalet is appears by name the most. Named or not, the mount of a mythic cavalier has amazing abilities far beyond those of a normal horse.

Hooves pounding the earth, the destrier thunders down the length of the tilt fence, muscles bunching in preparation for the clash.

ROYAL COURSIER

N Large animal (horse)
Init +4; **Senses** low-light vision, scent; Perception +6

DEFENSE

Armor Class 31, **touch** 14, **flat-footed** 26
(+5 armor, +4 Dex, +1 dodge, +12 natural, -1 size)
Hit Points 112 (12d8+60)
Fort +14, **Ref** +14, **Will** +7
(+4 morale bonus vs. Enchantment spells and effects)
Defensive Abilities evasion

OFFENSE

Speed 50 ft.
Melee bite +14 (1d4+6), 2 hooves +12 (1d6+3)
Space 10 ft.;
Reach 5 ft.

STATISTICS

STR 23, **DEX** 18, **CON** 18, **INT** 2, **WIS** 12, **CHA** 6
Base Atk +9;
CMB +16;
CMD 31 (35 vs. trip)
Feats Dodge, Great Fortitude, Iron Will, Lightning Reflexes, Run, Toughness
Tricks Attack, Attack Any Target, Combat Riding, Come, Defend, Down, Guard, Heel, Other Trick, Seek, Stay, Work
Skills Acrobatics +11 (, +15 to jump, +19 to jump with a running start), Perception +6, Stealth +3, Survival +5
SQ attack any target, combat riding, devotion, multiattack/extra attack, other trick, seek, stay, work
Other Gear *+1 chain barding*

DEITIES IN THE ARTHURIAN LEGENDS

Adapting other gods, religions, or settings to use with the Round Table material might appear challenging since many of the themes and morals of the Arthurian legends are closely tied to Christian lore. However, there is no reason why the Knights of the Round Table couldn't be used in conjunction with any fantasy god, or even a pantheon. Just as in adapting setting material, the key is to use the list of Arthurian themes presented at the beginning of the chapter to match with elements of the published campaign setting or deity.

Within the legends themselves there are three potential sources of divinity appropriate to venerate: the Lady of the Lake, the Christian God and the Grail itself.



LADY OF THE LAKE

Ruler of Avalon, Guardian of Excalibur
Alignment Chaotic Good
Domains Good, Healing, Magic, Water
Symbol An island rising from a still lake
Garb Blue or silver robes
Favored Weapons Longsword
Form of Worship and Holidays Ceremonies usually involve praying before bodies of fresh water or vessels containing fresh water, fasting, ritual wine, and communion wafers as well as formal Latin mass. The most important holidays are Pentecost, Candlemas, Easter, and Christmas as well as various Saints Days.
Typical Worshipers Humans

Legends say that the Lady of the Lake was an ancient water goddess long before the first of the Britons set foot on their island nation. The Lady is an odd deity in that she prefers to inhabit or meld with chosen human avatars. This union allows her to experience the mortal world and guide events through her chosen. The mortals, always women, gain unusually long lives and deity-level magical powers. In the Legends, the Lady of the Lake appears as a tall, majestically beautiful woman with an otherworldly countenance. She appears throughout the tales of the Round Table, providing healing, aid in the form of power magical items like Excalibur, and even taking part in the rearing of a few of the knights such as Sir Lancelot.

Her home, the isle of Avalon, resides in an extraplanar Otherworld that overlaps the mortal realm. There mortal, fey, and supernatural coexist in peace. It is said that there are nine chosen of the Lady of the Lake in Avalon - Enid, Kundry, Dindraine, Ragnell, Nyneve, Elaine, Viviane, Nimune and Morgan le Fey – and they handle the day-to-day affairs of the island until they are called by the goddess. These nine tend to come and go, some leaving for good and others returning as they are needed. When the goddess inhabits one of the nine, the mortal personality is suppressed in favor of the Lady's mind.

The clergy of the Lady are usually women, but a few men have heard her calling, no doubt bolstered by the rumors that Merlin both taught and learned from the Lady. Priests of either sex are expected to wear blue or silver garb of some sort and to use still water in their ceremonies. Those who worship good and seek supernatural aid are sure to come to the shores of the lake to appeal to the Lady.

CHRISTIAN GOD (GOD OF ABRAHAM)

God of Gods, The Father, Most High
Alignment Lawful Good
Domains Good, Healing, Law, War
Symbol Cross
Garb Embroidered cappa clausa (hooded cassock) over a long white tunic called an Alb.
Favored Weapons Spear, Lance
Form of Worship and Holidays Ceremonies usually involve prayer, fasting, ritual wine, and communion wafers as well as formal Latin mass. The most important holidays are Pentecost, Candlemas, Easter, and Christmas as well as various Saints Days.
Typical Worshipers Humans

Having made the world in seven days, God is both creator and destroyer, savior and judge. God requires faith and dedication from his followers and tolerates no competition with other deities. Though usually depicted as an old male human, God seldom, if ever, appears in person on the mortal plane. Instead He works through intermediaries such as angels and saints.

THE HOLY GRAIL

Sangreal, Cup of Light
Alignment Neutral Good
Domains Glory, Good, Healing, Protection
Symbol A stylized golden chalice
Garb Followers or seekers for the Grail typically wear the symbol of the Grail on some part of their raiment or as a badge worn over the heart.
Favored Weapons Any
Form of Worship and Holidays White Sunday (Pentecost). While there is no set ceremony for worshippers, those who quest for the Grail typically pray holding up their weapon or before a cup filled with holy water.
Typical Worshipers Any

M = mythic ability, Feat, or spell.

Said to be linked directly to the land itself, the Grail can heal the sick, provide happiness, bestow eternal youth, and even allow divine ascension. In terms of direct mechanics, the Grail should be considered to have deific powers and sentience much like any other god.

In many ways, worshipping the Cup of Light functions like being a follower of a concept. Characters of any race, class or alignment can become a Follower of the Grail, or "Seekers" as they are often called, for the act of worshiping the Grail chiefly involves questing to find it. This journey tests the seeker, for only the most worthy can reach the Grail. The cup demands its seekers be pure of spirit, action, and intent – and they must embody the chivalric virtues. The tests the seekers endure often take the form of direct moral challenges and choices, all of which are orchestrated by the Grail itself. The Sangreal even wills itself to move about, sometimes appearing in many places at the same time, so that each seeker's quest is unique. Those who fail to overcome the obstacles on the journey often face punishment, as the Grail has ways to bring down its wrath on those who fail to live up to its standards. For clerics, paladins, and others who channel the Grail's power, this punishment first takes the form of the removal of the blessing of its powers, and later (if the seeker refuses to repent and atone) inflicts an effect similar to the penalties of *Geas-Quest*.

THE ORDER OF THE ROUND TABLE

The knights of the Round Table are bound in a feudal fellowship of chivalry and honor, defending the kingdom from threats both within and without. The Round Table as presented here can be adapted to be used in any campaign as a band of cavaliers, knights, and paladins pledged to a common cause.

Symbol A circle of swords aimed point-first toward the center, with a circular border formed from a knight's belt.
Motto Courage, Loyalty, Faith, Chivalry, Hope
Alignment Any good
Prominence Strong
Size 500 members (250 knights, 100 other martial classes, 100 spellcasters, 50 other)
Key Members King Arthur, Merlin, Lancelot, Gawain
Values — The Round Table looks for those honoring the chivalric code.

Public Goals — The Order of the Round Table was created for a dual purpose: to defend the people and the land from evil, and to demonstrate the prowess of the Order through great deeds of arms and adventure.

Private Goals — The knights seek the Grail.

Enemies and Allies — The knights, and the attendants who aid them, maintain friendly relationships with other chivalric organizations and major churches. The Round Table is plagued by ongoing conflicts with the Seelie and Unseelie courts as well as with the infernal forces of the demon lord Asmodeus.

Mysteries — When you achieve the rank of Knight you will receive a vision of the latest resting place of the Grail.

Membership Requirements — Joining the Order of the Round Table is as simple as finding a current knight to pledge that you are worthy. The method of impressing that knight can vary widely. Occasionally, the Order will accept recruits based on recommendations from other chivalric organizations or powerful nobility.

Member Types — Those who sit at the Round Table are usually cavaliers, paladins and fighters; many members often multiclass with some combination of the three. The Order accepts all classes, however, if the applicants be of good character. Spellcasters who join the Round Table tend to be of the more martially minded classes such as cleric, inquisitor, or magus. Mortality is high among the membership, and they are always recruiting new members.

Duties — A member of the Order is expected to uphold the five tenets of honor (as stated in their motto), behave courteously to all, and to defend those who cannot defend themselves.

Dues and Benefits — All recruits must donate an entry price of 100 gp per character level (or a magic item of equivalent value), and active members are expected to tithe the Order a similar amount each year. Members of Armsman rank or higher are occasionally assigned tasks or quests to accomplish for the Order. In return, a member of the Order gains access to the Order's Chapterhouse (which includes training facilities, libraries, forges and stables). In addition, members can request, and expect to receive, hospitality in the castles and homes of noble families for at

least 1 night per character level.

MEMBERSHIP INFLUENCE SCORE

This value, established by the character's aspects (class, race, alignment, etc.) and the character's actions (deeds, quests completed, etc.), determines the member's title in the Order and the awards they gain. This system is intended to be compatible with the Influence system as presented in the *Pathfinder® Roleplaying Game: Ultimate Intrigue*™ .

TABLE 1: ASPECTS & ACTIONS

ASPECT & ACTION	MEMBERSHIP INFL
Character level	+ 1/2 PC's level
Base attack bonus +5 or higher	+1
Paladin of cavalier	+2
Fighter or cleric	+1
10 ranks or more in Ride	+1
For each joust or tournament you win	+1
Successful mission for the Order	+2 per mission
Neutral alignment	-5
Evil alignment	-25
Behaved cowardly	-5
Failed to defend the helpless	-5
Display unchialrous behavior	-2 each incident



EVIL IN AN ARTHURIAN CAMPAIGN

Readers will note that there are no "evil" gods listed in this section. The reason for this is twofold. The Arthurian legends are wrapped up in Christian lore, so there is no place for an evil god. Demons and evil creatures abound but they are not to be worshipped, just defeated in the name of God. Additionally, for the writers of these epics, the absence of the knightly virtues or the failure to live by them was considered the greatest "evil". Those GMs adapting this material to their own campaigns can, of course, use any evil deity who opposes what the Knights of the Round Table stand for.

TITLES, AWARDS AND HONORS

As you advance in prestige and reputation in the Order of the Round Table you learn greater martial techniques and gain access to important magical artifacts.

TABLE 2: TITLES, AWARDS, AND HONOR

INFLUENCE SCORE	TITLE, AWARD, OR HONOR
4 or lower	**Aspirant** — A junior member with little influence and no benefits.
5-10	**Armsman** — Gain a +2 bonus to Diplomacy and Ride skill checks; occasionally called upon to perform simple or routine tasts.
11-15	**Squire** — Gain proficiency with a single martial or exotic weapon. You are also paired with a single knight, to whom you report for your missions.
16-24	**Knight** — You are dubbed a knight. You gain a free teamwork feat and can requisition a sword shade (or wquivalent item) for up to one month. You also gain a single squire, who you are expected to train.
25-29	**Lord Marshal** — As a senior member of the Order, you gain a free combat feat and a personal guard of four armsmen. Finally, the Lady of the Lake gifts you with a unique magical weapon worth no more than 20,000 gp.
30+	**Grand Master of the Order** — You command the Order. Your personal guard includes 10 1st level fighters, three 4th level clerics, a 6th level paladin, and a single, 7th level wizard (one of Merlin's apprentices, no doubt). Finally, you gain SR 21 as magical gift from Merlin himself.

TOURNAMENTS AND THE JOUST

A classic element of medieval era, the joust was a war game, a sporting event, and a social conflict all rolled into one. Reputations were won and lost on the lists - as were many fortunes, as the winners could take the horse or armor of their defeated opponents.

In the Arthurian Cycle, jousts allowed the knights to demonstrate their skills and served various functions of the narrative, from cases of mistaken identity to evil machinations. For an RPG campaign, the tournament can be an opportunity to allow a player to shine individually as well as a fantastic backdrop to whatever quest the whole party is currently undertaking

Here are some basic rules for running a tournament/joust. For a historical reference, see *The Medieval Tournament* by R. Clephan, or for a popular culture adaptation watch the film *A Knight's Tale*.

JOUSTING (TOURNAMENT RULES)

1. To initiate the challenge, both PCs make Ride checks to see who goes first; anyone using Feats the improve their initiative rolls (such as Improved Initiative) may apply these bonuses to this check as well. Whoever rolls highest goes first; a tie equals simultaneous action.

2. Both riders automatically charge, incurring the usual charge bonuses and penalties as normal.

3. Jouster who goes first attempts a bull rush check to unseat his opponent. These bull rush attempts do NOT incur attacks of opportunity.

4. If the first jouster fails to unseat his foe, the second jouster can attempt a bull rush against the first.

5. If neither jouster is unseated, they replace their lances and shields (tournament lances and shields are designed to shatter dramatically) and line up for another attempt.

6. Attacks against a foe's horse are grounds for immediate disqualification!

TOURNAMENT ADVENTURE HOOKS

- The Queen has offered a prize (in gold or magic items) to whosoever wins her May Tournament, but the local guild of thieves has brought in a ringer in the form of the famed and vicious jouster Sir Henric Thoonmark.

- Part festival, part contest, Morgan le Fey's Tournament of Pleasure offers great merriment until the unseelie court takes over. Forced into endless and dangerous pursuits, the spectators and contestants alike find themselves in need of a band of heroes.

- Merlin has announced a Mage's Tournament where mounted casters will use spells instead of lances as they charge down the lists. The prize is a boon from the famed wizard himself!

ITEMS OF THE ROUND TABLE

One of the hallmarks of the Arthurian Legends are the powerful magical artifacts the Knights of the Round Table used against their foes. Some of these items have been explored in RPG books dating all the way back to 1st edition of the world's most popular roleplaying game. The material presented below is Design Camp's reimagining of Arthurian magic items.

WORLDSPINE METAL (NEW SPECIAL MATERIAL)

HP/inch — (weapon and armor made from worldspine are unbreakable); **Hardness** 100; **Cost** varies

Worldspine is perhaps the rarest of all metals so all weapons and armor made from it are always of masterwork quality; the masterwork cost is included in the prices given. Because of its near supernatural hardness, only those who carry mythic blood can work this rare metal.

TYPE OF ITEM	ITEM COST MODIFIER
Ammunition	+180 gp per missile
Weapon	+9,000 gp
Light Armor	+15,000 gp
Medium Armor	+30,000 gp
Heavy Armor	+45,000 gp

Said to be the primal metal from which all others descend, worldspine is harvested from the heart of the world and possesses a sympathetic link to the planet itself. As such, items made from this

metal can only be broken by a force great enough to break the world and are immune to sundering.

Weapons fashioned from worldspine have a natural ability to bypass all types of damage reduction and can ignore hardness less than 40.

Armor made from worldspine grants its wearer immunity to critical hits and damage reduction of 5/- if it's light armor, 10/- if it's medium armor, and 20/- if it's heavy armor.

Items without metal parts cannot be made from worldspine metal.



DISMEMBERING

(New Magic Weapon Special Ability)
Price +3; **Aura** moderate necromancy and transmutation; **CL** 11th; **Weight** —

DESCRIPTION

A lesser known version of the famed vorpal enhancment, dismembering allows the weapon to lop off the arms or legs of those it strikes.

Upon a roll of natural 19 or natural 20 (followed by a successful roll to confirm the critical hit), the weapon severs one of the opponent's arms or legs. Wings count as arms for the purpose of this enhancement ability. The wielder may choose which limb is removed at the time of the strike. Only one dismembering strike can be used as part of a full attack action (though other attacks that round continue to deal normal damage).

The loss of a limb is a major injury and, as such, the target suffers 5 points of bleed damage per round until he receives a successful DC 15 Heal check or some form of magical healing to stop the bleeding. Anyone casting a regeneration (or similar spell) can regrow or reattach the severed limb. The dismembering ability cannot be used to remove the head of a target. Some creatures have no arms or legs and are not affected by this ability. A dismembering weapon must be a slashing melee weapon.

CONSTRUCTION REQUIREMENTS

Craft Magic Arms and Armor, *circle of death*, *keen edge*; **Cost** +3 bonus

SWORD SHADES

Inspired by the deeds and stories of the Round Table, replicas of the knight's famous blades have been created by smiths and arcane crafters across the realms. Though these weapons are but pale copies of the originals, they remain powerful items.



SHADES OF EXCALIBUR

Aura moderate abjuration and transmutation;
CL 9th; **Weight** 6 lbs; **Price** 14,600 gp

DESCRIPTION

Crafted by fey smiths and the forges of Avalon, these five blades are not made from worldspine metal; however, the sliver of worldspine embedded in their pommels does render these blades unbreakable.

CLEDFYD, THE SWORD OF FAITH

This *+2 adamantine bastard sword* possesses a blessed edge that deals an additional +1d4 of sacred damage on a successful hit. This bonus increases to +1d6 against evil or the undead.

SIFALRI, THE SWORD OF CHIVALRY

The critical hit range of this *+2 adamantine bastard sword* doubles whenever Sifalri is used in defense of someone weaker than its bearer. This bonus does not stack with abilities or feats that increase critical hit range.

TEYRNGARWCH, THE SWORD OF LOYALTY

During combat, the bearer of this *+2 adamantine bastard sword* can mark a willing creature he can see. Once marked, as long as this individual remains adjacent to the bearer, they receive a +2 sacred bonus on saving throws and Armor Class. These bonuses last 1 minute, or until dismissed as a free action. The bearer may use this ability a number of times per day equal to half his Charisma modifier (minimum 1).

DEWRDER, THE SWORD OF COURAGE

As a standard action, the bearer of this *+2 adamantine bastard sword* can cast *blinding ray* (CL 3, as per the spell) at a single foe within range. If the target fails their save they are blinded for 1 round. Creatures sensitive to light may be subject to longer blindness as well as physical damage. Targets blinded by this ability shed light as a sunrod for the duration of their blindness. The bearer may use this ability a number of times per day equal to half his Charisma modifier (minimum 1).

AROBAITH, THE SWORD OF HOPE

This *+2 adamantine bastard sword* has the unique ability to ignore half the damage reduction of foes it strikes. This reduction only applies to attacks made by Arobaith itself.

CONSTRUCTION REQUIREMENTS

Craft Magic Arms and Armor, *bless, keen edge, shield, blinding ray, spiritual weapon*; **Cost** 7,300 gp

SEQUENCE'S SHADE

Aura moderate transmutation; **CL** 7th; **Weight** 6 lbs; **Price** 30,300 gp

DESCRIPTION

Typically found as a bastard sword or longsword, this *+1 sword* has been copied into many forms. All of them, however, have a unique damage multiplying ability. When the maximum result on a damage die is rolled, you may roll that die again and add both results to the damage total. If you roll the maximum result again, you may continue to roll adding the results as you go. Only the base damage dice of the weapon may be re-rolled. This bonus damage is not multiplied on critical hits.

CONSTRUCTION REQUIREMENTS

Craft Magic Arms and Armor, *haste, wrathful weapon*; **Cost** 15,150 gp

GALATINE'S SHADE

Aura moderate transmutation; **CL** 12th; **Weight** 6 lbs; **Price** 8,315gp

DESCRIPTION

This magical adamantine longsword has a wavelike pattern etched into the metal of the blade. The power of *Galatine's Shade* grows in power during the morning, peaks at midday, and then declines in power until it returns to its weakest state at night. For the purposes of this item, midday is considered to be between 11:00am and 1:00pm. *Galatine's Shade* functions normally even if it is underground or otherwise blocked from the sun.

At the various stages of the day, *Galatine's Shade* has the following powers:

NIGHT	MASTERWORK
Morning	+1 enhancement bonus
Midday	+3 enhancement bonus
Afternoon	+1 enhancement bonus

CONSTRUCTION REQUIREMENTS

Craft Magic Arms and Armor, *greater magic weapon*; **Cost** 4,157 gp

CHARNSTONE

Aura strong transmutation; **CL** 12th; **Slot** none; **Weight** 1 lb; **Price** 3,000 gp

DESCRIPTION

Though resembling a piece of flat granite, a charnstone is actually a fragment of the rock that held the *Excaliber* in the stone. Once per day, a character who spends 10 minutes sharpening a sword with a charnstone gains a +2 bonus to attacks and damage attacks made with that weapon for the next 12 attacks. These enhanced attacks must be made within 12 hours of the sharpening.

After 12 uses, the *charnstone* becomes an ordinary (but still functional) whetstone. Only swords can benefit from a charnstone's magic. Other bladed weapons (such as daggers and knives)

do not gain any bonuses from a charnstone.

CONSTRUCTION REQUIREMENTS

Craft Wondrous Item, *greater magic weapon*; **Cost** 1,500 gp



BLEEDING SPEAR (Major Artifact)
Aura overwhelming conjuration, evocation, necromancy and transmutation; **CL** 20th; **Slot** none; **Weight** 6 lb

DESCRIPTION

Of an archaic design, this *+3 returning spear* always seems to be streaked with blood, and it slowly drips crimson droplets from the spearpoint during combat. This blood is an incredibly toxic substance to some and a healing balm to others. Those who possess an evil alignment suffer 2d6 points of holy damage per round as long as they are in contact with the blood. This damage is inflicted during a successful hit against an evil opponent. Those who have a good alignment heal 2d6 points of damage for each cup of this blood that they drink. It takes 2d4 hours to fill a single cup, but the blood remains potent for 24 hours.

When used as a ranged weapon, the *Bleeding Spear* has triple the range of a normal spear, and can strike multiple foes with a single throw if the wielder has multiple attacks from a high base attack bonus. Should the first ranged attack with the *Bleeding Spear* hit, it rebounds off the first target to strike at a second target and so on for each of the wielder's additional attacks. The distance to each target adds to the total range of the weapon, but there are no range penalties. The spear can only ricochet if it successfully hits a target; if it misses it stops and returns as normal for a magical returning weapon. The ricochet attacks count as the wielder's additional attacks for that round.

Once per day the *Bleeding Spear* can create one of the following effects:

- **Far Target** — The spear can attack any foe that the wielder can see as if that foe was adjacent.
- **Soulrending** — Creates a line of death as per the spell *massacre* (Fort DC 23 negates).
- **Earthsurge** — Triggers a wave of earth that crashes onto foes (as the *tsunami* spell, but on land instead of water).
- **Restore Life** — Can cast *heal*, *greater restoration*, or *true resurrection* spell (with no material component cost) upon a target within 30 feet. Wielder must choose one of the three upon activating this ability.

Mythic characters can expend a use of mythic power to gain another use of one of these abilities (up to 3/day per ability).

DESTRUCTION

First the *Bleeding Spear* must be submerged in a basin filled with unholy water (created by a 18th level caster) for one week. Then it must be heated white hot in a forge fueled with the bones of celestial beings and kept burning with dragonsfire. Finally, if this has been done, the spear must be quenched in the heart of an innocent. Only then can the *Bleeding Spear* be destroyed.



THE GRAIL (Major Artifact)
Aura overwhelming conjuration, divination, evocation and transmutation; **CL** 30th; **Slot** none; **Weight** 1 lb

DESCRIPTION

Adorned with gold and jewels and shining with a celestial radiance, the wood of this simple, hand-carved vessel can barely be seen. Imbued with more power than some deities, the *Grail* possesses qualities of both an artifact and a god. Sentient and aware, the *Grail* either cannot speak or does not care to. However, it makes its will known via dreams, visions, or other sendings.

The *Grail* only functions for those it considers "worthy". For the unworthy, the cup is not only nonfunctional, but it cannot even be moved (treat as an immovable rod). Those foolish enough to continue to try are smote by a *mythic bestow curse* or *death clutch* (DC 30 save for either).

To be found to be worthy, most prove themselves by overcoming the obstacles on a Grail Quest. The cup can magically evaluate those who search for it, creating obstacles and trials to test the searcher. The specifics of these trials are left to individual GMs to decide, but they should test all the knightly virtues (courage, loyalty, hope, compassion and chivalry). From a mechanical standpoint, the cup's

ability to alter and manipulate reality is the power of a god and cannot be quantified. The *Grail* does not allow this power to be used by those who come to possess it.

Once a worthy searcher attains the *Grail* the cup grants its new bearer a host of powers, including the following:

- **1/day** — Can cast any healing spell of any level upon any target that you can see. This does not include spells to restore life to the dead.
- **1/day** — Can cast any divine spell that targets yourself or an ally. It can never be used to damage, hinder, or obstruct a foe.
- **1/day** — Any liquid poured into the Grail becomes a single dose that bestows the effects of the spell *true resurrection* if it is spread upon physical remains.
- Immunity to disease, negative energy, and ability damage (while holding the Grail).
- At all times, the Grail radiates a 10 ft radius aura of positive energy that functions as the spell *repulsion* (DC 30), but only against the undead or evil aligned outsiders.

If the bearer attempts to use the *Grail's* powers in a way the *Grail* deems unsuitable, the ability will not function and that use per day is wasted. The GM is the final judge on what the cup will decide is unsuitable. Mythic characters can use two uses of mythic power to power another use of one of these abilities. However, each subsequent attempt costs another use of mythic power; the third attempt cost 3 uses, the fourth costs 4, and so on.

How long the *Grail* remains with a bearer is random. For some it remains for days or weeks, for others it is only the duration of a single encounter or adventure. The length the *Grail* remains is determined by the GM. Of course, should the bearer perform an evil act or behave dishonorably, the *Grail* will vanish immediately. When the *Grail* decides that its time is done, it will transport itself away to await its next seeker. Only something powerful enough to restrain a god can prevent the it from moving where it wills.

DESTRUCTION

If the *Grail* is sundered by a weapon that has been used to kill a god it will explode, unleashing 30d10 points of damage to everything within 100 feet.

Spells of the Round Table

Merlin and other spellcasters in Camelot have created several spells for Arthur's court and army.

Retributory Heraldry

School illusion; **Level** paladin 2, cleric/oracle 3, inquisitor 3, magus 3, paladin 2, wizard/sorcerer 3
Casting Time 1 standard action
Components V, S, M (a shield)
Range close (25 ft + 5 ft./2 level)
Targets 1 shield
Duration 1 round/level
Saving Throw Will negates; **Spell Resistance** yes

When cast upon a shield, this spell creates a powerful illusion that causes mental distress and pain when the wielder of that shield is stuck by a foe. Once per round, when the wielder suffers a successful melee attack, the heraldry emblazoned on the shield comes to life, lashing out at the attacker and dealing 2d6 points of nonlethal damage.

Toppling Shield

School transmutation; **Level** cleric/oracle 4, magus 4, paladin 3
Casting Time 1 standard action
Components V, S, M (a shield)
Range personal
Targets you
Duration instantaneous
Saving Throw Reflex negates; **Spell Resistance** no

When cast upon your shield, it grows to huge size (20 feet high by 15 feet wide) and falls in a direction you select. Foes caught beneath the falling shield with room to flee may do so by making successful Reflex saves. Any Large or smaller sized creature that fails takes 5d6 points of damage when the shield falls upon them. The shield cannot crush Huge and larger creatures. You lose the shield's bonus to AC until the beginning of your next turn, whereupon the shield returns to your arm back in its normal size.

Meteoric Lance

School transmutation; **Level** cleric/oracle 6, magus 4, paladin 3
Casting Time 1 standard action
Components V, S, M
Range touch
Targets 1 lance
Duration instantaneous
Saving Throw none; **Spell Resistance** no

When cast upon a lance that is your active weapon, the lance hurls toward a target of your choice as if it were fired from a heavy crossbow (range 120 feet). The ranged attack roll uses your caster level in place of your base attack bonus and your Charisma, Intelligence, or Wisdom modifier (whichever is higher) in place of your Dexterity modifier. Range increments and proficiency penalties apply as normal. The attack has an effective Strength bonus, if applicable, equal to the higher of your Charisma, Intelligence or Wisdom modifier. A successful hit deals triple damage and a critical hit deals x4 damage.

Merlin's Window

School divination (scrying); **Level** druid 6, magus 5, sorcerer/wizard 6
Casting Time 1 standard action
Components V, S, M (see description)
Range touch
Target two or more non-magical tokens (no more than 1 lb in weight each)
Duration one lunar month
Saving Throw none; **Spell Resistance** no

The wizard Merlin created this spell to grant King Arthur a way to contact his knights while they were questing. Upon casting, this divination enchantment creates a magical link between small, non-magical tokens.

Three times a day, for the next lunar month, when the holder of one token speaks the command word the other linked token pulses, vibrates, or signals in some other subtle fashion. The command word and alert signal are both chosen at the initial casting of *Merlin's Window*. If both holders then use a standard action to trace a circular pattern in the air with their tokens (they need not do this at the same time), a three-foot circular window of shimmering silvered glass opens in the air before each of them. Should the contacted person fail to respond after five minutes, the alert signal ceases, and the failed attempt counts as one of the daily uses.

Once materialized, the mirror lasts for 5 minutes. Anyone standing before one of the mirrors may see out of the other mirror as if it were a window. They may also speak through the mirror. Local conditions such as light levels and noise may obscure the image or sound. Nothing other than light and sound can pass through the mirror, including spells. However, certain spell-like abilities or attacks that are based on sight or sound may have effects that "carry through" (at the GM's discretion).

At the time of the initial casting of the spell, one token can be linked to several tokens. In such a case, one token must be declared as the primary token and the others as secondary. When activated, the primary could contact each secondary one at a time, or the primary could open windows to all the secondary windows simultaneously. Either way, the secondary windows are only able to establish a mirror (and communicate) with the primary window, and never to each other.

Tourney

School conjuration (teleportation); **Level** magus 5, sorcerer/wizard 6, summoner 5, witch 6
Casting Time 1 standard action
Components V, S
Range close (25 ft + 5 ft./2level)
Target one creature
Duration see text
Saving Throw Will negates; **Spell Resistance** yes

If the target of this spell fails its will save, it is cast into an extra-dimensional plane (similar to the spell *maze*) just large enough to contain a single fenced tournament field, complete with flying pennants and faceless fans cheering silently. A Black Knight appears when the target does, and it attacks immediately.

The Black Knight's abilities are tied to those of the target. Though a product of the spell, the Knight is considered to be a construct with the following statistics:

- **Armor Class**: 15 + the HD of the target.
- **Attacks and Saving Throws**: 4 + the HD of the target.
- The Knight gains secondary attacks as normal for a fighter.
- **Hit Points**: 15 + (5 x HD of the target)
- Wields a longsword that deals damage equal to the target's primary attack (including any magical enhancements and strength bonus, regardless if it is a weapon or a natural attack).
- Construct traits.

The Black Knight acts right before the target's turn in the initiative order and fights to the death.

If the Black Knight is slain, the target reappears where it had been when the spell was cast. If this location is filled with a solid object, the target appears in the nearest open space. Spells and abilities that move a creature within a plane, such as *teleport* and *dimension door*, do not help a creature escape a *tourney* spell, although a *plane shift* spell allows it to exit to whatever plane is designated in that spell.

Should the Black Knight be victorious, the target is instantly slain and his body reappears as indicated above.

ARTHURIAN CULTS

Using the mechanics introduced in Paizo's *Pathfinder® Roleplaying Game: Ultimate Intrigue™*, Design Camp patrons created a new cult centered around the Arthurian legends.

CHILDREN OF LOGRES

Market day. The square buzzed with merchants, tinkers, shoppers, and travelers. The Dragon waited until the two guardsmen passed by before signaling Nim and the others.

"Knights, to the canvas," Dragon said softly. "Nim, you're on the guardsmen. Wart, keep watch."

"Awwww," muttered Wart. The Dragon laughed and ruffled the hair of the youngest member of the group.

As one, the knights scampered forward, weaving between the legs of horses and the rumbling wheels of mail carriages. Breathless and grinning, they reached Black Tom's tent, drew their blades and cut the side of the canvas, revealing the crates and barrels within.

"Hey! Guardsmen! Over here!" Nim's young voice cried out. The Dragon kicked two crates over, spilling vials of crimson powder across the ground.

"Away, my knights!" The Dragon yelled. The Children of Logres vanished into the crowd, leaving Black Tom to explain the presence of so much Red Death to the town guard.



THE CHILDREN OF LOGRES

"By strength of spirit and Camelot's code, will all obstacles be undone."

Located in mostly urban areas and usually drawing members from the more economically depressed population, the Children of Logres cults fervently follow the stories and songs of the Knights of the Round Table and model their goals and activities after the tales. These small groups are not part of an organized whole, however. With members numbering from 10 to around 150, each individual cult forms independently of one another. They often have different goals and requirements, and usually have little to no contact with each other. The name "Children of Logres" is merely the common title given to these cult-like groups.

Children of Logres
Symbol — A black handprint on a white field within a gold circle bisected by a silver sword
Alignment and Prominence — NG, weak
Size — 5-100 individual groups of 10-150 members each
Key Members — The Old Man/Woman, Dragon, Nim, Wart

Values — Loyalty, Observation, Chivalry, Play

Public Goals — To live up to the example of the Knights of the Round Table in order to make things better.

Private Goals — Each group has their own private goals, with some in line with the public goals while others are in opposition.

Allies — The Children consider noble adventurers and knights as their natural allies.

Enemies — Varies; most official law enforcement organizations take a dim view of the Children of Logres.

Membership Requirements — Be under 16 years of age or perform a great service for one of the individual groups.

Influence Limitations — Each time the PCs wish to gain a new rank they must perform some deed worthy of Arthur's knights and have that deed witnessed by members of the cult. Each deed must be more spectacular than the last.

Benefits — See the Benefits section.

What the Children of Logres groups do have in common is the inspiration they draw from the tales of King Arthur and his knights. It is unclear when the first of these groups developed, but the knowledge of the cult movement as a whole spread quickly by word-of-mouth, often within areas of the poor and disenfranchised where children were left unsupervised.

For the most part, the Children of Logres work to better their village, town, or city. They perform community services, aid or protect who they can, and gather information. Stopping short of interfering with the thieves' guilds or dangerous criminals, they will even work to uncover minor wrongdoings or provide the authorities with new evidence or leads.

Formation —Forming a Children of Logres Cult

Something about hearing the legends of Arthur and his knights affects these young people and instills in them a burning desire to emulate the heroes of the tales. There are scholars who believe that some spirit or mischievous fey entity channeling itself through the stories influences the children, but these speculations have never been proven.

What is known is that these cult groups begin with one or two children who possess a natural charisma or aura of leadership. They spread the tales of Arthur and other young people are drawn to them. The children band together and follow the Chivalric code to combat some trouble, issue, or lack in their community. After the cult group forms, the Old Man or Woman arrives. This adult provides shelter, advice, material support or some other aspect the children are missing. In return, the children pass on information they gather or act to protect the Old Man's property. In many cases, the adult was the one who first began telling the Arthurian stories to the children. From time to time, the Old Man in some groups has been known to beguile the children into stealing or committing crimes on his behalf… but it takes a skillful manipulator to make the Children of Logres

believe that this does not break the Chivalric code.

Membership Duties and Titles — Members of the Children of Logres are expected to maintain honorable behavior consistent with the idealized concepts of knightly conduct and brotherhood presented by legends of the Knights of the Round. This includes keeping one's word, defending the weak, honorable combat, faithful execution of duties, and discretion in regard to the doings of the cult and its members. Regular retelling of Arthurian legend is expected, as is discussion about the triumphs and failings of the characters.

On a weekly or monthly basis, the Dragon holds a formal "court" in the current main hideout for the cult. In this ceremony, the Arthurian stories are told and role-played by attendees with the business of the cult worked into the performance. Additionally, the court functions to bestow rewards for successful quests, and to dub new Knights.

Though independent and mostly unaware of each other, most Children of Logres cults are organized in similar ways.

- **Dragon** — This is usually the oldest child in the group or the most charismatic. The Dragon leads the cult group, designates their targets, and plans their escapades.
- **Nim** — The smartest child, or one who possesses some ability (magical or mundane) that is important to the group. The Nim advises the Dragon and often acts as teacher, healer, and mediator.
- **Wart** — This title is given to the youngest member of the group. The Wart often has lesser roles to play in the group's activities.
- **Knights** — Most of the children in the cult group are given this title. The Knights undertake the missions as assigned by the Dragon or Nim.
- **Squires** — Children too young to be knights are called this title. They are responsible for supporting the knights and maintaining the cult's hideout.
- **The Old Man/Woman** — Most, if not all, of the Children of Logres have some adult who aids or supports them. These individuals often do not wish their involvement with the cult to be public and so the children simply call them by this title.

PC Benefits — From information, material support, or even followers, the cult can provide important support for a party of adventuring PCs. If the group has been around for a lengthy period, they may have access to a wide variety of odd and obscure lore or even magical resources gleaned from those "defeated" by the knights during their quests.

By performing favors for the Children of Logres, PCs can increase their influence with the group and thus gain information, access to goods and equipment, followers, etc. A typical favor (see below) earns the PCs 2 to 5 influence points, depending on the difficulty of the task. The PCs can also accrue influence points by taking actions that coincide with the cult's interests. These actions earn the PCs 1 to 2 influence points. Acting in opposition to the cult can also impose an influence penalty. Some typical favors and actions include:

- Deliver a message for the cult
- Donate supplies, money, or services
- Intervene on a cult member's behalf
- Provide training or spellcasting services
- Investigate and/or solve an issue for the cult
- Rescue a cult member from a dangerous situation
- Plan and undertake a mission for the cult

When the PCs gain an influence rank, they unlock the benefits listed below. At the GM's discretion, some benefits may require the PCs to spend influence points; this reduces their influence rank.

Rank 1 (1-5 points) pass on rumors, +5 to Diplomacy skill checks (to gather information), run minor errands

Rank 2 (3-8 points) borrow resources (100 gp/month), +10 to Diplomacy skill checks (to gather information), shelter, spy/track a target for the PCs

Rank 3 (7-12 points) black market contacts, +15 to Diplomacy skill checks (to gather information).

Rank 4 (11-16 points) Loyal followers (1d4 NPCs of 1st level), +20 to Diplomacy skill checks (to gather information), hidden knowledge (1/week as *divination* or *commune*, CL 15th)

ARTHURIAN LOCATIONS

There are certainly many famous locations in the Arthurian legends. Many of these have been detailed in the primary sources... and Design Camp adds to these by inventing one of our own!

THE FRACTURED COURT

In an abandoned draconic lair, deep beneath Dinas Emrys, twisted effigies of Arthur and his knights sit at a cracked "Round Table" while redcaps, gremlins and unseelie fey dance mystical patterns around them. Gluttonous amounts of food and drink, conjured by the dancers, lies rotting while illusionary courtiers sing insulting ballads scorning the chivalric code and the deeds of heroes alike.

The effigies themselves are malicious representations of the Knights of the Round Table:

Arthur — A tiny, faceless marionette with a tin crown and sword, his strings held by his wife.
Guinevere — A slatternly, monstrous woman with huge, grasping claws and no heart.
Lancelot — An empty suit of armor that can only be viewed in shards of broken mirrors.
Galahad — An effeminate dandy emasculated by his own purity.
Gawain — a tyrannical boor with a bottle in one hand and a woman in the other.

Other knights are depicted similarly. No effigy of Merlin exists as even the Fey fear that just constructing one will alert the old wizard to their scheme.

The Fractured Court is a major arcane ceremony, the culmination of the alliance between Mordred and the Unseelie, designed to bring fell luck and mischance to Camelot and all who dwell there. The mechanics of the incantation remain a closely guarded secret by the King of the Unseelie, but once begun the Fractured Court generates its misfortune as long as the dancers continue to perform. While the effect is passive and difficult to detect, the Fractured Court can be directed at any of the effigies seated at the cracked table. To accomplish this, the dancers begin by smearing one of the figures with the rotting food and then carry it around the table widdershins (counterclockwise) before returning it to its place. For 24 hours afterwards the aura of misfortune on Camelot fades, but an effect similar to greater bestow curse falls on the individual targeted.

The old draconic lair rests in the hill below Dinas Emrys, at the center of a trapped and guarded labyrinth of twisting tunnels and fell guardians. As part of the bargain with the fey, Mordred comes to the Fractured Court once per month, sacrificing his own blood to bond himself to the working so that he may direct it as he chooses.

CAMPAIGN OR LINKED STORY SEEDS

Arthurian adventures typically feature battles between good and evil, or where honor is at the heart of the conflict. Listed below are three possible adventures.

- **Merlin calls** upon the heroes to help combat a rising menace: the giants of old rise across the country, murdering and plundering as they go. PCs must conduct specific rituals at scattered ancient standing stones to send the giants back into slumber.
- **The Queen** has fallen into an enchanted slumber. The cause: an apple of eternal sleep. While the court frets and grieves, Lancelot orders the PCs to track down the person who bewitched the Queen and deliver swift justice. However, while the trail of the culprit leads to the Castle of Morgan le Fey, evidence suggests she is innocent. Who could be trying to place blame upon the wrong person?
- A band of **Black Knights** guard a crossroads, slaying all who fail to meet them in individual combats (joust, long-blade, dagger, bow and spell). The King bids the PCs to defeat these rogue knights to secure their place as a Knight of the Round Table.

