

The Elven Pantheon (the Seldarine)

[Here are the gods of the Elven Peoples, the pantheon of the Seldarine, as found in the Unearthed Arcana, Demihuman Deities, and Dragon Magazine. I've put them in the same format as the Oerdian gods, with more info than just their spheres because there is no source mythology for these entities to work from and the Dnd material has evolved alot over the course of the last 15+ years. Please note: the MINIMUM Wisdom for a cleric of ANY of these gods is 13, not 9 and unless SPECIFICALLY NOTED, elven clerics may not EVER multi-class. –DC]

Corellon Larethian -- CG greater god of elven creation, war, defense, arts & crafts, poetry, music, and magic

Aerdrie Faenya -- CG w/CN lesser goddess of sky, wind, weather, avians, and fertility

Deep Sashelas -- CG lesser god of oceans, knowledge, undersea beauty, improvement through change, water magic, and sea elves

Erevan Ilserie -- CN lesser god of mischief, change, rogues, luck, and non-conformity

Fenmarel Mestarine -- CN demi-god of outcasts, scapegoats, isolation, trickery, spying, camouflage, and survival

Hanali Celanil -- CG lesser goddess of romance, love, beauty, and fine art

Labelas Enoreth -- CG w/NG lesser god of time, longevity, history, and "the moment of choice"

Rillifane Rallathil -- CG w/N lesser god of woodlands, nature, rustic elves, druids

Sehanine Moonbow -- CG lesser goddess of the moon, heavens, mysticism, dreams, journeys, death, illusion

Solonor Thelandira -- CG lesser god of archery, hunting, wilderness survival, and nature

and

Elistraee -- CG lesser goddess of song, beauty, dance, swordwork, hunting, and moonlight

Please note that Aerdrie, Hanali, and Sehanine do sometimes combine to form the triune goddess of the elves, but the elves do not venerate this manifestation of the goddesses as a separate or distinct entity. Because of this relationship, however, these three goddesses and their followers are particularly close and often work to aid and support one another's causes and positions.

Special, deity-specific spells are indicated with an asterix (*). The description of these spells can be found in immediately following the description of each deity.

There is no entity as Shevararash – to me, the idea of undying vengeance just doesn't work for elves, unless they're nothing more than thin humans with pointy-ears and long-lives. Heck, think about that line, "all that hate is gonna burn you up inside." Sorry, but I can't see an elf answering, "it keeps me warm at night."

Also, for those asking, "why did you tweek certain gods' spheres?" the answer is simple: Forgotten Realms deities get WAY too many spheres and some don't really make sense, based on what the god does. Elistraee is a great example: she was given major creation, but as a goddess, the only thing she represents which is creative is song and dance, both of which are performance arts and hence reflect summoning. For a god who creates songs, look at Corellon...

Corellon Larethian, the Protector, Creator of the Elves, High One of Arvandor
CG greater god of elven creation, war, defense, arts & crafts, poetry, music, and magic
CG clerics
any non-evil worshippers

Allies: the Seldarine, Apollo, Arvoreen, Celestian, Cyrrallalee, Eilistraee, Ehlonna, Frey, Garl Glittergold, Lugh, Nuada, Oberon & Titania (Seelie Court), Silvanus, Skerrit, Yondalla, Zeus

Foes: Gruumsh, Lolth, the Drow pantheon (except Eilistraee), the Orcish pantheon, the Goblin pantheon, the Queen of Air and Darkness, Incabulous, Nerull, Wee Jas (rivalry)

Symbol: crescent moon

Colors: azure, silver

Worship: services to Corellon are usually held in rocky areas of great natural beauty with a clear view of the moon and stars. The Protector has few centers of worship, although small shrines are quite common, often simple clearings with an excellent view of the heavens. Corellon's holy times are tied to astronomical events and occur only once every few years or decades. Usually once per month under the crescent moon, the High One's worshippers gather to celebrate the life and kinship with Corellon. Sacrifices to Corellon usually include silver, precious gems, works of poetry, handicrafts, beautiful objects, and magical creations, all especially meaningful if created by the offerant.

