

Magic and the Gods

Listen well, my apprentices. The difference between a wizard and a sorcerer is as vast as the gulf that lies between the sun and the moons, and yet each walks hand in hand just as the three moons that ride the night's sky. While a wizard, like a scholar, seeks a patron among the three cousins in order to pursue their studies of magic and increase their powers, a sorcerer is like an artist that while they may not understand the why behind their abilities, may manipulate the magic in the world around us as easily as they breathe.

Does this make the wizard superior to the sorcerer? No, merely it makes us different, two sides of the same coin, each with a different approach to the same goal, the worship of the gods through the use of the magic that they bequeathed unto mortals so long ago.

*Excerpt from the lecture "On Magic and Tolerance"
Haran of Etlarn, Master Mage*

It is sometimes said that only magic and the gods can shape the face of Krynn—this is as true of Adlatum as it is with other, more distant lands. Creatures of inherent magic use their gifts as they have done since the forgotten past. True priests use god-granted powers to pursue their own agendas and those of their patrons. Wizards channel arcane energies that have been purified or subverted by the moon-gods, depending on whom one asks. Adlatum's sorcerers guide the ancient magic of Krynn into specific invocations, though only the strongest may recognize the taint of Chaos and the Graygem's passing. Even the "new magic" of mysticism is merely a rediscovered art, already centuries old to Adlatum and practiced by those of unusual conviction.

With the exception of inherent magic, these powers waxed and waned over the years as powerful events drove the River of Time onward. Ambient magic slowly faded over the centuries until the Elder Dragons' involvement and the Graygem's destruction increased its presence. The gods' gifts left with the Drowning and reappeared only to disappear again during the Starfall, which also saw the loss of the moon-gods' energies. Mysticism itself may have remained stable since its birth on Adlatum, but the mystics are at greater risk due to the rumors that have arisen about the source of their gifts.

Arcane Magic

As stated in the *Dragonlance Campaign Setting*, arcane magic directly manipulates the creative energies that

formed Krynn. There are two types of arcane magic—ambient arcane magic (also known as primal sorcery or "wild sorcery") and focused arcane magic (also known as wizardry or "High Sorcery").

Primal Sorcery, the Ambient Arcane

Primal sorcery is said to be the first form of magic—and is as flexible and unfettered as the Chaos from which it sprang. Primal sorcerers need not study arcane theories or memorize diagrams, but must convince the magic to work for them. Many have tried to quantify this process over the years to no avail—probably due to primal sorcery's very nature—but one theory states that the sorcerer's own ego must force the magic to work for it. Failure in this process could conceivably lead to disaster.

Adlatum's ambient energies are different than the energies of other lands. For reasons unknown, the Graygem's passage across Adlatum left very strong remnants of ambient energy. This energy made it possible for Adlatum's sorcerers to continue their practice long after other sorcerers had lost access to ambient magic.

The Graygem not only affected great swaths of land across Adlatum, but altered some of its denizens as well. The most notable of these are the Elder Dragons. These ancient beings seethe with primal sorcery and have learned to regulate these energies, denying sorcerers (and mystics) access to ambient magic within their expansive domains.

In game terms, users of primal sorcery cast arcane spells without preparing them in advance like wizards do. Sorcerers are the most common users of primal sorcery, but others exist (most notably bards and members of the assassin prestige class).

THE BROTHERS OF THE FLAME

In the pursuit of bettering magic, the Brethren of the Flame are dedicated to using primal sorcery to defend Etlarn to the best of its abilities. With the lack of focused arcane magic after the Starfall for almost forty years, the resources of the Brethren of the Flame have been bolstered to make up for the loss of the other Brethren orders.

NECROMANCERS OF THE SOVEREIGNTIES

In addition to the Midland Guard, the Great Sovereign Lord Montegron has a number of secretive dark mages in his service. These disparate sorcerers and their activities are mostly unknown to the general Midland populace.

OTHER PRACTITIONERS

There are more sorcerers unassociated with larger organizations than similarly unassociated wizards. The

development of primal sorcery is often a more private experience than the discovery of other styles of arcane magic. However, it is not uncommon for several sorcerers within a local area to meet and converse about their practices in an informal setting.

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Wizardry, the Focused Arcane

Wizardry, or “High Sorcery” as it is called on Ansalon, is the term given to the study of the arcane energy focused by the moon-gods and re-introduced to Krynn. Wizardry is often considered a more demanding art than primal sorcery—it is a magic of rituals and formulae, of memorizing specific patterns and using them to produce fantastic effects.

Solinari foresaw a change to Adlatum’s magical fabric in the 2800s PD, though he was unable to discern its exact nature. The moon-gods, rightly concerned about the mystical wake left by the Graygem’s passing, developed High Sorcery and introduced it to Adlatum in the 2700s PD. Adlatum’s first wizards rejoiced in the knowledge that they were the only ones gifted with the moon-gods’ new magic, but as the years passed this knowledge spread across the continent.

Adlatum’s wizards have no Orders of High Sorcery to police their magical abilities, since the vast majority of wizards already pay respect to one or more moon-gods. Some wizards fully dedicate themselves to serving the moon-gods and acquire unusual powers (see **New Feats in Chapter 2**), while others dedicate themselves to a specific god or to the Tao-Shin tradition (see **Chapter 5**) while retaining their wizardly powers. The practice of wizardry was in heavy decline during the Starfall, but is in the midst of a new resurgence now that the moon-gods are back in the night sky.

In game terms, a user of wizardry prepares specific arcane spells in advance (see Chapter 10 of the *Player’s Handbook* for more information). Wizards are the only known users of wizardry (hence the term), but others may exist in your own campaigns.

THE BLACK BRANCH OF THE TASHRAMA

In the Black Branch of the Tashrama, the Elder Dragon Xyvren respects and honors the magic of the dark moon. Although practitioners of primal sorcery are accepted within the Branch, there is a call to gather those who study black wizardry in hopes of gaining power by merging the arcane studies together.

◀ *Magic Restrictions* ▶

Characters who attempt to wield both ambient magic and focused magic must eventually choose one or the other—typically by experiencing an epiphany and changing focus (see Chapter 3 of the *Dragonlance Campaign Setting*). Those who attempt to use both forms of magic are eventually ripped apart.

Characters who are multiclassed in both ambient and focused magic (bard/wizards, cleric/mystics, etc) must make a DC 15 Will save every month or take 1 point of ability drain to each of the character’s key spellcasting ability scores. This ability drain cannot be overcome in any way (including restoration spells) and lasts until the character forgoes either ambient magic or focused magic (typically by changing focus as described in Chapter 3 of the *Dragonlance Campaign Setting*).

THE BRETHERN OF THE MOONS

In the Magocracy of Etlarn, the Brethren of the Moons are dedicated to the focused arcane magic originating from the moons. Although the Brethren lean heavily to the magic of the silver moon first and the crimson moon second, a growing number are succumbing to the temptations offered by the dark magic of the ebony moon.

OTHER PRACTITIONERS

Those who study the focused arcane art of wizardry are not necessarily part of a larger organization. It may take a finely honed mind to master the art of wizardry, but any reasonably intelligent (and patient) person can learn the basics of the moon-gods’ art. Corinesti may stumble across the occasional spellbook in their undersea foraging, and more non-affiliated wizards are likely to be coral elves than other races.

Of course, wizardly organizations are not above competing with one another, and most groups actively seek to enlist men and women who have proven themselves competent in this style of magic.


Divine Magic

Divine magic on Adlatum is entirely based on faith. In fact, it is sometimes called “faith magic” by sages. There are two types of divine magic—ambient divine magic (also known as mysticism) and focused divine magic (also known as clerical magic or true faith).

Mysticism, the Ambient Divine

The ambient power that birthed Krynn is not only rooted in the essence of creation but in a spiritual core as well. Practitioners of the ambient divine may embrace mysticism in very different ways. Whereas clerical magic is practiced





by those who follow Krynn's gods, the power of mysticism is ultimately drawn from the unified spiritual energies of Krynn's mortal inhabitants. Mysticism contains all potential moralities and emotions, thus mystics can follow entirely different paths depending on each individual's faith—be it faith in oneself, in a specific philosophy, or in something even more ephemeral.

Mysticism was exceedingly rare during Adlatum's first few ages and its practitioners were often mistaken for primal sorcerers. It would remain nearly unknown to the people of Adlatum until after the Drowning, when those who sought to control mortals—the Elder Dragons—awakened it. As repositories of ambient power, the Elder Dragons hoped to control Adlatum's mystics and sorcerers and may have succeeded, were it not for the release of Chaos and the subsequent resurgence of ambient magic into the world.

In game terms, users of mysticism cast their divine spells without preparing them in advance like clerics, druids, and other classes might. Mystics are clearly the most common practitioners of mysticism, but others may exist (such as the “mystic paladin” or “mystic ranger” variants described in [Chapter 2](#)).

ADLARISM

The faithful of Adlarism think themselves to be dedicated to the god Reorx. In truth, the divine powers and abilities granted to the prophets and the devout truly originated from the Graygem and Chaos. As such, the so-called clerical magic is truly mystic in nature even if the practitioners believe otherwise.

TASHRAMA

The mystics of the Tashrama do not consider themselves mystics. These priests truly believe their powers come from the gods, and cannot comprehend others' beliefs that a “true cleric” is somehow obliged to select specific prayers for the day. Despite their zealotry, the church has recently experienced a major upheaval that threatens its continued existence.

Until recently, most worshipers believed that the gods spoke through specific proxies, each of which is a member of the Tashramadic Council. However, it has been revealed that the true powers of the church are the Elder Dragons. Those who remain with the church, and its newest supplicants, openly believe in the Elder Dragons' divinity and their right to rule Adlatum and Krynn.

Regardless of their beliefs, all Tashramadic “priests” are practicing mysticism. The power stemming from the Elder Dragons originates from the chaos-taint that altered them and their surrounding lands millennia ago.