CHAPTER 3
THE TUATHA DÉ DANANN



THE TUATHA DÉ DANANN – A BRIEF HISTORY

The Tuatha Dé Danann, also known as the Children of Danu or Tribe of Danu, are one of many attempts to invade and settle what we know as modern Ireland. Like the people of Partholon and later Nemed's, the Children of Danu landed on the island and made war with its inhabitants, defeating, subjugating, or otherwise laying waste to the indigenous peoples who previously ruled the island and surrounding areas – namely the Fir Bolg, and later on, the Fomorians. Like the coasts of beautiful Érie (ancient Ireland is named after the goddess Érie, which is sometimes spelled Ériu), the origin of Danu's children is shrouded in mystery. Some scholars acknowledge this as the direct byproduct of their strong oral history, a fact that makes determining the facts of their stories much more complicated. In fact, since much of what we know of Danu's tribe comes from records penned much later in history by Christian monks in different locations, a great deal of conflicting information exists. In some instances, there are facts confirmed by one set of stories that are later countered or outright changed by another. This, when coupled with their mythical origins and the fact that historical, very human figures bore some of the same names (likely the byproduct of their views on the sacredness of kingship), further muddies what little we know of them.

That said, several origin stories have developed that identify them as having arrived in boats from the West (which means that nearby Iceland and Greenland could be points of origin, as could parts of southern Europe by way of the Mediterranean Sea), burning their boats on the coast as soon as they landed. In some stories, they descended from the clouds, landing in the mountains and destroying their ships upon arrival. In many of these stories, their arrival blocks out the sun for three days and three nights, sometimes suggesting a supernatural origin (which some fans of the "ancient alien" theory have embraced). While the academic nature of the Tuatha Dé Danann's history is best left to historians and archeologists, it is important for GMs to understand this before using the pantheon. In short, they are encouraged to select the best origin story that best fits their game.

Like many of the ancient tribes of gods, nearly all the Children of Danu are related, sometimes marrying into the local populations as well as commonly marrying back into their own tribe. In some of the later stories, several of Danu's tribe marries into the Fomorian lineage too. Like many other myths, there are cases of fractured lineage, especially between fathers and daughters. In some stories, a particular goddess might be a given god's wife, while in another story she might instead be his daughter. While these incongruities are addressed in some of the entries (especially where they are prominent), they are not addressed in every single one. Instead, the focus remains on the god or goddess itself, especially where that information would be relevant to the player.

One of the most unique, and arguably the most challenging, aspects about the Tuatha Dé Danann is the fact that so many of the individual gods inside the tribe share similar roles or even names (Danu is often equated with Anu, for instance). In fact, only a very few gods have central focuses that set them apart – gods like Dian Cécht (the god of healing and medicine) is one example, but even he shares that role with both his offspring. The gods of crafting, Goibniu, Credne, and Luchta - known as the Tri Dée Dána (the three gods of art) - are another example of these specific roles, but in their own way point out another particular aspect of the Celtic gods of old: the importance of the number three. This is especially true among the Furies or the tripartite goddess Morrígna (more commonly known the Morrigan in modern times), and in many other stories as well (there are plenty of instances where adventuring bands number three, for example). While this isn't essential for the GM to communicate to the players, offering up omens or other cultural elements – especially when done in triplet – can go a long way in communicating the finer subtleties of this pantheon and the culture from which it is sprung.

Finally, it's important to point out that all the major gods of the Tuatha Dé Danann had warlike tendencies. While these tendencies aren't focused on in every individual entry (the war domain is not shared universally among all of Danu's children, but any GM could easily be justified in doing so, if she chose to do so), it is a very common thread throughout their stories. In short, it's easy to see that the ancient Celts embraced and reveled in war, and they assumed their gods did as well.

THE OTHERWORLD – THE CELESTIAL REALMS OF THE TUATHA DÉ DANANN

The **Otherworld** (also known as the Other World) is an important place in Celtic myth. As the home of the Tuatha Dé Danann, it is

M = mythic ability, Feat, or spell.

commonly accepted as the place from which Danu's tribe originated, depending on the time period and region. Although the Otherworld has many names – including **Tír Tairngire** ("The Land of Promise"), **Tír fo Thuinn** ("Land Under the Waves"), **Ildathach** ("Place of Many Colors"), and **Emain Ablach** ("The Isle of Apple Trees") – it is most commonly divided into three main locations in Celtic myth. These places are **Mag Mell**, **Tír na nÓg**, and **Tech Duinn**.

Mag Mell is known as the "Plain of Joy" in Celtic myth, identified as a pleasant island to the west of Érie, and often ruled by the Tuatha Dé Danann. In most cases, Mag Mell was described as a paradise, a literal 'Heaven on Earth' ruled by Danu's tribe. In some stories, this mystical island is submerged below the sea and is ruled by Manannán Mac Lir. In other stories, the Fomorian King Tethra rules the island. Although Mag Mell was one of the places the dead might visit in the afterlife, it was also a place the living might discover on their travels as well (this is especially true of adventurers). Finding Mag Mell, of course, was a completely different story.

Tír na nÓg is the second, and arguably best documented, of three places in the Celtic Otherworld. Known as the "Land of the Young" (alternately, as Tír nah Óige, the "Land of Youth"), Tír na nÓg is the primary dwelling of the gods, the timeless place where visitors never age. Hailed as a place of eternal youth, beauty, vigor, health, and abundance, Tír nan Óg is the location many heroes visit, and in some of the older stories, is also the place the Tuatha Dé Danann return to when they leave ancient Ireland. In some stories, the various gods' sidhs are linked to the Land of the Young. In later stories, especially where the fairies are connected to Arthurian legends, visitors can directly access the Otherworld by visiting these fairy-mounds and interacting with the older gods there.

Tech Duinn is known as "the House of Donn" or "the House of the Dark God." As the House of Donn, it is believed to be the place the souls of the dead gather before moving on to their final destination, be that in another part of the Otherworld or their return to Earth as a reincarnated soul, reborn once again in Érie. Situated on the western horizon, Tech Duinn is commonly associated with rocky islands, barren landscapes, and due to its location west of Ireland – the setting sun.

THE DURDLE DOORWAY

Along the southern coast of England, in the county of Dorset, a ridge of rock extends into the ocean. At the seaward end, it appears that both time and tide have created a circular hole roughly 100 feet across in the 200 foot tall ridge. While local residents swear this was nature's handiwork, others know the truth: carved at the behest of a Færie King, Dor'Eld – a tireless stone carver – spent over a decade working on the doorway. As she worked, the king appeared at sunrise and sunset to study her progress and bathe her works in his fey essences.

When Dor'Eld finally finished her work, the Færie King appeared at her side. The moon, rising in the distance, bathed the arch in silver mist and the king stepped through, disappearing beyond. On the following morning, as the first of the sun's rays appeared, he returned. Since its completion, the Door of Dor'Eld, known by most as the Durdle Doorway, shimmers with magic when either the sun or moon shines through the opening. When this happens, it is said that one may step through, either in the light of the new moon or first rays of dawn, and be transported to the Faerie realms that overlap Albion, separated by a magic step into day or night.

LESSER GODS

Celtic myths are filled with countless gods, many of whom share names (and in some instances, hereditary lines) with the Tuatha Dé Danann. These gods are commonly regional ones, or play only minor roles in the myths – serving as guardians, foes, or even kings or queens. The following gods could easily appear in a game set in or around ancient Érie.

Balor (NE) – The King of the Fomorians, Balor is known by many names: **Balor Béimnech** ("Balor the Smiter"), **Balor Balcbéimnech** ("Balor the Strong Smiter"), **Balor Birugderc** ("Balor of the Piercing Eye"), and most commonly as **Balor of the Evil Eye**. A cyclopean solar god, Balor was responsible for many of the ills that befell Érie, which he threatened to burn under his destructive eye. Balor was associated with drought, destruction, death, and plagues. Although a Fomorian, Balor ruled the Tuatha Dé Danann for a while, until he was slain by Lugh at the Battle of Mag Tuired after turning his Fomorian

M = mythic ability, Feat, or spell.

army against Danu's tribe. Balor was oft used as an example of bad leadership.

Cernunnos (CN) – Although he's not a member of the Tuatha Dé Danann, Cernunnos was a popular god in ancient Ireland, especially around the first century. Known as the Horned God, Cernunnos was the gods of herdsmen, the hunt, agriculture, and fertility, and was commonly associated with the wild secrets espoused by the druids. Cernunnos was always depicted with antlers and was generally in the company of animals, and was sometimes associated with rams and other horned animals. In some instances, he was accompanied by a ram-headed serpent. In other tales, Cernunnos is known as the Lord of the Hunt, the Green God, and is directly credited for the fertility of the sacred kings of ancient Ireland.

Credne (NG) – One of the Three Gods of Art (the Trí Dée Dána), Credne is also known as **Creidhne**. Like Goibniu and Luchtainé, Credne is the son of Brigid and Tuireann. A master of metals, Credne was the Tuatha Dé Danann's official goldsmith. Known for working with precious metals, Credne also worked with bronze and brass. In addition to crafting weapons of war with his two brothers (which Danu's tribe would use against the Fomorians), Credne helped to fashion Nuada's Silver Hand.

Donn (LE) – Known as the **Dark Lord** or **Lord of the Dead**, Donn plays a minor role in ancient Celtic myth as an ancestral god of the modern Irish (and commonly associated with the Milesians, who drove the Tuatha Dé Danann under Ireland). His name literally means "brown" and as a result, he is also known as "the Brown One." He is associated with Dá Derga in some stories, marking him as "The Red God" of Irish myth, sending out his riders (all of whom ride red horses) to meet the dead. In later periods, Donn is associated with **Donn Fírinne**, the fairie king who lives in the hill of Cnoc Fírinne.

Ériu (CN) – Alternately known as Érie, Ériu is the goddess from which Ireland takes her name. Her name also means "regular traveler," suggesting she commonly visited different parts of the great island (and implying she may have originally been a solar deity). As the literal and ancestral guardian of Ireland, she is charged with its sacred protection, a duty she acquired from the invading Milesians long after the Tuatha Dé Danann fled the island for their secret homes under the hills and waves. Ériu has two sisters, Fódla and Banba, with whom she shares her duties.

Luchtainé (NG) – One of the Trí Dée Dána (the "Three Gods of Art"), and one of the three sons of Brigid and Tuireann, Luchtainé was the official carpenter of the Tuatha Dé Danann. Working beside his brothers Credne and Goibniu, Luchtainé prepared the wooden components of the weapons used in the various battles against the Fomorians. A master engineer, he was also responsible for the design of many of the sacred forts used by his kin, as well as those High Kings who honored him.

Medb (CN) – A goddess made popular in *Ulster Cycle*, Medb is the divine Queen of Connacht. Known as "**the One Who Intoxicates**," Medb is associated with mead, marriages, and infidelity. She is responsible for the Cattle Raid of Cooley, an early Irish tale featuring the teenage hero Cú Chulainn. Although Medb is sometimes portrayed as a mortal woman, many of her features mark her as a divine figure, especially in her role as the divine queen who pairs off with one of the High Kings of Érie. Medb is sometimes associated with Medb Lethderg, the sovereign goddess of Tara.

Mongán Mac Fiachna (CG) – A minor member of the Tuatha Dé Danann, Mongán is the son of Manannán Mac Lir, the God of the Sea. Mongán is a versatile god who can change shape into any known beast, be it on land or in the sea. Raised in **Tír Tairngire** ("The Land of Promise") from very early on, Mongán is one of the many gods who shares a human parent through divine infidelity, the result of a bargain between Cáintigern (Fiachnae mac Báetáin's wife) and the Sea God, with the former seeking to safeguard her husband's life during his time away in Scotland.

Néit (CN) – The husband of Nemain (although in some stories, he is also wed to Badb) and grandfather of Balor, Néit one of Ireland's earlier war gods. Néit is notable for several reasons, including his specific role as a war god, a role traditionally held by the goddesses of the Tuatha Dé Danann. Néit's name is often associated with fighting and passion. He's also associated with man-made weapons, although he is not a crafting god like Luchtainé or Credne. Néit reportedly died at the Second Battle of Moytura, although such stories may refer to a mortal with the same name

Óengus (CG) – Commonly known as "The Young One," Óengus (also known as **Aengus** or **Oengus mac Óc**) is the son of Boann and Dagda. Born of one of Dagda's moments of divine infidelity, Óengus is the god born at its inception, the result of Dagda halting the sun's journey through the sky for a full nine months. The god of love, music, and harpers, Óengus plays an important role as the friend of bards and poets, whom he is known to inspire. Óengus is also associated with swans, especially after transforming into one to escape with his lover Cáer to Brug na Bóinne.

STORY SEED - THE GREAT HUNT

In the original *Deities & Demigods*, whenever there was great evil in the land – represented by either the rise of a powerful evil cleric (12th level or higher), the construction of an evil temple, or a particularly heinous act – the druids of the land would gather together and summon the punishing aspect of the life force of the land itself, sending it out to destroy this evil. This force would normally manifest as a powerful human, his skin dyed the colors of night. This figure, which the druids called **Cernunnos the Black**, is accompanied by a full pack of abyssal wolves (who can easily be heard for miles around). Although both Cernunnos the Black and his abyssal wolves are technically evil in this form, they only exist to hunt their original prey or those whose alignment matches their own.

THE DOZEN IDOLS OF CROM CRUACH

On the bleakest hill of Mag Sleact stands a stone approximately ten feet high known as **Crom Cruach**. He stands as a sinister, jealous earth god. To those he favors, he gives gifts in the form of good harvests, wealth, and healthy animals, but exacts a terrible price – the sacrifice of the innocent. Slaked with blood, Crom Cruach releases the earth's bounty; deprived of it, Crom Cruach opens the doors to starvation, pestilence, and death.

Surrounding Crom Cruach are twelve small stones. Sometimes they take the form of statues of men – the pagan king Tigernmus and eleven of his hetmen, who were changed to stone by the power of Crom Cruach – but othertimes they seem like smaller versions of the same sarsen that comprises the larger middle stone.

On the evening of Samhain, those that live on the Mag Sleact must pay tribute to Crom Cruach in the form of sacrifice. Prisoners, thralls, slaves, or worse – the innocent if no slaves are available, – Crom Cruach demands they be dashed against the stones that surround him, their blood soaking the soil below. Devotees claim that soil contains the power, when sprinkled across a farmstead, to bring rich harvests, full milkpails, and healthy animals the following spring. In the capricious lands to the north, many believed the benefit was worth the horrible price.

To deny the twelve their blood could bring even greater woe. If a resident of the Mag Sleact failed to provide a sacrifice, the stone followers of Tigernmus would return to life, visiting the reluctant farmsteads and sprinkling dry soil from the circle across them. Farmsteads touched by this soil would be barren, their crops blighted, their water poisoned, and their animals covered in boils.

Those who regularly sacrifice to Crom Cruach also gain other benefits. The twelve idols are arrayed in a circle and serve those people as a solar clock and calendar, giving insights regarding when to plan and harvest, and the times of heavenly events. Other sacrifices, always in blood, could bring one of the stones to life to exact revenge on an enemy or assist in some horrible deed.



Some whisper, however, that if one partakes of the power of the stones too often, Tigernmus and his men will be released, and the greedy man be turned to stone in Crom Cruach's service and take his place on the circle.

Treasures of the Tuatha Dé Danann

The gods of the old green have all sorts of magical treasures, although none stand out as much as these four do. While some consider these the true treasures of Eíre, *Nuada's Silver Hand* is a new addition to the list, replacing the more traditional *Stone of Fál* (located at the Hill of Tara).



THE DAGDA'S CAULDRON

(Major Artifact)
Aura strong conjuration; **CL** 20th
Slot none; **Weight** 23 lbs.

DESCRIPTION

Its rim inlaid with gold colored Orgham, this massive bronze cauldron rests on three legs, each of which is cast to appear as the roots of the great tree Crann Bethadh. Standing nearly as tall as a man, this cauldron never empties and always provides nourishment (as if the individual had consumed a mythic heroes' feast) to those who consume at least a full cup of its sacred contents, although no single individual can benefit from its nourishment more than once per day. This cauldron has restorative properties of truly legendary proportions. First, whenever any type of cure potion is mixed into the contents of the cauldron, the healing that cure potion would normally provide is applied to anyone consuming its contents for up to a full hour, although no single individual can gain this type of healing more than once per hour. Additionally, if the contents of this cauldron are placed in the mouth of the newly dead (a full round action that provokes attacks of opportunity) within an hour of their passing, treat the individual as if they had been subject to the *breath of life* spell (and had only been dead for 1 round). Finally, if a mythic character expends two uses of mythic power, they may target anyone (or anyone's remains) inside the cauldron with the spell *true resurrection* (ignoring any costly material components). When used in such a way, the contents of the cauldron must be emptied and recharged with new ingredients equaling no less than 250 gp per hit die of those individuals resurrected. Once the cauldron has been used to heal or resurrect 999 hit die worth of individuals, it disappears and reappears 7d100 miles away in a random direction.

DESTRUCTION

Dadga's Cauldron can only be destroyed by immersing it into the shadow of seven hundred and seventy dead firbolg warriors, their banners awash in flames.



THE SPEAR OF LUGH

(Major Artifact)
Aura strong evocation; **CL** 20th
Slot none; **Weight** 3 lbs.

DESCRIPTION

Easily nine feet in length, this long, dark spear is capped at the spear end with a single, razor-sharp mithral blade that is said to glow with a soft, pale yellow light. When held aloft in the sunlight (or when in the presence of the spell daylight), this spear's aura shifts to a wild, fiery orange glow that deals an additional 2d6 fire damage to any target it successfully strikes. On a critical hit (17-20/x4), this weapon instead does 5d6 fire damage (2d6 which bypasses all damage resistance), as the spell mythic flame arrow. Anyone who attempts to use this weapon who does not possess mythic tiers and who does not honor the Master of Many Arts soon finds his blessing withheld and the spear a bane, suffering 1d6 points of damage (which always bypasses any damage resistance) each round it remains on their person. *The Spear of Lugh* always bathes its owner in divine light, granting whoever holds the spear a +8 morale bonus on all socially based skill checks (any Charisma-based skills). Finally, if you expend at least one use of mythic power as a swift action while attacking with the *Spear of Lugh*, it automatically benefits from the spell mythic *true strike* (as if you had previously cast it on yourself), although only until the end of your turn.

DESTRUCTION

Destroying the *Spear of Lugh* is no small matter. To destroy it, you must bathe it in the blood of a score of fallen mythic rune giants , and immediately expend at least two uses of your mythic ability to sunder it (hardness 15, 90 hit points), destroying it forever.





NUADA'S SILVER HAND

(Major Artifact)
Aura strong transmutation; **CL** 20th
Slot wrist, hand; **Weight** 4 lbs.

DESCRIPTION

Although many a Celtic chieftain has heard the warnings, *Nuada's Silver Hand* is a wonder too good for many to pass up, even if it demands a sacrifice at the fore. When first discovered, *Nuada's Silver Hand* must be willingly worn for 24 hours while the wearer attunes to it. After 24 hours, the wearer must make a single Fortitude saving throw (DC 30). If they succeed, they may remove the silver hand, at which point it immediately disappears, reappearing 2d4 x 100 miles away. Anyone who fails the saving throw (willingly or otherwise) immediately bonds with the newly attuned *Nuada's Silver Hand,* gaining a +6 enhancement bonus to either their Strength and Constitution scores. *Nuada's Silver Hand* also grants the wielder a +6 armor bonus, as if under the continual effects of the spell mythic *mage armor*. Additionally, anyone who expends two uses of mythic power (as a swift action) while wearing *Nuada's Silver Hand* in combat temporarily manifests a *+5 holy ghost touch shocking warhammer* (18-20/x4) for one minute. Each additional use of mythic power extends this time by one more minute.

While being bound and attuned to Nuada's Silver Hand is a great boon to many, this relic also carries its own curse. If Nuada's Silver Hand is ever removed from your arm, you permanently lose that arm (although spells like regeneration will allow you to grow it back). Most people who choose to wear Nuada's Silver Hand normally do so for at least 1d6 years, although some have worn it for shorter periods of time (often by angering Nuada or one of his senior clerics, both of who can remove it with a touch).

DESTRUCTION



Although Nuada, his champions, or any of his senior clerics (a senior cleric is defined as one able to cast 7th level spells) can remove the arm with a touch, only the god Dian Cécht can destroy *Nuada's Silver Hand*. Anyone wishing to destroy *Nuada's Silver Hand* must deal at least 100 hit points of damage (hardness 20, 300 hit points), before it automatically teleports 1d4 rounds later (taking its owner's arm with it). When it teleports, it travels 7d100 miles, appearing in an abandoned area, buried. It remains hidden for 1d6+1 months before manifesting in the world once again.



THE SWORD OF LIGHT

(Major Artifact)
Aura strong conjuration; **CL** 20th
Slot none; **Weight** 6 lbs.

DESCRIPTION

Frequently known as *The White Glaive* or The *Glaive of Light*, this fantastic bastard sword is forged from the finest metals and inlaid with silver and moon-shaped stones, all of which is wrapped around a single mithral blade. An unrivalled treasure of the Tuatha Dé Danann, *The White Glaive* is always a potent weapon against an enemy, instantly gaining the bane property whenever it is wielded against a particular foe. When wielded against normal (non-mythic) opponents, *The White Glaive* functions as a *+5 silver mithral bane bastard sword* with a threat range of 15-20. On a confirmed critical hit, this blade automatically subjects the target of the strike to the spell mythic *slay living* spell (DC 30).

Although it is seen as a noble weapon of renown, *The Sword of Light* is also a symbol of dignity and authority, granting its wielder an additional +4 morale bonus on all socially based (or Charisma-based) skill checks. This bonus lasts only as long as the wielder openly displays the weapon.

DESTRUCTION

The only way to utterly destroy *The Sword of Light* is to stab it into the heart of a dying star (or similarly, a black hole), destroying it forever. Without the proper precautions, this act would likely kill anyone wielding the blade. Nuada automatically teleports *The Sword of Light* anytime it comes within 1 mile of a dying star (or black hole), although it only teleports 1d4 minutes after said exposure.



THE GOLDEN GWYDDBWYLL

(Major Artifact)
Aura strong divination and transmutation;
CL 20th; **Slot** none; **Weight** 20 lbs.

DESCRIPTION

The *Golden Gwyddbwyll*, also known as the *Game of the Fates*, is a board of wood and oxyx with twenty-six ornate pieces of gold and silver. The game is never found intact, as its board and pieces are typically spread across the land, making finding and assembling the set a quest onto itself. In some tales, it is said that entire armies, nations, and worlds can rise and fall during the course of a single game. In other tales, it is also said that when a game is played with the *Golden Gwyddbwyll* the gods taken personal interest in the players and the game.

The *Golden Gwyddbwyll* is used to play two powerful, reality-altering games: the Game of Seeing or the Game of Fate. Each game has specific victory conditions and penalties for losing or forfeiting (see below). Upon beginning the game, a small bubble universe forms around the players, preventing any physical or magical interference with the players or the game board. Time flows as normal in this magical bubble - players still need to eat and sleep, and they can see what is going on around them - but for all other intents and purposes they are cut off from the rest of the multiverse except by the strongest of divine or mythic magical effects. Once the game has begun each player can take as long as they want between moves, but they cannot leave the pocket universe they are in until the game ends, or a player forfeits.

The Game of Seeing

The Game of Seeing is a single player game. When the game is set up, the player chooses to focus on one person or location, which will be the subject of the divination. The game lasts until the player succeeds at a DC 35 Wisdom check. One check can be made each hour of the game.

Upon a successful check, the game ends and the player gains the benefits of one of the following (player's choice) spells: *discern location, find the path, foresight, greater prying eyes, greater arcane sight, greater scrying, true seeing*, or *vision*. If the check exceeds 35 by ten or more, the chosen spell effect is mythic (but not augmented). Once a spell effect is chosen, it lasts 24 hours and is treated as if it were cast by a 20th level caster.

If the check fails, the player suffers 1 point of Charisma damage (this cannot be avoided and even affects those with immunity or resistance to ability damage or drain) as they are drawn deeper into the gameplay. However, each time the player takes a point of Charisma damage, the DC needed to win decreases by 1. If the player's Charisma score reaches 0 they become catatonic, the game ends, and the player must immediately make a DC 20 Will save or suffer half as much Charisma damage as Wisdom drain.

If the player loses the game, the game set disappears, magically spreading itself against across the land. The original player cannot locate the game for at least a year and a day.

Forfeit If the player quits the game, all Charisma damage they have taken becomes permanent drain and suffers the same amount of permanent Wisdom drain (although a player who makes a DC 35 Will saving throw only suffers half as much Charisma and Wisdom drain).

The Game of Fate

The Game of Fate is a two-player game that can only be played once in a lifetime by each player, each of whom must join the game of his or her own free will (they cannot be compelled by any magic to play). At the beginning of the game, each player reveals what fate they wish to alter; once stated (written in secret and passed to the GM before gameplay officially begins), this alteration cannot be changed. The game is played as a contest of ability checks, pitting each player against the other. At the beginning of each game turn, the GM rolls 1d6 to determine which ability score the current challenge is based on (1 = Str, 2 = Dex, 3 = Con, 4 = Int, 5 = Wis, 6 = Cha). Once declared, each player rolls an ability score check, with the higher of the two winning the challenge and the loser taking a single point of damage to any other ability score of the winner's choice. If a player has no score in the rolled attribute their check is a single d20 roll



STORY SEED: THE ONCE AND FUTURE KING



The player characters are summoned to the Hill of Tara to witness the **Sacred Rite of Kingship**, where a future king is to be anointed and blessed by Medb herself. When Medb's priestesses fail to call her forth from the mists, the future king accuses them of treachery and orders them rounded up and arrested (or worse, burned). The PCs must quickly figure out precisely why the ritual failed and get to the bottom of it – before the new king does something rash.

STORY SEED: THE LIAR'S HEAD



Nolen, a young wizard, is seeking to increase his renown in the land through creative treachery. Using the head of one of his enemies (which he has preserved using the spell gentle repose), he has been traveling the land and having the head (using the spell magic mouth) recount stories of his exploits. While Nolen believes his actions are harmless, his enemy's family has caught wind of his shenanigans and seeks out the PCs to put an end to it.

STORY SEED: HEAD HUNTING



There is little debate that the ancient Celts kept the heads of their enemies as trophies, a practice that continued up until their Roman overlords put a stop to it. An ancient practice, the Celts believed keeping the heads of their enemies gave them power over them, as the head was often seen as the seat of the soul. In some instances, ancient Celtic warriors would attach these heads to other objects, including staves, markers, and some even say the necks of their prior owner's horses. Some of these warriors would preserve these heads, oiling them and offering them as trophies or, in some instances, as objects of value.

with no modifier. The first player to reach 0 in any ability score loses the game and the game ends.

Once the game ends all ability scores return to their normal values, and the winner of the game gains a single powerful wish-like effect that fulfills the player's chosen fate. The loser, however, has the opposite effect (ruled by the GM) of what they originally wanted, although how this manifests is subject to the GM's discretion. These wish effects are more powerful than the usual wish spell, and may exceed the normally limitations placed on the caster, but are still subject to the GM's discretion. Additionally, the gods themselves automatically take notice when the Game of Fate is played, and may alter or adjust results as needed (to preserve reality).



Once the game ends and the effects of the game are adjudicated, the game disappears and cannot be found again by either player again in their lifetime.

Forfeit Either or both players may choose the forfeit the Game of Fate. Those forfeiting immediately suffer as if they had lost the game and any ability damage they have suffered remains, but can be healed normally. If both players forfeit, this damage is halved for both players. The remaining player (who did not forfeit) suffers no ill effects and immediately heals any ability damage they have suffered from the game.

Cheating It is impossible to cheat at *Golden Gwyddbwyll*, and all attempts to do so automatically result in the game penalizing the offending player by dealing a single point of permanent drain to an ability score of the GM's (with the Game of Seeing) or the other player's (with the Game of Fates) choice.

DESTRUCTION

To utterly destroy The *Golden Gwyddbwyll*, the Tuatha Dé Danann would need to lose the game to a single mortal, who could then destroy the game by immersing it in their collective tears.

CELTIC TRADITIONS, RITUALS, & CUSTOMS

The ancient Celts had several customs that set them apart from surrounding lands and cultures, some of which continued on until they were dominated by Rome and later Christianized. While the authenticity of some of these customs has been challenged, archeological evidence (where available) continues to support some of these claims.

HUMAN SACRIFICE

There is some debate as to whether the ancient Celts practiced this horrific custom, but several Greco-Roman writers – including Cicero, Julius Ceasar, Pliny the Elder, and several other writers – describe the druids of keeping this rite in both Ireland, and in some instances, throughout Gaul. Although there are only a few archeological accounts supporting these theories, the ancient druids were believed to conduct these rites on Samhain eve, taking criminals (or thralls taken in raids) and placing them inside a giant wicker man, which was set alight and offered to their gods. When possible, cattle or other animals were sacrificed first, with humans as the last resort (often to end draughts, plagues, and similar calamities).

POETRY

Poetry is an important part of ancient Celtic practice, and most of the magic the ancient Celts wove came in the form of the spoken word as epic poems, raunchy tales, boisterous songs, and even curse-laden satire. Principles among these poets were the fili – the visionary poets who were believed to have magical powers and whose very words could enchant the world around them. Bards also practiced this art, but were often more concerned with the fine art of lore keeping, as well as memorizing and sharing the tales of their patrons, whose regard they hoped to win - and in most cases, spread.

SACRED GROVES AND WELLS

The ancient Celts placed a lot of emphasis on natural places, especially deep wells, natural springs, and groves of sacred trees. Much of this emphasis is rooted in their worship of the Tuatha Dé Danann, but especially of the various goddesses, all of who represented the wild forces of nature. In many of their ancient myths, heroes and kings would travel to these holy places to commune with their gods, often leaving votive offerings of carved wooden images. These offerings were often thrown into these springs, rivers, bogs, and deep wells, where the ancient Celts expected their gods would recover them.

SACRED MARRIAGES

Long before Ireland was Christianized, the ancient Celts practiced the custom of the sacred wedding, an event that legitimatized the High King's right to rule. This religious rite was held between the newly crowned king and the goddess Medb ("She Who Intoxicates"), focusing on two important aspects. The first aspect of this rite was the blessed grail or cup, which the goddess would offer to the new king. The second, far more adult element was their romantic union – which was said to transform the goddess (who often appeared as an old hag) into a younger, fertile version of herself. This union was a necessary act, one that was demanded by the goddess, and brought health and vigor to the land. This practice continued into the 7th century of the current era.



STORY SEED: THE BLACK PROCESSION

While traveling through the local countryside, the PCs come across a somber, silent procession, its celebrants dressed all in black. A pair of stern priestesses of Morrígan lead the procession, their eyes never leaving a young girl named Arlana, who is to be their new acolyte. The young Arlana, however, wants nothing to do with the procession, the goddess, or the village so readily willing to give her up…



CELTIC TRAITS

The following traits are designed for Celtic-themed characters.

BLESSED DOMAIN SPELL [RELIGION TRAIT]

With unwavering faith and constant vigilance, you have learned to channel some of your inner faith into a single prayer. When you select this trait, also select a single domain spell you can cast; whenever you cast this spell, its effects manifest at +1 caster level.

BATTLE CRIER [SOCIAL TRAIT]

Once a day, as a free action that does not provoke attacks of opportunity, you may scream out a challenge to your enemies, granting all your allies (within 30 ft.) a small morale bonus for that round. These allies gain a +1 morale bonus to a single melee attack. This bonus lasts until the end of your turn.

BLOOD SOAKED BROTHER [RELIGION TRAIT]

Once per day, after taking melee damage in battle, you may (as a free action) call on your patron or matron deity for strength, gaining a +1 sacred (or profane) bonus to hit and damage. This bonus lasts until the end of your turn.

OBEDIENT SERVANT [RELIGION TRAIT]

Your daily observance grants you a sacred insight into the world around you. Once per day, as a free action, you may double the bonus gained by observing a specific religious observance, or by completing the obedience. This bonus lasts until the end of your turn.

THE TUATHA DÉ DANANN

THE TRIBE OF DANU

ÁINE

The Lady of the Long Summer
Alignment Chaotic Good
Domains Chaos, Charm, Nobility, Summer , Sun
Favored Weapons Quarterstaff (carved from Hazelwood)
Centers of Worship Áine is venerated throughout Ireland, but is believed to have the most influence in and around southern Ireland. She was said to dwell with the faeries in Drom Collchoille. She is sometimes worshipped in other areas as well, taking on different names (like Grian or Anu), depending on who is addressing her.

Hailed as the Goddess of the Long Summer, Áine is one of the many sisters of the Tuatha Dé Danann. She is the Queen of Summer and rules over sovereignty, wealth, and the growing power of the sun. Like many of the goddesses, she is seen as a force of nature and is clearly associated with the sun, acquiring (and distributing) her power wherever the sun shines; she is especially holy on the summer solstice, where she is honored as the Midsummer Queen. She is sometimes worshipped as one of the queens of the faeries, and this is principally true around ancient Munster, where she once served as its beloved queen – before biting off the King of Munster's ear in retaliation for assaulting her.

The daughter (and in some myths, wife) of Manannán mac Lir, Áine is sometimes associated with love, romance, and even harmony. She is also associated with Eochiad (the horse of the heavens), a male sun god that predates the Children of Danu. In both cases, she is viewed a young, desirable woman who has strong connections to fertility, sexual desire, romance, and the land itself. Like many of the ancient Irish goddesses, Áine is occassionally associated with other goddesses who share her domains, and in many ways, is seen as the duality of the goddess Grian. She is also associated with Anu and Macha.

Customs, Shrines, Objects, and Holy Texts – Áine's followers generally do not build her physical structures, choosing instead to worship her under the open sky, with the full majesty of the sun shining down on them. When they do build shrines to her, they often include bits of stained glass or yellow symbols of the sun. Áine has no dedicated holy book; instead, some of her followers keep Little Yellow Books, which are books of personal prayers to the goddess, as well as lists of their accomplishments, deeds, oaths, and other important notes. The Yellow Book of Lecan is rumored to have once been one of these Little Yellow Books.

Mystery Cults – Áine is frequently associated with the færie folk and is sometimes regarded as one of their queens. Although her mystery cults are far and few between, the Sisters of Summer's Secret are whispered to venerate her.

Natural Manifestation – Áine often appears as a younger, lithe woman with bright red hair, but she can also appear as a red mare. In either of these cases, she almost always radiates sunlight (treat as the spell daylight in a 120ft. range), which she can control with but a thought (dimming it to a candle, or even broadening it to double its normal range).

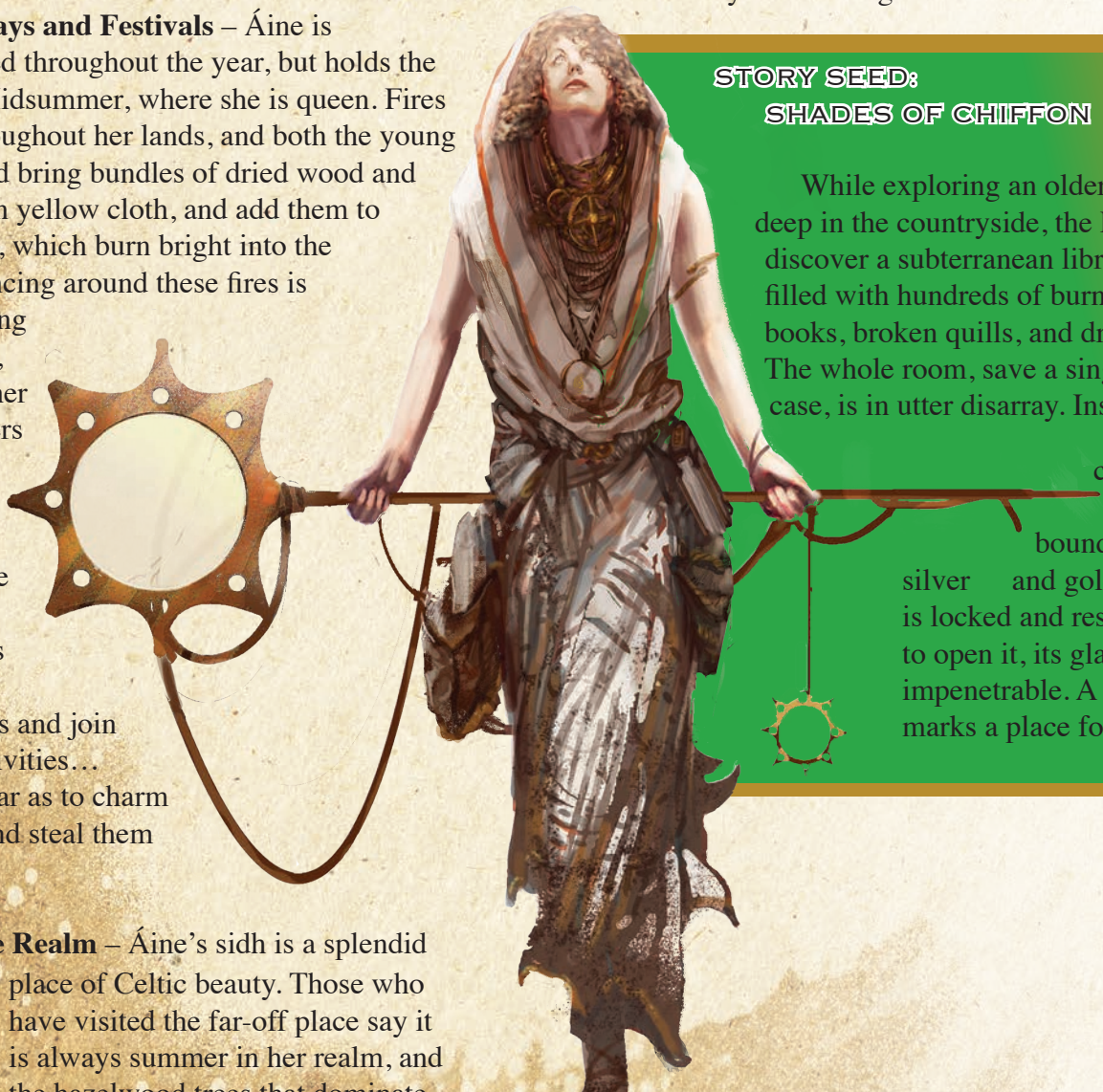
Omens – Áine often causes objects to be bathed in light when the days are dim, or causes these objects to radiate more brightly than objects around them, with some even giving off a little heat. She enjoys delivering her omens on the summer solstice as well, when the day is long and she is in the fullness of her power.

Obedience – Wash and prepare yourself for the day as the sun crests over the horizon. At the height of the day, announce yourself to the fairies and openly pray to Áine. While praying, visualize the sun transforming into a divine woman cloaked in a halo of bright, yellow light. Then, visualize

that light enfolding you and meshing with your aura, bringing you into union with the goddess. Complete the obedience with the sun in view. You gain a +1 sacred bonus to Perception skill checks for 24 hours.

The Priest's Role – A cleric of Áine is likely to have many duties, but they are first and foremost concerned with safeguarding Áine's worshippers wherever they pray. Priests also concern themselves with those who are in power, working to make sure that their right to rule is fulfilled - even if those rulers aren't always fair, honorable, or just. This sometimes places them at odds with the peasantry, who lack a clear understanding of all that is thrust upon those who rule. When Midsummer comes around, Áine's priestesses are expected to gather up her followers and lead the festivities, which often run late into the night.

Holidays and Festivals – Áine is worshipped throughout the year, but holds the sway at Midsummer, where she is queen. Fires are lit throughout her lands, and both the young and the old bring bundles of dried wood and hay, tied in yellow cloth, and add them to these fires, which burn bright into the night. Dancing around these fires is said to bring good luck, although her worshippers need to mind their step, as the fairie folk sometimes disguise themselves and join in the festivities… going so far as to charm humans and steal them away.



Divine Realm – Áine's sidh is a splendid place of Celtic beauty. Those who have visited the far-off place say it is always summer in her realm, and the hazelwood trees that dominate her home continually bloom.

Planar Allies and Religious Heroes – The Lady of the Long Summer has many servants, but none are as faithful as Oilill (NG male solar bard 11), who was once a mortal man. The father of the Eóghanachta, Oilill was a charming man the goddess seduced and bedded atop Drom Collchoille. Upon his death, the goddess granted him a small portion of her divine essence, transforming him into the celestial he is today.

Earl Desmond (LN human male wizard 11/archmage 7), more commonly known simply as "The Magician," serves Áine faithfully as both her lover and her champion. Although she was forced to divorce him and banished him from Tir na Nog, he has maintained a constant loyalty to the Lady of the Long Summer.

STORY SEED: SHADES OF CHIFFON

While exploring an older crypt deep in the countryside, the PCs discover a subterranean library filled with hundreds of burnt scrolls, rotting books, broken quills, and dried inkwells. The whole room, save a single sealed glass case, is in utter disarray. Inside that glass case is a perfectly preserved book, bound in iron with silver and gold inlay. The case is locked and resists every effort to open it, its glass completely impenetrable. A single rune marks a place for an iron key…

BRIGID

The Fiery Arrow, The High One, The Exalted Queen
Alignment Chaotic Good
Domains Chaos, Charm, Fire, Healing, Sun
Favored Weapons Longbow, shortbow
Centers of Worship Brigid is worshipped throughout Ireland. She is traditionally associated with County Kildare, and many of her ancient shrines can be found hidden in the countryside.

The daughter of Dadga and beloved wife of Bres, the son of the Fomorian King Elathan, Brigid is a goddess of the highest order, a proud and shining member of the Tuatha Dé Danann. Although she has many divine duties, Brigid carefully watches over new mothers and childbirth in general; many of those who call out to the goddess do so in hopes for good health for themselves and for their children. While Brigid is popular throughout the countryside, she is also favored in the cities, especially among artists. Bards often claim her as a matron of the arts, whispering how she has touched or otherwise inspired them.

A goddess with strong ties to the sun, Brigid is frequently associated with dawn, and by association, is sometimes seen as the matron of new relationships (especially romantic ones). While Brigid has historically been known to take lovers from among Irish men, some whisper she does so in accordance with her will, not their own (or their wives'). As a result, she is also associated with passionate conflicts. In either case, jealousy is not courted long, as Brigid is often credited with mending old wounds. Because of this, Brigid is also seen as a goddess of healing.