Manifestations: sighting an azure-tinted crescent moon, star, or shooting star, discovery of diamonds, moonstars, moonstones, star sapphires and rubies (pleasure), sighting a falling star that crosses from the upper tip to the lower tip of the moon like a tear, the premature colors of fall in a single tree, the sound of three twigs snapping in rapid succession (displeasure), an azure nimbus, flickering blue flame (either)

Dogma: The elves are both wardens and sculptors of magic's endless mysteries. Through Art and Craft, bring forth the beauty that envelops and let the spirit gambol unfettered. The song of joy and the dance of freedom shall ever soar on the wings of those who dare to take flight. Guard against the slow death of stultifying sameness by seeking out new experiences and new ways. Ward against those who seek only to destroy in their inability to create and commune with the natural and mystical world. Be ever vigilant in force of arms and might of magic against any return of the banished darkness, and also be strong in heart against the corruption from within which led to the fall of the dark elves.

Plane: Olympus/Arvandor

Corellon Larethian represents the highest ideals of elvenkind: "he" is skilled in all the arts and crafts, and is the patron of music, poetry, and magic. Corellon is alternately male or female, both or neither. The god is also mighty in battle, and is said to have personally banished such demons as Lolth from the sunlit Upperworld. Corellon's epic battle with Gruumsh One-Eye is legendary and the pair have never reached any sort of truce. Elven lore states that the drops of blood Corellon shed in this mortal combat with the Patriarch of the Orcs mingled with the tears of Sehanine, Aerdrie, and Hanali to create the race of elves. Accordingly, Corellon is venerated by all the Fair Folk as the source of life.

Corellon is a powerful warrior god whose hands protect his creations with the gentleness of a sculptor. While other divinities may reflect the joy, delight, and accomplishments of the elves, Corellon stands as an ever-vigilant watcher over them. While mortal elves dream and enter the reverie, the Protector never abandons his watchfulness. It is only when an elf dies and returns to Arvandor that Corellon's attentions are replaced by Sehanine. Though his martial might is swift and terrible, the soft-spoken Creator of the Elves is ever humble and always open to learning something new, even from mortals.

Priesthood:

Requirements: 13 strength and intelligence

Major Spheres: charm, combat, creation, divination, protection, sun (non-solar)

Minor Spheres: good, guardian, healing, thought, war

Spells: *augment artistry**, *faerie fire*, *sixth sense** (1st), *strength* (2nd), *sylvan creature form** (4th), *crystallomancy** (5th)

Weapons: long sword* or long bow* plus any

Armor: any

Raiment: silver circlet and gossamer robes with embroidered crescent moons

Turn: turn

Special Abilities:

1st: +2 charisma when dealing with elves DUE TO RESPECT for Corellon

5th: +2 saves vs poison, +4 saves vs spider poisons

9th: foes of orcish origin suffer -2 saving throw penalties vs clerical magic

Special Limitations:

- Must specialize in at least one aspect of the god (music, battle, magic, crafts, etc)
- Must serve the cause of Elvenkind at all times
- May not kill another elf (excluding drow)

Priests of the Protector are expected to serve actively in the defense and artistic development of elven communities, as well as to mediate disputes that arise among the Fair Folk or between the elves and other sylvan peoples. Some clerics serve by defending their homeland from the relentless expansion of other races, training their brethren in combat skills and magic. Others work closely with elven artisans and craft-folk, seeking to create and inspire the creation of objects of wondrous beauty. Finally, clerics of the High One are often called upon to act as diplomats and arbitrators between the various segments of elven life. While few priests of Corellon actually serve as rulers or councilors, many work behind the scenes to ensure the smooth functioning of government.

Corellon's clerics always wear a blue quarter-moon talisman, usually on a silver or mithral chain. The elves rarely build temples or shrines, preferring to use natural geological formations or amphitheaters for places of worship. When a religious complex is created, such structures are shaped from natural grottos, with trees and other plants woven into such holy sites, resulting in magnificent natural cathedrals of interwoven stone and plant.

Clerics of Corellon may be fighter/clerics or mage/clerics.