OTHER PRACTITIONERS

Individual mystics unassociated with larger groups are not widespread in Adlatum, but they were not unheard of after the Starfall. Due to the religious friction building in the Midlands and elsewhere, those who are able to duplicate divine talents do not often advertise their abilities, concerned that they will be seen as heretics and persecuted.

True Faith, the Focused Divine

Those who call upon the deities of Krynn receive the gifts of true faith—also known as clerical magic—though godly worship on Adlatum is often different from that of other lands. These unknowable beings may be called gods, Paths of Tao-Shin, self-aware manifestations of divine energy, or something else entirely. Regardless of form, each of these powers predates Krynn and watches over its continued existence (though the gods certainly seem to have different reasons for doing so).

On Adlatum, a caster's ability to use clerical magic is not necessarily dependent on a specific deity—though many such individuals exist. Practitioners of Tao-Shin often learn and gain enlightenment by worshiping multiple deities during the course of their lives. The devotee's dedication to her deity, or her deity's pantheon, is what fuels her divine gifts.

True faith was until recently thought to be the only magic capable of turning or rebuking the restless dead, for not even the most powerful ancient mystics possessed such skill. A handful of mystics have displayed the ability to turn undead since the loss of Paladine, yet no counterparts exist to rebuke undead despite the loss of Takhisis. These cosmic events have caused many theurgists to question what happens to a god's divine energy when the god is no more.

In game terms, a user of true faith prepares specific divine spells in advance (see [Chapter 10](#) of the *Player's Handbook* for more information). Clerics and druids are the most well-known users of focused divine magic despite their ability to spontaneously convert spells to certain other types of spells (such as a cleric's ability to spontaneously convert spells to *cure* or *inflict* spells, or the “spontaneous domain spell” variant presented in *Holy Orders of the Stars*). Paladins and rangers use this form of magic as well (unless the “mystic paladin” or “mystic ranger” variants are used).

TAO-SHIN

Tao-Shin is an ancient religion that teaches paths to a heightened state of existence. The practice of Tao-Shin grew quickly from its inception, though it was torn asunder from within (by betrayal) and without (by the Drowning). Its members have been few ever since.

The gods' return heralded a rebuilding of Tao-Shin, though its influence in Adlatum is still very weak. Communication between sects is poor to nonexistent, but the faithful are dedicated to doing what they can to promote their respective Paths of Enlightenment.

OTHER PRACTITIONERS

Throughout Adlatum there exist unorthodox practices dedicated to unusual beliefs—such as the kundas' dual pantheon of Antaeun and Danbhala. A church's popularity varies by region and race, but worshipers of other faiths always exist in some form or fashion.

Members of locally popular faiths often feel free to use their magic to demonstrate their devotion to their god, while those who are more secretive or modest with their beliefs restrain themselves and try to not reveal their nature unless in a more accepting society.

Inherent Magic

Inherent magic is possessed by specific races such as the fey folk, true dragons, and others. Unlike other forms of magic, inherent magic is instinctual—the creature simply knows how to use its gifts. This magic may be considered arcane or divine, depending on the race in question. Different races may have been given their gifts for different reasons, but their magic is mostly unaffected by the presence (or absence) of ambient magic or the deities. Their magic simply is—it is as natural to them as breathing, though they occasionally require material components to focus their abilities (the Eschew Materials and Eschew Focus feats help to offset this dependency).

In game terms, a creature uses inherent magic if it possesses any spellcasting or spell-like abilities (before adding class levels). Such a creature may continue to advance its inherent abilities with appropriate class levels (such as an aranea who takes additional sorcerer levels). It may also learn either ambient magic or focused magic (by taking levels in a class that do not advance its existing spell-casting abilities).

Users of inherent magic may learn either ambient or focused magic without penalty, but are subject to the normal dangers if they attempt to acquire class levels in both ambient and focused caster classes (see the **Magic Restrictions** sidebar).

Domains

In addition to the domains listed in the *Player's Handbook* and the *Dragonlance Campaign Setting*, other domains may be accessible to clerics of various gods. Some domains not listed here may be found in *Holy Orders of the Stars*.

Charm

Granted Power: The character can boost his Charisma by 4 points once per day. Activating this power is a free action. The Charisma increase lasts 1 minute.

Level	Domain Spell
1	Charm person
2	Calm emotions
3	Suggestion
4	Heroism
5	Charm monster
6	Geas/quest
7	Insanity
8	Demand
9	Dominate monster

Madness

Granted Power: The character gains an Insanity score equal to half his or her class level. For spellcasting (determining bonus spells and DCs), the character uses his or her Wisdom score plus his or her Insanity score in place of Wisdom alone.

For all other purposes, such as skills and saves, use Wisdom minus insanity in place of Wisdom.

Once per day, the character can see and act with the clarity of true madness. Use the character's Insanity score as a positive rather than a negative modifier on a single roll involving Wisdom. Choose to use this power before the roll is made.

Level	Domain Spell
1	Lesser confusion
2	Touch of madness
3	Rage
4	Confusion
5	Bolts of bedevilment
6	Phantasmal killer
7	Insanity
8	Maddening scream
9	Weird

Nobility

Granted Power: The character has the spell-like ability to inspire allies, giving them a +2 morale bonus on saving throws, attack rolls, ability checks, skill checks, and weapon damage rolls. Allies must be able to hear the character speak for 1 round. Using this ability is a standard action. It lasts a number of rounds equal to the character's Charisma bonus and can be used once per day.





Level	Domain Spell
1	Divine favor
2	Enthrall
3	Magic vestment
4	Discern lies
5	Greater command
6	Geas/quest
7	Repulsion
8	Demand
9	Storm of vengeance

Repose

Granted Power: The character may use a death touch once per day. The death touch is a spell-like ability that is a death effect. The character must succeed at a melee touch attack against a living creature (using the rules for touch spells). When the character touches, roll 1d6 per her cleric level. If the total at least equals the creature's current hit points, it dies.

Level	Domain Spell
1	Deathwatch
2	Gentle repose
3	Speak with dead
4	Death ward
5	Slay living
6	Undeath to death
7	Destruction
8	Surelife
9	Wail of the banshee

Rune

Granted Power: Gain the Scribe Scroll feat for free.

Level	Domain Spell
1	Erase
2	Secret page
3	Glyph of warding
4	Explosive runes
5	Lesser planar binding
6	Greater glyph of warding
7	Instant summons
8	Symbol of death
9	Teleportation circle

Spells

Magic is as important in Adlatum as it is elsewhere on Krynn. The following spells have seen their use throughout the years by Midlander sorcerers, Etlarnic wizards, and other spellcasters.

BOLTS OF BEDEVILMENT

Enchantment [Mind-Affecting]

Level: Madness 5

Components: V, S

Casting Time: 1 standard action

Range: Medium (100 ft. + 10 ft./level)

Effect: Ray

Duration: 1 round/level

Saving Throw: Will negates

Spell Resistance: Yes

This spell grants the caster the ability to make one ray attack per round. The ray dazes one living creature, clouding its mind so that it takes no action for 1d3 rounds. The creature is not stunned (so attackers get no special advantage against it), but it can't move, cast spells, use mental abilities, and so on.

FOGSIGHT

Transmutation

Level: Rgr 3, Sor/Wiz 2

Components: V, S, F

Casting Time: 1 standard action

Range: Touch

Target: Creature touched

Duration: 1 min./level

Saving Throw: Will negates (harmless)

Spell Resistance: Yes (harmless)

The subject gains the ability to see 60 feet in misty and smoke-filled conditions. The subject ignores concealment produced by non-magical smoke, mist, or vapor. *Fogsight* does not grant the ability to see in magically-created mist or smoke, such as the *fog cloud* or *obscuring mist* spells or the "smoke cloud" application of a *pyrotechnics* spell. The subject's vision is still limited by lighting conditions.

Fogsight can be made permanent with a *permanency* spell, using the same minimum caster level and XP cost listed for *darkvision*.

Focus: A pair of silver-rimmed glasses worth 25 gp.

FOGSIGHT, GREATER

Transmutation

Level: Rgr 4, Sor/Wiz 3

Duration: 10 min./level

This spell functions like *fogsight*, except that the duration is longer and the subject can see in smoke and mist that has been created magically.

Greater fogsight cannot be made permanent.

MADDENING SCREAM

Enchantment (Compulsion) [Mind-Affecting]

Level: Sor/Wiz 8, Madness 8

Components: V

Casting Time: 1 standard action

Range: Touch

Target: Living creature touched

Duration: 1d4+1 rounds

Saving Throw: None

Spell Resistance: Yes

The subject cannot keep him or herself from behaving as though completely mad. This spell makes it impossible for the victim to do anything other than race about cater-wauling.

The effect worsens the Armor Class of the creature by 4, makes Reflex saving throws impossible except on a roll of 20, and makes it impossible to use a shield.

SIGNATURE SIGIL

Universal

Level: Sor/Wiz 2

Components: V, S, M

Saving Throw: See text

Spell Resistance: See text

This spell functions like *arcane mark*, except that you can mentally command your personal rune or mark to perform one of the effects listed below:

Blast: As a standard action, you can command your sigil to explode in a burst of magical force, dealing 1d6 points of damage per two caster levels (maximum 5d6) to all creatures in a five-foot radius. Each creature can attempt a Reflex save to take half damage, and spell resistance applies against this effect.

Light: You can command your sigil to glow as a standard action, clearly illuminating a 10-foot radius and providing shadowy illumination to a 20-foot radius. You cannot command your sigil to shed light if you have made it invisible.

Quench: You can command your sigil to stop glowing (canceling the light effect) as a standard action.

Material Component: You sprinkle sapphire dust (worth 25 gp) on the substance to be marked.

SURELIFE

Abjuration

Level: Repose 8

Components: V, S, M

Casting Time: 1 round

Range: Personal

Target: Self

Duration: 1 minute/2 levels

This spell allows the caster to protect him or herself against some condition that would ordinarily cause certain death (like suffocation, drowning, or a coup de grâce). The character can only protect him or herself against a natural occurrence or condition, not against a spell or the action of a creature. The character must specify the condition against which he or she wishes to protect him or herself, and the spell is effective only against that condition. Should the character be subjected to that condition during the duration of the spell, he or she feels no discomfort and takes no damage from the condition. However, the spell does not protect any items carried on the caster's person. At the end of the spell's duration, the condition has full normal effects if the character is still subjected to it.