When not watching over new births or blessing the hearths of her followers, Brigid is said to seek out her own inspirations so she can continue to practice and perfect her own art – weaving new spells, songs, and magic into the world, if for no other reason than to satisfy her own sense of beauty and purpose.

Customs, Shrines, Objects, and Holy Texts – While her followers might worship her in any number of places, many chose to honor Brigid atop hills, and in many cases, close to sacred pools with which she was often associated (a trait she shares with Dian Cécht). As a friend to the fairies, however, Brigid is also associated with wild places, and she is sometimes believed to meet young men atop or around these places (where she might take them as lovers). Of all the Tuatha Dé Danann, Brigid is arguably the most persistent of the bunch, as she has frequently been embraced by other cultures and even adopted by other faiths. As a result, she might be found in any number of churches, either in her old pagan vestige or as a saint.

Although no single holy text is dedicated to Brigid, her tales are found throughout Irish history and persist into Christianity, where she is honored as a saint. Brigid is frequently featured in the Lebor Gabála Érenn, a collection of poems and prose from the 11th century.

Mystery Cults – Brigid is a popular deity with numerous cults throughout the world. While many of these cults persist in hiding, the Sisters of the Arrow are an excellent example of her empowered followers, who venerate her as archers without peer.

Natural Manifestation – Brigid may appear in any number of forms, but she frequently adopts the form of a beautiful maiden with shining hair and an aura of welcoming warmth (treat everyone as if they were affected by the spell calm emotions, DC 50). She sometimes appears as a snake, a swan, a vulture, or a wolf. When delivering bad news, she might appear as an older woman dressed in pallid, dawn-colored robes.

Omens – Events that happen at dawn are sometimes seen as omens of the Shining One. Brigid may also deliver her messages in the form of poetry, lightly whispered on the wind. She has been known to deliver her omens atop the still water of sacred wells as well. Swans are sometimes believed to be her messengers.

Obedience – At dawn, seek out a hill and ascend it halfway, but stop no later than its midpoint. Once there, spend 15 minutes keening, and then recite poetry to the goddess hidden in the hill for another 15 minutes. If other followers of

Brigid are present, invite them to join you in worship. If you possess them, you should leave a small offering of cheese or milk to the fairies of the hill. Gain a +1 sacred bonus to one of your saving throws (your choice) for the next 24 hours.

The Priest's Role – Brigid's priesthood is frequently female, although there are no restrictions on men serving her. Her clergy often serve important roles in a community, from acting as wet nurses to leading their communities as agriculturists, or simply acting as community leaders or advisors. When available, Brigid's priestesses are sometimes called upon to wail (keen) at funerals.

Holidays and Festivals – Of all the holy days, Brigid lays claim to Imbolc, which traditionally falls on February 1st or 2nd, and is often celebrated with bonfires, candles, and open fires, which her followers dance around. Marking the official beginning of spring, this is an important holiday to many of the followers of both Brigid and the rest of the Children of Danu. Those who worship Brigid often hold this day in the highest regard, dressing in all white and presenting the goddess with offerings of ewe's milk, cheese, and other items.

Divine Realm – Brigid's sidh is a simple but beautiful clearing, surrounded by an endless forest of oak trees. A small hill stands next to a natural well with a spring, and those who visit it are said to gain wisdom and health whenever they paint their lips with its divine waters.

Planar Allies and Religious Heroes – Torc Triath (CG male human aristocrat 5/ranger 11/guardian 4), the King of the Boars, serves Brigid both on Érie and in Tir na Nog. This massive magical dire boar has a wicked coat of poisonous spines, which it turns against the goddess's enemies. **Ruadán** (CN human male ghost aristocrat 5/

DEIFIC OBEDIENCES

For those interested in seeing the mechanics upon which we based this idea, please see the *Feat Reference Document* by **Rogue Genius Games**.

It requires three ranks of Knowledge (religion) and worship of a deity. It allows the devout to practice an act of obedience, which takes roughly an hour and provides some benefit. Unless a specific duration or number of uses per day is listed, an obedience's effects are constant for 24 hours, until the next act of obedience is performed.

THE FIERY ARROW

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I look for her before the forge fires at dawn
And hear the clangor of her hammer
Echo my own heart's rhythm

I seek her in moonlit waters of deep wells
And I see my own face
Looking back at me

She is the cold certainty of night
When twilight falls
And the promise of the new day at dawn

She is the silence between one heartbeat and the next
The calm gathering of clouds
Before the tempest

Thrust me in the fire
That I may know suppleness
Quench me in the water
That I may know strength

I walk through her doorway of change
And dance along the knife-edge of transition
To Become that which lies silent, hidden
Unknown within the stillness
Waiting to be unleashed
Like a lightning strike

I feel her in the darkness
With me always, since before time began
She is me, as I am she

I am the catalyst
And the nexus where worlds converge
I am the breaker and the maker
I am the undoing and the becoming
The healer and inspirer
The forger and transformer

Behold! I am the Fiery Arrow
And I do not miss my mark

DADGA

The Good God, Lord of Perfect Knowledge, The Father of All, Fer Benn ("man of the peak")
Alignment Neutral Good
Domains Good, Knowledge, Law, Magic, Plant
Favored Weapons Greatclub
Areas of Worship Dadga is worshiped throughout ancient Ireland, but his house is often associated with Brú na Bóinne, which is sometimes called the Mansion of the Boyne. Like many of the Tuatha Dé Danann, Dadga is often worshipped outside, atop hills.

The father and chief of the Tuatha Dé Danann, Dadga is the father of Aengus, Áine, Bodb Derg, Brigid, Cermait, and Midir, as well as the brother of Ogma. As one of the primary gods of Danu's children, he occupies an important position in their pantheon, often acting as their chief, while other times sharing the duty with others. Dadga is powerful member of their family and frequently manifests on Eriu as a large, cloaked man carrying a staff or dragging a massive, eight-spiked war club. Although he's not a true giant, he always towers over others, whether friend or foe. Dadga is sometimes called the Great Lord or Eochaidh Ollathair, which translates into the "Father of All." He is also known as Samildánach, which means "many-skilled." These titles are intended to display his great strength, power, and prowess, both in peace and war.

Dadga is a green god and is always associated with druids, as well as the oak tree, from which he sprang. Some of his followers honor him as an earth god, although he is far less concerned with the element of earth itself compared to everything that dwells on or beneath it. In that sense, he shares connections with other Father-Gods and others of his kind, including such celestial beings as Odin, Jupiter, and even Perun.

Dadga has many skills and numerous artifacts that aid him and the rest of the Tuatha Dé Danann. He wields a powerful war club named Lorg Mór (legends say takes eight normal men to carry), which can raise the dead or kill the living. He alsow owns a harp of living oak called Uaithne, and when he plays it, he can change the seasons or entertain those who he favors (although he can easily charm listeners with it as well). Finally, he possesses Undry, a cauldron with great power that can feed armies.

Customs, Shrines, Objects, and Holy Texts – Dagda's followers worship him throughout ancient Ireland, often doing so in hallowed groves under the careful guidance of the druids who maintain them. Some of his worshippers establish stone shrines to honor him, placing these on the tops of hills, in secret clearings, and under hills dedicated to the Good God. Some of his followers also make journeys into the north, seeking out Grianan of Aileach (sometimes known as Greenan Fort) in Northern Éiru, where Dadga is said to have once ruled.

Dagda has no official holy books, although his druids do keep extensive verbal records in their own secret tongue. These records are normally associated with certain groves (or other sacred locations), specific peoples, or even particular events. Later in Ireland's history, some of these stories are written down, the books taking such names as *The Book of Fir Domnann* or *The Book of Dún Áilinne*.

Mystery Cults – When it comes to Dadga , there are far too many cults to list. He is, of course, most commonly known as the father of the druids, who honor him as the first of their kind. As such, most of the mysteries kept by the druids are also considered his mysteries, and the druids could easily be seen as the largest of his cults.

Natural Manifestation – Dadga normally manifests as a large, towering man in a simple brown tunic and grey cloak. He carries a staff or a wickedly spiked club; he drags the latter to mark boundaries or scare his enemies. When he manifests, he always does so with a visible aura (which he can suppress if he sees fit) that sheds light (as per the spell daylight in a 30ft. radius). He can change the color of this light to suit his will.

Omens – Dagda generally delivers his omens personally, often delivering them through dreams or divinations. When he sends them through one of his favored servants, those omens are carved into large sticks (using the Ogham), bundled and sealed in golden colored wax.

Obedience – Early in the morning, while the mist still hugs the earth, you must seek out an oak tree by a river, which you must then meditate under for no less than nine minutes. Once you have finished, you whisper a simple prayer to Dadga, and then select a small acorn which you must swallow whole, without chewing or choking (doing so requires a DC 12 Fortitude saving throw). If you succeed, you gain a +4 sacred bonus to a number of Wisdom-based skill checks (equal to your Charisma modifier, minimum 1) over the next twenty-four hours. You must apply the bonus before making these checks.

The Priest's Role – Like the followers of other gods, Dagda's clergy serve in many official roles, officiating weddings or sacred unions, funerals, and other events important to the local community. As keepers of wisdom, they often record notable events, draw up contracts, and even punish those who have trespassed against their neighbors – sacrificing the worst offenders on ancient bloodstained altars.

Holidays and Festivals – Dagda is celebrated throughout the year. He is generally honored during all the high holidays, but is also sometimes celebrated during lesser holidays. He is honored at Samhain, when he meets with Morrígan.

Divine Realm – While Dagda's terrestrial home is rumored to be Brú na Bóinne, his sidh is a domain of unrivaled wild nature with sweeping hills, deep valleys, and oak-filled forests. Dire boars, magical deer, and loyal hounds patrol his borders, turning away any he has not welcomed. This vibrant realm is believed to lie at the heart of the Tír na nÓg.

Planar Allies and Religious Heroes – Those who serve Dagda are almost too numerous to list. When Dagda wants to make his presence known without traveling himself, he sometimes sends **Dáire Oakmaster** (NG male half-celestial firbolg druid 12/hierophant 10) to act in his stead. Dagda also has several immortal champions that he dispatches to do his bidding from among the druids who follow him, including the ancient druid **Tlachtga** (LN human female bard 4/druid 13/hierophant 3), the daughter of **Mug Ruith** (LN human male druid 12/hierophant 2). She openly serves Dagda throughout Érie (and beyond), collecting foreign secrets and seeking honor for the Good God on her travels.



DANU

The Great Mother of the Tuatha Dé Danann
Alignment Neutral Good
Domains Community, Earth, Good, Protection, Strength
Favored Weapons Dagger
Areas of Worship Danu is worshipped throughout ancient Ireland, and is often venerated as Ana or Anu as well. She is often venerated as a western goddess, and in some respects, is worshipped in Britain as well as Ireland. The Paps of Anu in County Kerry are sometimes associated with her.

Danu is known by several names, but is most commonly associated with Ana or Anu. In fact, her children bear her role in their very name; the Tuatha Dé Danann literally translates to "the children of Danu" or "the people of the Goddess Anu." While there are slight differences, Danu and Anu are commonly considered to be a single mother goddess figure. In some stories, Danu is the lover and consort of Bilé, who is associated with the Ash Tree, further solidifying her place as an ancient Earth goddess from which all life springs.

As an ancient crone figure, Danu is often responsible for sending her children out on new adventures; in many ways, she represents the wise woman as an initiator, sending her children (as well as her followers) on geas or quests that force them to face specific challenges, which in turn provides new magical tools, wisdom, or hidden understanding. In fact, some of her priestesses report that the original stories of Danu's children, including their initial quest to conquer Éire (the lands now known as Ireland) are such a quest.

As the mother of the Tuatha Dé Danann, Danu often acts as the divine matron of earthly mothers, guarding over childbirth, midwives, doctors, and other healers (a role she shares with Brigid). She also watches over young children, guarding them against accidents and serious injuries. Finally, she is sometimes honored as she who bestows magical gifts, a parable associated with the gifts she granted her children when they set out to defeat the Fir Bolg and take ancient Ireland for themselves.

Customs, Shrines, Objects, and Holy Texts – Danu has no formal church, instead preferring a loose collection of wise women who act as her priestesses. In many of these cases, she chooses mothers first from her worshippers, focusing on the act of giving life as her sacred bond with them. When her clergy does choose to organize, they often do so under a single high priestess that acts as the goddess's mouthpiece for a full season.

Like most of her tribe, Danu has few official temples. Her shrines populate most of Ireland, although these are often constructed on or under hills, representing the darkness of her divine womb. These shrines usually include candles, and in some instances, might bear the image of a particular priestess's family, carved from small stones or out of ash or oak.

While Danu has no official religious texts, a collection of her stories is rumored to exist. The Book of the Sacred Mother is believed to hold these stories. Cauldrons are also sacrosanct to Danu, furthering her priestesses' reputation as witches.

Mystery Cults – Cults to the Mother Goddess prevail throughout ancient Ireland, and Danu enjoys an abundance of them. While many of these cults vary in both form and function, the Ash Sisters (who are notable for covering their skin in ash) honor her as the Secret Ash Mother, pointing to her wedding to Bilé as a sacred rite, binding her and her priestesses forever to Érie.

Natural Manifestation – Danu usually manifests as an older woman, shrouded in a glimmering, mist-like cloak and carrying either a birthing dagger or a stave of Ash (a symbol of her authority). She sometimes appears as a swan, and in some stories, as a snow-white auroch. When she manifests in a human form, she often does so while shrouded in mist (treat as a maximized mythic version of the spell *obscuring mist*, CL 40).

Omens – Danu delivers her omens through her servants, selecting wise women from around Ireland to act as her mouthpieces. She frequently

selects her priestesses, but sometimes chooses those who don't honor her, including the occasional witch. On rare occasions, she will also gift young children with her wisdom, whispering it to them early in the dawn so they can share her wisdom with their communities.

Obedience – Seek out a midwife or other wise woman and offer up your services to her, refusing payment. While serving these women, you should silently pray to Danu to deliver you into wisdom. You must pray for at least an hour like this, stopping only to complete assigned tasks that require you to speak. On the occasion that you serve as or with a midwife, you whisper Danu's name into the newborn's ear, so that it is the first thing it hears. When you have completed your obedience, you gain a +3 sacred bonus to saves against attacks with the sonic descriptor (such as the wail of a banshee or a bard's song) for 24 hours.

The Priest's Role – Priests (and far more priestesses) of Danu act in a variety of roles, but mostly focus on the care of their communities, as well as the birthing and upbringing of children. In some cases, Danu's clergy also act as celestial stewards, giving out quests to those who seek to honor the gods or otherwise attract their attention.

Holidays and Festivals – Danu's followers honor her throughout the year, but make a point to celebrate her alongside Brigid at Imbolc, paying homage to the return of the spring and the vitality that it represents (which is often associated with motherhood). Likewise, Danu is also worshipped at midsummer alongside Áine, when her followers celebrate the Tuatha Dé Danann's victory over the Fir Bolg.

Divine Realm – Danu, unlike her children, does not maintain a sidh. Instead, she maintains her secret domain far to the west, in the Otherworld. Some people, of course, consider all the various sidhs her domain.

Planar Allies and Religious Heroes – Danu can call on any of the fey to serve her, and considers both the Seelie and Unseelie courts her steadfast allies. As a result, she has no particular servants. Instead, she often calls on her children to serve her needs, sending them on her quests, or when needed, she will call on the kings and queens of the fairie instead.



COLLABORATE

CREATE

DESIGN



DIAN CÉCHT

The God of Healing, The Leech, The God of Medicine, the Divine Physician
Alignment Neutral Good
Domains Artifice, Healing, Magic, Repose, Water
Favored Weapons Quarterstaff
Centers of Worship Dian Cécht is worshipped throughout Ireland.

Dian Cécht, who is also known as Cainte or Canta, is an important member of the Tuatha Dé Danann, serving as their royal physician and principal healer. Unlike many of his kin, Dian Cécht is one of the few Celtic gods with a specific function inside the pantheon, focusing on healing, crafting, and magic; during the various conflicts against the Fir Bolg and Fomorians, Dian Cécht resurrects Celtic warriors, as well as his allies. During these major battles, he attends a healing pool with both his son Miach and his daughter Airmid (both of whom are master herbalists in their own right), immersing the wounded in this pool, healing and restoring them for battle the very next day.

Dian Cécht also shares an interesting connection to the concept of sacred pools, which in Celtic myth are almost universally regarded as providing health and wisdom, and in many instances are also connected to cauldrons. In this regard, Dian Cécht serves as a divine link between the masculine and feminine mysteries, working as a guide to provide those who require healing to those who administer it.

As one of the primary chieftains of the Tribe of Danu, Dian Cécht is also responsible for declaring war against the tribe's enemies. While he is no war god (a feature common with many of his kin), he is no stranger to violence. In fact, when Miach heals Nuada's arm (regenerating it and replacing the silver arm that Dian Cécht crafted for his beloved leader), Dian Cécht strikes his son four times with his sword, killing him. When his daughter Airmid tries to heal her brother, Dian Cécht angrily scatters Miach's remains, preventing his resurrection. In some versions of this story, however, Airmid presumably succeeds, as Miach returns to heal the fallen alongside his father and sister in later battles.

Dian Cécht also serves as one of the tribe's main magicians. In many of the stories that feature him, he stands over a pool chanting incantations to raise the dead, heal the sick, and to restore severed limbs.

Customs, Shrines, Objects, and Holy Texts – Shrines to Dian Cécht are normally located outside, especially around wells, springs, and natural pools of water. These shrines often include small herb gardens, and when carefully tended, may also include a small stone altar to the God of Medicine. While there are shrines to Dian Cécht throughout Érie, it is customary for Dian Cécht's followers to make a pilgrimage to the Cairn of Octriallach in Northern Ireland, where a portion of Dian Cécht's spirit is said to bestow them with healing properties. Those who cannot make the pilgrimage often go to Slane, next to the River Boyne, instead.

Followers of Dian Cécht don't follow a single religious text, choosing to study all of the healing arts instead, including herbalism, alchemy, and when their skill allows, artifice. Much like their beloved god, these followers are very protective of their secrets, only sharing them between their trusted allies. Most of these followers keep their own medical journals, recording everything from their herbal remedies to their favorite incantations.

Mystery Cults – The Children of the Sacred Well honor Dian Cécht not only as the royal physician of the Tuatha Dé Danann, but also as the sacred link between the healing waters of Érie and her children; they seek secret wells and still pools, which they believe contain the essence of the noble god.

Natural Manifestation – Dian Cécht manifests as a handsome man bedecked in white, carrying a quarterstaff that radiates with a soft, golden light. When he manifests, healing herbs frequently spring into existance at his feet, radiating around him in a perfect circle. While most of his followers point to this as proof of his perfect, divine knowledge,

some believe this is a secret curse – a reminder of Dian Cécht's murderous temper and his fallen son, Miach.

Omens – When Dian Cécht elects to deliver an omen, he often does so through one of his clerics, sending them out to speak his will to those he'd influence. He is also known to cause springs to appear in completely new places, or when angered, to dry said springs up completely. When he wants to gain a mortal servant, he sometimes causes those who are bathing to be miraculously healed, immediately bestowing strange, prophetic dreams that follow these awesome events.

Obedience – Seek out a pool or spring, strip naked, and bathe in its waters early in the morning, chanting prayers and hymns to the God of Healing. Once you have finished, seek out someone (preferably an ally) who requires healing and tend to his or her wounds to the best of your ability. Once you have completed this, you gain a +2 sacred bonus to Heal skill checks for the next 24 hours.

The Priest's Role – While the roles of other clergy may be complex, Dian Cécht's clergy enjoys a fairly simple and direct role – they are physicians, healers, and magicians first and foremost. As such, their duties are always to serve their allies in that capacity: tending to their wounds, gathering herbs for healing, and producing potions and tinctures used to heal. While these priests are not required to abstain from violence, they are expected to master the healing arts above all else.

Holidays and Festivals – Dian Cécht is worshipped throughout the year, although he is most often venerated in the spring and fall, especially when festivals focus on resurrection, regeneration, or healing. As a result, he is often worshiped at Yule (when the sun is reborn), and sometimes at Midsummer, when the sun is in its full glory.

Divine Realm – Dian Cécht's sidh is a place of vibrant colors and lush vegetation, and is filled with pools of cool healing waters. At the heart of his realm is a lone white hall, where the god keeps a single cauldron that is capable of healing any ailment or illness. His daughter Airmid shares this realm with him, taking in visitors and healing the sick when her father is away tending to other affairs.

Planar Allies and Religious Heroes – Unlike many of his kin, Dian Cécht employs few celestial servants (although he can easily call on them as needed), choosing to instead send out his clerics and priests to tend to his affairs on Érie. When he does require an immortal champion, he sometimes sends the poet **Étan** (CG human male bard 11/cleric 5/trickster 5) to work his will.



One of the Tuatha Dé Danann's three sacred smiths (a role he shares with Credne and Luchta), Goibniu crafts iron heads for weapons that are said to never miss, and that no mortal wounded by those weapons can survive. Working in tandem with Luchtainé (who made the wooden shafts of these weapons) and Credne (who makes the rivets that hold them together), Goibniu was said to run an assembly line so fierce and fast that he could, alongside his kin, repair weapons as soon as they were presented to him. Together, these three gods provided spears, axes, lances, and other weapons with which the Children of Danu did battle.

Born to Esarg and Danu (although his parents change in some myths), Goibniu is one of the principal figures of the Tuatha Dé Danann's war against both the Fir Bolg and the Fomorians. As the stories go, Ruadán, son of Bres, was ordered to spy on the Children of Danu and discover their martial strengths so they, the Children of Domnu, could win the battle of Magh Tuireadh (also known as the Plain of Towers). After doing so successfully, Bres ordered Ruadán to kill Goibniu. Although Ruadán made a valiant attempt, he was unable to fell him, and with a single swift swing Goibniu ended Ruadán's life.

Goibniu, in addition to serving as the war smith for Danu's tribe, also serves as their master of hospitality, ensuring that all the Children of Danu are nourished against the ravishes of time and decay. Goibniu blesses his kin through an otherworldly feast known as Fledh Goibnenn, which literally translates to "the feast of Goibniu." It is said that whoever participates in this feast and drinks Goibniu's blessed elixir is guarded against decay and age, remaining forever healthy and young.

Customs, Shrines, Objects, and Holy Texts – Goibniu's followers are far more organized than many of the other gods' clergies, and many keep longstanding religious traditions hidden as part of their culture of craftsmanship. In fact, some believe that the associations between craftsmanship, terrestrial mysteries, and the esoteric truth they are said to represent are a greater part of Goibniu's sacred lessons.

Although Goibniu's priesthood rarely builds traditional temples, they are very fond of building shrines – nearly all of which include a forge – to the Axe Smith. In fact, some of his priesthood whispers that Goibniu and those he favors (normally his clerics and oracles, but the occasional craftsman might also receive this gift) can scry on any forge in Ireland, treating each as locations well known to them.

Goibniu lacks a central religious text, but his numerous followers – many of whom are methodical and very precise – often etch his prayers into their forges, and in some instances, the weapons they forge in his name. As a result, a lot of his stories, legends, and even his magic are preserved in their works.

Mystery Cults – The Aes Dána (which translates roughly into "men of art") honor Goibniu in subterranean chambers, lit only by the coal-stoked fires of forges. These smiths seek to replicate Goibniu's divine calling, focusing solely on the crafting of magical weapons of great power.

Natural Manifestation – When he so wishes, Goibniu manifests as a massive man with a bushy red beard, wild hair, and a wicked scar in his side (sometimes as a weeping wound when he's angry or sad). When he manifests, the air around him fills with thick, black smoke and intense heat.

Omens – When Goibniu delivers an omen to those who follow him, he often does so in the smoke and heat of the forge, preferring to let the smoke coalesce into his holy symbol, simple phrases, or even objects familiar to the viewer.

Obedience – Those seeking to honor the Axe Smith best do so at the forge, where the pure joy of hammering away at new arms and armor, or repairing those pieces damaged in battle, pleases the old god. Those seeking to mimic Goibniu's actions do so by timing all of their strikes in patterns of three for no less than an hour. While hammering, these individuals should work through meals and other worldly distractions. At the end of this obedience, you gain a +1 sacred bonus to your Fortitude saves for the next 24 hours.

The Priest's Role – Priests of Goibniu serve many

roles, but are almost always craftsman of some sort. His most accomplished priests often become mentors to other would-be smiths, encouraging their development and overlooking their work. To a great degree, this is part of their central function, ensuring that those they serve make the best crafts, and when needed, the best weapons for war.

Holidays and Festivals – Goibniu, like many of the Children of Danu, is worshipped throughout the year. Although he has no dedicated festival, he is often worshipped at Imbolc, where the fires of the new spring are associated with his sacred forge fires.

Divine Realm – Goibniu's sidh is a place of industry and labor, a large hall filled with forge-fires, bellows, and anvils - all of which are driven by those lucky faithful he invites to join him. Studying under him, these rare smiths learn to forge celestial weapons.

Planar Allies and Religious Heroes – Much to the dismay of many of the fey who live in and around his sidh, Goibniu keeps a small circle of forlarren in his great hall. Although these fey are not as evil as their kin, they make up for that with chaos and mischief, tormenting any who make mistakes while working Goibniu's forges. Goibniu sometimes sends these servants to torment his enemies, or those who break oaths with him.

When it comes to terrestrial affairs, **Gobán Saor** (LN human male druid 11/expert 8/hierophant 2) dutifully handles all of them, acting on behalf of Goibniu in all but word. He's a master smith and engineer, known for building the best formations and crafting weapons of truly divine power.



LUGH

The Master of Many Arts, The Long Arm, The Youthful Hero
Alignment Lawful Neutral
Domains Community, Death, Law, Plant, Sun
Favored Weapons Sling-staff
Centers of Worship Lugh is worshipped throughout Ireland, as well as in Wales as Lleu Llaw Gyffes. He was also held sacred at the bardic colleges at Clogher, Armagh, Lismore, and Tamar. He is popular in Northern Ireland, especially in Counties Meath and Sligo.

Born to Cian and Ethniu, Lugh is one of the many gods who bears blood from multiple lines – his grandfather being Balor (on his mother's side) and his father a descendant of Danu. His lineage varies in some stories, but in most he is the father of Cú Chulainn. Although he dies in some stories, his success in the Otherworld earns him the role of Lord of the Harvest (the harvest festival Lughnasadh is named after him).

Like many of the Tuatha Dé Danann, Lugh has many names and titles, all of which detail the various roles he fills: warrior, king, craftsman, master of the harvest, and a purveyor of secrets and wisdom. He is sometimes known as Lámfada, which means "the long handed one" or "the long arm." While he is sometimes called Macnia (which means "youthful hero") or Lonnbéimnech (which means "fierce striker"), he most famously known as Lugh Ildánach, which translates to "skilled in many things;" this directly references his role as an outsider who joined the Tuatha Dé Danann to help fight the Fomorians.

Lugh is unique to the tribe in many ways, although most notable among these is the sole fact that as a young man he traveled to Tara and petitioned King Nuada to join the Tuatha Dé Danann's fight against the Fomorians (who at the time oppressed them). Although every skill he offered was mastered by one of the other gods, he was welcomed into their fold after he proved his mastery on several fronts, challenging and beating many of them, and thus winning the title Chief Ollam of Ireland – making him nearly as prestigious as the king himself.

Customs, Shrines, Objects, and Holy Texts – Lugh is often venerated by bards and is considered one of their unofficial patrons throughout Érie. He is revered at many of the bardic colleges throughout Ireland, many of who keep shrines to him. Beyond these colleges, shrines to Lugh are found throughout Ireland, Wales, and beyond, maintained by both traveling bards and local druids. These shrines are frequently elaborate in populated areas, but much less so in rural areas. In either case, almost of them bear a golden or yellow harp – a sign of their respect for the Master of Many Arts.

Mystery Cults – Among the many cults that venerate Lugh, none enjoy more renown that the Sons of Lugh, a band of warriors who have sworn themselves to destroy the Sons of Tuireann, the descendants of those who slew Lugh's father.

Natural Manifestation – Like many of the tribe, Lugh might take any number of forms, including a wide array of magical animals. He is fond of appearing as a skald in colorful clothes, with hair the color of wheat. When he manifests in this form, he does so with a glowing spear that floats gently at his side.

Omens – When Lugh manifests his will in the natural world, he causes plants to spring to life and grow green. This is always accompanied by the sound of a harp playing faintly on the horizon, or just beyond the next hill. He uses these two elements to form a path, leading those who witness these miracles to the object or location of his desire.

Obedience – You must seek out a farmer's field and quietly meditate – without any distractions – at its center while the sun rises. You must maintain this meditation until the sun is in full view, at which point you must immediately break your fast with a horn of mead, honey, and some bread. To complete your obedience, you should play a harp (or another musical instrument) for fifteen minutes. Once complete, you gain a +1 morale bonus to a single Charisma-based skill of your choice for the next 24 hours.

The Priest's Role – Priests who serve Lugh directly are often druids or bards, serving in

religious roles and dedicated to the perfection of three or more disciplines; these disciplines generally include multiple musical instruments, an understanding of local history and myths, an intimate understanding of the Tuatha Dé Danann, druidic knowledge, and the basics of swordplay and warfare.

Holidays and Festivals Lugh is celebrated throughout the year, but is honored almost exclusively at Lughnasadh, the beginning of the harvest season. On this day (generally August 1st), the very first crops are cut and portions of them are often burned in his honor, with the faithful honoring him among the fires late into the evening with drink and song.

Divine Realm – Lugh's sidh is a domain of cultivated, natural gardens, each with a yew tree at their center. In between the gardens are small groves, surrounded by acoustically friendly terrain. Lugh commonly invites those who master his arts to visit these groves, offering them places to master celestial music, knowledge, and wisdom.

Planar Allies and Religious Heroes – Lugh has many celestial and terrestrial servants, though Failinis (Lugh's magical hound) remains his favorite to send into battle against his enemies. Standing nearly seven feet at the shoulder, this mythical wolfhound is immune to mortal weapons, can track through any terrain, and can step over into Lugh's sidh at will - often with enemies in its jaws. Lugh can also call on the immortal **Cú Chulainn** (CN human male aristocrat 5/fighter 12/marshal 7) to do his will. Seen as the semi-mortal embodiment of Lugh, Cú Chulainn is his official champion. This sometimes brings Lugh into conflict with Morrígan, although this is rare.



SLING-STAFF

Price 5 gp
Type Martial

Designed to replicate the mythical sling-staff *Cloich Tabaill* (which is sometimes referred to as *Tathlum*), the sling-staff is a unique, ethnic weapon that is designed to fire bullets (or stones, in a pinch) at enemies. To those not trained in its use, the sling-staff functions like a normal quarterstaff (a simple weapon), except that it includes a small, removable sling at one end.

Whenever you use the sling-staff, you add your Strength modifier to damage rolls, just like when you apply it to other thrown weapons. Like all missile weapons, you apply your Dexterity modifier to attack rolls. Loading and firing a sling-staff requires two hands, and loading the weapon is a move action that provokes an attack of opportunity. Otherwise, the sling-staff may be wielded with a single hand (like a quarterstaff).

Name	Cost	Dmg (S)	Dmg (M)	Critical	Range	Weight	Type	Special
Sling-staff	5 gp	1d4	1d6	x3	100 ft.	5 lbs.	B/P	—

MACHA

The Ancient Queen of Ireland, The High Queen
Alignment Chaotic Neutral
Domains Air, Destruction, Madness, Nobility, War
Favored Weapons Spear
Centers of Worship Throughout Ireland, but especially in Northern Ireland. Macha has ties to the sites Armagh and Eamhain Mhacha, both of which derive their names from her.

Macha is complex goddess whose titles fill a variety of roles within the Tuatha Dé Danann. As a war goddess, she operates as part of the triple goddess along with Morrígan and Babd. In some stories, she manifests as part of a quintuplet of furies, making war alongside Fea (the Hateful), Nemon (the Venomous), Babd (the Fury), and Morrígu (the Great Queen). Like Morrígan, Macha sometimes manifests as the "Washer at the Ford," where she washes the armor of those about to die. As such, Macha shares many of the qualities of her sisters, operating as a force of vengeance, even among those who honor her. While she isn't the full embodiment of chaos that is often attributed to her sisters, she is no less treacherous or unrestrained, especially when she has set her eye on a particular prize.

Like many of the goddesses of the tribe, she is promiscuous when it suits her, taking lovers like any queen would, without a care as to who it might harm provided she is sated. In this form, she is the quintessential Queen of Ireland, the driving feminine force of nature unrestrained, her will manifesting regardless of those who might defy her – be they kith or kin.

Depending on the myth, Macha is the wife of Nemand or Nuada, operating as one of the primeval queens of Ireland. As the wife of Nemand, Macha is the daughter of Emmas, settling and naming Éiru alongside the Tuatha Dé Danann. In this aspect, she is one of Ireland's first settlers, but also represents many of the primal forces, representing destruction, war, and violent death. As the wife of Nuada, Macha is the sacred High Queen of Ireland, symbolic of the sacred marriages (which often took place at Tara) between each High King of Ireland and her, the sacred goddess. In this aspect, she represents the royal force of the moon, femininity, and the power of the noble woman.

Customs, Shrines, Objects, and Holy Texts – Shrines to Macha dot all of Ireland, especially in the north. Many of her followers make pilgrimages to Navan Fort, an ancient ceremonial fort near Armagh. Like Morrígan and Babd, Macha is often worshipped out in the open, often before and after the bloody battles she is said to preside over. It is common for her followers to perform human sacrifices to her, especially after bloody battles, beheading their enemies and placing them on her shrines.

Macha, like many of Danu's children, has no official religious texts. Instead, her followers study The Great Book of Lecan, which details some of Macha's stories, as well the myths and legends of the Great Queen of Ireland.

Mystery Cults – Macha's worshippers commonly form cults dedicated to her, either as a singular goddess or as part of the tripartite sister-goddesses (although which sisters these cults include changes depending on the region or their individual focus). Some focus on her sisters Morrígan and Babd, while others focus on her as part of the Morrígu. Her most dedicated cult, the Deae Matronae, venerate and worship her as the divine mother aside Mebd and Modron.

Natural Manifestation – Much like Morrígan, Macha often manifests as a divine animal, frequently taking on the form of a raven, crow, or grey mare with a red mane. She also manifests as a beautiful woman with noble features, dressed in seductive clothing. When she manifests, she often radiates a glowing crimson aura.

Omens – Macha often employs birds as omens, especially when a battle is about to happen. She also frequently manifests as a heavy mist or fog, accompanied by weird cries echoing from its unseen depths. When delivering dire news, she sometimes appears as three crow-like hags.

Obedience – Wander through a battlefield, carving Macha's sign into the foreheads of your enemies. If you delivered the killing blow to one of these enemies, you should behead one of them and offer their head as a sacrifice to the ancient queen, praying to her as you do so. You gain a +1 sacred bonus to hit and damage with spears for marking your enemies, or a +2 sacred bonus to hit and damage if you behead one of your enemies instead. This lasts 24 hours.

The Priest's Role – Priestesses of Macha serve their communities as leaders, warriors, wise women, and when need demands, as sorceresses. While these women are often slow to anger, when they do, their violence – be it physical or magical – is nothing short of brutal. Those priestesses who worship Macha as part of the tripartite sister-goddesses Morrígna often serve as warriors, beheading their enemies and enforcing their will through sacred violence.

Holidays and Festivals – Macha is worshipped at Lughnasadh, as well as the fifteen days preceding and following the Harvest festival. During this time, Macha's followers race one another, the bravest among them racing horse-drawn chariots. Many believe that both Lugh and Macha blesses children born on Lughnasadh, and those who follow both sometimes plan their romantic encounters so that these births are more frequent.

Divine Realm – Those who dare enter Macha's sidh discover a mist-filled realm that resembles an endless plain with gentle, rolling hills on the horizon, peppered with groves of yew and oak trees. Wild horses roam her realm, grazing peacefully. These wild horses often trample those who anger the goddess, only to have their bones picked clean by her ravens.

Planar Allies and Religious Heroes – **Liatha Macha, the "Grey of Macha**," and **Dub Sainglend**, "**The Black of Saingliu,"** are Macha's beloved divine horses (mythic advanced heavy warhorse). Both faithfully serve the goddess, driving her chariot both on Earth and in Tir na Nog.

When Macha requires an immortal champion, she sometimes calls on the hero **Cú Chulainn** (CN human male aristocrat 5/ fighter 12/marshal 7) to serve her, although she does so rarely, preferring instead to empower her own champions – notably her beloved priestesses.



MANANNÁN MAC LIR

The God of the Sea, The God of the Headlands
Alignment Chaotic Neutral
Domains Air, Chaos, Magic, Travel, Water
Favored Weapons Trident
Centers of Worship Manannán Mac Lir is worshipped throughout Ireland, but legends refer to his original home as the Isle of Man. He keeps a secret palace called Emhain of the Apple Trees on the Isle of Arran. This palace is hidden, and some say guarded by a celestial awakened crane.

The son of Lir (the ocean), Manannán Mac Lir is one of the more prominent members of the Tuatha Dé Danann. While some of the other gods waned in popularity, he remained a popular deity all the way until the tribe departed Érie for their individual sídhs, which legend says Manannán cloaked in magic to hide them from the eyes of mankind. Indeed, the legends are filled with Manannán's travels, both to the Otherworld, and to lands well beyond Ireland.

Manannán Mac Lir is commonly known as the God of the Sea, and is the patron of both sailors and merchants. He is also referred to as the God of the Headlands, referring to that visible portion of the land that projected out into the sea. As the God of the Sea, Manannán rides the waves on a chariot called Wave Sweeper, which is sometimes pulled by his divine horse, Enbarr of the Splendid Mane; he could as easily travel over the waves with this chariot as he could the land, and in many cases, he ferried the other members of the tribe in and around the Ireland, sometimes even taking them beneath the waves or to the Otherworld.

A great warrior, Manannán is bedecked in magical armor, which includes a powerful breastplate that legend says will turn aside any blow it's dealt. He also wears a helm that bears two gems, each one shining like the sun, which Manannán can use to illuminate the dark fog-covered coasts of his beloved homeland. He carries several powerful weapons, including his favorite sword ***Fragarach***, sometimes called ***The Retaliator*** or ***The Answerer***, which slays men with a single touch. Additionally, he carries two magic spears, one called ***Gáe Dearg*** (or ***The Red Spear***) and one called ***Gáe Buide*** (or The ***Yellow Spear***), both of which always find their mark. Finally, Manannán wears a multicolored, magical cloak called F***éth Fíad***, which he can use to twist the destinies of men or to render allies invisible.

Much like Dagda, Manannán Mac Lir is popular with the druids, who he reportedly taught to weave spells; he also taught them the secret letters and numbers of magic (a role he shares with Ogma), which he kept in a magic bag made from the skin of celestial cranes.

Customs, Shrines, Objects, and Holy Texts – Manannán Mac Lir is worshipped openly under the stormy skies and along the coast, with his followers chanting eastward, calling out to him on the Isle of Arran. Many of his followers honor him by building him small waterside shrines, both in and outside of port cities. Additionally, many sailors seeking his favor on their journeys will establish very small shrines on their ships.

Priests of Manannán keep simple tomes filled with their prayers, songs, and rituals. These are sometimes associated with specific ship captains, but are far more commonly associated with specific seagoing vessels instead.

Mystery Cults – Manannán Mac Lir is popular with the coastal druids of Ireland, who regularly worship him in their groves, as well as in hidden coves along the sea. Additionally, a group calling itself The Brothers of Bran pay homage to the God of the Sea, who they claim still rides the waves, guarding Ireland from its enemies.

Natural Manifestation – Manannán Mac Lir usually manifests as a strong chested man with a flowing red beard, wearing a bright helm and polished metal armor, dyed the color of the sea. He sometimes manifests as a crane, a horse, a pig, a salmon, or as any of the countless creatures of the sea. The crack of thunder and the crash of distant waves, along with the smell of the ocean, often precede these manifestations.

Omens – Manannán Mac Lir often delivers his omen is the mist, forcing an area to become heavily shrouded, which suddenly clears to reveal

an important object, item, or clue.

Obedience – Seek out a natural body of water (such as a pond, river, or the sea) and bathe in its waters, washing and saying prayers to the God of the Sea. While bathing, watch the sky for cranes or other sea birds. If they are present, dry yourself and cast the Ogham, watching for them to cry out when one of the sacred runes hits the earth. Once you have cast all the sacred runes, gather them up again. You gain a +3 sacred bonus to both Profession (sailor) and Profession (merchant) skill checks for the next 24 hours.

The Priest's Role – Manannán's priesthoods operate in a variety of roles, but these priests spend most of their time blessing voyages and seagoing vessels, as well as ministering to sailors and merchants. They also serve as guardians for caravans and vessels carrying the dead, especially when danger might threaten the journey.

Holidays and Festivals – Followers of Manannán Mac Lir hold all the Tuatha Dé Danann's days sacred, but frequently worship the God of the Sea on the Summer Solstice, when he weds Áine (the Lady of the Long Summer). This wedding often involves a coupling between the respective clergies as well.

Divine Realm – Manannán's terrestrial residence is on the Isle of Man, although his sidh is a domain nestled under the waves in the seas to the West. Manannán Mac Lir is sometimes said to rule Mag Mell, the mystical island to the west of Érie. His domain is said to mirror a beautiful forest, save all of it is completely upside down.