Augment Artistry (Alteration)

Level: 1
Range: 0
Duration: special
Area of Effect: one creature

Components: V,S,M
Casting Time: 1 round
Saving Throw: none
Sphere: Creation

This spell combines magic with the act of creation to enhance the artistry of any work created by the recipient of this spell. For every three levels of experience of the priest (round up), the recipient of this spell receives a +1 bonus, to a maximum of +3, to his or her next non-weapon proficiency check against an ability requiring artistic ability. While the effects of this spell last only until the next such non-weapon proficiency check, the results of the augmented artistry are permanent.

In addition to the non-weapon proficiency artistic ability, this spell usually augments a proficiency check for dancing, gem cutting, singing, or any other skill that is traditionally considered an artistic endeavor. This spell does not affect traditional crafts where functionality is emphasized over artistry, including non-weapon proficiencies such as armorer, blacksmithing, leatherworking, seamstress/tailor, weaving, or weapon-smithing, unless the proficiency check is specifically for esthetic appeal of the finished product. In all cases, the applicability of this enchantment to a particular endeavor is adjudicated by the DM.

The material components of this spell are the priest's holy symbol and a scroll bearing a piece of epic poetry (not necessarily the original work).

Sixth Sense (Abjuration, Divination)

Level: 1
Range: 0
Duration: one hour
Area of Effect: the caster

Components: V,S,M
Casting Time: 1 round
Saving Throw: none
Sphere: Protection

This spell imbues the priest with a sixth sense, alerting him or her of unexpected danger (to himself or herself or an ally) within 10 feet of the caster's current position. Although the exact nature of the threat is never revealed, the priest does realize that something dangerous is about to occur a moment before the event unfolds. While so protected, the priest receives a +3 bonus to all surprise checks, and any ability check made to determine the success of an immediate reaction to a dangerous situation is made with a +3 bonus. For example, if the priest is deftly moving along a high mountain ledge, the magic of this spell might warn of a powerful gust of wind in time for him or her to grab onto an outcropping of rock, also granting a +3 bonus to the Strength check to hold on to the rock spur. Likewise, if an ally steps out on to a hidden pit trap, the priest would realize the friend's danger in time to make a desperate grab for his or her arm and receive a +3 bonus to the Strength check to hold on. In addition, sixth sense provides a +3 bonus to saving throws made to avoid natural phenomena, such as rockfalls, avalanches, etc.

The material components are the priest's holy symbol and a drop of sweat.

Sylvan Creature Form (Alteration)

Level: 4
Range: 0
Duration: 2 turns / level
Area of Effect: the caster

Components: V,S,M
Casting Time: 7 segments
Saving Throw: none
Sphere: Good

When this spell is cast, the priest is able to assume the form of any non-evil humanoid sylvan creature, as adjudicated by the DM, from as small as a gorse (3 inches tall) to as large as a voadkyn (9 1/2 feet tall). Other commonly assumed forms include those of an atomie, brownie, dobie, dryad, grig, hamadryad, killmoulis, korred, leprechaun, nixie, nymph, pixie, satyr, sylph, sprite, or sea sprite. It is not possible to assume non-humanoid guises, such as that of a centaur or unicorn, nor that of an evil sylvan creature, such as a bramble faerie or quickling. Furthermore, the priest also gains the assumed form's physical mode of locomotion and breathing. No system shock roll is required. The spell much like *polymorph self* and therefore does not give the new form's special abilities (magic, special movement, magic resistance, etc), nor does it run the risk of the priest changing personality or mentality.

When the new form is assumed, the caster's equipment, if any, melds into the new form. The caster retains all mental abilities, including spell use, assuming the new form allows completion of the proper verbal and somatic components and the material components are available. A caster not used to the new form might be penalized until she or he practices sufficiently to master it (-2 penalty on attack rolls, dexterity checks, etc).

Thus, a priest changed into a sylph could fly, but his or her magic resistance would be unaffected, and she or he could not summon an air elemental or turn *invisible* at will. A change to a korred would provide an 18/76 strength and the ability to hurl boulders (although NOT the proficiency with their use) but not the ability to *laugh* or to participate without risk in a korred dance.