TOUCH OF MADNESS

Enchantment [Mind-Affecting]

Level: Madness 2

Components: V, S

Casting Time: 1 standard action

Range: Touch

Target: Creature touched

Duration: 1 round/level

Saving Throw: Will negates

Spell Resistance: Yes

The caster may daze one living creature by making a successful touch attack. If the target creature does not make a successful Will save, its mind is clouded and it takes no action for 1 round per caster level. The dazed subject is not stunned (so attackers get no special advantage against it), but it can't move, cast spells, use mental abilities, and so on.

XYVREN'S SPIRIT PROJECTION

Necromancy

Level: Sor/Wiz 9

Casting Time: 1 hour

Range: Touch

Target: Self

Duration: 1 hour/level (D)

This spell functions in a manner similar to astral projection, but your spirit remains on the same plane as your physical body.

When you cast this spell, your spirit leaves your physical body and re-forms in an adjacent square of your choice. Your spirit resembles a glowing amorphous mass of Small size, but as a standard action you can force your spirit to resemble any creature type of Tiny, Small, or Medium size by making a Spellcraft check (DC 15 + caster level, or 20 + caster level to assume the form of a specific individual). Your body remains in a form of suspended animation for as long as this spell is in effect.



Regardless of form, your spirit is corporeal and has no need to breathe, eat, drink, or sleep. It has an AC of 10 and Strength, Dexterity, and Constitution scores of 10. Your spirit has as many hit points as you have at the time Xyvren's spirit projection is cast. You keep your Intelligence, Wisdom, Charisma, level, class, base attack bonus, base save bonuses, alignment, and mental abilities. Your physical skills are modified by your new ability scores, and you may lose access to feats if you no longer meet the requirements.

As long as your spirit is projected, you cannot feel or sense any changes to your physical body unless additional magic is used. If your physical body is slain, you die when Xyvren's spirit projection ends. You also die if your spirit-form is slain.

You return to your body when the spell ends, or when Xyvren's spirit projection is successfully dispelled at either your spirit or your physical body. Any damage suffered by your spirit-form transfers to your physical body—if your physical body is also injured, the lost hit points are cumulative.

Material Component: A ruby worth at least 1,000 gp.

New Magical Items and Artifacts

Adlatum has its share of unusual magical items, though many of these were lost with the Drowning. The following magical items were either recovered from the depths, or are created in sufficient numbers that they may be found in an Adlatum campaign.

Dust of Dispelling: This fine blue powder can be used to dispel a single spell (or spell-like ability) on an area, object, or person. A handful of dust can be thrown in the air to coat objects in a 10-foot radius, or the dust can be delivered at range (via blowgun, thrown vial, or other method) to cover a similar area.

Dust of dispelling functions as the "area dispel" version of *dispel magic*. Make a dispel check (1d20+10) against the spell with the highest caster level in the area. If that check fails, make successive checks against other spells in the area until a single spell is dispelled or until all dispel checks are failed.

Faint abjuration; CL 10th; Craft Wondrous Item, *dispel magic*; Market Price 1,500 gp.

Eclipsing Star: This weapon is a +1 cold iron heavy flail of unknown origin that has been crafted with a cold-wrought iron head and a darkwood haft. It is currently wielded by Damrye, head of the army of the White Branch of the Tashrama. The wielder gains a +4 insight bonus to Will saving throws as long as the Star is worn. Once per

day, if the wielder swings the flail clockwise over his head (as a standard action), he shines with a brilliant light that extends out to a 20-foot radius for 5 rounds. This light dispels any darkness effects that it comes in contact with, and causes 1d6 points of damage per round to all undead creatures within range.

Faith abjuration and evocation; CL 9th; divine instruction; Market Price 5,000 gp.

Elixir of Elemental Dancing: This magical draught temporarily increases a Hoda kunda's connection to her birth-element, and is typically used by Hoda barbarians before mighty battles. Any non-Hoda who drinks an *elixir of elemental dancing* gains energy resistance 10 to one of the following energy types, chosen at random: cold, electricity, fire, or sonic.

A Hoda who drinks the elixir increases her racial energy resistance by 10 points. In addition, any adjacent opponent who damages the Hoda with a piercing or slashing weapon must make a Reflex save (DC 13) or take 1d4 points of energy damage. This damage is always of a type appropriate to the Hoda's element: Air-Hoda bodies spark for electrical damage, Earth-Hoda give off tremors that deal sonic damage, Fire-Hoda flare up for fire damage, and Water-Hoda emanate a chill that deals cold damage.

The effects of an *elixir of elemental dancing* last for 1 hour.

Faint abjuration and evocation; CL 6th; Brew Potion, *resist energy*, creator must be a Hoda kunda; Market Price 900 gp.

Eyes of Rosmera: This triple-monocle grants its wearer a few abilities, depending on which lens is actually being used at the time. The wearer flips one of three lenses into place to gain the appropriate abilities. If the wearer tries to use multiple lenses simultaneously, or tries to use the eyes of Rosmera in conjunction with any other magical item that fits over the eyes, he is automatically stunned for 1 round and no magical effects are generated.

The first silver-banded lens provides the wearer with a +5 competence bonus on Search checks to find secret doors, traps, and similar objects. The second gold-banded lens provides the wearer with a +5 competence bonus on Appraise checks. The third platinum-banded lens enables the wearer to use *detect magic* three times per day and *identify* once per day.

Moderate divination; CL 9th; Craft Wondrous Item, *detect magic*, *identify*, *true seeing*; Market Price 9,000 gp.

Judgment: This bastard sword was crafted by Noragaen Veliya's husband Rafin Veliya upon her being appointed to the position of Second Protector of the Midland Guard. *Judgment's* blade and much of the hilt is made of dragonmetal. The ends of the hilt and the bottom

of the pommel are adorned with designs of gold, platinum, dragonmetal, and iron. At the base of the blade, iron plate strips are impressed with images of a sword completely wrapped within vines, berries, and leaves. The sword acts as a masterwork dragonmetal bastard sword.

Although credited by many to be one of the better known swords crafted in the modern age and is mentioned alongside other famed magical weapons, it must be noted that technically *Judgment* is not actually magical in nature. It is a sword that has been expertly made from the purest and strongest dragonmetal available.

Market Price 9,035 gp.

Messenger: This is a specially crafted weapon that was forged for the silver dragon Crescent around 340 PD. Autenanima instructed an Etlarnic smith to craft a large weapon, with a half-moon silver axe head on one side of the weapon, and a silver warhammer on the other. The haft was created from a white wood that Autenanima provided to the smith, and it was crafted with symbols of the moons. The smith did not know who this was being crafted for, but he followed the instructions of the god, creating *Messenger* in two months. Shortly after, Crescent claimed *Messenger*, and trained for many years. The blade has been in his keeping ever since, and is too large for most other people to use.

Messenger is an exotic weapon and is thus very unwieldy for anyone not specifically proficient in it. *Messenger* functions as a +4/+4 *defending keen silvered double axe*, except that the defending end deals bludgeoning damage instead of slashing damage.

Strong conjuration; CL 20th; divine instruction; Market Price 100,660 gp.

Musical Instrument, Dancing: These expensive instruments enable their owners to continue playing despite conflicts or distractions. A character may release a dancing instrument (as a move action) any time after he has begun playing it, freeing up his hands to wield weapons or cast spells. The instrument takes up the same space as the character but is considered an attended item for all purposes while dancing. A dancing instrument is also a masterwork instrument and grants a +2 circumstance bonus on Perform checks when used.

A dancing instrument continues playing the tune started by the character for five minutes before dropping, unless the character grabs it (as a free action) before that time. The instrument continues musical special abilities (such as bardic music or spellsinger music) for five rounds before dropping, as if the character had continued concentration on the effect.

A dancing instrument functions three times per day.

Faint transmutation; CL 7th; Craft Wondrous Item, *mage hand*, *prestidigitation*, *sculpt sound*; Market Price 4,350 gp, Weight 1-5 lbs.

Periapt of Proof Against Dreams: This protective amulet is a triangular emerald set on a silver chain. The wearer is immune to spells that target the wearer through dreams (such as the *nightmare* spell). In addition, the wearer gains a +5 resistance bonus on Will saves.

Moderate abjuration; CL 10th; Craft Wondrous Item, *nondetection*, *resistance*, *spell immunity*; Market Price 13,000 gp.


Star Metal Weapons of the Midlands (Minor Artifacts): Prior to the Drowning, each of the long-standing Midland nations had its own shining weapon that symbolized each ruler's status of power. For many countries, the knowledge of how and who created these weapons was lost. Some say they were made from the very stars, but it has long been suspected that each of them had been divinely created or blessed.

Since the Drowning, all of the weapons have been lost—either during the Drowning itself or through events occurring long before the Great Wave struck. Only those nations with long histories had these weapons. Those founded later on (i.e., Bhadrilum and Vjenor) never had one of their own. Although referred to as the Weapons of the Midlands, even some of the nations that had existed to the west of the Midlands and are only now considered part of the Midlands were gifted with these items.