Planar Allies and Religious Heroes – When Manannán wants to directly act in human affairs he sometimes sends one of the **Sisters of Sinann** (CG female sidh-touched nereid sorcerer 5) to exercise his will. These beautiful and exotic fey always appear as women with bright red hair, ringed with a crown of deep purple seaweed. When Manannán wants to handle things with more delicacy, he sends his son **Mongán Mac Fiachna** (NG human male aristocrat 6/fighter 9/guardian 4) to act as his immortal champion.

STORY SEED: WATERCOLOR DREAMS

Kelven, a local fisherman, has disappeared. Since his disappearance, the people of Bray have, one person per night, dreamed of him. In every single one of these dreams Kelven appears on his boat, napping in the summer sun while fish jump into his boat. With each passing dream, Kelven's boat fills while he naps. Now, nearly a year later, the dreams continue, and Kelven's dreamboat is dangerously close to capsizing. Frantic with fear and loss, Kelven's wife Maureen seeks out a magician among the PCs, hoping to get her beloved husband back… before he's lost for good.

THE SISTERS OF SINANN

A circle of seven divine servants, these sidh-touched serve Manannán Mac Lir, both on his island kingdom and beyond. Imbued with a bit of his sacred mantle, these Nereid work on all fronts, attending to his will and aiding his faithful. Although they are loathe to fight others' battles for them, they will aid sailors and merchants against savage sea beasts, as well as innocent worshippers who are under assault. In most cases, however (and this is especially true when warring forces are equally matched), these beings will not step in.

A stunningly beautiful young woman who appears to be part human, part elven stands before you, her form wrapped in only a faint multihued shimmering mantle. Long, dark red hair hides a good deal of her torso. Of what little you can see, her pale form glows slightly. Imbued with divine mirth of the Thuatha Dé Danann, these fey carry the will of a god with them.

SISTER OF SINANN CR 14

Sidh-touched Nereid sorcerer 5
CN Medium fey (water) outsider (native)
Init +10; **Senses** low-light vision; Perception +21
Aura beguiling aura (DC 24)

DEFENSE

Armor Class 28, **touch** 27, **flat-footed** 17
(+6 deflection, +10 Dex, +1 dodge, +1 natural)
Hit Points 205 (17d6+141)
Fort +13, **Ref** +20, **Will** +18
Defensive Abilities transparency; **DR** 10/cold iron;
Immune cold, poison; **SR** 21
Weaknesses shawl

OFFENSE

Speed 30 ft., swim 60 ft.
Melee +1 spear +12/+7 (1d8+5/×3)
Special Attacks dehydrating touch, drowning kiss, poison
Spell-Like Abilities (CL 12th; concentration +18)
At-will — *control water, suggestion* (vs those under beguiling aura) (DC 19)
1/day — *summon monster VI* (water elementals only)
Sorcerer Spells Known (CL 5th; concentration +11)
2nd (6/day) — *invisibility, scare* (DC 18), *slipstream*APG (DC 18)
1st (8/day) — *forced quiet*UM (DC 17), *full lung*DM, *hydraulic push*APG, *magic missile, shield*
0 (at will) — *blood tide*DM (DC 16), *breeze*UM, *dancing lights, detect magic, disrupt undead, glorious music*DM (DC 16)
Bloodline Aquatic

STATISTICS

STR 17, **DEX** 30, **Con** 26, **Int** 18, **Wis** 23, **Cha** 23
Base Atk +8; **CMB** +18; **CMD** 47
Feats Ability Focus (beguiling aura), Agile Maneuvers, Aquatic Spell, Combat Casting, Combat Reflexes, Defensive Combat Training, Dodge, Eschew Materials, Mobility, Weapon Finesse
Traits deft dodger, water-touched
Skills Acrobatics +17, Appraise +11, Bluff +22, Climb +10, Craft (bonework) +12, Craft (mapmaking) +12, Diplomacy +10, Disguise +10, Escape Artist +25, Fly +14, Heal +7, Intimidate +10, Knowledge (arcana) +9, Knowledge (geography) +11, Knowledge (local) +11, Knowledge (nature) +19, Perception +21, Perform (sing) +21, Profession (sailor) +12, Sense Motive +21, Sleight of Hand +17, Spellcraft +11, Stealth +25, Swim +30, Use Magic Device +14
Languages Aquan, Common, Elven, Gælic, Sylvan
SQ change shape (medium water elemental; elemental body II), unearthly grace
Combat Gear *potion of blur, potion of bull's strength*;
Other Gear *+1 spear, ring of protection +3*, masterwork tool, masterwork tool, 48 gp

SPECIAL ABILITIES

Beguiling Aura (Su) – Any creature sexually attracted to women runs the risk of being beguiled by a nereid if it looks upon her beauty from a distance of 30 feet or less. If the creature fails a DC 19 Will save, it is immediately fascinated. A nereid may use her suggestion spell-like ability at will against creatures that are fascinated by her beguiling aura. This is a mind-affecting compulsion effect. The save DC is Charisma-based.

Circle of Nature's Grave (Su) – Once per day, as a swift action, a sidh-touched nereid can unleash a 30 ft. circle (centered on the individual sister) of powerful nature magic which directly destroys corporeal undead, dealing 1d6 points of bludgeoning damage plus an additional 1d6 points of damage every other level (so 2d6 at 3rd level, 3d6 at 5th, and so on) to all undead in the area. Living creatures caught in this area are affected as if the spell entanglement had been cast (CL equal to the creature's Hit Dice) instead.

Drowning Kiss (Su) – A nereid can flood the lungs of a willing, helpless, or fascinated creature by touching it (traditionally by kissing the creature on the lips). If the target cannot breathe water, it cannot hold its breath and immediately begins to drown. On its turn, the target can attempt a DC 24 Fortitude save to cough up this water; otherwise it falls unconscious at 0 hp. On the next round, the target must save again or drop to –1 hit points and be dying; on the third round it must save again or die (see Drowning). The save DC is Constitution-based.

Feast of the Sun (Ex) – Three times per day, as a full round action, the Sister of Sinann can soak in the sun's rays, healing herself as if she had cast mythic cure critical wounds . In order to do this, the Sister of Sinann must be able to see the sun.

Manannán's Rainbow Shawl (Ex) – *Manannán's Rainbow Shawl* (hardness 5, hp 12) is a mantle of divine essence, weaving the Sister of Sinann's lifeforce with that of Manannán, all of it manifesting as a thin, scintillating magical shawl. If the shawl is ever destroyed, the Sister of Sinann takes 1d6 points of Constitution drain per hour until she dies. She can craft a new shawl from water by making a DC 25 Will save.

Poison (Ex) – Touch or spray (30 ft, DC 24)
contact - injury; **save** Fort DC 24; **freq** 1/rd for 6 rds; **effect** 1d2 Con (plus blindness); **cure** 2 Fort saves.

Transparency (Su) – When underwater, a nereid's body becomes transparent, effectively rendering her invisible. She can become visible or transparent at will as a free action.

Unearthly Grace (Su) – A nereid adds her Charisma bonus as a deflection bonus to her Armor Class and CMD if she wears no armor.

SIDH-TOUCHED TEMPLATE

The sidh–touched are a rare group of fey servants who have woven a piece of their souls into the greater weave of fate, becoming tethered to one of the individual members of the Tuatha Dé Danann. These individuals are bestowed with certain celestial rights, allowing them to act as representatives of a particular deity. Oftentimes, these individuals act solely as messengers, although on occasion they are called to perform more physical tasks, either as servants or as soldiers.

Creating a Sidh-touched Creature – "Sidh-touched" is an inherited or acquired template that can be added to any living, corporeal creature with an Intelligence score of 17 or more. A sidh-touched creature retains the base creature's statistics and special abilities except as noted here.

CR – Adjust the creature's current CR based on its Hit Dice:
HD 5 or less – Same as base creature + 0
HD 6–10 – Same as base creature + 1
HD 11 or more – Same as base creature + 2.

Alignment Any non-evil.

Type – The creature's type changes to outsider (native). Do not recalculate HD, BAB, or saves.

Armor Class – Natural armor improves by +1.

Special Abilities – A Sidh-touched gains the following special abilities:

Circle of Nature's Grave (Su) – Once per day, as a swift action, sidh-touched can unleash a 30 ft. circle (centered on the individual) of powerful nature magic, which directly destroys corporeal undead, dealing 1d6 points of bludgeoning damage plus an additional 1d6 points of damage every other level (so, 2d6 at 3rd level, 3d6 at 5th level, and so on) to all the undead in the area. Living creatures caught in this area are affected as if the spell entanglement had been cast (CL equal to the creature's Hit Dice) instead.

Feast of the Sun (Ex) – Three times per day, as a full round action, the sidh-touched creature can soak in the sun's rays, healing itself as if it had cast mythic cure critical wounds. In order to do this, the creature must be able to see the sun. Its caster level for this ability is equal to the creature's total Hit Dice.



STORY SEED: AS THE CROW FLIES

Born slight of stature and pale of skin, Morgandy has long been the smallest of her large family. A lover of birds (especially crows), the young girl has recently taken to extended trips into the woods to follow her favorite crows, collecting their feathers and small shiny objects for her "nest." Three days ago, Morgandy wandered into the woods and didn't return. When her family searched her "nest," they discovered dozens of black, human-sized feathers, none of which match the local avians. Can the PCs locate Morgandy? Or has she finally joined her beloved crows for once and all?



MORRIGAN

The Battle Crow, The Phantom Queen, Washer at the Ford
Alignment Chaotic Evil
Domains Air, Chaos, Death, Strength, War
Favored Weapons Spear
Centers of Worship Ireland, but especially in and around Glendalough.

Morrígan, alongside Babd, Nemain, and Macha, is one of the Tuatha Dé Danann's many goddesses of war. While each of them is terrible in their own way, Morrígan stands out, earning such titles as "Phantom Queen," "Washer at the Ford," and "Battle Crow." She is sometimes worshipped as part of the tripartite sister-goddesses Morrígna, which includes both Babd and Macha (although sometimes Anand or Nemain, as well).

Even among those who revere her, Morrígan is a dire, violent goddess who is as much a bane as she is the occasional blessing. Capricious, treacherous, and promiscuous to a fault, Morrígan sates her desires before all else, seeking out heroes to enjoy, both in her bed as well as on the field of battle. When she answers the call to battle, she does so in one of her many special forms, which often includes that of a terrible dire wolf, driving herds of maddened cattle into the ranks of the enemy. Other times, she appears as a wicked eel or a flock of terrible black birds. On those rare occurrences when she appears in her human guise, she is cloaked in crimson, riding in a great chariot pulled by a bloodstained nightmare that leaps upon a single leg, which is harnessed to her chariot with a chariot pole driven through its body.

Like many of her sisters in the Tuatha Dé Danann, she was seen as a force of nature; she was a furious, storm-like queen who shrieked her way through battlefields, spreading terror and fear among all. In most of her aspects, Morrígan was the embodiment of violent force, and that fact was crystalized in her use of the spear, which represented not only the sovereign power of the kings who secretly honored her, but of her own violent, direct opposition to any who dared tempt death – a reminder that she was always nearby, always waiting.

Revered (as well as feared) throughout most of the ancient Celtic lands, her notoriety is geographically linked to Northern Ireland - especially in and around Glendalough, where some scholars claim she resided (although she, like the rest of the tribe, originated from the West).

Customs, Shrines, Objects, and Holy Texts – Morrígan has no particular holy texts, but many who worship her study the Táin Bo Cuailnge, the story of the hero Cú Chulainn, who Morrígan challenges throughout. Many of her clergy also keep books of kennings and collected wisdom, which they dye crimson and decorate with grimacing images of the Phantom Queen.

Those who worship Morrígan do so outside, often on the tops of hills and at the sites of historic battles. Individuals seeking to establish a particular shrine to Morrígan often carve her image into a stone, placing it near the site of a battle. Shrines are also sometimes established atop hills where ravens nest. These shrines are often sanctified through brutal acts of violence, doused in the blood of the fallen.

Mystery Cults – She is frequently associated with hags and witches, and many covens venerate her as a result. Several war cults are also dedicated to Morrígan, though she keeps no formal church. Like many of who worshipped the Tuatha Dé Danann, those who followed Morrígan did so in private, revering her in dark, hidden places or on the field of battle, shrieking out battle prayers with each thrust of a spear. In more civilized areas, where her cults flourish in secret, she is worshipped as part of the tripartite sister-goddesses Morrígna, which includes both Babd and Macha (although sometimes Anand or Nemain appear as well). In most of these instances, she is worshipped as the Terrible Mother, a crone figure who teaches hags, witches, and wild women dark sorceries and war magic.

Natural Manifestation – Morrígan often appears as a snow-white auroch with crimson-tipped ears, a crow, or a raven. She has also appeared as a terrible hag, an eel, a gray-red wolf, and a banshee. Morrígan also takes the form of a hag washing bloody clothing in a stream.

Omens – Ravens, crows, and black birds of all kinds – especially those appearing on the field of battle – are considered to be her omens. Morrígan is also known to encourage visions on the battlefield, and her followers report learning her mysteries in the heat of battle. Her clerics sometimes engage in hematomancy as well.

Obedience – Wash the clothes of your slain enemies in a flowing river, shrieking out war cries to Morrígan until they are clean. Once these clothes are clean, dry them and tear them into small pieces so that nearby birds can use them for their nests. Alternately, you may place these torn pieces at the base of a tree that a raven or crow nests in as an offering to the goddess. Gain a +4 sacred bonus to confirm critical hits with spears. This bonus lasts for 24 hours.

The Priest's Role – Morrígan's priesthood serve in a wide array of roles, many of which compliment her sacred interests. As a result, many work in areas associated with war - especially those seeking positions as elite soldiers or mercenaries where ruthless, bloody violence outmaneuvers planned tactics. Many also serve auxiliary roles as well. This is especially true of Morrígan's priestesses, who often work as wise women, diviners, and wet nurses.

Holidays and Festivals – Morrígan is openly worshipped on Samhain, when fires are lit throughout the lands to renew Celtic vigor and strength. On this sacred night, the goddess joins Dadga in a holy act of intercourse, their union renewing all of those who honor the Children of Danu. This act is sometimes mirrored by local sovereigns, who take a "Crimson Bride" (often an unmarried but battle-tested woman) from among their tribe to act as Morrígan. In tribes with a strong matriarchal leader, these roles are reversed, with male warriors adopting the role of the hero Cú Chulainn. Morrígan also accepts the sacrifice of defeated enemies and criminals to her on this night.

Divine Realm – A native of Tir na Nog, Morrígan's sidh is anything but normal. A place of battle and constant challenge, those who cross into her domain rarely realize where they are until they've gone deep into its dark heart. Her realm is marked with subtle decay, much of which is shrouded in a heavy mist. This thick mist marks the borders of her realm, as do standing stones carved in her image.

Planar Allies and Religious Heroes – Morrígan has many allies, both on Érie and in Tir na Nog. Many of these allies are fairie folk, hailing from both the Seelie and Unseelie Courts. When Morrígan wants to punish those who soil her name or otherwise challenge her authority, she often sends one of her handmaidens. Known as the **Maidens of Morrígan** (see below), these fairies are the violent embodiment of her will both on Érie and in the Otherworld. When Morrígan wants to handle something with a little more care, she sometimes calls on the immortal hero **Cú Chulainn** (CN human male aristocrat 5/fighter 12/marshal 7), with whom she has a tempestuous history. Whether he heeds her calls, however, is a different story entirely.

THE MAIDENS OF MORRÍGAN

The Maidens of Morrígan is a group of divinely touched (mythic) leanan sidhe who serve Morrígan both on and off the field of battle. As her official wardens, these fierce battle maidens stand watch over Morrígan's domain, acting as her messengers and - when needed - her armored fist. Bedecked in simple shirts of crimson-stained mail, many onlookers confuse these hardened warriors with Valkyries – often on account of their massive, crow black wings – although they are nothing of the sort. Born from traditional leanan sidhe, the Maidens of Morrígan care not for the traditional arts, instead seeking out the art of battle, which they hold in the highest regard.

MAIDEN OF MORRÍGAN CR 12/MR 3

Leanan sidhe bloodrager 4
CN Medium fey (mythic)
Init +12; **Senses** low-light vision; Perception +22

DEFENSE

Armor Class 35, **touch** 23, **flat-footed** 29
(+6 armor, +7 deflection, +5 Dex, +1 dodge, +6 natural)
Hit Points 178 (15 HD; 11d6+4d10+112)
Fort +19, **Ref** +20, **Will** +17; +2 bonus vs. spells cast by self or an ally
Defensive Abilities blood sanctuary, uncanny dodge;
DR 10/cold iron or mythic

OFFENSE

Speed 40 ft., fly 30 ft. (good)
Melee *+1 handaxe* +13/+8 (1d6+4/×3) or touch +7 (1d4 Cha damage)
Special Attacks blood casting, bloodrage (15 rounds/day), confusing critical, leaping charger, life drain, mythic power (3/day, surge +1d6)
Spell-Like Abilities (CL 10th; concentration +17)
Constant — *tongues*
At-will — *calm emotions* (DC 20), *crushing despair* (DC 22), *dimension door* (self plus 50 lbs. of objects only)
3/day — *animal trance* (DC 20), *quickened charm person* (DC 19)
Bloodrager Spells Known (CL 4th; concentration +11)
1st (3/day) — *blurred movement*ACG, *true strike*
Bloodline Fey

STATISTICS

STR 16, **DEX** 20, **CON** 20, **INT** 14, **WIS** 14, **CHA** 24
Base Atk +9; **CMB** +12; **CMD** 35
Feats Alertness, Combat Casting, Dodge, Eschew Materials, Improved InitiativeM, PersuasiveM, Quicken Spell-Like Ability (charm person), Spell Focus (enchantment), Toughness
Traits armor expert, unnatural revenge
Skills Acrobatics +11 (+15 to jump), Bluff +21, Climb +9, Diplomacy +27, Disguise +11, Escape Artist +9, Fly +13, Handle Animal +11, Intimidate +27 (+29 vs. animal, fey, or plant type), Knowledge (arcana) +18, Knowledge (geography) +7, Knowledge (local) +8, Knowledge (nature) +8, Knowledge (nobility) +8, Perception +22, Ride +9, Sense Motive +20, Sleight of Hand +11, Spellcraft +13, Stealth +11, Survival +6, Swim +7, Use Magic Device +11
Languages Elven, Sylvan; tongues
SQ change shape (any female humanoid), fast movement, skill blessing, spell blessing, unearthly grace
Other Gear *+2 mithral chain shirt, +1 handaxe*, 394 gp

SPECIAL ABILITIES

Bloodrage (Su) – (15 rounds/day) Like normal bloodragers, when the Maiden of Morrígan enters a bloodrage, she gains +4 Str, +4 Con, +2 to Will saves, as well as incurs a -2 to AC penalty. While in the bloodrage, she can cast spells as normal.

Life Drain (Ex) – A Maiden of Morrígan immediately knows if a creature uses her skill blessing or spell blessing. As a standard action at any range, she can expend one use of mythic power to drain 1 point of Constitution from that creature. The maiden then heals 5 hit points or gains 5 temporary hit points for 1 hour (up to a maximum number of temporary hit points equal to her full normal hit points) each time she uses this ability.

Morrígan's Wail (Su) – Once per day, as a full-round action, a Maiden of Morrígan can unleash a wicked wail, which lasts until the beginning of her next turn. All creatures within 40 feet of the maiden when she begins her wail, as well as all creatures that end their turn within that radius, must make a DC 26 Fortitude save; this save is only required once per wail. Creatures under the effects of a fear effect take a –4 penalty on this save. Creatures that make their save are sickened for 1d4 rounds. Those that fail take 150 points of damage (as if affected by a CL 15 *wail of the banshee*). If the Maiden of Morrígan is damaged during her wail, she must make a Will save (DC 15 + damage taken) to maintain it; otherwise it ends. This is a sonic death effect. Morrígan's wail is supernaturally powerful, and penetrates the effect of any spell of 3rd level or lower that creates silence. The save DC is Charisma-based.

Skill Blessing (Su) – As a standard action, a Maiden of Morrígan can create a magical token that takes the form of a masterwork artisan's tool, which she then links to a single Craft or Perform skill. The maiden then grants this to one of Morrígan's followers, who gains a +4 bonus on skill checks made with the token for that skill. Because of its divine nature, the recipient prefers to use the token, refuses to get rid of it, and finds that it returns if stolen or discarded. The Maiden of Morrígan can destroy the token as a standard action at any range. She can have a number of tokens in existence equal to her mythic rank.

Spell Blessing (Su) – A Maiden of Morrígan may enhance the magic of a willing humanoid spellcaster by touching him for one full round. The blessing allows the target to recall a number of spell levels each day equal to twice the Maiden of Morrígan's mythic rank. This recalling works like a pearl of power, except it works for spellcasters of any class (spontaneous casters recover spent spell slots). The maiden can end this blessing as a standard action at any range. The number of blessed creatures she can have at the same time is equal to her mythic rank.

Unearthly Grace (Su) – A Maiden of Morrígan adds her Charisma modifier as a racial bonus on all her saving throws and as a deflection bonus to her Armor Class.

NUADA

The Silver Handed One, The First King of Ireland
Alignment Chaotic Good
Domains Glory, Good, Luck, Nobility, War
Favored Weapons Greatsword
Centers of Worship Nuada is worshipped throughout Ireland, but is especially honored in and around Maynooth (in what is the present-day County Kildare). Nuada is also worshipped as Nudd or Lludd Llaw Eraint in Wales, and as Nodens on the British Isles

Nuada, the first King of Ireland, is one of the most important members of the Tuatha Dé Danann, both as their leader and as their champion in their war against the Fir Bolg. Charged with taking Ireland from the Fir Bolg, he chose diplomacy over war when they first arrived, demanding half of the island from her native inhabitants. When his offer was rebuked, he immediately prepared for war, setting to oust the Fir Bolg from Éiru completely. Although Nuada lost his arm to Sreng in this battle, his kin eventually defeated the superior forces and pushed those who still lived into central western Ireland (Connacht).

Lacking an arm, Nuada was replaced by Bres, the half-Fomorian, as King of Ireland until his arm could be replaced. With his silver arm in place (forged by Creidhne and attached by Dian Cecht), Nuada adopted the name Nuada Argetlám – the Silver Handed One. In this aspect, Nuada worked with Lugh and the rest of his kin to establish the tribe's will throughout Ireland, until the repressive actions of Bres finally forced them to turn against the Fomorians and dethrone Bres.

Later, Nuada's silver arm is removed and regenerated by Miach (who was killed for his actions) and he ascended once again to the throne, ruling the Tuatha Dé Danann as the Twice-Ascended King. In this form, he kept Lugh as his champion and Bres as his master of agriculture. After years of conflict, Nuada eventually stepped down and made way for Lugh to replace him as the High King of Ireland.

In many ways, Nuada shares the qualities of a primal war god and as an All-Father figure, sharing qualities with similar gods (like Jupiter or Odin). As one of the primary descendants of Bilé and Dane, Nuada is the brother of both Dadga and Dian Ceecht. He also fathered a number of notable heroes with Macha (although this varies according to which stories or myths one ascribes to).

Customs, Shrines, Objects, and Holy Texts –

Shrines to Nuada persist throughout Éiru, especially in the north and along its eastern borders. While there are no official temples dedicated to Nuada, many of his followers make pilgrimages to Maigh Nuad – the Plane of Nuada – to honor his sacrifice and wisdom. As is the norm with the Celtic gods, Nuada has no official church on Éiru, but is instead worshipped throughout the land as the Silver Handed King as a divine example of how the sacred kings of Ireland should conduct themselves. In this sense, he as much the patron of the Celtic nobility as is Áine or Macha, although with a definitive lean towards the masculine aspects of leadership.



The *Lebor Gabála Érenn* (commonly known as *The Book of Invasions*) serves as the primary source of information about Nuada, his battles, and his commands to both the Tuatha Dé Danann and their followers.

Although it is not his official religious text (which is rare among the ancient Celtic gods), it often serves that role. Nuada's priests are expected to keep their own journals and prayer books as well.

Mystery Cults – A strange cult with noble aspirations, the Brothers of Argetlám honor Nuada as the Imperfect King, citing his ascension to the throne after receiving his silver hand as proof that no High King in Ireland need by physically perfect.

Natural Manifestation – Like many of his divine kin, Nuada can manifest in a number of animal forms, and he sometimes manifests as a dog. His chosen form, however, is that of a towering warrior with a silver arm and carrying his beloved Claíomh Solais. In this form, he manifests inside of a halo of radiant, silver light that bathes everyone in its soft glow (treat as the spell *daylight*, CL 45)

Omens – Nuada often delivers his omens through dreams and visions, many of which include themes of war, success, and great sacrifice. Nuada sometimes causes objects to shine on their own, radiating a silver light to mark them as his portents. When angered, he bathes these same objects in blood.

Obedience – Wash and dress yourself in noble clothing, preparing yourself as royalty. When complete, paint your dominant arm silver (this can be accomplished using alchemical dyes or by using cantrips such as *prestidigitation*), so that it appears to be metal. Ascend to the highest hill in your area, with a greatsword in hand, and pray to Nuada, requesting he bless your weapon and guide you in life – be that in battle or as a leader. You gain a +1 sacred bonus to hit and damage rolls with your greatsword. This bonus lasts for 24 hours.

The Priest's Role – Nuada's clergy serve in a number of mundane roles, officiating weddings and funerals, offering advice to local rulers, and planning raids or larger conflicts. As official heralds of the First King of Ireland, many of these priests work towards the domination of Éiru on behalf of the Tuatha Dé Danann, seeking ways to subjugate both the Fomorians and Fir Bolg, their ancient enemies.

Holidays and Festivals – Nuada is celebrated throughout the year, but enjoys a special place of reverence during Samhain, where his clergy often perform sacrifices (including human sacrifices) in his honor. Although these sacrifices are frequently bloody affairs, they are generally rare and restricted to criminals or conquered enemies.

Divine Realm – Nuada's sidh is a vivid realm field filled with groves of silver-hued birch trees, wild hounds, wild horses, flocks of ravens, and roaming aurochs. Nuada dwells inside a great earthen ring fort at the center of this realm, although only those who bear his invitations are able to find its true entrance - its many doors lead into smaller realms populated with Unseelie fey, which exist solely to torment trespassers.

Planar Allies and Religious Heroes – Nuada enjoys the support of all of Danu's tribe, including the fey of the Seelie Court, who often honor him as their prince or king (especially on Midsummer, when he might serve as Áine's consort). A powerful glaistig named Boann serves as Nuada's planar servant and lover. When Nuada needs an immortal champion, he often dispatches **Nuada "the pure" Necht** (LG male human aristocrat 7/fighter 5/marshal 5) to act in his stead. As one of the immortal kings, he can step between Tir na Nog and Érie at will, allowing him to serve the tribe in times and places few would expect.

Story Seed: The Firbolg's Find

While in the hills of ancient Érie, the PCs encounter a wounded firbolg (-2 hit points and disabled, but conscious) named **Dearg** who claims bandits ambushed him, robbed him of an enchanted spear he was bringing to his brother **Cuinn**, and left him for dead. If questioned, Dearg claims the spear is an ancestral weapon that was taken from his clan by humans long ago, which he's only just now recovered. If the PCs search the immediate area, they easily find tracks (human and horse) leading north. While Dearg is telling the truth, the group who sprung their attack on him does not consist of bandits, but is instead a group of warriors working for The Brothers in White.

OGMA

The Lord of Eloquence and Literature , Ogma Sun Face
Alignment Lawful Neutral
Domains Charm, Knowledge, Law, Magic, Rune
Favored Weapons Club
Centers of Worship Ogma is worshipped throughout Ireland.

Ogma, who is also known as Cermait, Oghma, or Ogma Sun Face, is the Lord of Eloquence and Literature, as well as the father of the Ogham – the magical language of Danu's children. As one of the original Tuatha Dé Danann, Ogma also served as a military commander and strongman, serving Nuada when the ancient Celtic gods invaded Ireland. As a devoted servant of the First King of Ireland, he applied his tactical acumen to all their early conflicts, working besides Giobniu, Dadga, Nuada, and Dian Cécht to defeat the Fir Bolg (and later, the Fomorians).

With the arrival of Lugh at Tara (who seeks his place among the tribe), Ogma came into direct conflict with the Master of Many Arts (who is his half brother), engaging him in a series of challenges to see who would stand beside Nuada as his champion. Lugh, to the surprise of all Ogma's kin, defeated him and proved his worth. Ogma, for the betterment of all their tribes, embraced Lugh and became his champion, aiding him and Nuada in overthrowing Bres and the Fomorians.

From this point onward, Ogma's future is a little uncertain. In some stories, he falls at the battle of Cath Maige Tuired to Balor's brother Indech. In other stories, he does not perish and accompanies Lugh and Dagda as they hunt down the remaining Fomorians.

Ogma, like many of Danu's tribe, is a complex god that fills a number of divine roles. He is featured in many of the old tales, but often in a supporting role. Of all his accomplishments, however, the Ogham stands out, both as the official language of the ancient Celts and as a magical script; it is said that all the druids learned this language of the trees . From this perspective, it is highly likely that Ogma shared a secret connection to the druids, working in tandem with Dagda to educate the great druids in their magical mysteries.

Customs, Shrines, Objects, and Holy Texts – Although there are no formal temples to Ogma in ancient Ireland, shrines to him persist throughout the old world. These shrines are normally situated in or around trees, and many are located inside druidic groves. Shrines in civilized areas are often draped in white cloth and topped with both holly and oak.

When it comes to holy texts, Ogma aligns with his kin, paying little attention to any singular text, instead focusing on all the written texts, especially those scribed from the Ogham. From this perspective, Ogma can communicate through any of these texts, and every inscription is sacred to him. Ogma and those who follow him have good relations with most of the Tuatha Dé Danann, although his followers sometimes come into conflict with those who venerate Lugh. While these conflicts are rarely violent, they are often the centerpieces of local festivals, with locals talking up both sides throughout the year.

Mystery Cults – Cults dedicated to Ogma are normally formed from larger groves of druids, with ranking hierophants studying his secrets aside those of Dagda. While these cults are numerous, The Brothers in White are one example of his more educated cultists, sequestering themselves away to study not only Ogma's mysteries, but also those of foreign gods and regions.

Natural Manifestation – Ogma might manifest in any number of ways, but generally prefers his human form. When he manifests on Érie, it is often as a strong male figure with a broad chest, dark hair, and a warm smile. He usually wears clean, white robes, and he carries a staff of oak covered in the Ogham (which glows with a soft, golden light). He always speaks firmly, clearly, and intelligently.

Omens – Ogma shares his secrets through the Ogham, causing the alphabet to manifest or glow in a particular order when he wants to communicate a specific message. Although he normally sends his messages as part of divinations, Ogma is not above causing his sacred runes to appear in the dreams of those he intends to influence.

Obedience – You must seek out a place of solitude and study one of the ancient stories, committing its contents to memory [which requires either a DC 15 Knowledge (arcana), Knowledge (religion), or Intelligence check]. Once you start committing a particular story to memory, you must finish that story before moving on to another. You may only commit a number of pages equal to your Intelligence modifier each day. When you complete a story, you gain a +2 sacred bonus to Perform (oratory) skill checks to recite that story for the next 24 hours. You may only memorize a number of stories equal to your Wisdom modifier.

The Priest's Role – Although dedicated priests of Ogma are rare, many druids and bards held the Lord of Eloquence in high regard, studying his myths as examples of how to better oneself in the world. Whether druids or not, those who follow Ogma place a high value on literature, education, poetry, law, history, and – when war looms – tactics.

Holidays and Festivals – Ogma is celebrated throughout the year, although he is venerated especially during the winter solstice as the Holly King. As this figure, he represents the peak of wisdom, learning, reflection, and refined strength, defeating the eager but inexperienced Oak King. He steps down from this role at Midsummer, when the Oak King (who is often embodied as Lugh) defeats him in battle.

Divine Realm – Ogma's sidh is a pleasant, vibrant hall located in the heart of a deep, dark forest. This forest is filled with all the trees of Ireland, and both the Seelie and Unseelie courts haunt it, carving out their own domains within. Those who cross into Ogma's domain rarely do so by mistake, as the perimeter of his sidh is marked with trees covered in ornate scripts, all in Ogham.

Planar Allies and Religious Heroes – While Ogma has countless fey at his beck and call, he has a special servant he sends out against those who anger him. This being, called Dergda Cor, is an Ogham-covered mythic wickerman with a childlike intelligence. Dergda Cor obediently serves Ogma in Tír na nÓg, and when needed, in Érie. Ogma also has many champions among the druids and bards of Érie. When he's in need of a mortal servant, Ogma often calls on the mysterious **Dáire Drechlethan** (CN human male aristocrat 5/bard 9/trickster 6) of southern Ireland as his champion. As one of the many Kings of Tara, Dáire Drechlethan enjoys all of the prestige of nobility, making him a fine diplomat.



STORY SEED: DÁIRE'S REQUEST

While traveling along the coast of Érie, the PCs are approached by **Dáire Drechlethan**, who claims that Ogma gave him a vision of the PCs and an iron key, which they are destined to recover on his behalf. Dáire describes the key as "an intricate iron key, the size of a child's hand, with an image of a sun burst worked into the face of the key."

While he doesn't know where it is, he heard reports of the key turning up in a small coastal town called Bray. He offers each of the PCs a minor magical item (worth no more than 2000 gp in value) if they recover it. In addition, he also offers the PCs a *Swan Boat Feather Token* (which he uses to scry on the PCs) to aid them on their journey.

SRENG - SLAYER OF NUADA

Although we do not spend nearly enough time looking at the firbolg, there is something to be said for envisioning them as primordeal, towering foes whose understanding of the world is far less progressive than most of the PCs they meet. GMs looking to build campaigns around the firbolgs might consinder using Sreng as a primary foe, likely someone serving a greater or darker power – something like one of the Thrall Lords in ***Rhune: Dawn of Twilight***.

Sreng lacks the elegance of some of his smaller cousins, but makes up for it in divine strength. A natural fighter who is light on his feet, Sreng dances around the battlefield, carving through warriors as he seeks out his enemy's leader and plows through their champions. Weilding a massive cleaver of a greatsword, Sreng makes a point of brutally cutting through his foes, dismembering any who challenge him.



SRENG CR 12/MR 2

Male firbolg fighter 5/rogue 4/Champion 2
CN Large humanoid (giant)
Init +11; **Senses** low-light vision; Perception +11

DEFENSE

AC 28, **touch** 16, **flat-footed** 23
(+7 armor, +2 deflection, +5 Dex, +5 natural, -1 size)
hp 193 (15 HD; 10d8+5d10+105)
Fort +13, **Ref** +14, **Will** +10 (+1 vs. fear)
Defensive Abilities evasion, hard to kill, trap sense +1, uncanny dodge; **Resist** cold 2

OFFENSE

Speed 40 ft.
Melee ***+2 keen greatsword*** +19/+14/+9 (3d6+10/17-20) or unarmed strike +16/+11/+6 (1d4+5)
Ranged rock +12 (2d6+7)
Space 10 ft.; **Reach** 10 ft.
Special Attacks mythic power (7/day, surge +1d6 or +1d10), oversized weapon, rock throwing (120 feet), sneak attack +2d6, tenacious grapple, weapon training (heavy blades +1)
Spell-Like Abilities (**CL** 6th; concentration +8)
At will — *reduce person* (DC 13)
1/day — *alter self, confusion (DC 16), detect magic, know direction*

STATISTICS

STR 21, **DEX** 20, **CON** 23, **INT** 16, **WIS** 17, **CHA** 15
Base Atk +12; **CMB** +18; **CMD** 35
Feats Cleave, Cleaving FinishUC, Combat ReflexesM, Deflect Arrows, Great Cleave, Improved Cleaving FinishUC, Improved Initiative, Improved Unarmed Strike, Lightning Reflexes, Power Attack, Step Up
Skills Acrobatics +16 (+20 to jump), Appraise +9, Bluff +9, Climb +13, Craft (lost technology) +11, Diplomacy +8, Disable Device +15, Disguise +8, Escape Artist +12, Handle Animal +8, Heal +9, Intimidate +13, Knowledge (local) +10, Knowledge (nature) +11, Linguistics +9, Perception +11, Perform (sing) +8, Ride +9, Sense Motive +11, Sleight of Hand +11, Stealth +11, Survival +12 (+13 to get along in the wild), Swim +12, Use Magic Device +9
Languages Common, Dwarven, Elven, Giant, Gnome, Infernal, Terran
SQ amazing initiative, armor masterMA, armor training 1, frost-forged steel, mythic weapon training (blades, heavy)MA, rogue talents (obscuring blow, stand up), sudden attackMA, trapfinding +2
Combat Gear *elixir of fire breath, potion of barkskin +4* (2), *potion of blur, potion of haste*
Other Gear *+3 frost-forged steel chain shirt, +2 keen greatsword, belt of mighty constitution +2, ring of protection +2*, masterwork tool, 350 gp

SPECIAL ABILITIES

Amazing Initiative (Ex) Once per round, as a free action, Sreng may expend one use of his mythic power to gain an extra standard action, although that action can't be used to cast a spell.

Hard to Kill (Ex) Sreng automatically stabilizes when dying, and can only die when he reaches double (or more) his Constitution score.

Sreng's Surge (Su) Sreng may expend two uses of his mythic power to increase his die to a 1d10, which he can then add to any d20 roll by the listed amount. Otherwise, Sreng gains a 1d6 as normal.

Sreng's Tenacious Grapple (Ex) Whenever Sreng grapples a creature smaller than him (the creature must be medium or smaller) with his arms, he does not gain the grappled condition. He may only grapple a single creature at a time like this.





CHAPTER 4
The Norse Gods

The popularly known Norse Pantheon is drawn from the pre-Christian religion once practiced in the German and Scandinavian regions. There are few written records of this faith: most information is drawn from the Younger and Elder Eddas, transcribed by Snorri Sturluson.

BACKGROUND

The Norse religion was different from the common depictions of ancient faith. Growing out of the German tribal migration period at the twilight of the Roman Empire, their myths are stark, often grim tales involving very hardy people. In antiquity, just as today, interaction meant cultural exchange, and the Norse borrowed a few ideas from neighboring peoples. This included elements like wearing Thor's hammer like a Christian cross, building temples of wood and stone, and incorporating the sacrificial habits the tribes of the Russian River Region.

According to the *Eddas*, the world emerged out of the void of Ginnungagap as fiery Muspelheim met icy Niflheim, and the meltwater formed into the great giant Ymir. He fed on the milk of the massive cow, which also emerged from the melt. Humans formed in Ymir's left armpit, and one of the giant's legs fathered the first frost giants with the other leg. The third generation born from Ymir was a new race of gods consisting of Odin, Vili, and Ve. They killed the great frost giant, then fashioned the world from his corpse. The massive dome of his skull became the sky, and sparks from Muspelheim became the stars, the sun, and the moon; some sparks were set in place, while others traveled along set paths. Ymir's hair became the vegetation, his bones the stones and mountains, his flesh the soil, his brains the clouds, and his blood the lakes and oceans.

This new universe, sprung out of the corpse of Ymir, had nine realms. Growing throughout them all, supporting them in its branches, and counted in their number, was the mighty ash tree Yggdrasil. Beneath its roots lay Niflheim, connected to the gods' realm of Gladsheim by the Echoing Bridge. Above Niflheim stood Midgard, the lands of men. This realm was also joined to Gladsheim by a bridge, the Bifrost, or Rainbow Bridge. The mysterious land of Glasisvellir, the land of the Deathless Not Dead, remained in an uncertain and unspecified locale ruled by King Gudmund and his dozen daughters - but accessible through misty forests and sea voyages. Gladsheim was the domain of the gods and included three other regions: Asgard, the home of the Æsir; Alfheim, the home of the elves; and Jotunheim, home of the giants. Yggdrasil was also accessible from Asgard, where Odin's throne sat, and where the All-Father could watch both the shape of Creation and the possibilities of the future. Its roots extended into the other seven lands as well, from the lair of Nidhogg in Niflheim to the eyrie of the massive, unnamed eagle roosting near its crown. The Norns lived on Yggdrasil, watering the tree from Mimir's Well, a site where the gods would occasionally meet and hold court. Finally, Muspelheim occupied the topmost layer, fiery and desolate.

Populating these realms were two races of gods, the Æsir and Vanir, who warred in the past but held to a peace; the giants, or Jötnar (singular, "jötun"), who lived in Jotunheim; and the Vættir, the spirits of the home, land, and water, who included the dwarves and elves.

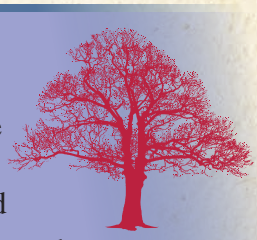
And so, their world would abide until the death of the Æsir god Baldur and the coming of Fimbulwinter, the great winter of three winters and no summer. This would result in Ragnarök and the battle of the gods against the giants on the glittering plain of Vigrid, which stretched out a hundred leagues in every direction. In the aftermath, some remnant of the Æsir would survive and humanity would emerge from the trees of Haddmimir's forest to rebuild a new world.

Creatures which fit this pantheon and already exist in the Pathfinder Roleplaying Game include:

Draugr	*Bestiary 2*
Ghosts	*Bestiary*
Huldra	*Bestiary 4*
Jötnar (giants)	*Bestiary*
Mythic Ettins	*Mythic Adventures*
Mythic Fire Giants	*Mythic Adventures*
Mythic Hill Giants	*Mythic Adventures*
Linnorms	*Bestiary*
Valkyries	*Bestiary 3*
Winter Wolves	*Bestiary*
Wolves, Dire	*Bestiary*
Vættir (wights)	*Bestiary*
Álfar (elves)	*Bestiary*
Dvergar (dwarves)	*Bestiary*
Sjövættir	*Bestiary*
Vatnavættir (nixies)	*Bestiary*
Húsvættir (brownies)	*Bestiary*

All these creatures figure prominently in Norse mythology and commonly serve roles in the stories drawn from it.