Naturally, the strength of the new form is sufficient to enable movement. The priest retains his or her own hit points, attack rolls, and saving throws. Only one form may be assumed by means of this spell, although the priest can revert to normal form at any time, immediately ending the spell. When voluntarily returning to his or her form and ending the spell, she or he heals 1d12 points of damage. The priest also returns to his or her own form when slain or when the effect is dispelled, but no damage is healed in these cases.

The material component is the priest's holy symbol.

Crystallomancy (Alteration, Divination)

Level: 5
Range: touch
Duration: special
Area of Effect: one gemstone

Components: V,S,M
Casting Time: 1 round
Saving Throw: none
Sphere: Divination

This spell causes a clear or translucent crystalline gemstone to serve as a scrying device. The spell does not function unless the priest is in good standing with Corellon Larethian. The gemstone becomes similar to a *crystal ball*. For every 1,000gp value of the gemstone, the priest may scry for 1 round, up to a maximum of 1 hour.

For every three levels of the priest above 7th, it is possible to cast a single divination spell of 4th level or less into the area under observation (thus, one at 10th, two at 13th, three at 16th, etc). Only detection spells, such as *detect magic*, and *detect good/evil*, may be so cast, as adjudicated by the DM.

The material components are the priest's holy symbol and the crystalline gemstone, which must be of at least 1,000gp value. Neither is consumed in the casting of this spell.

Aerdrie Faenya, the Winged Mother, Lady of Sky and Wind

CG w/CN lesser goddess of sky, wind, weather, avians, and fertility

CG and CN clerics

NG, CG, N, and CN worshippers

Allies: the Seldarine (especially Hanali Celanil and Sehanine Moonbow), Syranita (aarakocra), Angellus, Apollo, Bahamut, Eilistraee, Ehlonna, Fionnghuala (swanmays), Frey, Freya, Phaulkon, Sheela Peryroyl, various Animal Lords

Foes: the Drow pantheon (except Eilistraee), Loviatar, Marduk, Pazuzu, Aegir, Poseidon (minor)

Symbol: cloud with the silhouette of a bird

Colors: sky blue, the rainbow

Worship: services to Aerdrie, known as the Dance of the Swirling Winds, are held twice a year on the vernal and autumnal equinoxes to celebrate the changing seasons and honor the Winged Mother. The winds are always strong, no matter when worshippers gather. Often times the Lady of Sky and Wind will bless the participants, granting them the benefits of a *ride the wind* spell for the duration of the festivities and always depositing the celebrants safely in a sylvan glade not too far from home. Sacrifices to Aerdrie usually include beautiful feathers (NEVER taken at the expense of a living thing!), woodwind music, and dancing.

Manifestations: discovering feathers, hearing faint woodwind music, a soft and nurturing sprinkle of rain (pleasure), transformation of a gentle zephyr or slight shower into a lashing storm, flocks of birds suddenly dissolving, a sudden molt in the offender's plumage (as applicable), difficulty flying even by magical means (displeasure)

Dogma: The ever-changing reaches of the sky are the great gift of the Winged Mother. Take flight into her windswept embrace, and gambol amidst the ever-changing clouds. Honor those who dwell with the Lady of Sky and Wind and cherish the birds who dance on her tresses. In change there is beauty and in chaos there is the birth of new life. Ascend, soar, glide, dive, and ascend again and relish the freedom that the Winged Mother bequeaths. The air is the breath of life.

Plane: Olympus/Arvandor

Aerdrie appears to be a tall, elf-like woman with feathered hair and eyebrows; from her back spring a pair of large, bird-like wings. Her feathers are constantly changing colors. The lower half of her body from the hips down vanishes into a misty whirlwind, so that she appears to never touch the ground. Aerdrie wanders the winds of the planes in the company of a large number of winged creatures of many types.

Aerdrie is the elven expression of freedom and impulse, and she dislikes being tied down too long. She delights in the sound of wind instruments and in creating unpredictable atmospheric conditions, but her primary joy is simply feeling the air rush past her wings with the ground far below. The Winged Mother is somewhat distant, rarely involving herself in elven culture, although she is equally worshipped by both aarakocra and al karak elam. If an elf or worshipper of any race somehow falls from a great height, the Lady of Sky and Wind may manifest as a flickering nimbus, granting a gentle *feather fall* effect.