THE STAR METAL WEAPONS OF THE MIDLANDS

Weapon Name	Weapon Type	Nation
<i>Faithfinder</i>	Arrow	Drejor
<i>The Farmer's Blade</i>	Scythe	Pelcatis (Tashramada)
<i>Innerdark</i>	Quarterstaff	Guiteger
<i>Loadbearer</i>	Greatsword	Isryan
<i>Megonue</i>	Lance	Solishairon
<i>The Originator</i>	Composite Longbow	Trejor
<i>Reckoning</i>	Mace	FyxZharar
<i>Shield of the Northlands</i>	Tower Shield	Narstedh
<i>Spear of Iveraque</i>	Spear	Iveraque
<i>Springlife</i>	Trident	Dhu
<i>Sword of Mercy</i>	Longsword	Diquantany
<i>The Twins</i>	Pair of Sai	Mauritand
<i>Wrath of Light</i>	Claymore	Charant Aros





Faithfinder: The legendary arrow belonged to the nation of Drejor. According to the Chronicles of Istenaro, the arrow has an ashen shaft, a diamond tip, and is inscribed with runes that are believed to read “All who lose their way need to look to faith.” Strangely, this differs from the description of the arrow in the legend of its origin. In the legend it is described as being made from a single strange yet brilliant substance. Some scholars believe that if Faithfinder was reunited with the *Originator*, the star metal weapon of Trejor, the two nations would unite into a single power. Others believe that the chance for a united power was passed by long ago when the two weapons were first parted. *Faithfinder* vanished during the Drowning, even though only moderate damage was sustained by the palace that housed it. Many believe it was stolen.

The Farmer's Blade: No Pelcha king ever held this simple scythe, for there has never been one. Instead, the family of the most respected mayor among the farming settlements possessed it. Some do not believe the scythe was even gifted to Pelcatis but was in fact inherited from another now-dead power. According to the Chronicles of Istenaro, it was a simple looking farmer's tool gifted with magical powers. According to legend, the wielder of the scythe could out work any man, woman, or child of any race. Prior to the Canon War, the *Farmer's Blade* was taken by the once-oppressive nation of Narstedh. Its fate after that point is unknown.

Innerdark: The legendary weapon of *Innerdark* was a ferocious staff wielded by the rulers of Guiteger. The secrets of the silver-like quarterstaff are unknown, as storytellers often added their own take on the weapon's powers. Some feats included the calling of meteors, a plague of flies, purification of the wells of Novkia, and even the cause of the Drowning. *Innerdark* is consistently described as being a star metal staff of unholy light. It disappeared in 962 PD, when former High Priest Merko Johan took the weapon from Guiteger and vanished.

Loadbearer: The rulers of Isryan wielded this greatsword. Said by the Chronicles of Istenaro to be jewel encrusted, the sword is believed to be a blade that never dulls, never rusts, and is crafted of star metal. It was last wielded by King Jakys Arderne who was holding it in the then-capital of Atlitium when the Drowning struck. Stories say *Loadbearer* now lies under the waters of the Sargassi Sea, but no Corinesti excursion has yet found it.

Megonue: The famous lance of the rulers of the Solishairon Empire, *Megonue* is rumored to have been ten feet long and made of ironwood with a star metal point. It is said to inspire such fear that prior to the eve of a battle against Oguna, the enemy surrendered at the banks of Tinos Creek rather than face it. *Megonue* was taken by the minotaurs after the capital of Joanucian fell two days before the Drowning. When the Great Wave struck, the lance was lost completely.

The Originator: According to the Annuls of Roberion and local legend, the Drejori star metal composite longbow known as *The Originator* never missed. Meant to work with Drejor's *Faithfinder*, the weapons were believed to be separated as soon as they were handed over by the gods. Some scholars believe that if Faithfinder was reunited with *Originator*, the star metal weapon of Trejor, the two nations would unite into a single power. Others believe that the chance for a united power was passed by long ago, when the two weapons were first parted by the siblings who founded their respective nations. The bow was stolen from its place directly over the Throne of the Shining Heaven shortly before the Drowning. With the thief known, the eight brave sons of King Uelhas ventured out to track the bandits responsible. Before it could be retrieved, their world was flooded. It is believed the bandits died in the Drowning and the bow lost forever.

Reckoning: The mace known as *Reckoning* was a symbol of power in FyxZharar, according to the Scrolls of Glickanree. Passed from king to king, the mace was created from steel not of this world. The mace was forged by the Tandar dwarves and presented to the royal family of the then-tiny kingdom as a gift. The mace is said to be four feet long with a studded head and is depicted in several tapestries as the weapon held by those who led armies. The mace was lost over a thousand years ago when the royal family hid it when armies from Dhu entered FyxZharar on their way to do battle with the Empire of Narstedh.

Shield of the Northlands: Although not a weapon, this tower shield is included in stories about the legendary star metal weapons. The Shield of the Northlands was the legendary shield of the Emperor of Narstedh. According to the Chronicles of Istenaro, it is believed that the shield was given to the king as a gift from the tribes living in the Frozen Mountains—a story widely discounted by most modern day historians, yet some strongly support the claim. The star metal shield is said to have been able to protect the king from not only physical attacks, but magical and mental assaults as well. The shield was said to be with the king at all times and weighed only a fraction of any tower shield of similar design. It is described being five feet high and three feet wide. The last user of the shield is believed to have been the final king of Narstedh, King Tolasion III. Some stories claim the king survived the Drowning, with the shield fending the Great Wave off. But with the formation of the Sargassi Sea and the lack of any credible evidence to King Tolasion's survival, most believe the shield became as lost as the ancient empire itself.

Spear of Iveraque: This spear was said to be the weapon that the ruling King of Iveraque used in battle, according to the Annuls of Roberion. Its true given name has been lost to history. The spear is rumored to fit the size of the person wielding it in battle. Although its shaft was made of a strong rare wood, the shining tip was where the strength

resided. The spear appears in many local mythologies and stories (slaying the giant Gold Rock, driving back hobgoblins of an ancient marshland, and even killing the so-called Emperor of the Broken Lands). The spear's existence has never been verified. It is said to have been lost when the original monarch of Iveraque fell millennia ago.

Springlife: The trident is rumored to contain powerful magic, according to the Journal of Gussun, written decades after the trident's disappearance. Tales of this weapon are still told in Dhu today, as the citizens believe that Springlife was a holy artifact that could return to its rightful owner and also raise the dead. The trident was lost along with the capital city of Yuan when the Drowning struck. Stories claim that King Kamahele almost perished when he tried to save the trident while court mage, Okaleni, struggled to get the royal family in one place so he could teleport them away from the impending devastation. The king and his family were saved. *Springlife* was not.

Sword of Mercy: The longsword is the blade used by the ruling family of Diquantany to claim rulership, according to the Chronicles of Istenaro. This sword is believed to be forged from pure star metal but is described as having a red strip running down the length of the sword. It is rumored that the sword united the land of Diquantany under one rule and that the victorious faction granted leniency to the conquered tribes. According to the chronicles, the sword was used to pardon prisoners once a year in honor of the original event. Legends say the *Sword of Mercy* was cast into the heavens and vanished when the armies of Chôt-tang overran the capital during the first half of the Canon War.

The Twins: These two sai were perhaps the most feared weapons in Mauritan, according to the Chronicles of Istenaro. How the sai were created is unknown, but it is rumored that the weapons were gifts from the god (or goddess) Tsanahenan. It is believed that the wielder of the weapons can be taught to dance in battle. The sai are crafted of an ornately stylized star metal that glowed in both sunlight and moonlight and attracted the attention of all who laid eyes on them. It is believed the sai were stolen from the Lord Emperor during the Canon War in 80 PD. Popular, yet false, stories claim *The Twins* were taken from Lord Emperor Ude at the Battle of Roden nine years earlier or from Lord Emperor Urati right before the Drowning.

The Wrath of Light: The origin of the sword is unknown, but it is said the claymore was wielded by the original Ci'tec of Charant Aros when she brought the feuding clans together to forge the loosely bound nation. Some stories say *the Wrath of Light* was lost in the Drowning. Others say it was lost in battle forty years earlier during the Canon War. The scantest of voices have made other accusations saying the weapon was hidden by the

Ci'tec herself, to be kept away from the desires of other powers. Those few have been discredited time and again.

Tassels, Magical: These colored tassels are commonplace in Etlarn and increasing in popularity elsewhere. Magical tassels are affixed to a character's helmet or other headgear, and the headgear must be worn in order for the tassel to function. However, magical tassels do not take up a body slot for purposes of magic items worn (see the *Dungeon Master's Guide* for more information).

Tassel of Battlefield Health: This red-and-white tassel has seven knots tied in it. A character may mentally "activate" one knot to cast *cure light wounds*, two knots to cast *remove disease*, or three knots to cast *restoration*. An "activated" knot immediately unravels without affecting the other knots—when the last knot is undone, the tassel is rendered non-magical.

Moderate conjuration; CL 7th; Craft Wondrous Item, *cure light wounds, remove disease, restoration*; Market Price 3,750 gp.

Tassel of Grounding: This bronze-colored tassel protects the wearer from one type of energy—acid, cold, electricity, fire, or sonic (chosen upon creation). A *tassel of grounding* grants five points of energy resistance of the appropriate type.

Faint abjuration; CL 3rd; Craft Wondrous Item, *resist energy*; Market Price 12,000 gp.

Tassel of Health: This red tassel promotes physical well-being. A character with this tassel heals at twice the normal rate (or triple the normal rate if receiving long-term care—see the Heal skill in the *Player's Handbook* for healing rates). The tassel does not prevent bleeding, nor does it stabilize the wearer.

Moderate conjuration; CL 5th; Craft Wondrous Item, *cure moderate wounds*; Market Price 15,000 gp.

Tassel of Iron Will: This gold tassel has five knots tied in it. If the wearer fails a Will save against a fear effect while wearing a *tassel of iron will*, one knot comes undone as it bolsters the wearer's willpower, granting a second save with a +4 bonus. The tassel may be used but once per round in this fashion, and becomes non-magical when the last knot is undone.

Moderate conjuration; CL 1st; Craft Wondrous Item, *remove fear*; Market Price 500 gp.

Volumes of the Prophet (Major Artifacts): The seven Volumes of the Prophet are graced with magical ability and knowledge of the future. When the Volumes are brought together, they can be used for even greater effect. The Volumes were written about 4,500 years ago by a man known only as the Prophet.

While the human's volume allows one to look into the future of the human race and to potentially predict



or divine their fates, if it is brought together with the elven Volume, one can get insight into the future of both races, including their interrelationships, shared history, additional power, and so on. Combining the Volumes unlocks additional unspecified powers. It is rumored that each Volume has its own distinctive ability beyond looking into the future of each race, but the exact nature of these powers has long been forgotten.