GAMES, NOT RESEARCH



This text has its foundation in the mythology of the Norse culture, but we've taken some liberties, expanded and/or included some aspects, and created more elements to give you – the GM and player – something to flesh out your settings and your games.

This shouldn't be taken as authority; it's not historical research, and it's definitely not a reference for your papers. For those situations, we urge you to reference the bibliography and use those texts. In particular, we liked *Norse Mythology: A Guide to Gods, Heroes, Rituals, and Beliefs* by J. Lindow for providing a good starting point and detailed overview.

DEITIES & DEVOTION

There are only two major texts containing the stories of the Norse, written approximately 200 years after their culture had converted to Christianity. These were the *Younger Edda*, compiled and written by Snorri Sturluson in the early 13th Century, and the *Codex Regius*, written by an unknown individual about 50 years later. This means that if we want details beyond these 100 vellum pages, there are a couple of short texts and stone inscriptions we can take a look at, but we must otherwise rely upon historical scholarship and secondhand references. Any religious texts mentioned here will be manufactured for gameplay; they have little or no historical foundation.

The pantheon itself commonly consists of twenty-four gods, twelve of each gender, although a full list is never completely provided. The known roster of the Æsir and Vanir consists of the males; Balder, Bragi, Freyr, Heimdall, Hœnir, Hodur, Loki, Magni, Modi, Odin, Thor, and Tyr; and the females; Freyja, Frigg, Fulla, Gná, Hlín, Idun, Lofn, Nanna, the Norns, Sif, Sigyn, and Skadi. There are numerous other giants, dragons, and other creatures (including children of Loki) which figure prominently in the mythology as well, but they only appeared in the poems (sometimes appearing only once), and were not venerated.

The Norse worshipped at small shrines for individual gods in addition to larger temples built of stone and wood. These were tall square or rectangular buildings, usually with large wooden statues of the three most popular gods Odin, Thor, and Freyr, along with smaller representations of the other gods. People visited these structures when petitioning the gods, fulfilling oaths, or leaving votive offerings. Often situated by feasting halls and surrounded by small fences, the shrines were called "horgr." Other holy sites included modest buildings surrounded by fences called "ve," where burnt offerings were made, and mystical groves of ash, oak or yew trees on high points near communities or by bogs and marshes, where hanging sacrifices could be left (sometimes to fall away into the water). The term "ve" became incorporated into some place names as well, such as "Lilla Ullevi," or "Little Ulle's Ve," and "Gotavi," or "God's Ve, which are both actual shrine sites in Sweden.



Their priests wore no distinctive dress different from other members of the community; symbols of the individual gods could be worn by anyone who felt devout enough. However, priests might have a larger role or importance when conducting activities at religious sites. Norse priests held more in common with the popular depiction of wizards than the traditional cleric; the culture had no acutal word for "religion," and considered their faith something more like "customs" which consisted of individual compacts of the gods with believers. Their sacred spaces were places where the gods could be approached, ancestors could be petitioned for insight to the future, and promises to the divine could be fulfilled in exchange for previously granted favors.

The concept of an organized religion is more likely a relic of the Viking conversion to Christianity by missionaries; it was easier to supplant and replace one structure with another than it was to reverse many ingrained customs and habits. One example of this entwined culture and faith can be seen in multiple funeral rites used throughout the period. It is thought that (possibly depending on the season or cause of death) a dead viking might have been buried in a barrow, ship, or wagon, burned on a pyre or boat, or hung in the sacred grove until the body fell apart. In fact, it was believed that the cremation provided a way for a dead warrior to ascend to Valhalla on the smoke of the fire.

Much like Odin's nine days of hanging on Yggdrasil as a sacrifice to himself, dead members of the community offered one last contribution to family and community through the disintegration of their bodies: these sky burials might be visited by the living, seeking out divination of the future based on the pattern and speed of an ancestor's decomposition.

The dead were not the only thing sacrificed to the gods at sacred locales – the Norse gave both animals and objects to the gods by either hanging them until they fell apart, or in the case of weapons, rendering them unusable as part of the offering. Ritual sacrifice of prisoners also took place at battlefields and bog sites, with the latter providing us with some of the most spectacularly preserved bodies of that age. Additionally, these sacrifices (or "blot") often involved killing the doomed prisoners by hand to create a spray of blood, and then reading the spatter of blood stains as spread using a tree branch or mistletoe frond. Sacrifices burned for the gods followed customs similar to viking burials.

THE GODS' BLOT

Incantation of Gods' Blot

"*I do this to give the gods their due for my favor on the battlefield of life. They have shown me generosity in the past, may they show me generosity in the future, and may I now return that generosity.*"

School abjuration, divination; Effective Level 8th
Skill Check Knowledge (Religion) DC 21, 6 successes; either Animal Handling DC 21, 2 successes or Diplomacy DC 21, 2 successes or Heal DC 21, 2 successes, depending on the material components chosen
Casting Time 80 minutes
Components M, S, V
Material Components An animal with 1 HD per character level, an item worth 500 gp per character level taken from a foe defeated personally, or sentient creatures totalling 1 HD per 3 character levels.
Other special, see text
Secondary Casters Up to 10 secondary performers may assist the primary performer
Range personal
Target personal
Duration instantaneous
Saving Throw none; **SR** yes

DESCRIPTION

Through this incantation, the primary caster completes a petitioning ceremony to the gods, occasionally naming the one god who the character believes may have shown them specific favoritism. Although the secondary casters may assist with some of the skill checks, the primary caster must make the final two skill checks, where the material component is ritually killed or destroyed (depending on whether it is an object or a creature) and is either cast into a bog or an earthen pit and buried; hung from a tree, spear, or post; or cast into a fire. This act of destruction is done with great flair or bloodshed, making a spectacle of the sacrifice. The bloodspray is often then

interpreted to answer any questions the primary caster intended to ask.

As a result, the primary caster may gain one of the following benefits:

- Remove the requirements of having sworn a Battlefield Oath.
- Gain the benefits of an *atonement* spell (CL 15th).
- Gain the benefits of a *commune* (use the primary caster's character level as CL for number of questions).
- Gain the benefits of a *divination* (use the primary caster's character level+70%), but may ask a number of questions equal to their Wisdom modifier + 1 (minimum one). The sacrifice may be replaced with the remains of an ancestor to gain this benefit; use the ancestor's character level at time of death for the HD.
- Gain the ability to "Call the Gods' Favor" as an immediate action which does not provoke attacks of opportunity. This provides a (+1 per 4 character levels of the primary caster, maximum +5) sacred bonus to all character attack, damage, and critical hit confirmation rolls; CMB/CMD or skill checks; or saving throws made until the start of the character's next turn. Alternatively, it can negate a single confirmed hit, or it can ensure a character does not die from some damage or effect, but stabilizes and remains at -1 hp until healed or 1 hour has passed (at which time they awaken at 1 hp and suffer from a negative level). This ability lasts until the next full moon and is then lost, regardless if it was used.

BACKLASH

All performers participating in this incantation gain the exhausted condition and one negative level.

FAILURE

Failing three skill checks during the incantation causes it to fail completely. The casters suffer backlash and come under the effects of a geas, requiring them to complete this incantation once every full moon for a year. This monthly requirement is in addition to any other necessary rituals or incantations due to sworn oaths. Failing this incantation multiple times could result in needing to perform it several times a month. These required incantations provide no additional benefits.

THE GODS

Here are many of the primary and noteworthy gods of the Norse pantheon. Certainly, this list isn't exhaustive, and GMs are encouraged make more entries as needed. This begins with the three core gods of the Scandinavian people (Odin, Thor, and Freyr), and then discusses the primary villain of the mythology, Loki, before continuing to review other important entities and minor dieties.



FREYJA

Gefn, Hörn, Mardöll, Skjálf, Sýr, Thröng, Thrungva, Valfreyja, Vanadís, Lady of the Slain, Mistress of Seidr, The Giver
Alignment Chaotic Good
Domains Community, Lust, Magic, Psychopomp, War
Favored Weapons Quarterstaff
Centers of Worship Iceland, Southern Sweden

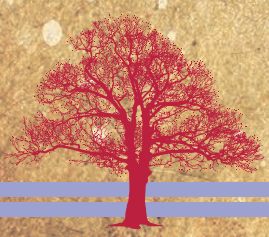


The only named Vanir female, Freyja is a goddess of death, fertility, love, magic, poetry and war. She is brother of Freyr, and the daughter of Njord by Skadi. She married Od, but he disappeared on a long journey; Freyja has spent much time abroad searching for him, but also weeping tears of red gold for his presumed loss. Their daughters are Hnoss and the younger Gersemi. She is a great practicioner of seidr magic and its divinations, having taught it to the Æsir, including Odin – who is the only one to surpass her skills. She is known to regularly intercede on behalf of those seeking love.

Her realm, known as Folkvang, houses the second half of the chosen dead who fall in battle, and they gather each night in her great hall Sessrumnir. The valkyries serve her as well, bringing these einherjar to her lands. They fight eternally in preparation of a great battle, although it is unclear if this is Ragnarök or some other war.

Freyja possesses several wondrous magical items, including a potent staff which aids her in casting seidr magic, a feathered cloak which allows the wearer to transform into an eagle and fly with amazing swiftness, and the Brisinga men, a glorious necklace she bartered from the dwarves, which has no equal in beauty (and which both gods and giants alike covet). Odin even sent Loki to steal the Brisinga Men for him (though the All-Father later returned it), and Loki has stolen it again for himself– a deed which fueled an enmity between Loki and Heimdall lasting until Ragnarök. She rides in a chariot drawn by two great lions, and keeps a great golden boar called Hildisvin (also known as Goldbristles), the "Swine of Battle," as a pet.

Customs, Shrines, Objects and Holy Texts – Freyja's holy texts are the *Grimnismal* and the *Heimskringla*. Women of substance are called "fruvur" (ladies) in reference to, and in honor, of her. Freyja prefers sacrifices be burned at a ve, and for those sacrifices to be poems engraved on pieces of fir tree (specifically from the heart of the tree), bottles of mead poured upon the red-hot cinders, or well-trained raptors which are slain and then burned in her name. Those hoping to be taken to Folkvang instead of Valhalla will sacrifice black mares to her. Freyja also accepts battlefield sacrifices, but prefers weapons sundered for her rather than the death of enemy combatants. As a goddess of love and lust, many oaths are sworn to her while in pursuit of various objects of affection, and as a result, there are many sacrifices performed in her name.



Mystery Cults – A cult of warrior maidens venerates Freyja, calling themselves the Shadowmares. These women practice magic, fight shoulder to shoulder as raiders or avengers of some wrong, and generally only begrudgingly accept male rulers. In addition, circles of sorceresses, vitkir, and witches form smaller unaffiliated cults to Freyja; they often include women with no magical ability, but whom participate in ritual incantations to better the situations of all members.

Natural Manifestation –Freyja usually takes the form of a beautiful woman, clothed in diaphanous robes. She also appears as a spirited black mare who watches battles from afar, and carries the greatest warriors to Folkvang. She has occasionally taken the shape of a great boar, and a great eagle, much like Odin. Unlike his pure golden eagle manifestation, however, Freyja's form has black feathers with gold trim.

Omens – A clear night before a battle is an omen of Freyja, generally heralding a difficult fight. An eagle circling before a battle means the battle will go well, while an unattended black horse means defeat is likely. An extremely red sky at sunrise or sunset before a battle indicates heavy losses, with many going to Folkvang and Freyja's table. Finding an eagle feather on a journey or while wooing an individual is considered a good omen, and meeting an individual one wishes to woo riding upon a dark-colored horse is a bad one.

Obedience – A faithful individual seeking to complete obedience to Freyja must take an hour reciting the poetry and stories of Grimnismal during a sumptuous meal while wearing a special headdress. The headdress is made with the furs of large cats and the hide of a raptor. As the obedient gains in power (reaches character level 8 or greater) the headdress may be extended into a cloak. The total hit dice of the creatures used to fashion the cloak must equal (2 * Character level) of the faithful.

The obedient must not consume any of the meal themselves, and instead sacrifices their portion – burning their entire portion in the hearth fire. When the obedience is completed, the faithful gains a +4 sacred bonus to saving throws versus Enchantment or mind-affecting effects. If the obedience was done wearing the headdress, the character may also choose to either gain a +1 CL bonus when casting Enchantment/Charm effects, or gain a reroll for a failed Will save against an Enchantment or mind-affecting effect; any one of these three may be selected.

Holidays – The Dísablót was the sacrificial holiday held in honor of the female spirits and deities, and was meant to enhance the harvest. It includes a popular fair called the Disting (where merchants brought their best wares), and the event carried through the evenings for nine days. Many sacrifices to Freyja, Frigg, and the Valkyries are completed during this celebration. Many couples are betrothed during the holiday, which is traditionally held on the vernal equinox. There is a grand taboo against committing any crime against a woman during the Dísablót, and punishments for such transgressions are greatly increased.

FREYR

Ingvnar-frey, Yngvi, Yngvifrey, Lord of the Elves
Alignment Neutral Good
Domains Community, Charm, Healing, Nobility, Sun
Favored Weapons Longsword, War Antler
Centers of Worship Uppsala, Sweden



One of two Vanir exchanged as hostages and now welcomed members of the Æsir, Freyr is the son of Njord. Gerd, daughter of the giant Gymir, is his wife, and Freya, also a Vanir, is his sister. Fjolnir is his son, but stories claim he bedded a great number of mortals, siring a varied number of descendants known as the Ynglingar, who often possess some spark of his divine power which usually manifests as either sorcerers or vitkir.

He owned a magical sword that fought on its own, dancing through the air, but Freyr loaned it to his warrior-wizard servant Skirnir to help woo his wife Gerd; according to stories, he failed to retrieve it before Ragnarök. However, the Vanir is a capable warrior, and fights with an elk antler he has used to kill several giants (including the mighty Beli). He rides in a chariot pulled by the gold-bristled boar Gullinbursti, although he sometimes rides the great beast like a horse. Freyr also has the magical ship *Skidbladnir*; this vessel always finds a favorable wind, carries three times the normal crew of an ordinary longboat, sails without need of a crew, and folds up nicely in Freyr's pocket like a handkerchief when he no longer needs it. It is considered the finest of any craft in the Æsir's fleet.

Freyr's lands and hall are both called Alfheim, the land of the Elves, and they consider him their god. It is a land of thick forests, where the elves rule their communities with his blessings. Alfheim is rich with cattle, barley, and honeybees.

Prophecies state Surt and Freyr face each other during Ragnarök, and without his sword, the god will die in battle.

Customs, Shrines, Objects and Holy Texts – While most of his customs are different, the rites of blot for Freyr are like those for the rest of the pantheon. However, Freyr does prefer the sacrifice of animals versus weapons or captives. Those sacrificing strong, healthy animals or magical beasts with HD equal to their character level gain a +2 sacred bonus to skill checks made as part of the blot. If giants, horses, or oxen are sacrificed, they gain a +4 sacred bonus to skill checks made as



part of the blot.

Those who venerate Freyr above all others do not follow the usual burial rites, but instead intern their dead in mounds, dolmens, and buried ships ringed with standing stones. Great fields hold dozens of these earthbound vessels, and it is said they will rise up and sail alongside Skidbladnir during Ragnarök. Followers also wear small amulets or statuettes shaped like Freyr, and strive to have large families. His holy text is the Skirnismal, the tale of the wooing of Gerd, which can act as a mystery play that unlocks elements of wisdom and philosophy.

Mystery Cults – As a fertility god, Freyr has cults among farmers, ranchers, merchants, and those seeking prosperity. These cults plan communal blots to ensure bountiful harvests and full nets. There is also a cult of Freyr which believes elves should rule over men, but it is small and considered a lunatic fringe element. Another cult is dedicated to breeding the most powerful Ynglingar possible, and these faithful followers attempt to arrange marriages, pairings, and liaisons between various individuals who bear some sliver of Freyr's blood.

Natural Manifestation – Freyr presents as a tall, lanky, wiry man with flowing, shoulder-length blonde hair and elvish features, but a full, well-trimmed golden beard. Rarely, he is simply a platinum blonde elf or a very large, white bull.

Omens – The birth of fraternal twins is a good omen for Freyr, as are rains at the first day of Spring. Discovering an unclaimed treasure horde is also good omen for Freyr, unless there are human remains mixed in with the treasure – then it becomes a forboding one. Losing one's long-term lover or one's sword is always a bad omen for those who worship Freyr.

Obedience – An obedience to Freyr involves an hour-long leisurely meal held at sunrise, noon, or sunset, and is shared with at least three other people. The faithful must hide a small token of wealth somewhere in the settings or the meal, and allow one of the other individuals to discover it. Once this token is found and the meal complete, the obedient gains a +4 sacred or profane bonus on Charisma checks and Charisma-based skill checks when interacting with an intelligent creature or attempting to influence other individuals. The token must be genuinely hidden, and if it remains undiscovered at the end of the meal, the obedient only gains a +2 bonus that day. This bonus lasts 24 hours.

Holidays – Freyr's primary holidays include Alfblot, the day honoring the elves and fey, and Lammastide, which marks the harvest and is celebrated halfway between the Summer Solstice and the Autumnal Equinox. Those who make a proper blot sacrifice on Alfblot enjoy a +2 sacred bonus to Charisma and Charisma based checks involving elves and fey creatures until the Autumnal Equinox. Those who bake a loaf of bread from the wheat of the first harvest and have it blessed by the priest of Freyr at Lammastide find it works as an antitoxin for nine days and nights afterwards. The bread may be broken into four pieces, and each piece remains effective.



THE WAR ANTLER

Created by a cult of Freyr and adopted by many who like the aesthetic and wished to glorify Freyr's defeat of Beli the Giant, the war antler is a stylized metal weapon which resembles a cross between a stag's rack of antlers and a crescent moon. It is a nimble and rare weapon. The War Antler is a two-handed exotic weapon with the disarm and finesse qualities.

THE WAR ANTLER

Name	Cost	Dmg (S)	Dmg (M)	Critical	Weight	Type	Special
War Antler	75 gp	1d6	1d8	x3	6 lbs.	S	disarm, finesse

M = mythic ability, Feat, or spell.

HEIMDALL

Gullintanni (Gilded-tooth), Hallinskildi, Rig, Vindhler, The Bright God, Guardian of the Gods
Alignment Lawful Neutral
Domains Honor, Knowledge, Protection, Psychopomp, Travel
Favored Weapons Longsword
Centers of Worship No known locations are dedicated solely to Heimdall

Born from nine mothers, all sisters hailing from the edge of the world, and claiming Odin as his father, Heimdall enjoys great favor among the populace as a bringer of culture and protector of the Asgardian way of life. While it is quite clear why Heimdall is called "the Guardian," the reasoning behind his title as the "Bright God" remains unclear, though he wears white armor intended to reflect the sun back at his enemies.

He lives in the hall known as Himinbjorg, at the Bifrost Bridge, and keeps it well stocked with fine mead. There he stands guard, watching for the coming of the Jotun and their armies. When the enemy approaches, he will sound his great trumpet, Gjallarhorn, to announce the beginning of Ragnarök. Heimdall sacrificed an ear and a portion of his hearing on Yggdrasil, and gained the ability to see not only for 100 leagues, but occasionally into the future. He sleeps less than a bird, and rides his vigilant patrols mounted on his loyal, golden-maned steed Gulltop. He carries a sword called The Fate of Man, and prophecies state Heimdall will face and kill Loki at Ragnarök. It will not be the first time the two face one another: fragments of stories indicate Loki once stole Freyja's coveted necklace, the Brisinga Men; Heimdall hunted down the Trickster, battled and defeated him, then returned Freyja's property to her. No love is lost between the two gods for this incident.

Customs, Shrines, Objects and Holy Texts – The ram is considered Heimdall's sacred animal, and it is preferred for special sacrifices dedicated to him. One of the important aspects of all religious ceremonies and blots to Heimdall involves playing great curving brass horns called "lurs" (singular 'lur'), which is meant to represent Gjallarhorn. Shrines to Heimdall are sometimes built at bridges and border markers, reflecting the god's protection of boundaries.

Mystery Cults – Not many mystery cults exist which are dedicated to Heimdall, but at least one is known, comprised of sentries and border guards who spend their time protecting the frontiers from incursions. These warriors are few and far between, rarely gathering more than two at a time. They call themselves Fatebearers, and take their duties very seriously. Their symbol is a gate inside a rainbow's arch.

Natural Manifestation – The Guardian manifests very rarely, as he does not wish to leave his post at Himinbjorg. When he does, he appears as an enormous black ram with curling horns, or a grim warrior with a half-faced helm that also sports curling ram's horns. The warrior usually stands as a guard on a bridge or at a gate, which is normally unattended, and asks travelers three questions to confirm their peaceful intentions.

Omens – A clear night with a bright moon is a good omen for prayers and petitions involving Heimdall, as well as the sight of a double rainbow. A collapsed bridge is considered a bad omen from the Guardian, and being ambushed is a definite sign of his disfavor. Depending on whether a pass is being held or traversed, an avalanche is either a good or a bad omen of Heimdall's favor.

Obedience – A faithful petitioner who wishes to complete an obedience to Heimdall must stand an hour at either a wall, a bridge, or a gate, watching for and responding to intruders. This must be done in the small hours of the night, disrupting the normal sleep cycle, and prevents the recovery of hit points by resting (unless the character possesses another means of resting which does not require eight hours of rest). The obedient gains a +3 sacred bonus to Perception skill checks for the next 24 hours.

Holidays – Heimdall has no specific holiday dedicated to him, but the twelfth month, Hrutmanadr (also known as the "Ram Month"), is considered his; blots intended specifically for him are held then. A successful blot dedicated to the Bright God on Yule grants the primary caster a +2 sacred bonus to stabilization checks for 30 days.

LOKI

The Bound God, The Trickster, Hvedrung, Lopt
Alignment Chaotic Neutral; Chaotic Evil during Ragnarök
Domains Animal, Catastrophe, Destruction, Magic, Trickery
Favored Weapons Dagger, Dart
Centers of Worship None publicly established.

Born from his Æsir mother, Laufey, and the giant Farbauti, Loki was blood brother to Odin and counted among the Æsir despite his heritage. He married the Æsir Sigyn and had two sons, Narfi and Nari. With the giantess, Angrboda, he sired the greatest foes the Æsir would face: the three monsters, Fenrir, Hel, and Jormandgr the World Serpent. In the form of a mare, he bore Svadilfari's colt (and Odin's great mount) Sleipner.

Loki has a silver tongue, practices the secret magics of Seidr, and holds mastery over magics of illusion and shapeshifting. While undeniably clever, his advice and actions regularly cause trouble for the Æsir, resulting in many battles and intrigues with giants. He is intimately familiar with Asgard and the other worlds, aware of nearly every creature's lair, residence, or other secret places.

The Trickster occupies a strange place within the mythology, and must be considered in terms of "mythological past, present, and future." In the past, Loki stood as an enemy of the Æsir. Then, through some mysterious interaction (likely the events which made Loki and Odin blood brothers), he became a member and ally of the Æsir… until his attempted theft of Freyja's Brisinga men necklace, and the death of Baldur, after which he is bound and punished. While trying to escape this punishment as a salmon, he is captured and wrapped in chains beneath the earth, where a serpent drips venom on his face. Loki's wife tries to catch the poison with a bowl, but when she goes to empty the bowl, the Bound God struggles, causing the earth to quake.

In the "mythological future," Loki will be freed from his chains sometime after Fimbulwinter, and he will return to the giants in Muspelheim. There, he will gather up an enormous army, which will include his sister Hel and her legions. Then he will march on Asgard and face Heimdall in a duel of assured mutual destruction. However, until Fimbulwinter comes to pass, this sequence of events cannot occur, and so most wait for the three winters and no summer which will signify the beginning of the end.

Customs, Shrines, Objects and Holy Texts – Twisted individuals who seek to overturn the order of things, who actually yearn to bring about Ragnarök, might perform sacrifices in Loki's name. However, since he is bound beneath the earth, he is unable to respond beyond the basic benefits of completing a blot incantation.

While he occasionally appears on objects, carvings, or standing stones, Loki does not otherwise have dedicated shrines or sacred objects. Those shrines and items usually refer to the defeat of Loki by Thor or Heimdall, and sometimes Odin, but the Trickster still values them for perpetuating his image and stories. The Lokasenna, the poem dedicated to his various misdeeds, is whispered to serve as a holy text for those who secretly venerate the Trickster, revealing ways to further power through Loki's acts and commentary.

Mystery Cults – There was no official cult dedicated to Loki. He is legendary among the giants, and a few lone individuals seek to free him from his prison. If there are groups among the Jötnar dedicated to Loki, they accept no humans.

Natural Manifestation – When manifestations of Loki appear, they are brief and often bring the attention of valkyries. When Loki shows his form, a handsome man with a horned helm, his arms and legs bound in chains, his is often kneeling. Loki is always smiling, and encourages those who see the Æsir as jailers and tyrants.

Omens – An enemy's weapon breaking in combat, a portal being unexpectedly open, a guard asleep at his post - these are good omens for one who worships Loki. Wolves, ravens, chains, and lightning all serve as poor omens, due to their associations with Odin and Thor. Rainbows are considered especially bad omens, for they herald Heimdall's arrival or attention.

Obedience – A devout follower of Loki performs his secret obedience, spending an hour talking to and deceiving nine different people wearing nine different disguises. Once this is complete, the petitioner gains a +4 profane bonus to Charisma and Charisma based checks. This bonus lasts for 24 hours.

Holidays – Loki has no specific holidays. Within Norse culture, he was not a figure to be venerated. He is rumored to have a secret day of veneration, the first day of the new year, representing the change inherent in new beginnings.





STORY SEED: FIMBULWINTER IS COMING

In order to free Loki, first his chains must be broken, but before his chains can be broken, the world must be in the throes of Fimbulwinter. A sorcerer bent on surviving and ruling in the new world might seek to unleash the magical Genius Loci spirits of the seven rivers of Fimbulwinter upon Midgard, and thereby use them to begin the process of freeing Loki and bringing about Ragnarök. Such an individual would first want to find connections to Yggdrasil on Midgard, which would allow ritual magics to contact and summon the spirits. Surely, he would not take up an ambitious task like this alone; both werewolves and giants would be happy to assist in order to free Loki and get one step closer to their revenge against the Æsir. Stopping such a madman means tracking him down across the lands and preventing him from completing his spells, while defeating the many allies he has acquired along the way.

THE NORNS

Skuld, Urdr, and Verdandi; The Fates, The Matre and Matrons, Those Who Shape Fate
Alignment True Neutral
Domains Balance, Death, Fate, Judgement, Knowledge
Favored Weapons Sickle, Dagger, or Shears
Centers of Worship None on Midgard, but their Well of Urd is considered sacred by the Æsir.

The Norns, or Nornir (singular, Norn), live at the Well of Urd at the base of Yggdrasil, at the hall of Urdarbrunn. Each day they draw the water from the well, gather the sand around it, and bathe the base of the three branches of the World Tree and the mighty roots to prevent the tree from dying, healing its wounds. The three who perform this ritual are the foremost of the Nornir, whom nearly all refer to when swearing oaths to the Norns, and others are tasked with observing the births and deaths of the rest of mankind. These three spend their days drawing the threads of destiny for each person, weaving the tapestry of fate. When necessary, they act as judges for the Æsir, holding a sacred court at the Well of Urd. They are Skuld, Urdr, and Verdandi.

Skald, whose name means "Necessity," is the youngest of the three, and occasionally rides with the valkyries to collect the spirits of the battlefield dead. She prefers to ride alongside two valkyries in particular, Gudr and Róta. She spins the threads which determine one's fate. In matters of judgement, she often offers the harshest opinions, being the Norn who has experienced the least.

Urdr, whose name means "Fate," is the oldest. She wields the shears which cut the threads to their measured length and weaves them into the tapestry of all men's lives. She is the most short-tempered of the Norns, and often the one blamed for the worst events which befall people. In matters of judgement, she brings the greatest experience to court, but also recommends leniency in many cases, having seen so much.

Verdandi, whose name means "Being," is the middle Norn. She measures the length of each person's thread of fate, and marks it upon the pole used calculate the span of a life. She is the lead judge when the Æsir call upon the Norns to mediate, and she tempers the opinions of Skald and Urdr.

Customs, Shrines, Objects and Holy Texts – The Norns occupy an odd position in the Norse mythology, serving almost as the referees of the gods' "Great Golden Game." They draw the threads of each person's fate and weave it into the skein of destiny. However, beyond this role, they do not participate in Ragnarök, they do not have holy texts, and they do not have shrines. Those who seek to sacrifice to the Norns utilize sacred bogs, which reflect the Well of Urd, and sacrifice only objects – they never sacrifice creatures, unless the prospective sacrifice is a criminal, and the ritual is intended to provide atonement for the criminal in the afterlife.

Mystery Cults – Vitkir sometimes create small cults dedicated to balance and Fate, seeking to keep events progressing towards Ragnarök and the completed cycle of reality. These doomsday cults work to help giants and/or the madmen who venerate Loki, aiding in the search for tools which will allow Loki to be freed, Fimbulwinter to commence, and Ragnarök to begin. These same vitkir might also lead heroes to giant outposts, sleeping dragons, and the halls of scheming jarls with instructions to thwart their nefarious plans and keep the balance until Ragnarök.

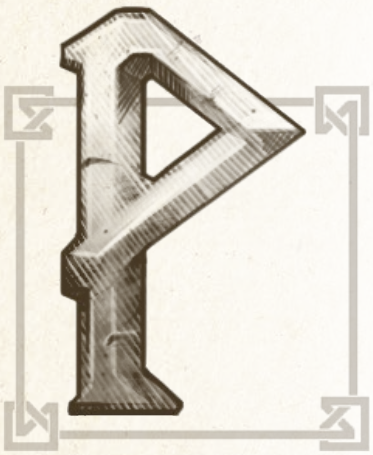
Natural Manifestation – The Norns do not appear in any form but their manifestation as a maid, a matron, and a crone. They may speak in riddles, or share their information obliquely, but they always appear as the three women, dressed simply and unassuming.

Omens – The omens of the Norns are situational, dependent on the their context. These omens include broken rope, torn tapestries, spools of thread, and shears - bent or broken shears are always considered bad omens. If the object of the omen is being destroyed, the omen is usually negative, but if the discovery of such an object seems fortuitous, then the omen is positive.

Obedience – To complete an obedience to the Norns, one must spend an hour spinning flax into thread, drawing the thread, and preparing the thread to be woven into cloth. This should be done either by a well or a bucket of freshly drawn water, and the obedience should be concluded by plunging the completed spool of thread into the water. When done each day, the faithful gains the ability to reroll one initiative roll, skill check, saving throw, or confirmation of critical hit per day; they must take the results of the second roll, even if it is worse.

Holidays – There are no holidays dedicated to the Norns themselves, but they are honored during Disting and the Dísablót. People regularly invoke them in times of trouble, battle, and when swearing oaths.





ODIN

Alfodr (All-Father), Baleyg (Flame-eye), Herfodr, Hropta-Tyr, Valfodr, Wise Victory-Tree, Ygg's Rider
Alignment Lawful Neutral
Domains Air, Death, Knowledge, Magic, Nobility
Favored Weapons Spear, shortspear
Centers of Worship Ranheim, Norway; Uppsala, Sweden

Depictions of Odin always show him as an older, bearded man with one eye and a horned helm. He wields ***Gungnir***, his great spear which can unerringly hit whatever target the All-Father aims for on the battlefield, and wears ***Draupnir***, the beautifully crafted golden arm-ring fashioned by the dwarf Eitri, capable of creating nine copies of itself each day. Flanked by two wolves, Freki and Greki, the "ravenous ones," Odin rides upon the eight-legged horse, Sleipner. This magnificent steed was born from one of Loki's misadventures with a giant's potent workhorse known as Svadilfari, and given to the lord of the Æsir as a gift for Loki's misjudgment. The All-Father's heralds are a pair of massive ravens known as Huginn and Muninn, or Thought and Memory. They travel the world, sending his messages and bringing back news to Asgard and Odin's hall; he worries they may not return one day.

Odin is a god of the underworld and of magic, having hanged on Yggdrasil for nine days while sacrificing his eye to learn the secrets of the runes and their sorcery. The god of kings, he sends his faithful Valkyries (warrior maidens described later in this chapter) to gather an army of brave dead, the Einherjar, to wait in Valhalla and fight for him at Ragnarök. Odin also invented mead after stealing the secret from the dwarves, and through its intoxicating power he shows men and women they can unflinchingly endure the worst offered by fate. He feeds his meals to his wolves and lives on wine alone.

Customs, Shrines, Objects and Holy Texts

Odin prefers his devotees to perform battlefield sacrifices (where petitioners behead captives taken from the enemy) or sky sacrifices (hanging their offerings of bears, horses, people, or weapons claimed in combat from trees until the corpses or objects disintegrate). Items which might persist for a very long time are marked with runes for Odin, or are damaged so no one else might use them, and hung as high as possible in a sacred grove. One method specific to Odin is to impale a spear through a corpse over a sacred bog so the body decomposes and the parts are lost beneath the waters. When this is not possible, simply casting such objects into a bog is preferred.

The kings of Scandinavia regularly claim to be descended from Odin, and hold feasts and sacrifices in his honor. Knowing the All-Father's favor in politics and war cannot last forever, they usually welcome death when it comes. Stories speak of those who "went to his death laughing," and more than a few were willingly joined by either their wives or female slaves, who sought to emulate the valkyries with their death on a cremation pyre.

This act of devotion exemplifies how those who venerate Odin above all others prefer cremation so they might arrive in Valhalla faster, although some make their own bodies a sky sacrifice for their families. As mentioned previously, they hang in death from sacred groves so their rotting remains may be used to divine the future, based on how their form falls apart through exposure.

Odin is often carved on large runestones to invoke his power, or placed on amulets to help grant knowledge and mystic skill to the wearer. Cult member eschew these as trinkets, believing their symbols to be more powerful.

The core text for those seekings specific knowledge about Odin is called ***The Hanging Testament,*** bound in yew wood and written in ink made with both blood and lightning ash. It is said to be very useful to those seeking to learn the magic of Seidr.

Mystery Cults – A specific cult dedicated to Odin exists, but it has no official structure. Its core members consist of warriors and priests who regularly sacrifice to him on both the battlefield and within the sacred groves. Called "berserks," they wear wolf-skins, horned helms, and golden collars marked with the Valknut rune, and they wield either a sword and spear or two short spears. The spears represent ***Gungnir***, and the collars symbolize the replicating ***Draupnir***. While expected to be

fearless, cult members must also be cunning and tricksy.

Natural Manifestation – Odin prefers to take the form of an old man, usually with one eye either a different color than the other or milky white, and almost always demanding hospitality. He occasionally appears as a golden eagle or a large silver wolf, and sometimes a great roan stallion. He is lecherous and proud, and often taunts those he interacts with, testing their limits.

Omens – Large ravens nesting in trees or overseeing specific areas are often considered omens of Odin's attention. A wolf seen in the trees during travels is inauspicious, and means Odin expects failure. Finding a lost or previously unknown sacred grove bearing old sky burials or votive objects dedicated to Odin is always a good omen. Facing a monster with a single eye (who has lost the other eye to injury) is one of the worst omens possible: it means Odin himself seeks to challenge the character on this task, and the character should try to defeat the monster alone.

Obedience – For 90 minutes each day, the devout of Odin must hang from a sacred tree in a state of near asphyxiation if possible. If no tree is available, then the devout must hang from a hook or other fixture, and must be barely able to breathe. Performing this devotion leaves a near-constant purple welt around the throat, where the rope or strap pulls on the character's neck. Pick a school of magic; your character casts spells of that school at either +1 caster level or +2 to DCs. This choice is made each day while hanging, and cannot be changed until the obedience is performed again the next day.

Holidays – The primary holiday for Odin is Yule (or Yuletide), primarily celebrated on the sunset of the Winter Solstice. It is a rebirth of the sun from the underworld symbolized by the burning of the blessed yule log, where people give gifts as Odin gave copies of ***Draupnir***, drink his sacred mead, and sing songs in reflection of the Einherjar awaiting them in Valhalla. It is a raucous and wild festival involving the whole community for twelve days and thirteen nights.



THOR

Asa-thor, Eindridi (Lone-Rider), Hlorridi, The Giant-slayer, Lightning-bearer
Alignment Chaotic Good
Domains Glory, Protection, Strength, War, Weather
Favored Weapons Warhammer
Centers of Worship Uppsala, Sweden

One of Odin's many sons, and considered foremost among them, Thor is the mighty red-headed god of lightning, war, strength, and glory. He is dedicated to the protection of Asgard and all the Æsir. His mother is Jord, the giantess of the earth, but he is counted as an Æsir; Thor had many brothers, but one sister, Rind. Thor and his wife Sif have two sons, Magni and Modi, and a daughter, Thrud. All three inherited their father's strength.

Thor's lands are in Thrudheim (also known as Thrudvangr), an Asgardian realm adjacent to the elvish lands. His hall, Bilskirnir, boasts over 540 rooms and great arches, standing as the largest and most grand among the Æsir.

The god of thunder rides a chariot pulled by the regenerating goats, Tanngrisnir and Tanngnjostr, whom he can eat each night and still awaken whole the next day. He wields the hammer *Mjolnir* (described later in this book) and wears the belt *Meginjord* and the iron gloves *Jarngreipnir*, which allow him to easily handle Mjolnir. His staff is named *Gridarvoln*.

He detests the World Serpent, and is fated to kill it. He is the Æsir's greatest deterrent against the giants of Jotunheim, and regularly threatens Loki when the Trickster causes mischief in Asgard. The giants often devise ways to remove Thor when planning trouble for Asgard.

Customs, Shrines, Objects and Holy Texts – Thor prefers battlefield sacrifices, sky offerings hung in trees or left on spears to crumble into bogs, and weapons made specifically as votive offerings. He is ambivalent towards weapons taken from foes, or animal sacrifices, and does not require live sacrifices to be decapitated. Those using his preferred offerings gain a +2 to skill checks made during a blot incantation.

Thor holds the rowan tree sacred, as it once protected him during an encounter with a giant; statues and effigies are carved from this wood whenever possible. His devout followers wear hammer-shaped amulets as a sign of their faith, and these are common gifts for those who stood together against great odds and survived.

Thor has no specific holy text except Words of Sinew and Honor, a book of proverbs associated with strength and perserverence in the face of great odds. It is a short manuscript, and most followers just keep a small piece of rowan wood with their favorite saying etched on it in runes.

Mystery Cults – Those who venerate Thor above all others seek to commit acts of greater and greater danger and glory. They operate in small groups of two or three, generally a master and an apprentice, with the death of the master usually necessary before the apprentice ventures off on their own. However, in a few cases, the master (or mistress) recognizes an apprentice with such potential that they encourage the apprentice to strike out on their own with a gift of appropriate utility. These apprentices continue to reflect on the master's reputation among other masters, and so they tend to encourage the apprentices into dangerous endeavors.

Natural Manifestation – Manifestations of Thor take the form of fir trees struck by lightning, or of great rams with black wool and great curling horns. He rarely takes the form of a middle-aged warrior with red hair and beard, bare-chested but wearing a bronze helm, and always bearing a mighty hammer. In places where he intervenes to defend a community, he takes the form of an enormous dire bear.

Omens – Good omens associated with Thor include powerful lightning storms, and especially natural lightning strikes near the devout. Unexpected rockfalls are also considered good omens, indicating Thor favors the current

course of action. Finally, discovering a cache of mead or finding a masterwork weapon in an unexpected place are good signs associated with the Thunder God. There are few bad omens associated with Thor, but foremost is losing one's weapon.

Obedience – The devout of Thor must find an object equal to roughly one-quarter their maximum load, and spend an hour holding it over their head while meditating. Every quarter hour, it must be thrown up into the air, caught, and then smashed down into the ground before being held back up over the petitioner's head again. If it breaks, a new object must be found to continue. Rocks have 1d2 hp per pound of weight for the purposes of this obedience, and suffer 1d6 hp damage every 10 minutes spent as a focus in this obedience. Once complete, the devout gains a +4 sacred bonus on Strength checks and Strength based skill checks. This bonus lasts for 24 hours.

Holidays – While Thor has no specific holidays, he does share a role in Yule since he held one of the most venerated positions within the pantheon. Occasionally, Thor was incorporated into the festivities during the Spring Equinox. His cult celebrates platonic bonds and the well-being of family and community.



VALKYRIES

The Choosers of the Slain, The Riders of Odin
Alignment Lawful Neutral
Domains The Valkyries do not grant spells, but should be considered to have powers of the Glory domain as a cleric with levels equal to their hit dice.
Favored Weapons Battleaxe, Longsword, Spear
Centers of Worship battlefields, cremation ceremonies, some standing stones.

Over fifty named spirits make up the host of the valkyries, each with a unique name often representative of their personality or demeanor.

They possess names like:

Axe-age, Battle, Battle-weaver, Debt, Future, Killer, Mist, Power, Shaker, Shield-scraper, Silence, Spear-Skögul, Sword-noise, Teeth-grinder, Wand-weilder, War, Brynhild, Etra, Fulla, Geiravör, Göll (Tumult), Göndul, Gunnr, Herfjötur (Host-fetter), Herja, Hildr, Hlin, Hlökk (Battle-noise), Hrist, Hrund, Lafn, Sigrun, Skeggöld, Skögul, Svava, Svipul, Syn, Vara, Vjofn, and Vor.

Their armor gives off an otherworldly glow (said to be the source of the Aurora Borealis lights), and they invisibly watch wars and battles to collect the souls of the dead for Odin and Freyja. Occasionally, a valkyrie will fall in love with a great warrior after watching him on the battlefield. When this happens, the valkyrie takes a visible human form, and lives with him until he dies; then she carries his soul to either Valhalla or Folkvang.