Priesthood:

Requirements: 13 dexterity

Major Spheres: animals (avian), creation, elemental (air), protection, sun (non-solar), weather

Minor Spheres: chaos, divination, healing, summoning, travelers

Spells: *feather fall*, *murdock's feathery flyer*, *speak with avians**, *unseen servant* (1st), *ride the wind*, *whispering wind* (2nd), *fly*, *gust of wind*, *protection from normal missiles*, *wind blast** (3rd), *flight of Remnis** (4th), *conjure* (air) *elemental* (5th)

Weapons: any strength-powered missile (including hand axe, spear, and bow but not crossbow) plus dagger and staff

Armor: elven chainmail or leather but no shield

Raiment: feather headdress and sky blue robes

Turn: no

Special Abilities:

1st: +2 charisma when dealing with avians and air elementals (always applies)

5th: *feather fall* once per level per day (need not require conscious action)

9th: shapeshift into avian form 1/day (includes aarakocra, giant eagle, griffon, hippogriff, pegasus, tressym, etc as long as cleric's level is at least twice the avian's hit dice)

Special Limitations: none

Aerdrie's priesthood is primarily concerned with exploration and maintaining good relations with sentient avian races (especially aarakocra but also al karak elam and giant eagles). Many of her clerics actively seek new ways to grant the power of flight, either by magic or wings, to fellow worshippers. Similarly, members of Aerdrie's clergy raise winged steeds and entice flocks of fanciful birds from far-off lands to dwell in elven gardens and supply their plumage for the Winged Mother's veneration. As servants of the Bringer of Rain and Storms, Aerdrie's clerics work closely with elves involved in agriculture and horticulture to ensure favorable weather systems. All of the Lady of Sky and Wind's followers are charged with destroying evil avians, such as eblis, perytons, hieracosphinxes, and the like as Aerdrie considers them perversions of nature.

Aerdrie's clerics usually wear sky-blue robes, with those of higher level favoring a darker shade or a play of shades. Feathers are used to decorate clothing and armor with at least one feather always worn in the hair. The most holy gift of the faith is the feather of a sentient avian willingly offered after a molt. Holy sites always have plenty of room to ascend into the heavens as well as perches for songbirds to entertain from.

Clerics of Aerdrie may be air elementalists/clerics.

Speak with Avians (Alteration)

Level: 1

Range: 0

Duration: 2 rounds / level

Area of Effect: avians within 3"

Components: V,S

Casting Time: 4 segments

Saving Throw: none

Sphere: Animal, Divination

This spell empowers the priest to comprehend and communicate with any normal or giant avian that is not mindless. The priest is able to ask questions of and receive answers from the creature, although friendliness and cooperation are by no means assured. Furthermore, terseness and evasiveness are likely in basically wary and cunning creatures, while the more stupid ones will make inane comments. If the animal is friendly or of the same general alignment as the priest, it may do some favor or service for the priest (as determined by the DM). This spell differs from *Speak with animals* and *Speak with monsters* in that it allows conversations only with creatures with feathered wings (avians).

Wind Blast (Alteration)

Level: 3

Range: 0

Duration: instantaneous

Area of Effect: special

Components: V,S,M

Casting Time: 6 segments

Saving Throw: none

Sphere: Elemental Air

When this spell is cast, it causes a powerful cone-shaped wind gust originating at the priest's hand and extending outward in a cone 5 feet long and 1 foot in diameter at its base per level of the caster (up to a maximum of 50 feet long and 10 feet in diameter). The force of the *wind blast* inflicts 2d4 points of damage on man-sized and larger creatures. Small and tiny creatures suffer the damage noted above and must also succeed at a saving throw vs spell or be thrown as far as 25 feet backward. If they smash into any hard object, such as a wall or large tree, they must succeed at a saving throw vs petrification or be stunned 1d4 rounds and suffer 1d6 points of damage from the force of the impact.

The material components are the priest's holy symbol and a small paper fan.