The seven Volumes are each numbered, named, and assigned to each of the prominent races of Adlatum at the time of their writing.

THE VOLUMES OF THE PROPHET

Volume Number	Volume Name	Race of Focus
I	Volume of Balance and Free Will	Humans
II	Volume of Light	Elves
III	Volume of Darkness	Ogres
IV	Volume of Creation	Dwarves
V	Volume of the Mind	Gnomes
VI	Volume of the Spirit	Kunda
VII	Volume of Power	Minotaurs

The God of Knowledge is believed to have provided or inspired the creation of the Volumes long ago in order for the mortals of Adlatum to know their fate and have the knowledge to change it. This knowledge was entrusted to the legendary figure known as the Prophet. With the future of the world laid bare before him, he spent the remainder of his days penning down the great expanse of knowledge given to him in the flash of an instant.

The contents of the Volumes were written in a cryptic format as a collection of poems, quatrains, symbols, and other various codes both artistic and intellectual in nature. These divinings are magical but they are also an interpretation of the Prophet's own divinations. A person could try to divine their own future by reading the pages, but there would still be guesswork required at the best of times.

When the Prophet wrote his works, they were in no cohesive or consistent fashion. It was only after his death that a secretive organization that named itself the Brotherhood of the Prophet took his works and spent decades sorting through them. The Brotherhood separated the mass of work into the seven Volumes, based on which of the major races they believed each entry was meant for. The Prophet did foresee the coming of the Brotherhood, and knowing that, the Brotherhood found writings they interpreted as directions from the Prophet for them. Following what they thought were directions, they

delivered the Volumes to their respective races upon each one's completion.

Upon the arrival of the Graygem, the unfinished Volumes became tainted with chaotic magic, binding their knowledge to past and future. The Volumes gained the potential to alter time and affect the future. Whether or not the Prophet had foreseen this is a point debated within the Brotherhood. Fulfilling their promise, the Brotherhood delivered the remaining Volumes as planned, and the Brotherhood swore not to use their knowledge to affect the flow of history unless circumstances turned dire to the point of catastrophe, as they did when the minotaurs tried to steal all seven Volumes and seize control of Adlatum.

Roleplaying Notes: The Volumes are probably Adlatum's most powerful artifacts and have the potential to shake the foundations of not only Adlatum but also all of Krynn. Extreme caution is advised for any Dungeon Master wishing to make direct use of these tomes. The knowledge within the tomes is encrypted, but there is always a risk of unbalancing the system when the Volumes are put into use, especially if more than one Volume is available. As with any major artifact, close monitoring of their use is required. The most famous of Adlatum's wars have been fought over the knowledge in these pages.

It should be noted that one of the Volumes is secretly in the possession of the Fallen Avanesti also known as the Prophet. Not even her companions know she has it on her.

Whetstone of All Metals: This seemingly ordinary whetstone sparkles with an inner light. Up to three times per day upon command, any manufactured weapon (or up to fifty projectiles) touched to a *whetstone of all metals* may overcome adamantine, cold iron, and silver damage reduction for one hour. The whetstone does not impart this ability upon a projectile-launching weapon (such as a bow), but may be applied to the projectiles themselves.

Moderate transmutation; CL 10th; Craft Wondrous Item, *fabricate*; Market Price 19,200 gp.

The Gods of Adlatum

The divine powers of Krynn are known by a sweeping variety of names throughout the world, but rarely do their followers know them by the same names over the vast gulf between the continents.

The gods are listed here by order of their pantheon and common Ansalonian name. This ordering is purely for the sake of simplicity in reference. For the most part, the Ansalonian names have never been uttered in Adlatum or in the Tao-Shin church.

Reading the Deity Entries

The following deity entries use the same format described in the *Dragonlance Campaign Setting*, except as follows:

- ☛ The gods' relative power levels, home planes, and celestial symbols are unchanged from those of Ansalon and are not duplicated here.
- ☛ The colors and vestments associated with a god typically vary by the culture or society in which the god is worshiped and are not listed in the god's initial entry.
- ☛ Domains marked with an asterisk (*) may be found in the *Holy Orders of the Stars* sourcebook.

Gods of Good

BRANCHALA

Kalacht (bakali), Brandir (dwarves), Dusios Bardos (elves), Locusios (Etlarnic/Onarian humans), Melod (Igurni), Devinerell/Devlin (kunda), Bral Gi (Mahjoran minotaurs), Charu (Midlander humans/gnomes), Yeldama (Oguna), Lghi (Sakkaran minotaurs)

Symbol: Golden harp or kettle drum

Alignment: Chaotic good

Portfolio: Beauty, dance, harmony, liberty, music, playfulness, poetry

Worshippers: Barbarians, entertainers, fey creatures, poets, travelers

Cleric Alignments: NG, CG, CN

Domains: Chaos, Good, Luck, Trickery

Favored Weapon: Rapier

Branchala is said to be the wellspring from which all song and poetry flows, and his divine form guides mortals to find their own happiness by spreading good cheer to others. His clerics spread these arts where they can do so freely, or enable the impoverished or enslaved to find their own freedom of expression despite any shackles that may bind them. Branchala has no gender to most Adlati—as the patron of song he exists beyond such concepts.

Music can bring out a variety of emotions in its listeners, and Branchala's clerics (those who "listen" most closely) often have impulsive or unpredictable natures. Cleric/barbarians of Branchala, though rare, embrace the ability to switch from peaceful demeanors to furious anger at a moment's notice.

Branchala is greatly revered by the fey folk and is considered something of a prankster to them. They pay homage by holding great artistic gatherings in his name and by playing pranks on others—the more serious the victim, the better.

Divine followers of Branchala pray for (and receive) their spells at dawn.

HABBAKUK

Jur'cikk (bakali), Watin (dwarves), Rig Mori (elves), Mori Avasi (Etlarnic/Onarian humans), Aposima (Igurni), Morgannae (kunda), Hrut Zan (Mahjoran minotaurs), Anphlasaad (Midlander humans/gnomes), Nellehk (Oguna), Frhtlax (Sakkaran minotaurs)

Symbol: Blue phoenix or white dolphin

Alignment: Neutral good

Portfolio: Animals, hunting, renewal, water

Worshippers: Coral elves, druids, farmers, half-elves, rangers, sailors

Cleric Alignments: LG, NG, CG

Domains: Animal, Good, Travel, Water

Favored Weapon: Scimitar

Habbakuk promotes the bond between the creatures of Adlatum and the environment (land, sea, and air). The lessons that can be learned by watching the natural world are important to those who worship many of the forms of Habbakuk.

Understanding and respecting the natural order of life and death is the cornerstone of those faithful to Habbakuk. Many also watch how the natural world behaves and strive to learn how they can apply these lessons to their own lives. Loyalty to community and family is often cited as one of the first lessons taken, along with the understanding that nature and civilization must exist in balance as much as good and evil.

The gender of Habbakuk varies depending on the culture. The Igurna, Midlanders, and kunda view Habbakuk as a woman, while the eastern humans, elves, and dwarves see him as male.

Divine followers of Habbakuk pray for (and receive) their spells at dusk.

KIRI-JOLITH

Thijak (balaki), Ki Ulit (dwarves), Camulos (elves), Giustiza (Etlarnic/Onarian humans), Spartlana (Igurni), Ogilvan (kunda), Ry Joj (Mahjoran minotaurs), Nairsaif (Midlander humans/gnomes), Koroloth (Oguna), Reejoh (Sakkaran minotaurs)

Symbol: Upright sword in front of a sun

Alignment: Lawful good

Portfolio: Courage, heartiness, honor, perseverance, war

Worshippers: Etlarnic humans, fighters, heroes, Oguna, paladins, soldiers

Cleric Alignments: LG, NG, LN

Domains: Good, Law, Nobility, Strength, War

Favored Weapon: Longsword (or battleaxe for dwarves)

Kiri-Jolith is the patron of courage, just causes, valor, and conflict in furtherance of righteousness. Those who praise the Guardian of Light have no tolerance on those who pray on the weak. They believe in building up their own strength



for the purpose of benefiting those who cannot defend themselves and their community as a whole.

There are many civilizations in which the major belief is “might makes right.” It is in these cultures that Kiri-Jolith often flourishes as a secondary religion for those who believe that “might for right” against those who solely strive for rule via tyranny.

Most cultures view Kiri-Jolith as male, with the exception of the bakali who see all of their gods as genderless and the kunda who tell tales of the great and beautiful warrior woman Ogilvan (Kiri-Jolith), valiant daughter of both a true god and a being of darkness.

Divine followers of Kiri-Jolith pray for (and receive) their spells at dawn.

Majere

Iu’shev (bakali), Rosik (dwarves), Esok (elves), Pensokia (Etlarnic/Onarian humans), Torpoarva (Iguna), Aenid (kunda), Mah-Jor (Mahjoran minotaurs), Thobit (Midlander humans/gnomes), Ovelash (Oguna), Reejor (Sakkaran minotaurs)

Symbol: Copper fish or red rose

Alignment: Lawful good

Portfolio: Discipline, loyalty, meditation, thought

Worshippers: Gnomes, Mahjoran minotaurs, monks, scholars, theologians

Cleric Alignments: LG, NG, LN

Domains: Good, Knowledge, Law, Meditation

Favored Weapon: Unarmed strike

The followers of Majere see patience and thought followed by clarified action as the key to peaceful enlightenment and a better future.

Although there are worshippers of Majere in the Tao-Shin, the primary culture to follow Majere directly are the Mahjoran minotaurs. Seeing how rash violence destroyed their civilization during the Canon War and Drowning, the Mahjorans have learned to follow the lessons of the goddess Mah-jor, their representation of Majere.

Most cultures see Majere as male, but the minotaurs, Etlarnic humans, and Onarian humans often view the god as a female.

Divine followers of Majere pray for (and receive) their spells at dawn.