Customs, Shrines, Objects and Holy Texts – As servants of Freyja and Odin, they do not have their own holy texts. Those who venerate the valkyries wear amulets shaped like spears, or of a woman carrying a spear, and it is customary to give such a necklace to a warrior going off to their first serious battle. Standing stones, tapestries, and engravings on ships, chariots, or furniture also depict valkyries bearing witness to grand battles, shepherding the sleeping, and carrying the dead to the afterlife.

Mystery Cults – The cult of Odin is the cult of the Valkyries, as they are known to be his specific agents (and to a lesser extent, the servants of Freyja). A splinter cult of Freyja also venerates the valkyries, glorifying her role as Lady of the Slain. No cults exist dedicated to just valkyries, but they are regularly invoked by those swearing on the battlefield, and receive numerous sacrifices of claimed weapons.

Natural Manifestation – Valkyries always appear in their true form as woman warriors in shining mail, with winged helmets and bright weapons. Only the dead or the dying are said to see them without magical aid, but those who have hovered at death's door and managed to survive can spot them any time they are present.

Omens – Death and battlefields are the surest omens of a valkyrie. An unattended white horse on the battlefield is said to be a valkyrie's mount, and she is nearby to collect a soul or is waiting for someone to die. Bright beams of sunlight breaking through the clouds during a battle herald the coming of the valkyries. The distant neighing of horses may belong to valkyries watching over warriors about to enter unexpected battles. Finally, those who die with a sudden gasp on the battlefield are said to have their soul pulled from their body and taken up by a Chooser of the Slain.

Obedience – An obedience to the valkyries is uncommon, but it does exist. The faithful must spend an hour in silence before dawn and, before consuming any food or drink, perform a strenuous series of weapon exercises. In the end, they must inflict a slight cut on themselves, inflicting at least 1 hp of damage and providing a blood sacrifice to the warrior maiden spirits. As long as this wound (and the 1 hit point of damage) remains unhealed, the obedient gains a +4 sacred bonus to confirming critical hits. This bonus lasts for 24 hours.

Holidays – There are no holidays dedicated to the valkyries alone, but they are honored during Disting and the Dísablót. They also play a small role in Yule celebrations, bringing the light of the Yule log across Midgard.



SIGHT FROM DEATH'S DOOR [MAGIC TRAIT]

You have nearly died more than once, and your fate is tied a little closer to the valkyries and their tasks than the fate of others. After you have been reduced to negative hit points and then brought back to positive hit points, you gain the extraordinary ability to see invisible for a number of rounds equal to your Wisdom modifier +1 (minimum 1). These rounds need not be used consecutively. If there are valkyries within your normal visual range, but otherwise invisible, you see them. If a valkyrie is posing as the wife of a great warrior, you see them for their true nature. This extraordinary ability may be activated as a standard action which does not provoke attacks of opportunity. You maintain this ability until you use it or until a number of days equal to your character level pass since you were reduced to negative hit points. You cannot benefit from this trait more than once per day.



LESSER GODS

These gods and members of the pantheon don't have a large role in regular worship, or are only featured in some tales. Still, they have definite value in stories and games, and have been included in a short form. They include Baldr, Bragi, Hodir, Njordr, Ullr, Mimir, and Sif.

AEGIR

Aegir (also called Gymir) is god of the seas, and the only giant counted among the gods. He often hosts the rest of the Æsir and Vanir, with his wife, Ran, and their nine daughters. Each daughter embodies and personifies a type of wave, reflected in their names: Blodudhadda (Bloody-head), Bylgja (Billow), Drofn (Wave), Dufa (Wave), Hefring (Lifting), Himinglaefa (Transparent on Top), Hronn (Wave), Kara (Powerful), Kolga (Cool-wave), and Unn (Wave). Aegir is a very rich god: his wealth is so great that he lights his halls with gold, not fire. His domains are Travel, Water (including Oceans and Rivers), and Storms.

FORSETI

The god of law, Forseti is Odin's grandson and Baldr's son. He lives in the grand hall Glitnir, with tall golden pillars and a shining silver ceiling. His sacred island is Heligoland, and the holy spring on that isle marks where Forseti arrived to share law with men. He is claimed to be the greatest of all judges among men, and all who sit in his court leave it satisfied with the decisions. His chosen weapon is a golden battleaxe. His domains are Community, Education, Judgement, Law, and Good.

FRIGG

The wife of Odin and the mother of Baldr, Frigg is best known for extracting the promise to not injure Baldr from all living things except Mistletoe - an oversight Loki takes advantage of, and manipulates the blind god Hodor into exploiting. Fensalir is her Hall in Asgard. Stories claim she has a necklace of black opals which allow her to charm any individual, and that she kept the sorcerer Mithothyn as a lover for some time. Frigg is a capable healer, a skilled diviner, and "Queen of the Heavens," a goddess of weather. Some believe her to merely be a mask of Freyja and not a true goddess of her own. However, Frigg is known to survive Ragnarök. Her chosen weapon is a shortsword, and her domains are Family, Home, Medicine, Knowledge, and Weather.

GET OF LOKI

A dream prophecy states the children of Angrboda the giantess and Loki will cause great trouble to the Æsir, possibly helping bring about the end of the world, and so Odin ordered them brought to Asgard for judgement. Thor and Tyr completed this task for the All-Father, and when they captured the children, not even their mother or fellow giants tried to stop the Æsir from taking them. Odin then considered the three carefully, and either bound or banished them from Asgard to ensure the prophecy would never come to pass. However, this act of mercy backfires, and the two foreseen to be the most dangerous will kill both Odin and Thor during Ragnarök.

FENRIR

Also called Hrodvitnir or Fenrisulf, this massive wolf eats raw meat, but speaks like a man. He grew quite



quickly, going from the size of a puppy to an elk in just a few days. During this time, Tyr alone was unafraid of Fenrir, brought him his meals, and played with him. When the Æsir saw how strong Fenrir was becoming, they tried to bind him with great chains.

The first set, called Loeding, were made by the Æsir, and Fenrir broke them easily. The second were forged bigger and heavier, called Dropi, and the wolf shattered these, too. The last binding is called Gleipner, the Entangler, and the dwarves magically fashioned it from cat noise, woman's beards, mountain roots, bear sinews, fish breath, and bird spittle (which is why none of these things are found in the world today).

Fenrir saw no glory in surrendering to the light, ribbon-like fetter of Gleipner, and refused to try it on unless an Æsir chose to put their hand in his mouth as a promise Odin would release him. Tyr told his former friend to bite his hand, knowing Odin would not release him. Once bound, Gleipner grew sharper and tighter when Fenrir struggled, and the Æsir then dragged Fenrir deep into the earth, and hammered Gleipner into a massive stone. As they left, Fenrir screamed out, telling them he would have been their friend, but now he would consume them. In a desperate attempt to get free, he made one last attack at the gods, but one of them wedged his jaws open with a sword, such that if Fenrir ever bit down, the tip would pierce the wolf's skull. And so the massive creature lies in a dark cave, a stream of drool pouring out from his open mouth to make a river underground.

HEL

A maid split down the middle, one half of Hel's form was that a beautiful young woman; the other side offered the frigid, partially decayed form of a lingering corpse, tinged deep blue from the terrible cold. Odin took her deep into the shadows of Niflheim and gave her the hall of Eljudnir (Rain-damp), which lies at the end of the Helveg road and across the Gjallarbru bridge, beneath the second root of Yggdrasil. Eljudnir has high walls and three gates: the Helgrind (Hel Gate), the Nagrind (Corpse Gate), and the Valgrind (Carrion Gate). Her bowl and plate are named "Hunger," her knife is "Starving," "Stumblingblock" is her threshold, "Sickbed" is her bed, and her bed-hangings are "Pale Misfortune." Hel rules over all those who die of illness, old age, and accidents in the nine worlds, and this great host will march out to join Loki at Ragnarök.

JORMANDGR

The third of Loki's children is the Midgard Serpent Jormandgr, a great worm who can speak like a man. When Thor and Tyr came to take it to Asgard, Jormandgr spit black venom at them and fought viciously. To carry it back, the gods had to tie it to a great pine tree trunk, stripped of its bark so the sap would help bind the serpent to the pole. Odin felt that it was but a child, and released it to swim into the sea which encircles Midgard. There, it grew until it wrapped around the whole of the world, and could bite its own tail. Jormandgr suffered an incident with Thor, where the god fished the serpent to the surface and the two battled; this cemented their antagonism. When Ragnarök comes, the great serpent will seek out and kill Thor.

HORSES OF THE ÆSIR

Sleipnir is considered the greatest horse of the Æsir, and serves as Odin's mount; he has eight feet and was sired by a giant's great horse, Svaldifari, by Loki to save Frejya from being given to the giant in exchange for building a wall around Asgard. Sleipner could fly across the sky and between worlds, and Odin occasionally lent him to worthy petitioners. Other magnificient horses include Blóðughófi, Falhófnir, Gisl, Gladr, Gyllir, Glenr, Gulltoppr (Heimdall's mount, possessing a brilliant golden mane), Léttfeti, Silfrintoppr, Sinir, and Skeidbrimir. Drawing from Svaldifari's example, they can haul enormous boulders, work tirelessly, and cover great distances in very short periods.

IDUN

This young goddess of the Æsir married the poet god Bragi. She is the keeper of the golden apples of immortality, which all the gods consume to maintain their youth and vigor. The cunning giant Thjazi, a potent shapeshifter who could take the form of a massive eagle, stole Idun to keep her and the apples for himself. As the other Æsir began to grow old and grey, Odin demanded Loki steal Idun back. Utilizing Freyja's falcon-coat to fly into Thjazi's lair, the trickster god turned Idun into a nut and carried her back to Asgard. The other Æsir lit great watchfires, which burned the giant's wings and caused him to crash into the earth. She is celebrated

on the Spring Equinox. Idun's domains include Community, Healing, Purity, Restoration, and Resurrection.

MAGNI AND MODI

Sons of Sif and Thor, this pair of brother-gods survive the end of the cosmos and emerge from the aftermath to inherit their father's legendary hammer, Mjolnir. Magni is immensely strong, throwing off a giant's corpse which had pinned his father to the ground. Modi, whose name means "Angry One," is shrouded in mystery. Little is written about him, save that he lives through the events of Ragnarök, and inherits a new world where the war with the Jotun no longer exists; whether this comes by slaying all the giants or brokering a peace is unknown. Their domains are Catastrophe, Family, Loyalty, Strength, and Resurrection.

NIDHOGG

Curled about one of the three roots of Yggdrasil in the realm of Niflheim, on the poisonous shore of Nastrond, the foul dragon Nidhogg chews corpses of the murderers, oathbreakers, and traitors. It tears at the roots of the World Tree in anger and loathing as it feeds, causing great wounds that the Norns heal each day. It is a creature of chaos, hatred, venom, and destruction. The dragon detests the eagle which lives at the top of Yggdrasil, and passes back and forth cruel threats and barbs via the squirrel, Ratatosk. Nidhogg is fated to survive Ragnarök, soaring over the devastation and malevolently watching the new world emerge.

TYR

The god of fulfilled oaths, Tyr placed his hand in Fenrir's mouth to ensure the creature would accept the third binding the gods placed upon it. He often fed Fenrir, always remaining unafraid of the ever-growing wolf. Although commonly considered the son of Odin, it is rumored that his father was a giant, and it is believed his mother was an unnamed golden Æsir. Prophecy states Tyr will face Garm, the moon-killing hound, at Ragnarök, and they will slay each other. Occasionally, his priests march out to exhort every warrior to fight tooth and nail, promising glory and riches or a place in Valhalla. Tyr's domains include Honor, Loyalty, Martyr, Resolve, and War.

CHAMPIONS OF JOTUNHEIM

While neither of these great giants is a god, they (or their mythic replacements) are destined to have immense impacts during Ragnarök. Gamemasters should consider the following entries as the weakest versions of Surtur and Thrym, two future heroes of the Jötnar. As the Norse gods become diminished through Fimbulwinter and then Ragnarök, these two will only gain in power.

SURTUR, MUSPELHEIM'S WATCHMAN

Warlord of the Jötnar, Surtur stands guard on the border of Muspelheim, awaiting the battle of Ragnarök. Legends state Surtur will burn down Yggdrasil and the world, leading the giants to battle on the plain of Vigrid against the Æsir and Vanir. He especially hates the rooster, Vidofnir, which lives in the branches of the World Tree. His wife is Sinmara.

He knows he is destined to fight at Ragnarök, having captured a seeress looking for Mimir's Well; he bartered her freedom for the knowledge. This information makes the giant even more overconfident, believing he cannot die until the world burns.



SURTUR, GUARDIAN OF MUSPELHEIM'S FRONTIER

Mythic Exemplar Magma-fused Jotunblood Fire Giant
CR 18/MR 4 **XP** 820,000
LE Huge humanoid
(earth, elemental, extraplanar, fire, giant, mythic)
Init +7; **Senses** low-light vision, scent 60ft; Perception +35
Aura fiery aura (15ft., 3d6 fire, Fort DC 42)

DEFENSE

AC 40, **touch** 11, **flat-footed** 37
(+8 armor, +3 Dex, +21 natural, –2 size)
Hit Points 665 (25d10+375+40); fast healing 5
Fort +23, **Ref** +9, **Will** +23; second save
Defensive Abilities DR 10/epic, fortification (50%), rock catching; **Immune** fire; **Resist** cold 25; **SR** 42
Weaknesses enhanced vulnerability to cold

OFFENSE

Speed 60 ft. (50 ft. in armor), burrow 60 ft.
Melee greatsword +39/+34/+29/+24 (3d8+33 plus burn) or 2 slams +38 (2d6+33 plus burn)
Ranged rock +19 (6d6+33 plus 2d4 fire)
Space 15 ft.; Reach 15 ft.
Special Attacks Breath of Muspelheim (15d6, DC 42), burn (3d6), engulf (3d6 bludgeon + 6d6 fire), feral savagery (full attack), grab, heated rock, improved rock throwing (6d6+33, 150 ft.), lingering breath (2d8 fire, 4 rounds), mythic power (4/day, surge +1d8+1), trample (3d6+33, Reflex DC 44)

STATISTICS

STR 54, **DEX** 16, **CON** 40, **INT** 20, **WIS** 24, **CHA** 20
Base Atk +18; **CMB** +42; **CMD** 55
Feats Awesome Blow, Cleave, Colossal Swing, Combat Reflexes, Combat Reflexes (Mythic), Great Cleave, Improved Initiative, Improved Overrun, Improved Sunder, Iron Will, Martial Weapon Proficiency (greatsword), Mighty Swing, Power Attack, Potent Surge (Mythic), Weapon Focus (greatsword)
Skills Climb +35, Craft (weaponsmithing) +23, Intimidate +28, Perception +35, Sense Motive +17, Survival +30, Stealth +18
Languages Celestial, Common, Draconic, Dwarven, Elven, Giant, Undercommon
SQ Earth Mastery, Enhanced Durability, Enhanced Senses, Enhanced Special Abilities, Magma Movement, powerful blows (slam)

SPECIAL ABILITIES

Breath of Muspelheim (Su) Once every 1d4 rounds, Surtur can breathe a 60-foot cone of fire that does 15d6 fire damage. A successful Reflex save (DC 42) halves the damage. The save DC is Constitution-based.

Earth Mastery (Ex) Surtur gains a +1 bonus on attack and damage rolls if both it and its foe are touching the ground. If an opponent is airborne or waterborne, Surtur takes a -4 penalty on attack and damage rolls. These modifiers apply to bull rush and overrun maneuvers whether Surtur is initiating or resisting these kinds of attacks.

Enhanced Durability (Ex) Surtur does not go unconscious until he reaches -52hp. He does not die until he reaches -65hp.

Enhanced Senses (Ex) Surtur's scent ability has a range of 60 feet, 120 feet if downwind.

Enhanced Special Abilities (Ex) Increase the area, range, duration, damage, bonuses, and effect of any auras and special attacks by 50%. (Applied)

Enhanced Weakness (Ex) Surtur takes twice as much damage (200%) from cold damage, regardless of whether a saving throw is allowed or if the save is a success or failure.

Fiery Aura (Ex) Any creature within 15 feet takes 3d6 points of fire damage per round that it remains within range. A successful Fortitude save (DC 42) halves the damage for that round. A magma creature can suppress or resume the use of this ability as a free action. The save DC is Constitution-based.

Heated Rock (Su) Fire giants transfer the heat of their bodies to rocks as part of an attack action when they throw rocks. A heated rock deals 2d4 points of additional fire damage on a hit.

Improved Rock Throwing (Ex) Surtur has a +1 racial bonus on attack rolls made to throw rocks. This ability stacks with the bonuses from the Rock Throwing ability. Surtur can hurl rocks up to Medium sized.

A "rock" is any large, bulky, and relatively regularly shaped object made of any material with a hardness of at least 5. Surtur can throw rocks up to five range increments.

Magma Movement (Ex) Surtur can swim through magma and lava at a speed

equal to its burrow speed, as though it were moving through water with a swim speed. This ability does not grant Surtur a swim speed in water.

Perfect Health (Ex) An exemplar creature always possesses maximum hit points.

DESCRIPTION

A hulking cinder of a giant, Surtur has dull grey skin of barely-cool rock, shot throughout with glowing cracks that reveal the seething magma beneath. Each exhalation is a faint puff of sooty dust and sulfur, and his cruel laughter echoes like booming peals of distant thunder. Surtur's armor is fashioned from heavy black pig iron, and a jagged crown of disconnected obsidian shards floats in a lazy orbit just above his bald brow. Roiling pyroclastic clouds form the giant's beard, and Surtur's teeth are wickedly filed dark slate shards which throw sparks when he eats or grinds them in frustration. His massive greatsword stands fully 15 feet long and 3 feet across, fashioned from the same dark iron as his armor. It glows bright with heat when wielded, and its finely ragged edge easily carves through armor to leave terrible wounds in the flesh of any foolish opponent. He has no unique weapon, as his burning touch eventually consumes any item Surtur regularly handles.

THRYM, LORD OF THE FROST GIANTS

A covetous and lecherous jotun, Thrym lusts after Freyja and secretly desires Thor's hammer, Mjolnir, for his own. Thrym is the rightful king of Jotunheim, undisputed by his ten brothers and one sister, and he rules his kingdom from a vast hall with a treasury full of gems and a stable full of great livestock. He knows of paths and tunnels that delve deep into Asgard and the surrounding realms, which provide him ample places to hide stolen loot or kidnapped paramours.



THRYM, JARL OF THE FROST GIANTS OF JOTUNHEIM

Mythic Advanced Trickery-Runecarved Jotunblood Frost Giant
CR 16/MR 8 **XP** 820,000
CE Huge humanoid (cold, giant, mythic)
Init +11; **Senses** low-light vision, mistsight, scent; Perception +31

DEFENSE

Armor Class 39, **touch** 9, **flat-footed** 36 (+4 armor, +1 Dex, +26 natural, –2 size)
Hit Points 580 (24d8+408+64); fast healing 5
Fort +25, **Ref** +9, **Will** +20; second save
Defensive Abilities block attacks, rock catching; **DR** 10/epic; fortification (50%); **Immune** cold, explosive runes, glyph, symbol spells; **Resistance** fire 20; **SR** 40
Weaknesses vulnerability to *erase*

OFFENSE

Speed 50 ft.
Melee greataxe +38/+33/+28/+23 (3d8+31) or 2 slams +38 (2d6+31)
Ranged rock +18 (6d6+31)
Space 15 ft.; Reach 15 ft.
Special Attacks improved rock throwing (150 ft.), feral savagery (rend), mythic power (8/day, surge +1d10), rend (2d6+31), trample (2d6+31, Reflex DC 45 half)
Spell-like Abilities (CL 24th)
1/day — *disguise self, invisibility, nondetection, confusion* (DC 20), *false vision, mislead* (DC 22), *screen* (DC 23), *invisibility* (mass), *time stop*

STATISTICS

STR 42, **DEX** 12, **CON** 34, **INT** 22, **WIS** 18, **CHA** 23
Base Atk +18; **CMB** +41; **CMD** 52
Feats Awesome Blow, Cleave, Cleave (Mythic), Great Cleave, Improved Initiative, Improved Initiative (Mythic), Improved Iron Will, Iron Will, Iron Will (Mythic), Improved Overrun, Improved Sunder, Improved Sunder (Mythic), Martial Weapon Proficiency (greataxe), Power Attack, Skill Focus (Stealth), Weapon Focus (greataxe)
Skills Bluff +29, Climb +25, Craft (weaponsmithing) +20, Intimidate +32, Knowledge (Arcane) +41, Linguistics +18, Perception +31, Profession (King) +20, Sense Motive +28, Stealth +17 (+21 in snow), Survival +31; **Racial Modifiers** +4 Stealth in snow, +8 Knowledge (arcana) and Linguistics
Languages Celestial, Common, Draconic, Dwarven, Elvish, Giant, Goblinoid, Orcish, Undercommon
SQ powerful blows (rend, slam)

SPECIAL ABILITIES

Breath of Niflheim (Su) – Once every 1d4 rounds, Thrym can breathe a 40-foot cone of cold that does 10d6 cold damage. A successful Reflex save (DC 39) halves the damage. The save DC is Constitution-based.

Copycat Rune (Sp) – Thrym can create an illusory double of himself as a move action. This double functions as a single *mirror image* and lasts for 24 rounds, or until the illusory duplicate is dispelled or destroyed. Thrym may have no more than one copycat at a time. This ability does not stack with the *mirror image* spell. Thrym can use this ability 7 times per day.

Improved Rock Throwing (Ex) – Thrym has a +1 racial bonus on attack rolls made to throw rocks. This ability stacks with the bonuses from the Rock Throwing ability. Thrym can hurl rocks up to Medium sized. Thrym can throw rocks to up five range increments.

Master's Illusory Rune (Sp) – Thrym can create an illusion that hides his appearance and any number of allies within 30 feet for 24 rounds. This ability otherwise functions like the spell veil. The save DC to disbelieve this effect is 28. The rounds do not need to be consecutive.

Personal Rune (Sp) – Thrym can place his rune upon an item and gain a special connection to that item. The rune is permanent, and henceforth Thrym always knows the item's location and the name and race of any creature currently touching it; a successful Will save negates (DC 30) this effect. Thrym can have 24 personal sigils in effect. Placing a personal rune is a full-round action that provokes an attack of opportunity. Thrym can make this rune function as any symbol spell (CL 24th).

Runic Complexity (Su) – Strange and arcane symbols appear to float in the air all around Thrym as he attacks. Thrym can require the target of one of his spell or special abilities to modify its saving throw with its Intelligence ability score modifier rather than the standard ability score (Constitution for Fortitude saves, Wisdom for Will Saves, or Dexterity for Reflex saves), because it must deal with the overwhelming complexity of the attack's intricacy. Thrym can use this ability 9 times per day.

Vulnerability to *Erase* (Su) – This spell deals 10 points of damage per caster level to Thrym.

DESCRIPTION

Thrym's flesh is the deep, translucent crystalline blue of a glacier's heart, and his laugh is the sharp retort of cracking ice. He has chiseled, angular features with a full beard and mustache comprised of icicles, hoarfrost, and rime. Thrym's eyes glow like two cinders, but with the bright cerulean hue of the North star. He wears boots fashioned from the living hide of a polar bear, and a crown of diamond clear ice shards slowly dance in a ring in the air above his head. His name means "uproar," and his voice is the distant rumble of an avalanche not yet seen but will soon bear down upon you. His greataxe is fashioned from cloudy blue ice carved from a vast cliff that marks the boundary between Jotunheim and Asgard, and its haft - wrapped in white dragon's hide - holds a baker's dozen worth of skulls of mortals and Æsir who thought they could defeat him.

THE TWILIGHT SCIONS

In a culture where death is often welcomed with open arms, and living by the strength of arms is an accepted (even preferred) lifestyle, there are some who purposefully seek out Ragnarök; they look for the opportunity to win glory, settle old grudges, or forge a new order where they may rule. The Twilight Scions are one such organization, dedicated to bringing about Fimbulwinter and freeing Loki from his chains.

TWILIGHT SCIONS (RØKKR NIÐR)

"Setting fated stones ensures brotherhood."
Name Twilight Scions
Symbol Twin lightning bolts rising from an ashen cloud
Alignment NE
Type Ragnarøkkr Cult
Modifiers (Honor +1, Morale +2, Lore +3, Society -3)
Leaders Orb of the Ragnarøkkr and
The Ruling Council.
Membership ~1,500
Locations Mountain (volcanic) caves, sites built upon prestigious battlefields, meadhalls, carnivals
Notable Members Seidman (seer), heretical Völva (witch-shaman), Goðis (chieftain), Stivardur (steward), Gestir (mercenaries or spies), Longmathr (lawspeaker), Stallari (marshal), Bryti (overseer), Skutilsveinr (table-men), Thulr (recitor)

Services Offered Fortune telling, lore telling, political advising, indulgences for survival of the Ragnarøkkr

Enemies Any who are doomed or prophesized to fall during the Ragnarøkkr.

DESCRIPTION

Great prophets and visionaries tell tales of many possible futures, and those who venerate the Norse gods often fear and revere such prophecies. One such story foretells of a great battle between Odin's Asgardian allies and the fire giant King Surtr's armies. The battle, known as Ragnarøkkr, or Twilight of the Gods, destroys the old order - and heralds the rise of a new order led by Magni and Móði, the sons of Thor.

The Røkkr Niðr, or Twlight Scions, seek to honor Thor's sons, but they show the world a façade: a small and reclusive group living for a future not yet born. However, many respected and high-ranking cultists end up secretly placed as luminaries of common society—typically as religious or political advisors to powerful leaders. Furthermore, unknown to all but the highest members of the cult's leadership, the Røkkr Niðr foment plots and machinations to bring about the prophecies of Ragnarøkkr so that their gods, Magni and Móði, may take their rightful place as leaders in Asgard.

Despite less than two thousand members, the Twilight Scions maintain influence over kingdoms, tribes, noble households, armies and other powerful organizations. Skilled laborers and other commoners, including street urchins, who prove useful to the cause are often invited to become rank and file members. Local leadership often entices useful initiates with promises of survival and eventual power, but behind the scenes, these local leaders create the situations that push people into their fold.

Once fully indoctrinated, the Twilight Scions make sure no initiate wants for comfort or support, as long as they remain useful and loyal. A member may always claim room and board, basic armor and weapon maintenance, and basic craft or skilled labor services for free when available. Finally, any population center with a Røkkr Niðr cell will have someone available to perform an augury free of charge once per week. Cities may have stronger divination capabilities as available.

JOINING RØKKR NIÐR

Typically only invitees join The Røkkr Niðr. However, anyone stumbling across or actively rooting out a plot or scheme may be given the choice to join or die. Regardless the reason for invitation, no prospective initiate begins indoctrination without passing a crucible of divination magic. Once approved, an initiate goes through weeks of indoctrination where they learn the Ragnarøkkr prophecy and the birthrights of Magni and Móði.

CAMPAIGN TRAITS

Those characters initiated into Røkkr Niðr may take one of the following traits at first level, as part of their background, or anytime they may choose a trait.

ORB OF RØKKR (TRAIT)

You have partaken in the rites of prophecy and now have fleeting glimpses of events heralding the Ragnarøkkr.

Benefit You may roll your Initiative checks twice and take the higher of the two rolls. However, if one of the rolls is a one, you must take that roll instead.

FIST OF MAGNI (TRAIT)

You have been initiated into the Order of Magni and have spent long hours honing your might practicing feats of great strength.

Benefit You gain a +2 trait bonus to Strength checks and your Strength score when determining how much weight you may lift or drag. This bonus does not otherwise affect your carrying capacity.

MEIN OF MÓÐI (TRAIT)

You have been initiated into the Order of Móði and have endured weeks of deprivation, intimidation and fear to ensure bravery in the face of danger and horror.

Benefit You gain a +2 trait bonus versus fear effects and your Wisdom score to determine the difficulty of being intimidated.

FOR HIGHER LEVEL CHARACTERS

Characters who prove particularly powerful and subtle, or who manage to discover the hidden agenda of the Røkkr Niðr, might not only be invited to join: they may be offered initiation into the inner circles and given a prominent position with which to create their own plans and schemes for bringing about Ragnarøkkr. Usually, such an invitation starts with a promotion. A powerful luminary will promote a cell leader, testing their discretion and loyalty before revealing their true agenda. Although granted some autonomy in crafting schemes, a character must still maintain unwavering loyalty to the Orb of the Ragnarøkkr and The Ruling Council.

ASPECTS OF MEMBERSHIP

Members of the Twilight Scions typically live their lives normally, but perform their special duties when their cell leader requests aid. Often, members remain unaware of any other members outside their specific cell. Small villages and hamlets may only have a single cell, while towns and cities often have a cell in every important neighborhood or district. Teams of adventurers often comprise traveling or mobile cells; these cells are assigned to perform tasks related to relaying information or specialized operations specifically suited to adventurers.

Untimely death often results in field promotions to replace lost cell leaders and possibly higher-ranking individuals; however, the hierarchy is largely amorphous and ambiguous at best. Two orders, though, can be found amongst the rank and file: The Order of Magni and the Order of Móði. Both orders recruit members with specialized skills for very specific types of missions. Those who excel at extraordinary feats of strength and athletic prowess in performing physical tasks join the Order of Magni, while the members more suited to duplicitous or cunning roles are recruited by the Order of Móði.

The Røkkr Niðr modify holidays of rebirth and remembrance to fit the aspects of a new order and remembering those about to die in the Ragnarøkkr. As such, the holidays of Ostara and Winternights are the two most associated with the Twilight Scions. Ostara, a spring festival of renewal, rejoicing, and fertility, represents the hope of the new order of Magni and Móði once Ragnarøkkr has been realized. Winternights, a feast of remembrance for ancestors and the dead, becomes an honoring of all those who will sacrifice themselves to realize the success of Magni and Móði during Ragnarøkkr.

ORGANIZATIONAL STRUCTURE

The Twilight Scions have a loosely defined hierarchy. A few generic ranks include:

Scion – Scions, or general cell members and initiates, comprise the majority of the Røkkr Niðr. Scions often perform mundane tasks or general missions and do not have any hidden knowledge of secret agendas.

Cell Leader – Essentially middle management, cell leaders command small teams in their territory to complete specific tasks as assigned by their superiors. It is uncommon for cell leaders to know of any secret agendas.

Benefit Cell leaders may take the Leadership feat without meeting its prerequisites and gain a minimum of two followers.

Luminary – These are the members who maneuver themselves into high-ranking advisory roles amongst society's leaders.

Benefit The Ruling Council grants either *amulets of non-detection* or *hats of disguise* to their luminaries.

Ruling Council – These leaders run the Røkkr Niðr and manipulate their membership ranks (and society as a whole) to further their individual secret agendas as well as create the conditions for Ragnarøkkr.

Benefit Members of the Ruling Council gain 1d4 personal luminaries.

Orb of the Ragnarøkkr – This member is the highest-ranking prophet amongst the cult and generally acts as an advisor to the Ruling Council.

Fist – Extraordinarily physically gifted and highly valued, these members of the Order of Magni rarely advance in rank despite ostensibly outranking a Scion.

Benefit They gain access to the Fist of Magni trait.

Mein – Cunning, manipulative and duplicitous, these members of the Order of Móði often rank among the luminaries and cell leaders (although such an assignment is rare).

Benefit They gain access to the Mein of Móði trait.

PANTHEON MECHANICS

The following options are specific to characters and settings utilizing the Norse pantheon.

TRAITS

OATHTAKER [REGIONAL TRAIT]

Once a day, as an immediate action which does not provoke attacks of opportunity, you may swear an oath to your ancestors, gaining a +2 circumstance bonus which may be applied to any ability or skill check, saving throw, attack or damage roll, roll to confirm a critical, CMB check or CMD, or as a Dodge bonus to AC. This bonus lasts until the end of your turn, and must be announced prior to knowing the results of a roll.

TRAINED IN THE WAYS OF SACRIFICE [RELIGION TRAIT]

Animal Handling, Heal, and Knowledge (religion) are considered class skills for you, and you know the rituals necessary to perform the Incantation of the Gods' Blot detailed in this chapter.

BATTLEFIELD OATHS

A GM might allow Norse characters to swear oaths in the middle of combat, or any other dramatically appropriate moment, as a free or immediate action. These oaths grant a bonus like the Great Conviction feat, or perhaps negate a critical hit, but then demand the oathsworn character to make an appropriate sacrifice (a number of HD worth of prisoners or sacred animals equal to their character level, or appropriate items worth 500gp per character level) within a day of making the Battlefield Oath, presuming they survive. If they survive, but fail to make the sacrifice, they suffer negative effects identical to failing to follow a geas spell until they fulfill their obligation. At the GM's discretion, this may involve completing the Gods' blot incantation.

STORY SEEDS

SUBTERFUGE OF SELF-FULFILLMENT

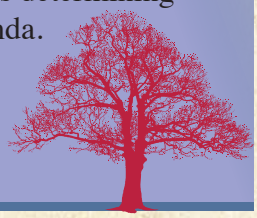
The characters' cell leader relays some notable revelations directly from the Orb of the Ragnarøkkr and wants to relocate their current base of operations, but requires legal land procurement from a powerful shipping conglomerate unwilling to sell. The mission assigned tasks the characters in gaining ownership of the land, whether by dashing wit, extortion, or subtle trickery.

SMASH AND TACKLE

Assigned a simple smash and grab of a relic deemed important to the survival of Magni and Móði's followers post-Ragnarøkkr, the characters are stymied by the item itself. The item, seemingly sentient, animates several objects to distract, disturb, and assist in its escape. The characters must navigate through a delicate situation and save innocents while still attempting to capture a self-mobile object.

RAGNARØKKR UNVEILED

The characters become aware of a duplicitous Stallari or marshal: their convoluted scheme, involving awakened animals, sows confusion as to the intended real end game. The difficulty of discovering the specific details of the marshal's plot is as much the mission as determining whether to help or stop the hidden agenda.

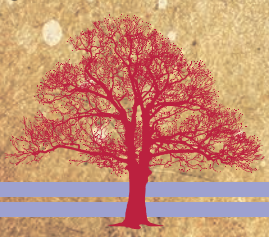


FEATS

GREAT CONVICTION [GENERAL]

By the gods or your ancestors, you will not fail this day.

Benefit You may swear an oath twice a day, which stacks with the Oathtaker trait. All oaths you swear provide a +1 bonus per 4 levels (maximum +5) circumstance bonus to any ability or skill check, saving throw, attack or damage roll, roll to confirm a critical, CMB check or CMD, or as a Dodge bonus to AC, and replaces the bonus provided by the Oathtaker trait. This bonus lasts until the end of your next turn, and must be announced prior to knowing the results of a roll.



RUNE CHANNELING

Utilizing the magic of runes, you cast your magical effects as if you were touching the carved runes.

Prerequisites Channel energy class feature.

Benefit You may attune to a number of runes equal to 1+ your Wisdom modifier plus your channeling class level (minimum 1). As an immediate action, you may expend a channeling attempt and cast an associated spell through an attuned rune within 30 feet as if you were touching the rune. By expending two channeling attempts as part of casting, you may cast through attuned runes within long range, or treat the person or object bearing the rune as a valid target for spells with the target of self.

Spells which may be cast through attuned runes are detailed in the following below. Adjustments to these lists may be made at the GM's discretion.

Attuning a rune is a full round action which provokes attacks of opportunity, and requires you to touch the rune while attuning to it. Runes remain attuned until released. Releasing a rune is a free action and does not require you to touch the rune.

Algiz (Elk and Reindeer, Evading Danger, Heimdall)
Associated spells *dispel magic, dispel evil, expeditious retreat, guidance, jump, keen senses, resistance, true seeing*; spells with '*protection from*' or '*magic circle against*' in the title; spells transforming the target into an elk or reindeer.

Ansuz (Gods and Outsiders)
Associated spells Spells that commune with the gods; spells which grant divine favor; spells that summon, banish, or control outsiders.

Berkanan (Birch Tree, Love, New Beginnings)
Associated spells *barkskin, eagle's splendor, enthral, euphoric tranquillity, good hope, warp wood*; any spell with '*charm*' in the title.

Dagaz (Day, Laying the Dead to Rest)
Associated spells *continual light, daylight, detect undead, gentle repose, hide from undead, light, searing light, sunbeam, sunray, speak with dead, undeath to death.*

Ehwaz (Horses, Freedom, the Nithing Pole)
Associated spells *bestow curse, expeditious retreat, freedom of movement,*

haste, jump, knock, longstrider, mount, phantom steed.

Eiwaz (Yew Tree, Yggdrasill)
Associated spells *contact outer plane, miracle, speak with dead, shillelagh, tree stride*; spells that provide passage to other planes.

Fehu (Cattle, Livestock, Wealth)
Associated spells: ant haul, bull's strength, calm animals; spells used to control a domesticated animal.

Gebu (Generosity and Hospitality, Gifts)
Associated spells Spells that create items or food and drink; spells that create a refuge (*tiny hut, mage's magnificent mansion, sanctuary*, etc.).

Hagalaz (Hail, Winter Weather)
Associated spells *endure elements* (cold only), *hail storm, ice storm*; spells which produce wintery weather (snow and ice).

Ingwaz (Ancestors, Northmen, Odin)
Associated spells *cure wounds spells, divine favor, ethereal jaunt, heroism, greater heroism, rage, righteous might, truestrike*.

Isaz (Ice, Imprisonment, Paralysis, the North Wind)
Associated spells *ghoul touch, hold person, imprisonment*; spells that imprison or paralyse; spells that create ice.

Jéra (Abundant Harvest, Freyr and Freyja)
Associated spells p*lant growth, purify food and drink, warp wood*; spells that create food or water or enhance plants.

Jormungandr (Nidhogg, The End of Days, Destruction)
Associated spells *destruction, disintegrate, rage*.

Kaunen (Flaming Torch, Enlightenment, Ulcers)
Associated spells *remove disease*; spells that produce fire or light.

Laukaz (Water, the Sea, Aegir)
Associated spells: *create water, control water, elemental body IV* (water only), *elemental swarm* (water spell only), *horrid wilting, summon monster* (water elementals only), *water breathing*.

Mannaz (Humanoids (humans and dwarves especially))
Associated spells *awaken, bear's endurance, bull's strength, calm emotions, cat's grace, darkvision, eagle's splendor, fox's cunning*.

NauÐiz (Necessity, Need)
Associated spells *aid, divine guidance, guidance, protection from energy, repulsion, resistance, sanctuary, stabilize*.

ŌÞalan (Property, Inheritance, Family)
Associated spells *deathwatch, imbue with spell ability, locate object, major creation, minor creation, shield other, telepathic bond, teleport object*.

PerÞø (Things Not What They Seem, Loki)
Associated spells: *disguise self, false vision, hallucinatory terrain, lullaby, major image, minor image, mislead, mass suggestion, screen, suggestion*; spells that mislead or create false perceptions.

Raido (Travel)
Associated spells *ant haul, floating disk, repel vermin*; spells that increase speed or assist in overland travel.

Søwilø (The Sun, Baldr)
Associated spells *eagle's splendor, suggestion*; spells which create (non-prismatic) light; any spell with 'charm' in the title.

Tiwaz (Fearlessness, the Þing, Tyr)
Associated spells *charm animal* (wolves only), *heroism, remove fear, true strike*; any spell with 'hand' in the title.

Þurisaz (Giants, Misogyny, Thunder and Lightning)
Associated spells spells that enlarge you or grant giant form; spells that create thunder or lightning; any item that requires its creator or user to be a giant.

Troll Cross (Defense, Protection)
Associated spells *banishment, dispel magic, wall of force, wall of stone*.

Uruz (Wild Ox, Sacrifice to the Gods, Strength)
Associated spells *bull's strength, remove curse*; spells that grant blessings from the gods.

Valknut (Overcoming Death, Repose)
Associated spells death ward, gentle repose, heal, planar ally.

Web of Urd (Destiny, Luck)
Associated spells *divination, legend lore*.

Wunjø (Happiness, Joy)
Associated spells any spell that provides a morale bonus.

Yggdrasil (Creation, Self-discovery, Thought)
Associated spells *contact other plane, discern location, speak with dead*.

THE VITKI (RUNE-CRAFTER) CLERIC ARCHETYPE

A vitki (plural "vitkir") is one of the clerics of the Norse pantheon who carve runes and express their magic through those runes. They both serve communities and live as isolated hermits. They often know incantations (see Kobold Press's *Deep Magic* or Paizo's *Occult Adventures*) or perform meditations (as described in Storm Bunny Studios' *Rhune: Dawn of Twilight*, page 237) in addition to their regular spells. The runes they use might be different from those listed in the Rune Channeling feat, at the GM's discretion. This archetype utilizes a combination of the runes listed in Kobold Press's *Northlands* and those found in *Rhune: Dawn of Twilight*, as described in the Rune Channeling feat.

WEAPON AND ARMOR PROFICIENCY

Vitkir are proficient with battleaxes, handaxes, hammers, bastard swords, long swords, short swords, two-handed swords, and war hammers. This replaces proficiency with the favored weapons of their deities.

CLASS MODIFICATIONS

The following elements of the cleric class are modified:

Domains of Many Masters Unlike a normal cleric, a vitki selects two domains from the Norse pantheon, one of which may match his base alignment (either good, evil, law, balance, or chaos). Each day, when the vitki selects his deities (at the same time he prepares his spells), he selects domains associated with two deities of the pantheon, which then become his domains. As long as he is venerating those deities, he may use the domain spells and powers associated with those domains.

This class feature modifies the domains class feature.