Flight of Remnis (Conjuration/Summoning)

Level: 4

Range: 1 mile

Duration: special

Area of Effect: special

Components: V,S

Casting Time: 7 segments

Saving Throw: none

Sphere: Animal, Summoning

This spell is a specialized variant of *animal* summoning. This spell allows the caster to call a number of birds of prey (including blood hawks, condors, eagles, falcons, giant eagles, giant owls, giant vultures, hawks, kingfishers, owls, rocs, talking owls, vultures, etc) up to a maximum total of 32 Hit Dice. Only carnivorous birds within 1 mile of the spell caster at the time of the casting answer the call. If there are giant eagle within range, up to 48 total Hit Dice of them can be summoned. The caster can make only one call and does not get to choose what form of avian shows up, if any (if more than one species is available, the race with the greater Hit Dice is summoned. Eagles and giant eagles are always summoned to the exclusion of other birds if they are within range). The avians aid the caster by whatever means they possess, staying until a fight is over, a specific mission is finished, the caster is safe, or she or he sends them away.

Note: In most cases avians are readily available. Eagles and giant eagles are most common in the mountains.

Deep Sashelas, the Dolphin Prince, the Knowledgeable One, the Evercrafter, Lord of the Undersea

CG lesser god of oceans, knowledge, undersea beauty, improvement through change, water magic, and sea elves

CG clerics and CG and N sea-druids

any non-evil worshippers

Allies: the Seldarine (especially his brothers Corellon and Rillifane), Trishina (dolphins & consort), the Asathalfinare (including Eadro of the merfolk, Persana of the tritons, Surminare of the selkies, and Syranita of the aarakocra), Ahto, Dionysus, Mannon Mac Lir, various Animal Lords

Foes: Sekolah (sharks & sahuaghin), Blihdoolpoolp (kuo-toan), Demogorgon, Lolth, the drow pantheon, Panzuriel (kraken), Poseidon (aversion)

Symbol: dolphin

Colors: silver, sea-green, blue-green

Worship: services to Deep Sashelas are held at the high and low tides. At the High Flow and Low Ebb, worshippers thank the Evercrafter for his benevolence and the beauty of the undersea world, sing songs, swim with dolphins, and perform aquabatic dances. Sacrifices to Deep Sashelas usually include offerings of precious natural beauty or items of great artistry.

Manifestations: far-off leading light, escaping bubbles with images of danger, dolphin-shaped region of water with silver nimbus, discovery of pearls or beautiful shells (pleasure) or discovery of dead floating fish, tridents with broken tines and unexpected contact with water-logged driftwood floating beneath the surface (displeasure), silvery nimbus (either)

Dogma: Swim the great currents and the shallow seas. Exult in the everchanging beauty and life of the bounteous Undersea. Revel in the joy of creation and increase its myriad aspects. Seek not to hold that which is everchanging, but instead love the change itself. Seek out fellow swimmers who honor the ways of the Lord of the Undersea, and ally with them against those who see only the darkness of the deeps. Follow the way of the dolphin. Promote the use of the seas by all reasonable folk for all time to come; fight those who would hoard its riches or pollute its depths.

Plane: Olympus/Arvandor

Deep Sashelas appears as a handsome, androgynous sea elf male with sea-green skin, blue-green eyes, and free-flowing blue-green hair. He is the Lord of the Undersea and the patron of the sea elves, whom he created long ago by modifying Corellon's land-bound creations. The Dolphin Prince is a powerfully creative deity who is forever changing the environments below the sea, creating islands and reefs by altering continental rifts, tinkering with undersea volcanoes, and the like. Unlike the other Seldarine, Deep Sashelas is rarely satisfied with what he's done and always seeks to improve his creations. He is also fickle and flighty, with many myths involving his amorous exploits with mermaids, selkies, mortal sea elves, human females, and the like. Trishina, his consort, has some tolerance for such straying, but not too much.

Deep Sashelas is very active on the Prime. He often terra-forms the undersea environment, although he does not undertake such actions without first consulting other deities with an interest in such matters. He also keeps a particularly watchful eye on the followers of Sekolah and Panzuriel.