Mishakal

Hekta (bakali), Tonol (dwarves), Beli-Debu (elves), Curaria (Etlarnic/Onarian humans), Nealcoca (Iguna), Janasheal (kunda), Pishka (Mahjoran minotaurs), Miraphayt (Midlander humans/gnomes), Hellanda (Oguna), Ka Pish (Sakkaran minotaurs)

Symbol: A pair of crossed hands with palms touching and fingers splayed

Alignment: Neutral good

Portfolio: Compassion, fertility, healing, love, mercy, youth

Worshippers: Healers, midwives, pacifists, scholars

Cleric Alignments: LG, NG, CG

Domains: Community, Good, Healing, Protection

Favored Weapon: Dagger

All damage done to the body and the world naturally will be repaired in time. Healing the world of injury, disease, and other ills is what Mishakal has always strived for, and her followers have done what they could to assist her and the world.

Although all clerics of the Path of Light in the Tao-Shin can heal injuries, those dedicated to any of Mishakal’s Adlati representations are better skilled and most focused in that endeavor.

Most cultures view Mishakal in a female form, but there are exceptions. The dwarves worship the healing god Tonol, a wasting bald beardless dwarf dedicated to giving all of his own life energies to repair and strengthen the world. The Etlarnic and Onarian humans worship the god Curaria who is often seen as a white robed young man holding onto the ideals of a world without suffering. The minotaurs have both male and female depictions.

Divine followers of Mishakal pray for (and receive) their spells at the noon hour.

Paladine (Absent)

Vivkekt (bakali), Flaner (dwarves), Ardu Atar (elves), Pietarde (Etlarnish/Onarian humans), Tradastem (Iguni), The Forgotten Dark One (kunda), Farreln (Mahjoran minotaurs), Errai (Midlander humans/gnomes), Brevaft (Oguna), Arreld (Sakkaran minotaurs)

Symbol: Platinum lion in front of a shield

Alignment: Lawful good

Portfolio: None (formerly guardianship, justice, law, light, protection, redemption)

Worshippers: None (formerly diplomats, Etlarnic humans, good dragons, guards, Mahjoran minotaurs, nobles, paladins)

Cleric Alignments: None (formerly LG, NG, LN)

Domains: None (formerly Good, Law, Nobility, Protection, Sun)

Favored Weapon: Longsword

Paladine was long considered the protector of all that is good and just, and his absence is considered an omen of ill tidings. Paladine delivered justice tempered by mercy, so that mortals who recognized their faults could be forgiven and rise to be something greater than they were. Undead confronted by his clerics' holy light were said to instantly renounce their vile pasts and seek to redeem themselves in their next lives.

As the head of the Path of Light, Paladine and his followers played critical roles defending other good beings from the minions of the Path of Power and, more recently, the Chaos-spawned. Stories abound with mention of these priests defending their kin at great cost to themselves, but his clerics also recognized the need for more subtle protections. More than a few of his followers helped struggling citizens against their tyrannical and evil overlords, often by posing as humble members of society.

Most cultures view Paladine as a male entity, but the minotaurs, Etlarnic humans, and Onarian humans view the god as female. The Sakkaran minotaurs believe that the god Shurong had slain the other deities, and that Arreld (Paladine) was the last to be defeated. According to their faith, her body striking the sea was what caused the Drowning.

The kunda have a darker view of Paladine. They blame him for not saving them from the Drowning and came to view him as the greatest evil the world has known. Since all of their histories are passed on by voice and not written record, in a few generations even the name of Paladine's representation for the kunda was forgotten. The kunda no longer recognize his existence.

Divine followers of Paladine prayed for (and received) their spells during the noon hour.

SOLINARI

Trechach (bakali), Solidus (dwarves), Argento Cant (elves), Autenanima (Etlarnish/Onarian humans), Abatututor (Igurni), Jerithal (kunda), Xura (Mahjoran minotaurs), Situlos (Midlander humans/gnomes), Malsta (Oguna), Sura (Sakkaran minotaurs)

Symbol: Silver glyph or white sphere

Alignment: Lawful good

Portfolio: Arcane knowledge, magic, tides

Worshippers: Good-aligned wizards, paladins

Cleric Alignments: None (no clerics)

Domains: None

Favored Weapon: None

Solinari encourages the growth of wizardry on Krynn for the betterment of its mortals. Like the red and black moon-gods, Solinari's following is very small among non-wizards, though an Etlarnic order of holy warriors

is said to gain their divine powers through steadfast dedication to Autenanima (who is female in their eyes).

Adherents of Tao-Shin view Solinari as the patroness of responsible magic, and all who follow the Path of Light must develop an understanding of magical cause and effect, so as to prevent harm from coming to the innocent.

Most Adlati do not consider Solinari or the other moon-gods to be "true" deities—the moons are powerful forces capable of affecting wizardly magic and the tides, but are not gods in their own right. Despite this belief, the moons are referred to as "moon-gods" by the people of Adlatum—just in case.

The gender of Solinari varies from culture to culture. The Etlarnic humans view all of the magic gods as women, while the Midlanders believe his gender is in flux. The minotaurs view the god as sexless. The Oguna also depict Malsta (Solinari) as a goddess of light. The kunda view Jerital (Solinari) as a god of power instead of magic, and they do not associate him with the white moon Holite.

Gods of Neutrality

CHISLEV

Kirk'k letz (bakali), Heo (dwarves), Nertos (elves), Ervanya (Etlarnic/Onarian humans), Sabatic (Igurni), Brana (kunda), Xin (Mahjoran minotaurs), Thuban (Midlander humans/gnomes), Manrian (Oguna), Zxvik (Sakkaran minotaurs)

Symbol: Four arcs (green, red, yellow, and brown) connected to form a circle

Alignment: Neutral

Portfolio: Agriculture, beasts, nature, the seasons, wilderness

Worshippers: Druids, farmers, feral elves, gardeners, Oguna, rangers

Cleric Alignments: NG, LN, N, CN, NE


Domains: Air, Animal, Earth, Plant

Favored Weapon: Claw (spiked gauntlet)

Chislev tenders the natural world and is said to be the ground upon which mortals tread, the air they breathe, and the flowers they smell. She encourages mortals to trust their instincts, just as her instincts push forth the march of seasons.

Many Adlati think of Chislev as the only deity who never left them—indeed, they claim that she could not do so without dooming all of Krynn. She fell into slumber weeping for those washed away by the Drowning, and was again forced into sleep by the harm caused her during the Days of Darkness. Recently awakened by the returning gods, Chislev has focused her anger on the undead and Chaos-minions that plague her body.





Chislev's worshipers are often druids or rangers with little regard for organized worship, though nature-minded clerics of Tao-Shin exist as well. Many "civilized" citizens regard these clerics warily, as their reliance on intuition can lead to problems within organized society.

The natural god's gender varies depending on the culture of the people worshipping her. Elves, Iguna, Midlanders, minotaurs, and Oguna believe the god male. Dwarves, Etlarnic humans, and Onarian humans believe the god female. Bakali believe the god genderless, while kunda believe the god to be androgynous.

Divine followers of Chislev pray for (and receive) their spells at dawn.

GILEAN

Gutresun (bakali), Adryce (dwarves), Bru'kos (elves), Notikoesh (Etlarnic/Onarian humans), Istor (Iguna), Keathhaer (kunda), Gjeln (Mahjoran minotaurs), Tarfine (Midlander humans/gnomes), Mykajon (Oguna), Pron Xin (Sakkaran minotaurs)

Symbol: Open book or silver quill

Alignment: Neutral

Portfolio: Balance, freedom, knowledge, learning, watchfulness

Worshipers: Historians, sages, scholars, scribes, teachers

Cleric Alignments: NG, LN, N, CN, NE

Domains: Knowledge, Liberation, Planning*, Protection, Rune

Favored Weapon: Quarterstaff

The hand of Gilean guides all who seek knowledge, regardless of purpose. As the force behind mortals' desire to learn, his hand guides all who seek knowledge in any form. In the Tao-Shin tradition, he is the guardian of the Path of Serenity.

The concept of having a permanent record of all events is very appealing to those (especially gnomes) who desire a way to analyze social behavior of civilizations under a variety of laws and traditions.

Gilean is often portrayed as male, with the exceptions being the bakali and Midlanders, who commonly assign no static gender to the god of record, and the Iguna who view Istor (Gilean) as an elderly female embodiment of history itself.

Divine followers of Gilean choose a specific time to pray for (and receive) their spells. Once this choice is made, it cannot be changed.

LUNITARI

Retchach (bakali), Lulidus (dwarves), Abello Cant (elves), Calorossa (Etlarnic/Onarian humans), Tainarosu (Iguna), Siviralan (kunda), Xuna (Mahjoran minotaurs), Giauzar (Midlander humans/gnomes), Rubana Las (Oguna), Lusa (Sakkaran minotaurs)

Symbol: Red glyph or red sphere

Alignment: Neutral

Portfolio: Arcane knowledge, magic

Worshipers: Neutral-aligned wizards

Cleric Alignments: None (no clerics)

Domains: None

Favored Weapon: None

Lunitari encourages the growth of wizardry for its own sake, and settles squabbles between her cousins regarding the moral or immoral use of arcane magic on Adlatum. As one of Krynn's three advocates of wizardry, the crimson moon-god is considered a minor deity to most Adlati. Theologians believe Lunitari receives more respect than her cousins, since good and evil wizards are more likely to pay homage to Lunitari than to their opposing patron.

Those who follow the Tao-Shin Path of Serenity must first study Lunitari's doctrines in order to learn the creative use of their gifts. Lunitari's creativity and focus is said to resonate within mortals during their progression up the Path of Serenity.

Lunitari is intrigued by the potential secrets that lay within ambient magic, but she is very concerned with the Chaos-god's inherently unstable nature and the disturbing minds of its minions. Lunitari's mages are encouraged to expand possible avenues of wizardry by traveling with mystics and sorcerers, but are forbidden to practice these arts since doing so may burn out the mage's own potential (or force the mage to forsake wizardry altogether).

Depending on the culture, Lunitari's gender differs. For example, Iguna and Midlanders view the god as male while Etlarnic and Onarian humans see her as female. The minotaurs view the god without gender.