Exercise the Runes (Sp) The vikti gains the Rune Channeling feat as a bonus feat, and may convert prepared spells to level-appropriate spells associated with attuned runes, even if those spells are not prepared. With the Rune Channeling feat, a second level prepared spell may be sacrificed to spontaneously cast a different, unprepared second level spell associated with a particular attuned rune. Spells may not be converted to associated spells for runes which they are not attuned. This modifies the Spontaneous Casting class feature.

BALANCE DOMAIN

The balance domain is a new domain that focuses on the natural balance of an ecosystem, be it social or physical.

GRANTED POWERS

Slip the Skein (Ex) This ability represents the vitki's ability to wriggle free from magical effects that would otherwise control or compel him. If a vitki with Slip the Skein is affected by an enchantment spell or effect and fails his saving throw, he can attempt it again one round later at the same DC. He gets only this one extra chance to succeed on his saving throw. He may use this ability a number of times per day equal to 1 + his Wisdom modifie (minimum one).

Restore the Balance (Sp) When casting *dispel magic*, the vitki may add their Wisdom modifier to their caster level check. They may convert any spell into a counterspell of the converted spell's level as an immediate action.

Domain Spells 1st — *protection from* (alignment), 2nd — *lesser restoration*, 3rd — *dispel magic*, 4th — *freedom of movement*, 5th — *break enchantment*, 6th — *antimagic field*, 7th — *banishment*, 8th — *temporal statis*, 9th — *major disjunction*.

Relics and Miscellanea of the Pantheon

These elements are both drawn from and inspired by the Norse myths. They are certain to help encourage the tone and mood of a game attempting to emulate a mythical Norse setting.

FREYJA'S TEAR

Aura strong varied; **CL** 12th
Slot —; **Price** 11,000 gp; **Weight** —

DESCRIPTION

One of the countless tears shed by Freyja throughout the sagas, this gold teardrop grants the wearer a +2 enhancement bonus to Charisma as it orbits around their head, flickering like a shooting star. It may also be activated once, as a standard action which does not provoke attacks of opportunity, to allow the wearer to cast *charm monster* (DC 16, CL 12th). Once expended, this power is gone, and Freyja's Tear only provides the Charisma enhancement.

Freyja's Tear may be used as a divine focus in spellcasting for those who worship the Norse Pantheon.

CONSTRUCTION REQUIREMENTS

Craft Wondrous Item, *charm monster*, *eagle's splendor*; **Cost** 5,500 gp.

MJOLNIR

Aura strong evocation; **CL** 13th;
Weight 12 lbs.; **Price 240,000 gp**

DESCRIPTION

Sometimes called *Mjolnir's Shadow*, as it is not the true artifact of the god Thor, this is a one-handed +3 warhammer which does 2d6 bludgeoning damage and has a x4 critical multiplier. It can be wielded with two hands. It has the impact, shocking burst, thundering, throwing, and returning abilities.

Additionally, the wielder may activate each of the following powers as a standard action which does not provoke attacks of opportunity once per day:

- *call lightning* (CL 13th, DC 15)
- *lightning bolt* (CL 13th, DC 15)
- *protection from energy* (electricity, CL13th)

CONSTRUCTION REQUIREMENTS

Craft Magic Arms and Armor, *blindness/deafness*, *lightning bolt*, *telekinesis*; **Cost** 120,000 gp

THOR'S MJOLNIR

(Artifact)
Aura strong evocation; **CL** 20th
Slot none; **Weight** special.

DESCRIPTION

Called "*the Grinder*" or "*the Grindstone*," each person who sees Mjolnir describes it slightly differently, but always as a short-handled +5 cold iron warhammer inlaid with mithral and silver, which also counts as a silver weapon against creatures with damage reduction. The hammer can be thrown at any target the wielder can see (with no range increment), and returns to the thrower's hand as a free action. Any target hit by the thrown Mjolnir also suffers the effects of a sound burst spell (CL 20, DC 20). The target cannot be one the wielder is scrying - they must be within visual range. On a successful hit, Mjolnir inflicts 10d10+5 damage, and all 1s and 2s rolled are considered 3s. Mjolnir has a x4 critical multiplier, and if confirmed, the target suffers the effects of a shout spell (CL 20, DC 22) as a thunderclap is released. Mjolnir may be struck against the ground as a standard action which does not provoke attacks of opportunity, creating the same effect as a greater thunderstomp spell (CL 20, DC 20). The wielder is immune to electrical damage, and any lightning-based spell targeting the wielder is reflected back at the caster. Each day, the wielder may throw up to 100HD worth of lightning bolts, throwing as many bolts in a round as their Wisdom modifier (minimum 1). Thus, they could throw 25 4HD lightning bolts, or a character with a 20 Wisdom could throw 5 20HD lightning bolts in a single round, or a 10HD, 20HD, 30HD, and 8 5HD lightning bolts, or any combination which equals 100HD (but never more than five in a round). Those bolts otherwise act as the spell, with an effective caster level of 20, and a Reflex DC of 20.

HISTORY

Fashioned on a bet between Loki and the dwarves Sindri and Brokkr, this fabled weapon of Thor has been sought by many as a means to coerce various valuable things from the Gods of Asgard, including Freyja herself. The legends state Thor will use it to slay the World Serpent during Ragnarök.

DESTRUCTION

Mjolnir cannot be destroyed until the World Serpent is first killed. Once Jormangandr is slain, it can be melted in the forges of Jotunheim after being bathed in the blood of an ancient linnorm.

RAMIFICATIONS

Anyone other than Thor who wields Mjolnir must wear gauntlets of ogre power or suffer 15 hit points of damage each time they catch the weapon. For each hour, or partial hour, spent wielding Mjolnir, the wielder must spend a day feasting and drinking or gain a negative level until such time is spent.

Weapon Avatars

Occasionally, the Norse gods meddle in the affairs of men, and Thor in particular is happy to gift the bold and devout who call out to him in times of need. At the GM's discretion, a character with the Oathtaker trait and the Great Conviction feat who swears an oath to Thor in the midst of battle has a 1% chance per character level of drawing Thor's attention. Should the character's foe be sufficiently fearsome (15+ HD), Thor has been known to transform the character's weapon into a likeness of Mjolnir for the duration of the combat. The character remains proficient in the weapon, even if they are not usually proficient with a hammer, and understands all momentary powers of their transformed weapon. Such a gift seems to happen just once in character's lifetime, though a truly legendary hero might benefit from Thor's gift twice. Some warriors claim to have used Gungnir, Odin's spear, or Freyr's dancing sword. This transformation is known as a weapon avatar, as the character's weapon temporarily takes on the aspects of the god's signature implement of destruction.

MUNINN'S FEATHER
Aura moderate divination; **CL** 9th **Slot** none;
Price 2,250 gp; **Weight** —

DESCRIPTION

The feathers of Muninn are sometimes given as gifts to Odin's loyal followers, but some have been known to fall from the raven's body as he travels the world with his companion, Huginn. One of Muninn's feathers can be used to cast a commune spell, with the questions being directed to Odin or one of his agents. The user can ask nine questions, and they may be asked in multiple castings—a character may ask three questions now and reserve the other six for a later time, for example. A cleric of Odin who uses one of Muninn's feathers gets a number of bonus questions equal to his Wisdom ability modifier. Muninn's feather cannot be used to commune with any gods other than the Norse (although a feather is specifically intended for contacting Odin, the All-Father may decide to have another member of the pantheon respond to the casting). When the final question has been answered, the feather dissipates in a wisp of inky, black smoke.

CONSTRUCTION REQUIREMENTS

Craft Wondrous Item, *commune*; **Cost** 1,125 gp

SEIDR STAFF
Aura moderate conjuration; **CL** 7th
Slot none; **Price** 12,000 gp; **Weight** 4 lbs.

DESCRIPTION

A quarterstaff of ash, carved with all of the runes and capped with iron, a seidr staff serves as a +1 quarterstaff and grants the wielder the Rune Channeling feat. Some are fashioned after Gungnir, Odin's spear, and act as +1 spear instead. It attunes to the wielder after 24 hours.

It has five charges a day; each may be expended as an immediate action to serve as the two channeling attempts necessary for the Rune Channeling feat to cast through attuned runes within long range or treat the person or object

bearing the rune as a valid target for spells with the target of self. These charges may not be used for other channeling feats or powers, only Rune Channeling.

The charges may be restored to the seidr staff if a willing individual engages in an act of intimacy with the wielder and takes on a negative level per charge. The willing individual may take up to five negative levels, but may not take enough negative levels to kill themselves. If the willing individual cannot take a negative level, the wielder must take the level instead. This recharging only works once per day and cannot give the seidr staff more than five charges.

CONSTRUCTION REQUIREMENTS

Craft Staff, Rune Channeling, *hallow* or *unhallow*, *enervation*; Cost 6,000 gp.

YGGDRASIL'S CUTTING

Aura faint evocation; **CL** 5th
Slot none; **Price** 19,600 gp; **Weight** 4 lbs.

DESCRIPTION

Crafted from a branch of Yggdrasil and fashioned after the original given to Loki's brother, the blind god Hodor, to aid in his travels, a *Yggdrasil's Cutting* has ten leaves sprouting from its length: one for each of its ten charges, and the leaves fall away as the charges are expended. The leaves are restored each day at sunrise; leaves picked from the cutting without expending a charge grow back within an hour. This staff helps sustain the bearer and and quicken travel.

The staff allows use of the following spells:

- *create spring* (as per the spell create water, 1 charge)
- *know direction, purify food and drink, calm animals, dream feast, endure elements, feather step, nature's paths, speak with animals, forest friend, lay of the land, tree shape* (all 1 charge)
- *campfire wall, hide campsite* (3 charges)

CONSTRUCTION REQUIREMENTS

Craft Staff, *create water, know direction, purify food and drink, calm animals, dream feast, endure elements, feather step, nature's paths, speak with animals, forest friend, lay of the land, tree shape, campfire wall, hide campsite*; Cost 9,800 gp.

YMIR'S FLESH

Aura strong conjuration; **CL** 15th
Slot —; **Price** 4,000 gp; **Weight** 1 lb.

DESCRIPTION

This lump of pale, cerulean flesh shot through with translucent cloudy grey veins is cool to the touch and allows the possessor to create permanent objects simply by molding the the flesh into an appropriate form. The flesh shifts to the form of the desired object as the artist concentrates on the sculpture. A pound of Ymir's Flesh is sufficient to create a 3-cubic-foot object, such as a two-handed weapon for a Medium creature or a suit of heavy armor. Multiple pounds of Ymir's Flesh may be combined into a single object.

Only normal, non-magical, inanimate objects can be created. The flesh must be sculpted by hands; it takes 10 minutes and a DC 15 Craft (sculpture) check to sculpt an object. Objects of value depicted by the Ymir's Flesh—precious metals, gems, jewelry, ivory, and so on—are actually what they depict, but cannot cost more than 2,000 gp. The user can create weapons, armor, and any other mundane item (including foodstuffs) whose value does not exceed 2,000 gp. If the value permits, this object may be masterwork. Food created with Ymir's Flesh is edible and provides nourishment as per heroes' feast. The sculpting effect is instantaneous.

CONSTRUCTION REQUIREMENTS

Craft Wondrous Item, *major creation*; **Cost** 2,000 gp

NEW SPELLS

The following spell and ritual are intended for your Norse-based adventures.

OFFERING OF THE RAVEN

School divination; **Level** cleric/oracle 1, sorcerer/wizard 1
Casting Time 10 minutes
Components V, S
Range personal
Target you
Duration 10 minutes/level

The caster offers their eye up to the Spirit of the Raven in exchange for its secret knowledge. Select one skill; the caster gains a +3 circumstance bonus to this skill and may make skill checks with it untrained. In exchange, they lose sight in their left eye for the duration of the spell as it is spiritually sacrificed to the Raven. The caster takes a -2 penalty to all saving throws and attack rolls, and the range increment on your ranged attacks is halved. These effects last for the duration of the spell; the caster's vision returns to normal and the effects disappear when the spell ends.

Creatures with only one eye gain the blinded condition for the duration of this spell.

INCANTATION OF HADDMIMIR'S FOREST

"The stories claim that two humans shall walk from the woods after Ragnarök. Let us make sure that it is many sets of Líf and Lífþrasir, that man awakens in a multitude."

School necromancy; **Effective** Level 8th
Skill Check Knowledge (religion) DC 20, 6 successes; Heal DC 20, 2 successes
Casting Time 8 hours
Components M, S, V
Material Components—A spear or dagger, marked with the rune of Valknut and consecrated.
Other—Must be cast in the Winter season.
Secondary Casters— Up to 10 secondary performers may assist the primary performer.
Range Touch
Target two individuals and two trees.
Duration instantaneous (permanent) or until set conditions are met – see text
Saving Throw Will (harmless); **SR** none

DESCRIPTION

Utilizing a consecrated dagger or spear marked with the Valknut rune, the primary caster stabs both a tree and then a living individual, completing this sequence twice. Each wounded individual is then placed within the tree as a form of suspended animation until a condition, set by the primary caster, is met. This set condition must be possible, or the incantation ends and the primary caster suffers the failure condition. Only one individual may occupy a tree. The spell ends in backlash if the tree is already occupied, and the point where it was stabbed bleeds actual blood for a day afterwards.

When the condition is met, the tree splits open and the individual is released; the individual has full hit points, undamaged ability scores, and suffers from no conditions, regardless of their state when they entered the tree. The individuals do not age within their tree, they do not suffer from deprivation, and they are not aware of the passage of time within their tree. If an outside force destroys their tree, they are immediately ejected from the destroyed tree. It is possible the individuals may spend a very long time in the tree.

Backlash – Only the primary performer participating in this incantation gains a negative level and gains the exhausted condition upon successful completion.

Failure – Failing three skill checks during the incantation causes it to fail completely. The primary caster and the targets must make a DC (23+primary caster's Wisdom bonus, minimum 0) Will save or be reduced to -1 hit points.

LOCATIONS AND SHRINES

The following cults and shrines can serve as antagonists for your northern-inspired campaigns.

CULT OF THE WORLD SERPENT

Alignment CE; **Role** Center of World Serpent Cult
Type Dungeon and Wilderness; **Danger** cultists, mutated wildlife, the Worm (worm-tainted dragon)

DESCRIPTION

Years ago an evil dragon made its lair underground below an ancient magical ruin. The strange magical energies in its lair mutated the dragon into a wormtainted dragon, robbing it of its intellect but granting it both immense regenerative capabilities and influence on the surrounding plant and animal life. Nearly impossible to kill, a young warrior took it upon himself to vanquish the beast. The warrior covered his hide armor in blades and confronted the dragon in a river near its lair. The two battled for days, the blades of the warrior's armor preventing the dragon from fully healing as they battled. Finally, after a fortnight, the warrior struck the killing blow. However, the river washed a piece of the dragon deep underground and from this piece the creature was reborn, believed to be the Worm, an aspect of the World Serpent – but it was trapped deep underground, unable to free itself from its lair.

Now the land around the Worm's lair is sick, infecting the land and water with the taint of evil. Corruption twists and befouls the local wildlife. Most concerning, a cult of worshipers grows in the ruins above the worm's lair, and locals have started to disappear—fed to the worm.

THE SACRED TEMPLE OF UPPSALA

Alignment LN; **Role** Sacrificial and Religious site
Type Urban; **Danger** none

DESCRIPTION

An enormous timber temple rises up in the center of a valley near Uppsala, Sweden. A golden chain hangs from its gables, catching the sunlight and making it sparkle even at a distance. Constructed as a symbolic representation of Asgard, three grand statues occupy a triple-throne. Clad in gold, these represent Odin, Freyr, and most hallowed Thor, bearing fearsome Mjolnir. Smaller niches surround the thrones and occupy the walls, each holding a small representation of the rest of the Vanir and Æsir. Outside, a spring-fed well serves as the Well of Urd, and a sacred grove of Ash trees surround a mystical tree that remains green in summer and winter, representing Yggdrasil.

Three vitkir remain in residence here year-round, but they are often replaced after just a year or two. An exception to this regular replacement, the Devout of Freyr has been there for 17 years, and claims he will remain until he dies. Some believe the sacred tree is in fact a sapling of Yggdrasil, growing here despite the seasons and at the behest of the people. Blots are held outside the temple, and the corpses are strung from the trees until they fall apart. This place has a +4 bonus to skill checks made as a part of incantations.

THE VE OF GOTAVI

Alignment LN; **Role** Sacrificial and Religious site
Type Rural; **Danger** none

DESCRIPTION

Constructed of stone, turf, and wood, the modest ve of Gotavi sees a great deal of attendance and holds a special place in the hearts of the regional population. It is surrounded by a wooden fence which encloses nine sacrificial fire pits. Here, the the gods watch humanity, occasionally becoming very invested in the rites of worship. The three posts sometimes hold votive offerings, left to rot in the sun so their bones can serve as constant reminders of the demands of sacrifice. Their tops are carved like bowls and plated with silver.

Sacrifices and blots held in this space favor Freyr first, then Thor, and then Odin. Sprigs of mistletoe are cut from a nearby set of bushes, and the blood is splattered against the ground to assist in divinations. Three blots may be held simultaneously here, as each post is considered a permanently prepared space for incantations (which offers a +3 circumstance bonus to skill checks made as a part of an incantation). There is usually a vitki here, willing to assist with any blot or spellcasting the party may ask—for a price.

SMIÐJA AF FORDÆMDA (FORGE OF THE DAMNED)

The souls of those who die from old age or sickness are taken to Hel. The most evil souls pass through Hel and go on to Niflheim, the lowest level of the underworld, where they spend eternity wandering in darkness, cold, mist, and ice. Before their arrival in Niflheim, these evil souls pass by Smiðja af Fordæmda, the Forge of the Damned. An unnamed being approaches them, wearing a hooded cloak and carrying a broken shield on its left arm. This being presents the souls with a choice: they can accept their fate and continue on to Niflheim, or they can escape it by choosing oblivion instead, to be had by walking into the forge.

Smiðja af Fordæmda is a pit lying between Hel and Niflheim, a mile-long trench, 100 yards wide, with countless smaller trenches spreading out from it, the smallest of which are about 20 feet wide. From above, it resembles a stroke of branched lightning. Sickly green flames and noxious fumes constantly erupt from it, forever consuming the souls entering it. Reincarnation, wishes, and even the intervention of the gods cannot bring them back.

Approaching the forge in physical form is exceptionally dangerous. Anyone standing within 20 feet of even the smallest branch of the pit takes 8d6 points of fire damage per round (no saving throw or spell resistance). In addition, exposure to the forge can burn away thoughts and memories. Upon first exposure to the forge, by coming within 20 feet of it, a creature must make a saving throw (Will DC 25) or be permanently affected with amnesia. If a character is killed by the forge flames, roll a 1d4 to determine their fate:

1: The character's soul goes wherever it normally would after death (based on the character's religion, beliefs, behavior, etc.).
2: The soul goes to Hel.
3: The soul goes to Niflheim.
4: The soul is consumed by the forge.

Named by gnomes, the forge's mind-destroying effects do not affect that race. On rare occasions, a group of gnome craftsmen bring specially designed smithing tools to the pit. From a safe distance, they use the soul-destroying flames to construct weapons, armor, and magical items. Items created over the flames of Smiðja af Fordæmda are never used for any good purpose; one such example is Skelfing, the warship the gnomes created for a human king.

King Lygari was a pirate warlord, and his massive fleet was the terror of the North Sea. He had heard tales of Skidbladnir, the vessel the gnomes had created for the gods. Although he longed to capture it and use it as his flagship, he knew he could never get it away from the Æsir. Instead, he abducted the children of the gnomes and threatened to kill them unless they built him a ship even finer than Skidbladnir.

Unknown to Lygari, the gnomes used the flames of Smiðja af Fordæmda to create his ship, the Skelfing. A massive longship, cunningly shaped like a sea-dragon, it could easily hold 200 men. Its sails looked like wings; carved to look like clawed limbs, its oars rowed by themselves; and the prow sported a fierce dragon's head capable of breathing fire.

Pleased with the ship, the warlord returned the captive children. In the very first battle Lygari fought as captain of the Skelfing, the twisted magic from the forge activated, exactly as the gnomes intended. The ship acted with a mind of its own, attacking enemy ships and Lygari's own fleet with equal ferocity, ramming ships on both sides and setting dozens of them on fire. In desperation, Lygari struck the neck of the dragon's head with an axe, hoping to sever it and regain control of the ship. Instead, the final trap was sprung: the ship dove beneath the waves, taking King Lygari and all his warriors with him.

This has led to a Norse version of the "Flying Dutchman" myth. Some believe the Skelfing resurfaced and continues to sail with a crew of the cursed dead and the shade of King Lygari condemned to command it forever.

STORY SEEDS

Here are a few additional story seed suggestions to utilize this material and set the tone in a Norse themed campaign.

AN APPLE A DAY

Certainly, the gods protect Idun's apples, but what about the cores and seeds? Someone has stolen these seeds from Idun's apples, and plans to grow their own. The characters are charged with hunting down this thief and stopping them from doing so again. The gods demand the stolen apples be returned by sacrificing them in fire, but the characters may keep one fruit each-- what do they do with the seeds? And what fruit will the resulting tree bear?

DROPNI'S LINKS

In a previous age, a powerful sorcerer acquired bits of the second chain to hold Fenrir, the fabled Dropni, and bound one of the valkyries with it. That valkyrie knows where a famous warrior died and left their weapon, now lost to time. If the valkyrie could be freed, the weapon might be recovered, and either sacrificed in a blot or used to defeat some new threat. What will the characters to do to sunder her chains? Will they find some magic capable of unforging the legendary fetter, or acquire the services of a sufficiently strong creature to burst them?

FROM ODIN'S VANTAGE

After the completion of a terrible crime, raiders from a distant land have retreated across the sea and hidden themselves in mystically concealed fort, holding their hostages and loot. No mortal magics can pierce this veil, requiring a god's intervention. Unfortunately, Odin has sworn not to interfere in the affairs of these outsiders due to a bargain with their gods. However, nothing prevents the characters from interfering. If the characters can to sneak into Asgard, they could find the culprit's hiding place from Odin's magical throne, Hlidskjalf. The power of the All-Father's seat to peer into all realms would allow the characters to find their targets, and the fact they have done so against Odin's desires means he cannot be held culpable. Can they do so and remain uncaptured?

GIANT'S BRIDE

Sadistic lechers, a vicious giant and his warband have raided the local thane's hall and made off with his daughter, who is next in line to rule the region. The thane has made a promise of great wealth and lands to the warrior who can rescue her and return her unharmed. However, her boorish reaver cousin stands to take the mantle of leadership if she dies. He and his trusted lieutenants shadow the group, trying to sabotage their rescue attempts and providing "accidental" help to the giants. Can the characters rescue the thane's heir, foil her cousin's treachery, and gain the favor of their thane?

HADDMIMIR'S HOSTAGE

A group of werewolves and winter wolves have learned of the sleeping place of a vitki and warrior in suspended animation by the Incantation of Haddmimir's Forest. They have acquired the services of a dark druid, who will cast animate plants and force the trees to march into a terrible fen. There, the two heroes will be placed inside a wicked maze of brambles, undead, and ravenous creatures, all guarded by the lupine culprits and dimensionally locked. They have no desire to kill the trees and free the heroes, or even to kill the heroes, but to keep them sequestered away, and unable aid anyone should Ragnarök come to pass. Can the characters save the trees, destroy the maze, and slay the culprits?

NINE UPON NINE

A rival thane's warriors have stolen a cache of eighty-one swords and axes claimed from foes in a recent raid and meant to be sacrificed to Odin. They intend to bring the All-Father's displeasure upon the thane and his people by denying them this large votive offering. Travelling overland, they plan on casting the weapons into the sea for Gymir at a particularly stormy, wave-wracked rock (said to be the sleeping place of one of Aegir's daughters), or to trade them to a group of giants in exchange for safe passage. Can the characters recover the weapons before they've been destroyed or despoiled?

THEIR CUP RUNNETH OVER

Returning home, the characters find their jarl and the people of the town deluded and murderous, euphoric and

lustful. Is it magic, a curse, or perhaps a tricksy fae? The source becomes evident when giant bees are seen lumbering about town, drinking from mead cups, and trying to get into one house in particular. It seems a local brewer managed to steal some royal jelly from the giant bees' hive, and it had unexpected effects when fermented and served at a celebration. Can the group subdue the town and eliminate the bee threat before their fellow villagers cause serious harm to themselves and others?

VALKYRIE'S PRICE

A character is barely rescued from death's door by quick-acting companions, and it appears the hard-fought battle is over. Not so, as a shining valkyrie appears, upset that the party's healer has denied her a justly deserved soul for either Odin or Freyja's hall. She threatens the party and offers them a one-sided deal; she and her sisters will send unexpected threat after unexpected threat after the characters, unless they agree to seek out and slay nine creatures that have cravenly killed brave warriors outside of combat and prevented their souls from ascending to their fellows on the eternal battlefield. If they kill all nine, the balance is restored, and the valkyrie's anger will be forgotten.



ODE OF THE CRIMSON EAGLE

A PATHFINDER ADVENTURE FOR 7TH LEVEL CHARACTERS BY ANDREW CHRISTIAN

Revelry rings throughout the Violet Fields as serfs, good folk, Viking and Celtic warriors, Knights and prominent dignitaries celebrate the Grand Moot. Everything falls into place perfectly and peace prevails in Gaul. Or does some unrelated, foreign agenda interfere?

ADVENTURE BACKGROUND

Every summer, when the sun reaches its highest point, the leaders of three great peoples – Sir Avon of the Knights of the Round Table, the Viking Thane Fjolmod Ulfhedin, and the Celtic priestess Rhoswen – gather at the Grand Moot. This year, the Langenhulder Clan, sci-ons of both the Vikings and the Celts, are hosting the Grand Moot at their estate on Harold Isle to discuss peace, trade, and cultural ex-change. Harolde Isle resides several miles off the coast of Gaul, a territory long contested between the three great peoples. Accompanying these great leaders at the Grand Moot is the Council of the Wise – a collection of soothsayers, druids, and oracles – who plan on sharing their knowledge, divining the fortunes of their great peoples, and cementing their shared alliance in a sacred ritual deep in the forest.

Meanwhile, Iulia Agripa, a retired veteran officer of the Crimson Eagle forces, leads a cohort of compatriots in search of the legendary spear Ascalon – said to possess the strength to slay dragons. Although their search has taken them all over Gaul, recent discoveries have brought them to Harolde Isle, where they have inquired of the honor guard, local merchants, as well as civilians and servants attending the carnival-like Grand Moot. Iulia Agripa hopes Ascalon answers her plea to revive the ancient worship of Mithras in her homeland in lieu of converting to a new and pervasive faith.

Several generations ago, a stranger arrived on Harolde Isle and befriended the widow matron of the multi-cultural clan. They fell in love but maintained a platonic affair. She agreed to allow him to inter a sacred artifact at a secret location somewhere on Harold Isle. The stranger stayed on the island until death, living in hermetic seclusion, periodically accepting visits from the widow and her grandchil-dren. During his last few years, he carved runes into a chunk of petrified cedar brought from his homeland and broke it into three piec-es—calling it the Cedar Ternarius. The widow's grandchildren hid the pieces across the island. Through the years the family forgot about Widow Langenhulder's unrequited love and his mysterious tablet.

SAINT GEORGE AND THE DRAGON

A Roman soldier during the early 4th century Roman Empire, George, son to Grecian Christian parents Gerontius and Polychronia, de-fied his Emperor, Diocletian, choosing his faith over the laws of man. On February 24, 303 CE, George defined himself when he de-clared, despite Diocletian's edict prohibiting the spread of his faith, his Christianity. Not to be undone by the upstart soldier, Diocletian ordered George's execution, making him a martyr for the young faith, and years later, ensuring his Sainthood. Communities that claim him as patron saint celebrate Saint George's day on April 23rd, the day of his execution.

A mythical tale tells of the waters of a spring, which cures all diseases, flowing from the altar in the Church of the Blessed Virgin Mary and St. George in fictional Silene, Libya. During his travels Saint George saved the city and princess of Silene from a plague dragon. He wounded it with his spear or lance, which he named Ascalon for the Levantine city Ashkelon. With the help of the princess he brought the living dragon back to the city and offered to kill the dragon if the community and its leaders converted to Christianity. The king and the people of the city became baptized Christians that day and Saint George killed the dragon. The king of Silene built the church on the site where the dragon died.

ADVENTURE SUMMARY

The PCs attend the Grand Moot, a peace and cultural exchange conference, and have a chance to interact with the Viking, Celtic and Knight delegates. While hobnobbing, they may notice some poorly disguised foreign attendees asking strange questions about the location of Ascalon. Soon after this discovery the foreigners attack.

After dispatching these soldiers, bearing a crimson eagle emblem, the delegates begin to argue. On the verge of war, the PCs manage to calm the delegates, when a messenger boy arrives with a ransom note. The Crimson Eagle general holds the wise ones hostage and de-mands the PCs find *Ascalon* within eight hours.

The Wise Ones, however, provided the PCs with three riddles — the solution to the location of *Ascalon*. After deciphering the riddles, the PCs visit three fantastical locations, defeating the denizens within by force, guile or diplomacy. They gather pieces to a puzzle and find Ascalon before defeating the Crimson Eagle general holding their Wise Ones hostage.

SCENE 1 – VIOLET FIELDS

The PCs begin the adventure inside the Langenhulder longhouse at the top of the Violet Fields. They may take this opportunity to interact with the Viking, Celt and Knight delegates or partake of the revelry and celebration throughout the hall or outside on the festival grounds. Criers from all the vendors selling food, drink, and goods ring through the air, while makeshift stages present various performance acts from musicians to one-act plays. Armor and weapons are not discouraged, but weapons must be peace bonded. Any animals not partici-pating in the performances or working as beasts of burden must wait outside in the stables—animals remain prohibited in the longhouse.

When the PCs enter the longhouse, read or paraphrase the following:

Packed, the longhouse air permeates with smoke from cook fires and the sounds of jaunty music.

If the PCs wish to interact with the delegates, please see the Delegates section below. After each PC interacts at least once, they may make a **Perception** or **Sense Motive skill check (DC 15)** to notice a few strange people milling about asking, "*do you know where Ascalon is*?" and similar questions. PCs who succeed on a **DC 19 Perception skill check** notice several foreigners in exotic makeup (presumably to disguise their foreign ethnicity). Each PC may interact with each delegate as well as the Crimson Eagle Quaestionarius before the morning winds towards a break for the midday feast. PCs who succeed on a **DC 26 Perception** or **Sense Motive skill check** notice the foreigners have craftily broken the peace bonds securing their weapons.

THE DELEGATES CR 8

Each of the delegates arrived with a personal agenda; inquisitive characters able to uncover those agendas will have an easier time convincing them to sue for peace, even if war seems inevitable. Each delegate starts as indifferent toward any character they culturally represent and unfriendly towards any other. Two total successful Diplomacy, Bluff, Intimidate or other relevant (as determined below or otherwise by the GM) skill checks against each of the delegates before two total failures causes that delegate to move two categories on the attitude scale (i.e. indifferent becomes helpful and unfriendly becomes friendly). One success before two failures changes each delegate's attitude by one step. PCs discover each delegate's agenda after one success with that specific delegate. PCs who pry into the private affairs of the various delegates see them turn cold, although savvy PCs able to weave their inquiries into polite discussion are more likely to succeed in gathering the needed information. They must still succeed, however, at the appropriate skill checks to uncover the truth. The delegate's relevant skills and agenda are listed in their stat blocks, below:

FJOLMOD ULFHEDIN

A Viking thane from the far north, Fjolmod maintains pride in his seamanship and fighting prowess. Intimidating himself, Fjolmod appreciates anyone who can outdo his own presence and fearsome mien, while he remains distrustful of smooth talkers.

Agenda — He hopes to woo a strong woman and return home with her as wife to run his household while he's away raiding. If the characters help act as matchmakers, they will immediately improve his attitude toward them by one step.

Checks — Intimidate (DC 21), Sense Motive +15; **Charisma** 14 (+2 modifier).

Alternate Skills — Profession (soldier, sailor).

RHOSWEN

Her intuition and quick wit often present as overly judgmental and a fiery temper. Reminding her that she can catch more flies with honey than vinegar will earn her respect.

Agenda — As priestess of Áine, Rhoswen seeks to ensure her ruling elite's place by securing the borders of her home against invasion and firming favorable trade pacts. Assisting her in creating a more favorable deal for the Celts will immediately improve her attitude toward them by one step.

Checks — Intimidate (DC 27), Sense Motive +18, Diplomacy (-1 modifier to DC—includes Charisma modifier).

Alternate Skills — Profession (politician), Knowledge (religion).

SIR AVON

A knight of the round table, Sir Illigslee du lac Avon shows fealty to Sir Gawain of Orkney with her heraldry including Gawain's golden two-headed eagle. Sir Avon tends to be a bit naïve and will trust people implicitly and literally until proven otherwise. She does not take kindly, however, to bullies. Helping Sir Avon negotiate the tricky double speak often encountered in political venues will quickly earn her trust.

Agenda — Ambitious, Sir Avon hopes that returning back to Camelot after successful peace talks will move her one step closer to gaining noble rank. If the PCs succeed at least once on each of the other two named delegates her attitude will improve by one step.

Checks — Intimidate (DC 23), Sense Motive +11, Charisma 17 (+3 modifier).

Alternate Skill — Knowledge (nobility).

JANUS TAENIUS — A CRIMSON EAGLE QUAESTIONARIUS

Janus Taenius remains secretive and sketchy. Janus acts friendly—a complete fabrication—towards the PCs but tells them nothing useful. PCs can make Sense Motive skill checks (DC 25) to determine Janus's seething hatred behind the happy façade.

Agenda — Janus wants to find Ascalon and will seek out each PC to specifically ask, "Do you know where *Ascalon* is?"

Checks — Sense Motive (DC 25), Diplomacy +15, Intimidate +20; Charisma 11 (+0 modifier).

Alternate Skill — Bluff +15

Once either the PCs notice the broken peace bonds, start focusing on Janus Taenius, or each PC has had a chance to interact with each of the NPCs, the Crimson Eagles attack. If the PCs have not noticed the broken peace bonds, the Crimson Eagles gain a surprise round. If the PCs decide to attach first, before or immediately after noticing the broken peace bonds, they gain a surprise round.

CRIMSON EAGLE EVOCATUS (4) CR 4

XP 1,600

Male or Female old human fighter (phalanx soldier) 6

LN Medium humanoid (human)

Init +0; **Senses** Perception +3

DEFENSE

Armor Class 20, **touch** 10, **flat-footed** 20 (+6 armor, +4 shield)

Hit Points 43 (6d10+6)

Fort +5, **Ref** +2, **Will** +4; +2 vs. trample

OFFENCE

Speed 30 ft. (20 ft. in armor)

Melee +1 longspear +10/+5 (1d8+5/×3) or mwk gladius +9/+4 (1d6+2/19-20)

Ranged shortbow +6/+1 (1d6/×3)

Reach 5 ft. (10 ft. with +1 longspear)

Special Attacks phalanx fighting, ready pike +1

TACTICS

Before Combat Evocatus start combat by drinking their potion of enlarge person.

During Combat Evocatus maneuver so they take full advantage the Shield Wall feat and gain a +2 to AC if they remain adjacent to any other Evocatus. They attempt to maintain a shield wall to protect the Quaestionari-us.

Morale All Crimson Eagles understand they live on borrowed time due to age and the number of battles fought. As such they fight to the death with steely resignation.

STATISTICS

STR 14, **DEX** 10, **CON** 11, **INT** 10, **WIS** 15, **CHA** 12

Base Atk +6; **CMB** +11; **CMD** 21 (23 vs. bull rush, 23 vs. drag, 23 vs. overrun, 23 vs. trip)

Feats Fortified Armor Training[UC] , Power Attack, Shield Focus, Shield Specialization[APG], Shield Wall[APG], Step Up, Weapon Focus (longspear), Weapon Specialization (longspear)

Skills Acrobatics -4 (-8 to jump), Climb +2, Handle Animal +5, Heal +3, Intimidate +10, Perception +3, Ride +0, Survival +11, Swim +2

Language Auld English (common), Latin.

SQ stand firm +2
Combat Gear *potion of cure light wounds, potion of enlarge person,* mwk breastplate, *+1 heavy steel shield*, *+1 longspear*, flight arrows[APG] (20), mwk gladius[UC], shortbow, alchemist's fire (2).
Other Gear backpack, bedroll, belt pouch, flint and steel, grappling hook, hemp rope (50 ft.), mess kit[UE], pot, soap, torch (10), trail rations (5), waterskin, 23 gp.

CRIMSON EAGLE QUAESTIONARIUS (JANUS TAENIUS) CR 5

XP 2,400
Female venerable human inquisitor (witch hunter) of Mithras 7
LN Medium humanoid (human)
Init +4; **Senses** Perception +9

DEFENSE

Armor Class 14, **touch** 10, **flat-footed** 14 (+4 armor, +1 deflection, -1 Dex)
Hit Points 42 (7d8+7)
Fort +4, **Ref** +1, **Will** +10 (+2 morale bonus while adjacent to an ally with Scarred Legion)

OFFENSE

Speed 30 ft.
Melee *+1 spear* +4 (1d8-1/×3)
Special Attacks bane (7 rounds/day), judgment 3/day
Spells Known (CL 7th; concentration +12)
3rd (2/day)— *locate object, terrible remorse*[UM] (DC 18)
2nd (4/day)— *blistering invective*[UC] (DC 17), *castigate*[APG] (DC 17), *confess*[APG] (DC 17), *instrument of agony*[UC]
1st (6/day)— *bane* (DC 16), *bless*, *forbid action*[UM] (DC 16), *interrogation*[UM] (DC 16), *inflict light wounds* (DC 16)
0 (at will)—*brand*[APG] (DC 15), *create water, detect magic, disrupt undead, read magic, stabilize*
Domain Conversion inquisition[UM]

TACTICS

Before Combat The Quaestionarius cast *confess* and *interrogation* while torturing the delegates.
During Combat The Quaestionarius begins by using Intimidate to demoralize any hero not displaying a leonto-cephaline (holy symbol) or the most threatening melee combatant. She then casts *bless* or *bane* as appropriate to circumstances.**Morale** All Crimson Eagles understand they live on borrowed time due to age and the number of battles fought. As such they fight to the death with steely resignation.

STATISTICS

STR 16, **DEX** 18, **CON** 18, **INT** 13, **WIS** 20, **CHA** 11
Base Atk +5; **CMB** +3; **CMD** 13
Feats Antagonize[UM], Combat Casting, Enforcer[APG], Eschew Materials, Scarred Legion, Shielded Caster[APG], Toughness
Skills Bluff +15, Climb +2, Diplomacy +15, Heal +15, Intimidate +20, Linguistics +3, Perception +9, Ride +3, Sense Motive +18, Spellcraft +11 (+16 to identify a spell as it's being cast), Survival +9, Swim +2, Use Magic Device +7
Languages Auld English (common), Latin, Gaelic, Norse
SQ knowledgeable defense, solo tactics, spell sage, spell scent, stern gaze +3
Combat Gear *potion of barkskin +2, potion of cure light wounds* (2), *potion of protection from chaos, potion of protection from evil, potion of sanctuary*, mithral shirt, *+1 spear, ring of protection +1*.
Other Gear backpack, bedroll, belt pouch, candle (10), flint and steel, hemp rope (50 ft.), Mithras Liturgy, manacles, mess kit[UE], pot, soap, spell component pouch, torch (10), trail rations (5), waterskin, a bronze leontocephaline (holy symbol), memoir, 18 gp.



DEVELOPMENT

Soon after the PCs defeat enemy soldiers, the delegates will thank the characters profusely and then begin to bicker amongst themselves. Each blaming the other for the attack. The characters may attempt to smooth things over by making one additional check for each delegate, using each delegate's final attitude and all bonuses gained. As long as the PCs succeed on two checks, they receive the Delegate's gifts below. The hostess, Madam Meaghan Langenhulder Gillislee, maintains a constant calming presence that prevents any actual bloodshed should the characters fail at calming them down.

The PCs quickly discover each enemy soldier wears a golden eagle on a crimson field as an emblem under their collars. The emblems do not match any heraldry they know of, although PCs who succeed on a **Knowledge (nobility) skill check (DC 40)** learn that a warlike people from the south, known as the Romans, have fought under a similar banner. The age of the elderly soldiers may become a distraction to the players until the PCs find the venerable interrogator's memoirs, written in Latin. While nothing in the memoirs reveals the solution to the adventure, they do describe the mission to find Saint George's spear, *Ascalon*, and the enlisting of a special unit of retired veteran soldiers to search across heathen barbarian lands. The author believes the spear holds the key to rekindling the worship of Mithras in their homeland.

Once the PCs calm the delegates, a young messenger boy, exhausted and badly wounded (2 hit points), stumbles into the longhouse. He lunges forward with a piece of sweat-stained parchment: a ransom note (see player handout 1), as well as three letters from the Council of the Wise that he smuggled past the council's captors (see player handouts 2, 3, & 4). See The Clues section below on deciphering these riddles.

TREASURE

In addition to any of the Crimson Eagle gear, each delegate grants the PCs a magical gift for saving their lives. **Thane Fjolmod Ulfhedin** grants a single *Munin's feather* (see page 127) to the group, regardless of how many PCs play Viking characters. **Rhoswen** gifts each PC the promise of her services (she will cast any 3rd level or lower cleric spell (CL 11th) for up to three PCs, although any costly spell components are sure to require side quests. **Sir Avon** bequeaths up to two of the PCs the use of a *charnstone* (see page 49). Before the PCs depart, **Madam Gillislee** grabs a PC by the arm, stuffing an old, worn journal into their hands, *"This may give you some insights if you wish to decipher it."*

The journal, an old volume of the Langenhulder diaries, contains the logs of family matrons and patrons recording momentous occasions—any character who studies the diary for **10d6** minutes and succeeds on a **DC 25 Knowledge (local) skill** check learn of the Widow Langenhulder and her unrequited love. A **Linguistics skill check (DC 30)** deciphers the widow's poem—a guess as to where her hermit hid his sacred artifact (Griffon Rock). PCs can reduce the study time by half if the above check was 30 or higher and can reduce by a further half with every additional 5 on their check (minimum 5 minutes.) A map of Harolde Isle sits engraved on the top of the Longhouse's main banquet table (see player handout 5).