Priesthood: clerics AND druids

Requirements: 9 strength and dexterity

Major Spheres: animal (sea), creation, elemental (earth and water), plants, weather

Minor Spheres: divination, elemental (air), healing, sun

Spells: *surface sojourn** (1st), *mind read*, *shark charm** (2nd), *glyph of warding*, *summon cetacean** (3rd) *telepathy*, *thought broadcast* (4th), *cetacean form**, *legend lore* (limited to places, people and events) (6th) plus sea priest spells

Weapons: dagger, javelin, knife, net, spear, trident

Armor: leather (usually shark skin), sea elfen scale mail, shell mail but no shield

Raiment: loose-fitting sea green robes or beautiful shell garments, both with lustrous pearl holy symbols

Turn: turn (at minus two levels if not sea-based, CLERICS ONLY)

Special Abilities:

3rd: speak dolphin

5th: gain access to water-based spells as mage (CLERICS ONLY)

Special Limitations:

- May not cast fire-based spells

Deep Sashelas is served by two different orders of priests: sea-clerics and sea-druids, known as Aquarians and Delphions, respectively. The differences are largely hierarchical, although the Aquarians can turn undead as well as learn mage water spells, while Delphions can learn marine languages, identify sea life, pass through kelp thickets, move without wakes, resist charms, and change shape, as other sea-druids.

The clergy of Deep Sashelas is more organized than most elven priesthoods, possibly because of their role as mediators and befrienders of aquatic and non-aquatic races. Delphions interact regularly with dolphins who inhabit the region surrounding their home communities, and senior priests are always accompanied by their dolphin companions. Delphions patrol the local waters, keeping them safe from evil monsters and other threats, including ritual shark hunts. Aquarians establish and maintain ties with land-dwelling elves, when possible. As a result of these extensive networks of contacts, Deep Sashelas' followers have prevented many sahuaghin incursions from succeeding, gaining the latter's undying hatred. Both orders do battle with the sea devils whenever they become a threat. Clergy of both orders also expend a great deal of effort on the creation of beautiful works of art in homage to the Creator, crafting fabulous sculptures of living coral in and around their homes and communities.

Clerics of Deep Sashelas may be elementalists/clerics.

Surface Sojourn (Alteration)

Level: 1

Range: touch

Duration: 3 hours/level

Area of Effect: one creature

Components: V,S,M

Casting Time: 1 round

Saving Throw: none

Sphere: Elemental Water

Surface sojourn affects only water-dwelling beings who are capable of existing on land for short periods of time but who favor aquatic environments. Examples of eligible races include aquatic elves, aquatic half-elves, malenti, merfolk, and sahuagins.

For the duration of the spell, the recipient may exist on land without the attendant discomfort, penalties, restrictions, or the like that doing so normally entails. During such sojourns, the recipient is enveloped in a thin mantle of water that keeps his, her, or its skin moist.

The material components of this spell are the priest's holy symbol and a snail shell.

Shark Charm (Enchantment/Charm)

Level: 2

Range: 3"

Duration: special

Area of Effect: 3" cube

Components: V,S

Casting Time: 5 segments

Saving Throw: none

Sphere: Animal, Charm

When this spell is cast, a hypnotic pattern is set up that causes one or more sharks to cease all activity except a side-to-side swaying movement. If the sharks are charmed while simply swimming about, the duration of the spell is 1d4+2 turns; if the sharks are around and angry or can scent blood in the water, the charm lasts 1d3 turns; if the sharks are angry or attacking or if a sahuagin is present within 30 feet, the spell lasts 1d4+4 rounds. The priest casting the spell can charm sharks whose total hit points are less than or equal to his or her own. On average, a 3rd level priest could charm sharks with a total of 13 or 14 hit points; a 4th level priest could charm 18 hit points' worth, etc. The hit point can be those of a single shark or those of an entire school, but the total hit points cannot exceed those of the priest casting the spell. A 23-hit point caster charming a dozen 2-hit point sharks would charm 11 of them. This spell is also effective against any shark-related monster, such as a bunyip or wereshark, subject to magic resistance, hit points and so forth.