The kunda tell tales of Siviralan, a goddess of raw power who many scholars believe to be their rendition of the neutral god of magic. The kunda also do not associate her with the red moon Cremsan.



REORX

Xrorx (bakali), Reorx (dwarves), Gofan (elves), Idator (Etlarnic/Onarian humans), Antrepelor (Igurni), Sayr (kunda), Rezknor (Mahjoran minotaurs), Melik Suud (Midlander humans/gnomes), Suudar (Oguna), Viknr (Sakkaran minotaurs)

Symbol: Warhammer standing upright atop an anvil

Alignment: Neutral

Portfolio: Creation, engineering, gambling, luck, mountains, smithing

Worshippers: Artisans, craftsmen, dwarves, gnomes

Cleric Alignments: NG, LN, N, CN, NE

Domains: Earth, Fire, Forge, Luck, Strength

Favored Weapon: Warhammer

Reorx is unique among the gods in being the only one to have his Ansalonian name known in Adlatum, albeit commonly only to Adlati dwarves. However since the Ansalonian names are unknown to the people of Adlatum, this fact is lost to everyone.

Reorx is seen by many to be the maker of the future, either by creating it with one's own hands or by leaving it to luck. Those who take to Reorx's teachings dedicate themselves to working for what they want, with the understanding that unforeseen events (luck good or bad) may derail such plans or possibly bring things to a greater result than intended.

Reorx is also unique in that all cultures (with the exception of the bakali who never apply gender to gods) view the god as male. Dwarves claim this is a sign that Reorx shows himself for who he is without guile or subterfuge. Others jest that this is because nobody wishes to imagine a divine being as a female dwarf.

Divine followers of Reorx pray for (and receive) their spells at dusk.

SHINARE

Cicivaz (bakali), Slinoter (dwarves), Rosmera (elves), Ralzion (Etlarnic/Onarian humans), Belsumede (Igurni), Helnabaj (kunda), Sjin (Mahjoran minotaurs), Nekkarb (Midlander humans/gnomes), Lomosar (Oguna), Jinry (Sakkaran minotaurs)

Symbol: Merchant's scale

Alignment: Lawful neutral

Portfolio: Enterprise, trade, travel, wealth

Worshippers: Mercenaries, merchants, traders

Cleric Alignments: LG, LN, N, LE

Domains: Commerce*, Law, Luck, Nobility, Travel

Favored Weapon: Light mace

Business and the art of the honest deal are the backbone of the faith of Shinare. In order for society to thrive, a healthy economy is required. Within such an infrastructure,

communication and fair agreements are bolstered. This (and the healthy flow of coin) is what Shinare stands for. In some cultures, Shinare is also the patron of social or cultural wealth, and is acknowledged by those of high standing.

Shinare is represented across the cultures as both male and female. Dwarves, elves, Igurna, and Midlanders view her as female, while elves, Etlarnic and Onarian humans, and kunda view the god as male. Oguna and bakali believe the god genderless, while the minotaurs believe the god appears as both genders. According to the dogma of the coin dwarves, Slinoter (Shinare) is Reorx's wife and the distributor of his creations.

Divine followers of Shinare pray for (and receive) their spells during the noon hour.

SIRRION

Sirr'ushush (bakali), Siron (dwarves), Tannu (elves), Tenaru (Etlarnic/Onarian humans), Fogreva (Igurna), Antaeun (kunda), Zan (Mahjoran minotaurs), Fogreva (Igurni), Mirac (Midlander humans/gnomes), Pharlon (Oguna), Zavik (Sakkaran minotaurs)

Symbol: Multicolored fire

Alignment: Chaotic neutral

Portfolio: Change, fire, passion, renewal, sun

Worshippers: Alchemists, artists, barbarians, fractured elves, half-elves, lovers

Cleric Alignments: CG, N, CN, CE

Domains: Air, Alteration, Chaos, Charm, Earth, Fire, Passion, Water

Favored Weapon: Heavy flail

Sirrion is a god of both passion and renewal. While the god is highly connected to the symbolism of fire, he is not a god of burning for the sake of destruction. When change comes the old must be swept away, and it is for this reason why the flames must come.

Many see Sirrion as an untamed god, but his wild nature is never without purpose. Freedom to change and grow is important, but uncontrolled behavior that solely leads to ruin is not.

Most Adlati cultures see Sirrion as female, while dwarves, and both Etlarnic and Onarian humans see him as male. The Midlandic representation, Mirac, is supposedly so open to change that his gender changes frequently, even so far as to fluctuate several times in a single appearance.

The Hoda tribe of the kunda has a special view of Sirrion, named Antaeun. She is the High God above all others, and she is not singularly tied to the element of fire. Instead, she is the mother of all four elements and thus of all of nature and all of creation. They also believe themselves born from the elements, in a manner of speaking, and thus are closely tied to their High Goddess.



Note: Kunda clerics of the High Goddess Antaeun often choose elemental domains (Air, Earth, Fire, and Water). Clerics of other aspects of Sirrion do not gain the Air, Earth, and Water domains, nor do kunda clerics often gain Alteration, Charm, or Passion.

Divine followers of Sirrion pray for (and receive) their spells at dawn.

ZIVILYN

Yn'zih (bakali), Stenque (dwarves), Dusios Vidu (elves), Vidu (Etlarnic/Onarian humans), Copactar (Igurna), Danbhala (kunda), Vyzil (Mahjoran minotaurs), Choalshain (Midlander humans/gnomes), Gamraen (Oguna), Nilyvyz (Sakkaran minotaurs)

Symbol: Green and gold tree

Alignment: Neutral

Portfolio: Enlightenment, foresight, prophecy, wisdom

Worshippers: Counselors, Etlarnic humans, kunda, mediators, philosophers, sages

Cleric Alignments: NG, LN, N, CN, NE

Domains: Insight, Knowledge, Meditation, Repose, Time*

Favored Weapon: Quarterstaff

Wisdom should be cherished and used above all else, according to Zivilyn. To be able to have knowledge in what is to come and to carefully choose your actions based on those possibilities are the cornerstone of a healthy future for one's self and the world.

The dwarves, elves, and kunda consistently have Zivilyn appearing in some sort of male form, if with gender at all. The humans and minotaurs often depict the god of wisdom as a woman. Like the bakali, the Igurna view the god without gender, but unlike the bakali the Igurna depict Copactar (Zivilyn) to be the passage of time to come, and unwed consort to Istori (Gilean), who they believe to be history made manifest. According to their legends, their union of past and future is what gives birth to the ever-moving present.

The Voda tribe of the kunda is deeply devoted to Zivilyn, who according to their faith is the High God Danbhala, twin brother of Antaeun (Sirrion). After the Drowning, Danbhala shared his wisdom on how to contact the spirits of those lost. Since then, the Voda curiosity of the spirit world and what lies beyond has drawn them to their High God, a god tied to lessons of wisely enjoying life but then to be accepting of the possibilities of the future when fate comes.

Note: The Repose domain is usually only chosen by the kunda clerics of Danbhala. Clerics of other representations of Zivilyn do not often gain the Repose domain.

Divine followers of Zivilyn pray for (and receive) their spells at midnight.

Gods of Evil

CHEMOSH

Kovach Rikt (bakali), Haleton (dwarves), Dusios Marvius (elves), Cadvre (Etlarnic/Onarian humans), Spatiulipsa (Igurna), Mwardae (kunda), Ruzah (Mahjoran minotaurs), Gaffras (Midlander humans/gnomes), Durlloth (Oguna), Rzu (Sakkaran minotaurs)

Symbol: Sickle impaling a yellow skull

Alignment: Neutral evil

Portfolio: Death, false hope, murder, the undead

Worshippers: Assassins, crazed cultists, grave diggers, necromancers

Cleric Alignments: LE, NE, CE

Domains: Death, Evil, Trickery, Undeath*

Favored Weapon: Sickle

Death is the end. Send your enemies to it first, and avoid it at all costs. It is the ultimate destination, but it is not inevitable. This is what Chemosh stands for in his aims to gather those souls who are willing to accept undeath in order to avoid true death.

Those in the Tao-Shin walking the Path of Power come to learn from Chemosh how death itself is a weapon, one that can be used to clear away obstacles blocking one's way to success.

The bakali have a dual view of Chemosh, believing the god to have two opposing minds. One side of the god is believed to usher the recently deceased onto eternal rest while the other side grants the ability to end one's progress and turn the horror inflicted upon the mortal soul during life back upon the world. It is up to the departed which face of the two-sided god to kiss the lips of, and forever determine the soul's fate.

Most cultures view Chemosh as male, with the exceptions being the minotaurs who see Chemosh as a goddess, and the Igurna who believe the being to be a woman of deceit and temptation. The kunda have never believed Mwardae (Chemosh) to be a god. Instead they see her as the world's malice made conscious, absorbing what evil the good souls of Krynn leave behind when they part from the world forever. Evil souls are believed to be swallowed whole. They deny Mwardae's divinity because with the exception of the dark one removed from their history, all gods are beyond mortal concepts of good, neutrality, and evil.

Divine followers of Chemosh pray for (and receive) their spells at midnight.

HIDDUKEL

Hizhek (bakali), Hidkel (dwarves), Smer-Tio (elves), Mezog (Etlarnic/Onarian humans), Puterviciat (Iguna), Trisdan (kunda), Zin Ngt (Mahjoran minotaurs), Folvhesta (Midlander humans/gnomes), Soulicantas (Oguna), Gtzing (Sakkaran minotaurs)

Symbol: Defaced coin or defaced gold bar

Alignment: Chaotic evil

Portfolio: Betrayal, greed, lies, secrets, wealth

Worshippers: Corrupt gnomes, corrupt politicians, dishonest merchants, robbers, thieves

Cleric Alignments: CN, NE, CE

Domains: Chaos, Charm, Evil, Treachery, Trickery

Favored Weapon: Dagger

The truth is fluid, at least when you want it to be. Hiddukel is a god of manipulation. Swords and knives are not always required to subvert one's competition. Simple words and a convincing smile can work ten times better, if not more.