THE CLUES

There are **three clues**, each written by a different member of the Wise Council. Each clue refers to a specific location on a map of the island, which can be found the Longhouse's main banquet table: The Grinding Teeth, Creeping Pews, and Glensheen. Each location contains a piece of the broken Cedar Ternarius, and on each piece, the PCs find a section of a runic poem. Once combined, the PCs discover a riddle describing the location of Ascalon, leading the PCs to Griffon Rock. Although she would gladly communicate this to the PCs (Madam Gillislee knows everything the PCs can learn by succeeding on the various Knowledge skill checks), she dare not give it to spies – she trusts only the worthy will decipher the poem. If the PCs already calmed them, she tells them everything, eager to move the peace process forward. PCs who specifically ask Madam Gillislee about *Ascalon* learn she knows very little about the artifact itself, willingly relating the legend of Widow Langenhulder and her hermit, adding, right before the PCs leave, the following: *"…and I don't know much about that old hermit, but she did swoon over some of his poetry. And she was always going on about the trees."*

Meanwhile, **Iulia Agripa**, having questioned the Wise Ones, has learned about the secret warnings carried by the messenger boy. Rather than take them from him, she let

him deliver them, hoping the others might decipher the riddles for her. She ordered an Explorator to spy on any small groups of adventurers leaving the Violet Fields. As the PCs leave each of the locations, have them make a **Perception skill check (DC 37)** as the Explorator conceals himself approximately 100 feet from each location. PCs who succeed on the check discover the Explorator hiding in some nearby bushes. If they manage to dispatch the Explorator before he escapes, the final encounter will happen on a ground of their own choosing. If not, the spy returns to Iulia once the PCs reach Griffon Rock where she will attempt to trap them.

The travel times between each of the various locations is described in **Table: Getting There** (below). Additionally, every time the PCs travel between locations, they have a 10% change of encountering a wandering foe. These foes are described in the **Table: Random Encounters** (this page).

D20 ROLL	ENCOUNTER
1-5	1d4 **Crimson Eagle Evocatus** (see page 136).
6-10	1 **Crimson Eagle Explorator** (see page 137).
11-15	**Trebuchet Attack!** Select a 10 ft. square that targets at least one hero's square and attack it (+5 touch attack, 6d6 bludgeoiing dmg/x2). The attack deals the same damage to all targets it hits.
16-20	**Hazardous Terrain!** A large deadfall, boulder, crevasse, or another similar obstacle delays the PCs travel by 5d6 minutes. PCs who use magical abilities or who succeed on a DC 30 Survival skill check bypass the obstacle in half the time.





TABLE: GETTING THERE

	The Long House	Grinding Teeth	Creeping Paws	Glensheen	Griffon Rock	Docking Shoal	Shatter Falls	The Longboat	Bloodstone Gulley	High Mark Tor
The Long House	—	15 min	5 min	10 min	5 min	5 min	5 min	15 min	8 min	10 min
Grinding Teeth	15 min	—	20 min	5 min	10 min	15 nun	12 min	4 min	6 min	12 min
Creeping Paws	5 min	20 min	—	10 min	5 min	5 min	5 min	12 min	6 min	10 min
Glensheen	10 min	5 min	10 min	—	30 min	18 min	5 min	7 min	15 min	10 min
Griffon Rock	5 min	10 min	5 min	30 min	—	7 min	10 min	12 min	15 min	15 min
Docking Shoal	5 min	15 min	5 min	18 min	7 min	—	15 min	13 min	25 min	30 min
Shatter Falls	5 min	12 min	5 min	5 min	10 min	15 min	—	6 min	4 min	12 min
The Longboat	15 min	4 min	12 min	7 min	12 min	13 min	6 min	—	5 min	25 min
Bloodstone Gulley	8 min	6 min	6 min	15 min	15 min	25 min	11 min	4 min	—	8 min
High Mark Tor	10 min	12 min	10 min	10 min	15 min	30 min	12 min	25 min	8 min	—

All times assume hustling and local movement rules, thus not endangering the PCs with fatigue.

If the PCs wish to exert extra effort to halve their travel time, every minute they must make a Constitution check (DC 10, +2 extra per additional minute) or gain the fatigued condition.

CLUE ONE

The **Viking Oracle Ulgrimma** sent this clue to send her Viking PCs to **The Grinding Teeth** (see **handout 2**). PCs who succeed on a **DC 15 Knowledge (local)** or **Diplomacy skill checks** recall the cave named **Gaspar's Lament** at the cliff's base and the two cave giantesses living within. See Scene 2, page XX, for more information on Gaspar's Lament.

"When snores are not snores but just as poor;" refers to the echoing sounds made by The Grinding Teeth.
"Find the wooden stone," refers to the Cedar Ternarius.
"hidden, behind a door that's not a door;" refers to the cave entrance.
"The world of winter trembles more;" refers to the homelands of the Vikings.
"If the bloody raptor eats our gore." Refers to the Crimson Eagles defeating the Viking forces.

CLUE TWO

Brianna du Puy, Sir Gawain of Orkney's soothsayer, scribed this verse for the PCs of Camelot in order to lead them to **Creeping Pews** (see **handout 3**). PCs who succeed on a **DC 15 Knowledge (local)** or **Diplomacy skill check** know about the dragon **Coediscbaum** claiming the Creeping Pews as his home.

"To worship" refers to the Pews as a place to worship, like a church.
"we go to and fro;" refers to Creeping as the vines grow "to and fro."
"Beware Camelot's mascot." Refers to the golden dragon of Camelot and warns of the forest dragon Coediscbaum.
"Deny the seekers else King Arthur wears a crimson ascot." Refers to the Crimson Eagles slitting King Arthur's throat.

CLUE THREE

Hierophant Arthfael Caomhanach, communed with nature and scribed what he learned for his Celtic PCs in order to lead them to **Glensheen** (see **handout 4**).

"Hailers from the clean side of trees," refers to the Crimson Eagles, an unknown force from the South.
"demands we bow before them on our knees." Refers to the Crimson Eagles subjugating the Celtic people.
"A maiden's kerchief may save us all if you have the guts, it's your call." Refers to the Nereid's shawl, which if captured allows the PCs to control her.

CEDAR TERNARIUS

The poem inscribed in carefully placed runes reads, "Stone of Lion Eagles." The *Cedar Ternarius* consists of three piece; an upper left, upper right, and bottom part. These parts are collected from the following locations:

From **The Grinding Teeth** (upper left) – **Rune for Stone** inscribed at such an angle as to show affiliation.

From **Creeping Pews** (upper right) – **Rune for Lion** inscribed at such an angle to show possession of a previous rune.

From **Glensheen** (bottom part) – **Rune for Eagle** but inscribed directly under upper right Rune, therefore showing a compound phrase with the Upper Right rune. Additionally it has an added accent mark representing plurality.

CRIMSON EAGLE EXPLORATOR CR 4

XP 1,200
Half-elf ranger 2/unchained rogue 3
LE Medium humanoid (elf, human)
Init +4; **Senses** low-light vision; Perception +11

DEFENSE

Armor Class 21, **touch** 15, **flat-footed** 14
(+4 armor, +4 Dex, +1 dodge, +2 natural)
Hit Points 34 (3d8+2d10+5)
Fort +4, **Ref** +10, **Will** +2; +2 vs. enchantments
Defensive Abilities danger sense +1, evasion;
Immune sleep

OFFENSE

Speed 30 ft.
Melee mwk cold iron gladius +7 (1d6+4/19-20) or
mwk elysian bronze gladius +7 (1d6+2/19-20)
Special Attacks combat style (two-weapon combat), favored enemy (humans +2), sneak attack (unchained) +2d6

TACTICS

Before Combat The Explorator follows the PCs at a safe distance, using tracking to follow them. Due to the Explorator's distance from the PCs should they notice him, he has time to drink his potion of barkskin +2.
During Combat The Explorator will attempt to flee, and if that seems unlikely to succeed, he attempts to

fight a running battle, hiding just ahead of the PCs and attacking with his sneak attack as possible.

Morale All Crimson Eagles understand they live on borrowed time due to age and the number of battles fought. As such they fight to the death with steely resignation.

STATISTICS

STR 12, **DEX** 18, **CON** 10, **INT** 8, **WIS** 13, **CHA** 14
Base Atk +4; **CMB** +8; **CMD** 20
Feats Agile Maneuvers, Dodge, Favored Defense[APG], Skill Focus (Stealth), Two-weapon Fighting, Weapon Finesse
Skills Acrobatics +12, Climb +5, Disable Device +13, Handle Animal +8, Perception +11, Ride +8, Stealth +15, Survival +9, Swim +5;
Racial Modifiers +2 Perception
Languages Auld English (Common), Latin, Elven
SQ elf blood, elysian bronze, rogue talent (fast stealth), track +1, trapfinding +1, wild empathy
Combat Gear *potion of barkskin +2, potion of cure light wounds* (2), *potion of vanish* (2), caltrops, smokestick, tanglefoot bag, *+1 studded leather*, mwk cold iron gladius[UC], mwk elysian bronze gladius[UC]
Other Gear backpack, basic map of the area, a bedroll, a belt pouch, chalk (10), flint and steel, a grappling hook, hemp rope (50 ft.), a knife, a mess kit[UE], mirror, piton (10), pot, soap, thieves' tools, 10 torches, trail rations (5), waterskin (2), 6 gp, 2 sp.



SCENE 2 – THE GRINDING TEETH

A series of basalt cliffs that rise some three hundred feet, overlooking the violent seas below, the Grinding Teeth rightly earned their namesake. The sound of wind and crashing waves create the eponymous sounds, which villagers claim you can hear on the other side of the island when the winter squalls wash over the island. A small, rough beach of jagged boulders, reachable only by scaling down the cliff or by small boat, acts as the threshold to a large cave. The tides roll in, and depending on how long it takes them to reach the beach determines how deep the water during the encounter (see development below for details.) The PCs notice the tides are moving in quickly as they arrive and the grinding sounds drown out almost all other ambient noise, requiring shouting to be heard. The sounds, however, do not affect spellcasting.The giantesses regard the incoming tide as perfect fishing conditions, emerging from their cave one minute after the PCs arrive.

When the PCs arrive, read the following:

Deep black shark tooth-like boulders litter the beach, orphaned children of the jagged basalt cliffs above. A large cave maw, cold waves crashing within, looms dark and menacing at the base of The Grinding Teeth.

Twin cave giantesses, **Haghi** and **Gelvu**, live here, unknowingly guarding one third of the *Cedar Ternarius*. Gaspar Langenhulder, one of the Widow's grandchildren, revered the hermit and often studied with him. When the hermit requested, Gaspar hid the tablet deep in these caves hoping the treacherous natural terrain and unreliable tides would deter anyone from exploring too far inside, but he died, dashed upon the rocks in a rogue spring storm upon leaving the cave.

HAGHI & GELVU

(CAVE GIANTS) CR 8

Pathfinder Roleplaying Game Bestiary 3

Hit Points 67 each

TACTICS

Before Combat The giantesses fish with their bare hands, but have their axes drawn in case any large sea creatures make a nuisance of themselves. They will notice the PCs as they climb down the cliff with a Perception skill check (DC 15) or as soon as the first hero reaches the beach. They automatically notice the longboat, unless the PCs take means to hide their approach, once it is within 1d4+1 rounds from the beach.

During Combat The giantesses begin by throwing the sharp jagged boulders on the beach at the PCs. They will specifically aim to crush the longboat should the PCs choose that method of reaching the beach. Before melee combat ensues, they will each break their giant whetstones (figured into their melee line above).

Morale Cowards but territorial, the giantesses flee once either of them has less than 10 HP, but will fly into a rage and fight to the death if one of them falls unconscious or dies.



DEVELOPMENT

If the PCs manage to reach the beach within two minutes, there will be 1 foot of water throughout creating a shallow bog If they take between two minutes and ten, the tides will rise to 4 feet, creating a deep bog (see Marsh Terrain in Chapter 13 of the *Pathfinder Roleplaying Game Core Rulebook*). If they take longer than ten minutes or choose to use the longboat, they must swim to keep their head above water. The giantesses remain unaffected by the first two water levels or the temperature. The final water level affects them as a shallow bog. Additionally, prolonged exposure to the exceptionally cold water may cause hypothermia. While this will not be immediately dangerous, if the PCs do not dry themselves, they must make a Fortitude save each hour (DC 15, +1 per previous check) or take 1d6 non-lethal damage and become fatigued (see Cold Dangers and Water Dangers in Chapter 13 of the *Pathfinder Roleplaying Game Core Roolbook*).

Very rough natural hand and footholds litter the cliff face, however water spray from the northern sea make the basalt very slick, requiring a **Climb skill check (DC 20)**. The only approach to the beach from below requires piloting a long longboat through the rough waves, surf and partially hidden sharp boulders for five rounds. Approximately two and a half to three minutes walking distance along the beach, the PCs find a longboat tied to a tree. PCs approaching the beach by sea quickly learn how violent the waters are; these PCs must succeed on a **DC 25 Profession (driver), Profession (sailor)**, or **Survival skill check** to advance that round. PCs who fail this check by 5 or more dash the boat along the rocks, dealing 3d6 points of damage each time. PCs who fail the check by 10 or more capsize the boat, although the PCs can right the boat with a **DC 10 Survival skill check**. All pilot checks take a -2 penalty once the longboat reaches 30 hit points of damage. Swimming PCs must succeed on a **DC 20 Swim skill check** to advance or take the above damage.

The upper left piece of the *Cedar Ternarius* remains hidden approximately one-quarter mile inside the cave system. Any signs of which way Gaspar Langenhulder traveled disappeared decades ago, and so the PCs must follow specific old cave paintings. Otherwise it will take 1d3+1 hours barring any special movement magic or abilities. Seemingly random parietal art depicting the lives of stone-age tribesmen hide more modern symbols carefully inscribed into them. A **Profession (painter), Craft (painting), Appraise** or **similar skill check (DC 25)** or a **Perception skill check (DC 35)** reveals the hidden modern symbols.

If the PCs know of the cave named **Gaspar's Lament**, they may make an additional **DC 20 Knowledge (local) or Knowledge (nobility) skill check** to recall that Gaspar revered a strange hermit and took on the hermit's religious iconography: a cross and a glowing spear. Knowing of the hermit's iconography grants the PCs a +5 to the above skill checks. ***By following the cross and spear symbols, the PCs find the upper left piece in 1d3+1 x 5 minutes instead***.

LONGBOAT

Huge water vehicle
Squares 5 (5 ft. by 25 ft.); **Cost** 50 gp

DEFENSE

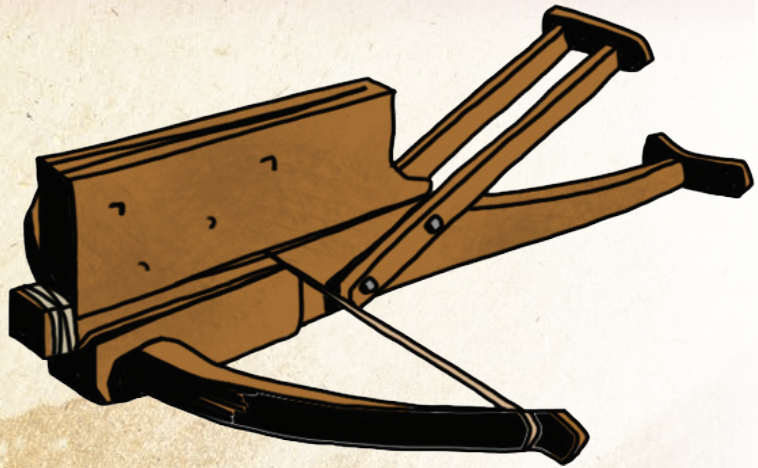
Armor Class 9; **Hardness** 5
Hit Points 60 (29)
Base Save +0

OFFENSE

Maximum Speed 30 ft.; **Acceleration** 10 ft.
CMB +1; **CMD** 11
Ramming Damage 1d8

DESCRIPTION

This small water vehicle is primarily used to disembark from larger ships or to traverse small areas of water—perhaps ferrying a few passengers across a stream or small lake. A longboat can carry 2,000 pounds of cargo or 5 passengers.
Propulsion current (water) or muscle (pushed; 1 or 2 Medium rowers; one is the driver)
Driving Check Survival
Forward Facing boat's forward
Driving Device oars
Driving Space the center square of the longboat
Decks 1



TREASURE

The giantesses maintain a tentative truce with the forest dragon, **Coediscbaum**. They carried out several missions requiring distasteful thuggery for the forest dragon while he gave them several talismans. Each has three giant whetstones (which acts as a *scroll of lead blades*; activated when broken) each. Additionally, the giantesses each carry a large *+1 keen bone battleaxe*.

SCENE 3 - CREEPING PEWS CR 10

This deep forest glade appears as a naturally occurring church amphitheater. Deadfall and vine choked trees pulled down horizontally create asymmetric rows of benches. At the head of the leafy cathedral rests the broken stump of a giant oak, nine feet in diameter. **Coediscbaum**, a young forest dragon, catnaps upon the stump. Perceptive PCs see a strangely shaped stone—one of the three pieces of the *Cedar Ternarius*—leaning against the stump.

Widow Langenhulder's granddaughter, Lewellyn, buried her piece of the *Cedar Ternarius* under what was once a giant and ancient oak tree. Coediscbaum recently uncovered the relic, somehow sensing the knowledge represented within the petrified stone. He will not part with the treasure easily as he does not yet know what it means or represents.

When the PCs approach the Creeping Pews, read the following:

A deadfall, choked in bright green moss and dark, jade colored vines, dominates the small clearing. A sinewy, scaled creature snores gently on the stump.

COEDISCBAUM (YOUNG FOREST DRAGON) CR 10

Pathfinder Roleplaying Game Bestiary 3; **hp** 126.

TACTICS

Before Combat The sleeping dragon awakes once the PCs are within 70 feet unless they find a way to bypass his tremorsense and other dragon senses.

During Combat Coediscbaum immediately climbs 30 feet into a tree and uses his breath weapon on as many PCs as he can. He then uses his burrow, climb, and flying abilities to avoid direct combat with more than one hero at a time.

Morale Once he reaches 30 hit points, Coediscbaum casts *obscuring mist* and flees.



DEVELOPMENT

The PCs can try to sneak up on **Coediscbaum** as he naps as long as they make a **DC 15 Perception skill check** to see him before they move within 70 feet. If they stop outside of the 70 foot perimeter, they may try to sneak up and steal the piece of the *Cedar Ternarius* leaning against his stump. If Coediscbaum catches the PCs attempting to steal from him, he attacks immediately.

Although evil, Coediscbaum does not lash out at the PCs immediately, preferring to Intimidate or, if possible, to manipulate them instead. When not sleeping on his stump or manipulating the denizens of **Harolde Isle**, Coediscbaum has a secret hobby – crafting magical talismans. Although initially hostile, Coediscbaum remains willing to negotiate. Gifts of spellbooks or scrolls of up to 2,000 gp total, satisfies his lust for magical knowledge. Similarly to the giantesses, Coediscbaum remains willing to accept service in lieu of spell knowledge—he expresses a desire for Asariah's death (see **Scene 4: Glensheen, page xx**) or requires the PCs servitude for one year. Alternatively, Coediscbaum accepts the Langenhulder diary if offered, although requires an additional **Diplomacy skill check (DC 20)**.

TREASURE

Although he can make talismans from any spells of 3rd level or lower, Coediscbaum currently has the following talismans (CL 11th) lying around the glade; *a warding stone* (containing *protection from good*), a *dwarven luck stone* (containing *true strike*), an *elven firestone* (containing *fireball*), a *raptor stone* (containing *levitate*), and a *window stone* (containing *vanish*.) Talismans act as scrolls but are activated when broken.

SCENE 4: GLENSHEEN CR 10

The Upper Red River burbles along the forested island hills until it reaches a small cliff and cascades into a large, deep pool. Although its perimeter is cloaked in shadows, the canopy of trees hanging over the pool opens at the center, allowing a bright beam of sunlight to illuminate the waterwall, creating a multiple tiny rainbows in the mist. A place of beautiful serenity, **Asariah**, a Nereid, calls Glensheen home. She guards both the clearing and the sacred wood – the rune carved piece of the *Cedar Ternarius*. **Boh**, the last of the Widow's grandchildren and druid of note, befriended and convinced Asariah to guard his piece of the *Cedar Ternarius*, instructing her to only give it to someone worthy. Asariah's piece of the *Cedar Ternarius* rests 40 feet down at the bottom of her pool.

The PCs arrive as Asariah sorts pieces of mother-of-pearl as she waits for her laundry to dry. If they figure out she's a nereid in time, they may notice her shawl drying on a tree branch on the opposite shore of the pool. Asariah does not enjoy violence, so the PCs may try to convince her to give up the tablet or command her to do so by recovering her shawl.

When the players approach, read the following:

A beautiful woman with pearlescent skin sorts shells on the banks of the river pool, its serenity interrupted by the waterfall cascading down from above. Rainbows dance in the hanging mist as the lady hums a mesmerizing tune.

ASARIAH (NEREID) CR 10

Pathfinder Roleplaying Game Bestiary 2; **hp** 126 each.

TACTICS

Before Combat Asariah's beguiling aura remains active as sorts her shells. She otherwise does or says nothing threatening as long as her shawl remains on the other side of the pool.

During Combat During any negotiation or conversation, she slowly moves towards her shawl. If she feels threatened, when she reaches her shawl, she will immediately dive underwater and casts *summon monster VI* and summon a huge water elemental. She follows up by using *suggestion* on anyone affected by her beguiling aura.

Morale Asariah agreed to protect her piece of the *Cedar Ternarius* unto death.

DEVELOPMENT

Regardless how eloquent, no amount of Bluff, Diplomacy, or Intimidate convinces Asariah to give up guardianship over her piece of the *Cedar Ternarius*, unless the PCs recover her shawl and threaten her with its destruction. During parlay, however, she requests the PCs prove their virtue and worth. She asks a very simple thing, *"sacrifice a living and sapient creature close to your heart by letting their blood unto death here in this pool, and I will reveal the location of the stone you seek."* A test, of course, as Asariah does not actually wish to see death.

The hermit set the conditions of the test, a metaphor for a story from the father of his faith. A man, commanded by his God, set forth to sacrifice his son to this God—a test of

his faith. After proving his faith, an angel stopped the man, blade to his son's throat, and explained the test.

In this case, the importance of virtue and purity supersede faith. PCs who succeed on a **DC 30 Sense Motive skill check** determine Asariah finds the task she's set forth abhorrent.

If the PCs set about to sacrifice an intelligent creature, she immediately stops them and drives them off, fighting to the death if necessary. If the PCs have recovered her shawl, she acquiesces, if commanded to do so, and proceeds to take her own life in mortified shame after.

If the PCs refuse, and likely attack, she immediately surrenders, quickly explaining herself and the hermit's story of Abraham. She then dives underwater and returns with her piece of the *Cedar Ternarius*.

TREASURE

Asariah carefully sorted several dozen fresh-water oysters amongst her shells. PCs who succeed on a DC 20 Appraise or DC 15 Knowledge (nature) skill check realize this type of oyster often contains pearls. The PCs may harvest up to ten pearls before Asariah halts them with a comment about greed. PCs who cast *detect magic* or who succeed on a Perception skill check (DC 20) discover a *bluesheen pearl* amongst an unsorted pile of shells. This *bluesheen pearl* contains a single charge of *water breathing*, similar to a spellstoring item. If a spellcaster does not charge a *bluesheen pearl* with a single spell of up to 3rd level, it acts as a pearl of power, 2nd level.

WHAT IF THE PCS VISIT GRIFFON ROCK EARLY?

Curator Veteranorum Iulia Agripa coerced the name of the key to *Ascalon's* vault while questioning the Council of the Wise. While Iulia doesn't know what *Cedar Ternarius* means, she knows in her native tongue—Latin—ternarius generally means "containing or consisting of three things." As such, she has directed her Explorator to hold off returning to her until they have explored at least three other locations before Griffon Rock.

SCENE 5: GRIFFON ROCK CR (VARIES)

A weatherworn rock formation roughly appears to be a griffon perched upon a jagged boulder, while a shallow crevasse dips approximately 15 feet beneath the rock formation. The Langenhulders used this crevasse as their family crypt for generations. The hermit made a pact with his paramour, Widow Langenhulder, to hide *Ascalon* within. The catacombs within the crevasse eventually lead to a vault door made of adamantine reinforced with diamond inlay. The recombined *Cedar Ternarius* acts as key and fits neatly into a strange indent in the center of the door. It takes about 30 minutes to navigate the catacombs and find the door.

When the PCs finally reach the door, read the following:

A giant adamantine door, reinforced with diamond inlay stands at the end of a disused and dusty corridor.

Nigh indestructible, PCs looking for a way around who succeed on a **Knowledge (engineering) skill check (DC 20)** estimate that the group could tunnel around in a few weeks. PCs who succeed on a **DC 35 Knowledge (engineering) skill check** determine the group could get around the door in 3 days, provided they work around the clock. PCs who succeed on a **DC 50 Disable Device skill check** successfully unlock the door.

FALLING DOOR TRAP CR 15

XP 4,800
Type mechanical; **Perception** DC 30;
Disable Device DC 20

EFFECTS

Trigger Attempting to break down the door or failing a disable device skill check; **Reset** automatically
Bypass Placing the assembled *Cedar Ternarius* in the indent acts as a key and bypasses the trap.
Effect Atk +15 Melee (16d6); multiple targets (all targets in a 10-ft. square in front of the door).

DEVELOPMENT

Once the PCs open or otherwise bypass the door, they find *Ascalon* resting upon a dais and a decomposed skeleton wearing a rotted monk's habit and a pristine silver crucifix laying on an adjacent bier. If the Explorator shadowing the PCs escapes notice, he runs back to Iulia Agripa atop High Mark Tor. The Explorator has been paying close attention to the PCs and has picked up much of their conversations

and body language as they've traveled around Harolde Isle; along with Iulia's directions in the "What if the PCs visit Griffon Rock early" sidebar and this deduction, he knows not to warn Iulia after an early visit to Griffon Rock. It takes 11 minutes between the Explorator leaving to warn Iulia and setting up the ambush. If the PCs take longer than 11 minutes, then Iulia sets up the ambush as the PCs leave the crevasse. Otherwise the PCs will either meet her on the way or bring the attack to her at High Mark Tor.

If Iulia has the upper hand, she gives the PCs a chance to surrender and turn over *Ascalon*. If they refuse, she dispatches a runner with the command to have the Wise Council executed for the PCs defiance (see Crimson Eagle Evocatus Executioner below). The messenger has a speed of 30 and runs all the way to High Mark Tor. If the PCs do not capture the messenger before he makes it to High Mark Tor, he slays a named member of the Council of the Wise every minute after arriving.

CRIMSON EAGLE EVOCATUS EXECUTIONER (4) CR 4

(See page 140)

CRIMSON EAGLE EVOCATUS EXECUTIONER (1) CR 4

(See page 140)

Armor Class 10 (no armor or shield)

IULIA AGRIPA CR 9

XP 6,400
Female old human sorcerer (wildblooded) 10
LN Medium humanoid (human)
Init +7; **Senses** Perception +3

DEFENSE

Armor Class 19, **touch** 13, **flat-footed** 19
(+4 armor, +2 deflection, +1 insight, +2 natural)
Hit Points 57 (10d6+20)
Fort +6, **Ref** +5, **Will** +11

OFFENSE

Speed 30 ft.
Melee mwk cold iron cestus +5 (1d4-1/19-20)
Ranged *+1 light crossbow* +6 (1d8+1/19-20)
Sorcerer Spell-Like Abilities (CL 10th; concentration +16)
9/day— *lullaby* (DC 16)
1/day— *vision*
Sorcerer (Wildblooded) Spells Known (CL 10th; concentration +16)
5th (4/day)—*lightning arc*UM (DC 21)
4th (5/day)—*divination, enervation, greater invisibility*
3rd (7/day)—*deep slumber* (DC 19), *fly, force punch*UM (DC 19), *vampiric touch*
2nd (7/day)—*augury, blindness/deafness* (DC 18), *mirror image, protection from arrows, spectral hand*
1st (7/day)—*burning hands* (DC 17), *color spray* (DC 17), *feather fall, mage armor, shield, sleep* (DC 17)
0 (at will)—*bleed* (DC 16), *dancing lights, daze* (DC 16), *detect magic, jolt*UM, *open/close* (DC 16), *prestidigi-tation, ray of frost, read magic*
Bloodline Visionary

TACTICS

Before Combat Iulia casts *augury, divination* and *mage armor* at the beginning of every day. Her total spell slots per day are reflective of these castings. If the Crimson Eagles succeed at setting up an ambush or achieve a surprise round otherwise, Iulia casts *spectral hand* and *shield*, in that order. Additionally she casts *fly* on the Evocatus executioner.

During Combat Iulia casts *mirror image* before wading into combat; she follows those with her disabling spells first, casting spells like *blindness/deafness*, *color spray* and *deep slumber* as she wishes to take the PCs alive for future questioning. If this seems unlikely, she uses her deadliest spells in order to kill the PCs.

Morale If Iulia falls below 20 Hit Points, she will casts *greater invisibility* and try to escape; Iulia plans to rally the remaining Crimson Eagles and return to best the PCs another day.

STATISTICS

STR 8, **DEX** 10, **CON** 12, **INT** 12, **WIS** 14, **CHA** 22
Base Atk +5; **CMB** +4; **CMD** 17
Feats Combat Casting, Dazing SpellAPG, Eschew Materials, Improved Initiative, Intensified SpellAPG, Leadership, Skill Focus (Intimidate), Spontaneous MetafocusUM
Skills Appraise +5, Climb +0, Disguise +7, Fly +13, Heal +3, Intimidate +25, Linguistics +3, Perception +3, Ride +1, Spellcraft +14, Survival +3, Swim +0
Languages Auld English (Common), Latin, Gaelic, Norse
Combat Gear *bouncing metamagic rod*APG, cold iron crossbow bolts (50), *potion of cure light wounds, wand of magic missile* (CL 5th), *+1 light crossbow*, mwk cold iron cestusAPG, *amulet of natural armor +2, cloak of resistance +2, dusty rose prism ioun stone, headband of aerial agility* (Cha +2)UE, *ring of protection +2*
Other Gear backpack, bedroll, belt pouch, flint and steel, mess kitUE, pot, soap, torch (10), trail rations (5), waterskin, 287 gp

TREASURE

Aside from the gear and items the Crumson Eagles have, *Ascalon* rests upon the dais.



ASCALON
(Minor Artifact)
Aura strong transmutation; **CL** 15th;
Slot none; **Weight** 9 lbs.

DESCRIPTION

This *+2 dragon-bane elysian bronze longspear* has a long flamberge head, etched with celestial script.

As a swift action, the wielder may change the *bane* creature type. In the hands of a worshiper of Saint George's Faith, *Ascalon* has the *greater bane* properties. When Saint George weilds Ascalon it takes on the properties of a slaying arrow, as well.

Ascalon may be attuned to a different good aligned religion by casting an *atonement* spell in a consecrated area to the new deity. A character, in good standing with their church, may increase the *bane* to *greater bane* once they reach level 9; heroes who reach 13th level may add the slaying property.

DESTRUCTION

Ascalon destroys itself when wielded by a creature with a moderate evil aura (see *detect evil*). Upon its self-immolation, the wielder takes 15d6 holy damage that bypasses all forms of resistance and affects incorporeal creatures normally.

CONCLUSION: HIGH MARK TOR

As the GM brings this story to a close, she many want to consider the following factors listed below.

If the PCs dispatched the Explorator before he could warn Iulia, they will likely face her on this flat-topped hill. A horseshoe of menhir and trilithon stands atop High Mark Tor. The Crimson Eagles have staked and bound the members of the Council of the Wise amongst the standing stones. In this case, the PCs must battle Iulia Agripa and seven Evocatus, one of which Iulia commands to coup de grace one Wise Council member every other round of combat.

If the PCs dispatched Iulia previously, only two Evocatus remain at High Mark Tor. They attempt to hold the Council of the Wise hostage, threatening to kill them if the PCs don't turn over *Ascalon* and let them leave Harolde Isle. Staring imminent death in the eye, the remaining Evocatus fight to the death in effort to complete their mission.

The PCs may help slay or chase off the remaining Crimson Eagles, but if they don't, that's okay. The delegate's honor guards eventually dispatch the remaining Crimson Eagle soldiers over the next few days. The PCs may join them on hunts if they like, allowing them to visit any of the islands additional, hidden locations.

HIGH MARK CRIMSON EAGLES CR 6 OR 11

CRIMSON EAGLE EVOCATUS (2) CR 4
(see page 140)
or
CRIMSON EAGLE EVOCATUS (7) CR 4
and **IULIA AGRIPA** CR 9
(see pages 140 and 147)

TERMS OF SUCCESS?

Full Success – The PCs recover *Ascalon*, slay (or capture) Iulia Agripa, and save most of the Wise Council.

The surviving members of the Wise Council grant the PCs the title Peace Troubador. Several local skalds compose stories about the glorious heroes. The PCs gain the Glorius Hero benefits.

Partial Success – The PCs recover *Ascalon* and save most of the Wise Council (at least half of the council survives), but Iulia Agripa escapes and the Crimson Eagles threaten he PCs in the future. In this case, the Wise Council quietly thanks the PCs for their efforts and asks them to rest; once they've rested, the council insists the PCs hunt down and capture (or kill, if necessary) Iulia Agripa for her heinous attack.

Alternately, if the PCs loose *Ascalon* but save all of the Wise Council (trading the artifact for the council, for instance), the Wise Counil quietly thanks the PCs, recognizing their strength and asking them, after a night of rest, to seek out the remaining Crimson Eagles and recover *Ascalon*, returning it here where it belongs.

In either case, a partial success remains an invitation for

the GM to prod the PCs onward toward a new adventure. The PCs also gain the Bungling Hero benefits.

Failure – The PCs fail if Iulia Agripa escapes with *Ascalon* and kills more than half of the Wise Council. In this instance, how the PCs respond determines how the survivors respond.

PCs willing to take oaths to right these wrongs (and recover *Ascalon*) and who, even in their failure, acted honorably are given a night to rest and are treated with respect; the survivors warn them of the dangers gathering around the island and encourage them to set out to recover *Ascalon* immediately.

PCs who acted without honor or who committed evil acts to recover Ascalon (like killing a sentient creature for the nereid) are immediately driven off by any survivors.

TREASURE

Items – The Wise Council gifts the PCs with several magical items including an *extend metamagic rod*, (3) *potions of displacement*, a *scroll of breath of life* (CL 15th), and a *wand of cure serious wounds* (50 charges).

Peace Troubador – The PCs gain a title roughly equal to a minor hedge knight, collectively gaining feudal rights of a small village on the coast of Gaul within the contested territory.

Glorious Hero (benefits) – The PCs become famous heroes amongst Vikings, Celts and Knights alike. As such, they gain a +4 bonus to any Charisma-based skill checks with their affiliated ethnicity and a +2 with any unaffiliated ethnicity.

Bungling Hero (benefits) – The PCs become known for saving the day, but at a high cost. They gain half the bonuses as the Glorious Hero reward. Additionally, they take a -1 cumulative penalty with any ethnicity that had a wise one or delegate die.

APPENDIX A: OTHER LOCATIONS

Bloodstone Gulley – A small box canyon nestled in the northern hills of Harolde Ilse hides a collapsed mine head. Veins of pretty but insignificant bloodstone decorate the walls of the canyon.

Docking Shoals – A large sandbar, untouched by the tides, rises from the sea just off the southeastern coast of Harolde Isle. The Langenhulders request all visitors beach their longboats here or anchor just off the sandbar rather than the island proper.

Longboat – A longboat, in fine repair, rests tied to a tree along the northern coast of Harolde Isle. A small natural dock of basalt reaches out into the northern sea, allowing for ease of loading any small watercraft.

Shatter Falls – The Lower Red River narrows precipitously before crashing over a 30 foot high boulder and smashing down onto a flat piece of exposed bedrock. Anything under the falling water quickly becomes pulverized as hammer to anvil.

The Lower Red River – The Lower Red River, while still in the forested hills, runs thinner and more swiftly than its upper branch before it widens and slows through the Violet Fields. The waters run red due to heavy iron deposits in the topsoil.

The Upper Red River – The Upper Red River follows a wide, deep and rocky glen as it plummets downstream through the northern forested hills of Harolde Isle. Like its lower branch, the waters run red.

APPENDIX B: PLAYER HANDOUTS

HANDOUT #1 – THE RANSOM NOTE

You have eight hours to bring the relic Ascalon to the sacred hill or we start killing your wise ones.

– Curator Veteranorum Iulia Agripa

HANDOUT #2 – THE NORSE CLUE

When snores are not snores but just as poor;
Find the wooden stone, hidden, behind a door that's not a door;
The world of winter trembles more;
If the bloody raptor eats our gore.

– Ulgrimma

HANDOUT #3 – THE AULD ENGLISH CLUE

To worship we go to and fro;
Beware Camelot's mascot.
Deny the seekers else King Arthur will lose his ascot.

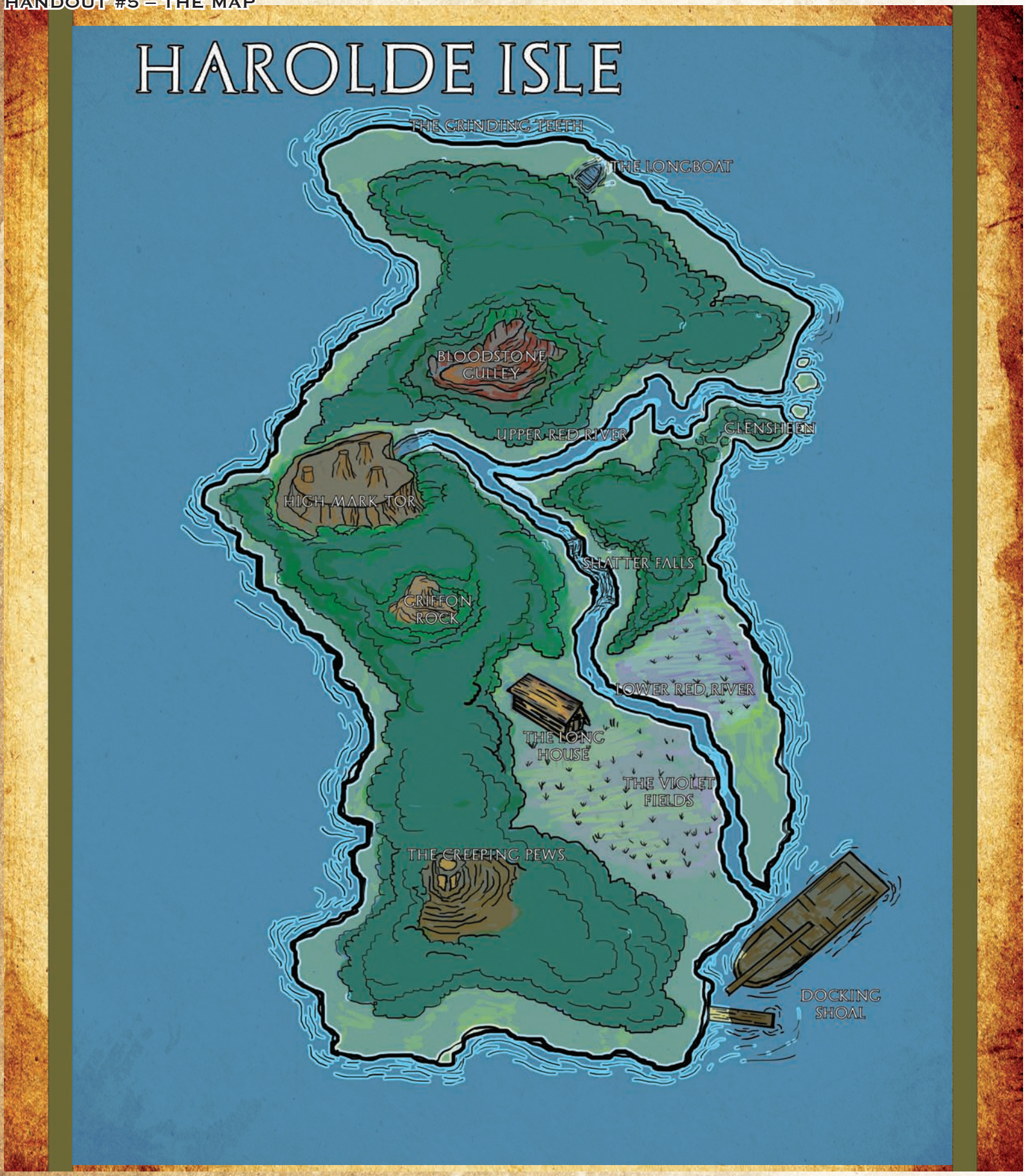
– Brianna du Puy

HANDOUT #4 – THE GÆLIC CLUE

Hailers from the clean side of trees demands we bow before them on our knees.
A maiden's kerchief may save us all if you have the guts, it's your call.

– Arthfael Caomhanach

HANDOUT #5 – THE MAP



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