Followers of Hiddukel learn that people act in the world based on what they believe. If you can control that, then you control everything.

With the exception of the Midlander humans, most other cultures view Hiddukel as a male entity. The Midland stories of Folvhesta (their representation of Hiddukel) often reveal her to be manipulating events and people in the background, never showing her neck long enough to be caught, if ever.

Divine followers of Hiddukel pray for (and receive) their spells at dusk.

MORGION

Kitah Vedik (bakali), Deatedon (dwarves), Dusios Pen Gabro (elves), Malorna (Etlarnic/Onarian humans), Putrugai (Igurni), Nodnoc (kunda), Lesuthiyat (Midlander humans/gnomes), Meganna (Oguna)

Symbol: Poisoned or rusted short sword

Alignment: Neutral evil

Portfolio: Disease, famine, fear, madness, poison, suffering

Worshippers: Assassins, druids, crazed cultists, ratcatchers, sadists

Cleric Alignments: LE, NE, CE

Domains: Destruction, Evil, Madness, Pestilence

Favored Weapon: Short sword

Morgion is justly feared on Adlatum as the harbinger of mental and physical decay. Rusty swords, enfeebled minds, and rotten food are all signs of her presence. Morgion's very divinity places her at odds with Mishakal and Reorx because of their therapeutic and creative natures, respectively.

Morgion's doctrine within the Path of Power is the spread of suffering within a community.

Her clerics offer mercy to the pained victims, but those helped by Morgion are never fully rid of whatever affliction they may have gained. Instead, victims are persuaded to commit vile deeds to keep their maladies from returning.

Various cults of Morgion exist throughout Adlatum, each devoted to different forms of decay. One of her larger cults in the current day is known as the Bringers of Pestilence. This druidic sect claims to protect the natural world by corrupting the trappings of civilization.

The dwarves, elves, Midlanders, and minotaurs often depict Morgion as male. Etlarnic and Onarian humans, Igurna, kunda, and Oguna depict Morgion as female. However, many representations of the god of decay display no gender at all.

Divine followers of Morgion pray for (and receive) their spells at dusk.

NUITARI

Etr'chach (bakali), Nulidus (dwarves), Dhu Cant (elves), Scuriga (Etlarnic/Onarian humans), Ergiascun (Igurni), Jennaer (kunda), Xu (Mahjoran minotaurs), Regunilas (Midlander humans/gnomes), Cesakat (Oguna), Mus (Sakkaran minotaurs)

Symbol: Black glyph or black sphere

Alignment: Lawful evil

Portfolio: Arcane knowledge, magic

Worshippers: Evil-aligned wizards

Cleric Alignments: None (no clerics)

Domains: None

Favored Weapon: None

Nuitari promotes the advancement of personal power via wizardly means. Her wizards are encouraged to increase the presence of wizardry on Adlatum—doing so enables them to increase their power even further. The black moon only appears to those with evil in their hearts, or intelligence enough to determine her position in the night sky—she seeks the latter since they often make capable wizards. She respects Solinari and Lunitari as the only other deities savvy enough to recognize where true power lies, and she loathes them for it. Even so, Nuitari recognizes the usefulness of allies and supports their shared interests when it is convenient for her to do so.

Like her cousins, Nuitari is considered a lesser god by most of Adlatum's people. The Path of Power is not officially recognized by most of those who follow Tao-Shin, but practitioners of the forbidden Path are instructed on the use of magic to influence minds and souls. Most of these dark cultists continue along this Path, but there are always a few ambitious persons who follow what appears to be an easier road to power.

The ebon moon-god thinks little of ambient magic and its comparatively limited selection of secrets, since



her wizards can acquire more spells than their sorcerous counterparts. Her followers are encouraged to slay sorcerers after learning their secrets, but the wizards get along surprisingly well with dark-hearted mystics. Nuitari is jealous of her followers, and any wizard of hers who turns toward sorcery is hunted down without remorse. The sole exception is the Elder Dragon Xyvren, who she hopes to use in an attempt to gain greater control over ambient magic.

Most cultures view Nuitari as a female entity. Dwarves and kunda are the only cultures to see the god as male, while the minotaurs see the god as genderless. Technically, the kunda view Jennaer (Nuitari) as the god of the lust for power, not necessarily magic. Jennaer is also not associated with the moon, which according to the kunda is not a moon, but simply an absence in the sky. The absence is sometimes referred to in legends as a creature of unfeeling desire known as Hol. Some kunda believe that Chaos was in fact Hol made flesh.

SARGONNAS

Hekkit'jat (bakali), Sogas Ulit (dwarves), Dusios Tarvos (elves), Onora (Etlarnic/Onarian humans), Cazariga (Igurina), Conali (kunda), Shu Xin (Mahjoran minotaurs), Alnath (Midlander humans/gnomes), Ordrion (Oguna), Shurong (Sakkaran minotaurs)

Symbol: Two lightning bolts striking a volcano

Alignment: Lawful evil

Portfolio: Conquest, rage, strength, vengeance, war

Worshippers: Barbarians, fighters, fractured elves, hobgoblins, vengeance seekers

Cleric Alignments: LN, LE, NE

Domains: Evil, Fire, Law, Passion, War

Favored Weapon: Greataxe

Rage can be a powerful weapon when directed properly. Sargonnas' teaches how to channel one's inner fire into displays of strength and power. When vengeance is called for, Sargonnas yearns to see retribution taken by those who need the satisfaction.

The Sakkaran minotaurs have for the most part turned away from the gods, but there is a segment of the population that desires vengeance against those who have bottled them up into a desolate landscape when they were so close to reaching their density of domination. It's among these people, along with those who've felt betrayed by the Tashrama, where Sargonnas is gaining many of his followers.

Also, many Etlarnic and Onarian humans view Onora as a god of honor, one who seeks rightful retribution. He is a dark god, but not evil.

Most cultures view Sargonnas as male. Midlander humans and the bakali are the only people who do not

contribute a fixed gender to the deity. The bakali believe all gods are genderless, while the Midlanders have often depicted Alnath (Sargonnas) in both male and female form.

According to Sakkaran beliefs, Shurong (Sargonnas) has slain all of the other gods and thus is the rightful ruler of all Krynn. Not all Sakkarans believe this however.

Divine followers of Sargonnas pray for (and receive) their spells during the noon hour.

TAKHISIS (ABSENT)

Tazhek (bakali), Talira (dwarves), Darga Nos (elves), Conisha (Etlarnic/Onarian humans), Dakranas (Igurini), Kaiekearnay (kunda), Czi Xin (Mahjoran minotaurs), Rasala Hage (Midlander humans/gnomes), Draekahs (Oguna), Ga Czi (Sakkaran minotaurs)

Symbol: Five-headed dragon

Alignment: Lawful evil

Portfolio: None (formerly darkness, domination, hatred, intrigue, night, tyranny)

Worshippers: None (formerly corrupt nobles, evil dragons, evil fighters, goblins, noble ogres, tyrants)

Cleric Alignments: None (formerly LN, LE, NE)

Domains: None (formerly Destruction, Evil, Law, Nobility, Trickery, Tyranny*)

Favored Weapon: Morningstar

The ultimate purpose of having power is to conquer and rule. This is what Takhisis has sought for herself throughout the ages. Those who also sought power adhere to her example in hopes of accomplishing the same. And although she is gone, her lessons and impact on Adlatum remain.

Takhisis woke the Elder Dragons planning to have them act as her proxies in Adlatum during a time when the other gods were silent. Instead, the Elder Dragons betrayed her and formed their own church, the Tashrama. Although she received some followers among the Tao-Shin, she continued to strive for those who would worship her and only her directly.

After the Starfall, she assisted her devout follower Lord Montegron in gaining power in the Midlands. No one else ever learned of Montegron's private religious devotions, but with his god's assistance he was able to unify the Midlands under his own rule as the Great Lord Sovereign.

Because of this, Takhisis was both directly and indirectly responsible for the formation of both sides of the coming war between the Tashrama and Sovereignities. But just as Montegron's war began, Takhisis vanished and the other gods returned.

Takhisis is viewed by most cultures as female, but the Igurna, Sakkaran minotaurs, and Oguna often depict the god as a male warrior. According to old Sakkaran legends, Vrugosh (Takhisis) was the son of Shurong (Sargonnas).

But Vrugosh was slain by Shurong's hand centuries ago when he lost a major battle his father trusted him to win.

Divine followers of Takhisis prayed for (and received) their spells at midnight.

ZEBOIM

Dedri'xev (bakali), Moli (dwarves), Ve'co Mori (elves - except Talonesti), Vecori (Etlarnic/Onarian humans), Greasnas (Igurni), Samalaira (kunda), Szi Gun (Mahjoran minotaurs), Peliona (Midlander humans/gnomes), Stora Legas (Oguna), Shagil (Sakkaran minotaurs), Tarvos (Talonesti)

Symbol: A spiked turtle shell

Alignment: Chaotic evil

Portfolio: Envy, jealousy, oceans, sea, spite, storms

Worshippers: Cliff dwarves, druids, fishermen, noble ogres, pirates, reef dwarves, sailors

Cleric Alignments: CN, NE, CE

Domains: Chaos, Evil, Madness, Storm, Water

Favored Weapon: Trident

Zeboim represents all that is unpredictable and dangerous about the sea. Those who respect the wild and temperamental nature of the oceans and their sudden storms are those who respect the goddess Zeboim.

She has her greatest number of followers from the Nordar dwarves, but she receives tribute from any and all who travel on the sea that wish to avoid her wrath.

With the exception of the bakali who view all gods as genderless, all cultures of Adlatum depict the sea goddess as female. She is the only goddess universally depicted such, just as Reorx is the only god universally depicted as male.

There are a few rare tales among the Sakkaran minotaurs that have depicted the sea goddess (prior to her death) taking a male form.

Divine followers of Zeboim choose a specific time to pray for (and receive) their spells. Once this choice is made, it cannot be changed until the follower gains a level in whatever class allows her to cast divine spells.