Summon Cetacean (Conjuration/Summoning)

Level: 3

Range: 1-mile radius

Duration: special

Area of Effect: special

Components: V,S

Casting Time: 6 segments

Saving Throw: none

Sphere: Animal, Elemental Water, Summoning

This spell is a specialized variant of the 4th level priest spell *animal summoning I*. By means of this spell, the caster calls a number of cetaceans, such as dolphins, porpoises, or whales, whose combined Hit Dice total 32 or less. If more than one species is available, the case with the greater Hit Dice is summoned. Dolphins are always summoned to the exclusion of all other cetaceans if they are available. Only cetaceans within 1 mile of the spell-caster at the time of the casting respond.

Unlike the *animal summoning I* spell, the caster can make only one call and does not get to choose what form of cetacean shows up, if any. The cetaceans summoned aid the caster by whatever means they possess, staying until the fight is over, a specific mission is finished, the caster is safe, they are sent away, etc.

Cetacean Form (Alteration)

Level: 6

Range: 0

Duration: 1 hour/level

Area of Effect: the caster

Components: V,S,M

Casting Time: 1 round

Saving Throw: none

Sphere: Animal

This spell is similar to the 9th level spell *shapechange*, but it only allows the caster to assume the form of a cetacean of any species except giant whales or leviathans. Commonly assumed forms include that of a dolphin or narwhal. The caster gains all of the chosen creature's abilities except for those dependent upon Intelligence. The caster also adopts the form's vulnerabilities and weaknesses. For example, a priest who becomes a still cannot breathe out of the water for more than 24 hours.

The caster can change forms as many times as desired, within the duration of the spell. She or he can change into a dolphin while swimming in shallow seas and then to a sperm whale to dive to great depths. Each alteration in form takes only one second, and no system shock survival roll is required.

The material components of this spell are a pinch of ambergris and the priest's holy symbol.

Erevan Ilserie, the Trickster, the Chameleon, the Green Changeling, the Fey Jester, the Ever-shifting Shapechanger, Jack of the Seelie Court
CN lesser god of mischief, change, rogues, luck, and non-conformity

CN clerics

NG, CG, N, and CN worshippers

Allies: Avachel (the Mercury Dragon, constant companion), the Seldarine, the Seelie Court (including Oberon and Titania), Baravar Cloakshadow, Brandobaris, Caoimhin (killmoulis), Garl Glittergold, Hermes, Nathair Sgiathach (faerie dragons), Olidammara, Pan, Squelaiche (leprechauns), Tyche, Loki (like)

Foes: Vaerun, the Drow pantheon (except Eilistraee), the Queen of Air and Darkness, Heimdall, Marduk, Pholtus, Ralishaz (mutual dislike), Bralm, Lendor, Hera, St Cuthbert, Wee Jas (dislike)

Symbol: nova star with asymmetrical rays

Colors: green, black

Worship: services to Erevan are held monthly under the light of the full moon amid dancing, wind-drinking, tale-telling, and prank-playing. The Gambol's location is a secret and only passed by word of mouth. Followers of Erevan are joined by mischief-loving members of the Seelie Court; all are welcome to enjoy the festivities. Erevan has no temples since he can never be worshipped in the same place twice. Specially holy times to Erevan, subject to a spontaneous Gambol, are eclipses. Sacrifices to Erevan usually include offerings of beautiful or purloined objects (especially lawful holy symbols) and cunning acts of amazing duplicity (especially against those who do not embrace change).

Manifestations: lucky coincidences, playful and funny pranks, discovery of good luck charms (including jade, electrum, amber, rubies, and turquoise), spying a sylvan being wearing green (pleasure), minor misfortunes, loss of small valued items (displeasure), greenish haze, wild magic zone (either)

Dogma: Change and excitement are the spice of life. Live on the edge, unbound by the conventions of society in a spirit of constant self-reinvention. Puncture the self-righteousness, sanctimony, and pretension that pervades orderly society with mischievous pranks that both amuse and enlighten. Inspire laughter and happiness, giddy silliness, and welcome release from care so that the routine of day-to-day existence does not become worn so deep that it grinds all the joy from life. Celebrate the spontaneous, and practice random acts of helpfulness.

Plane: Olympus/Arvandor

While his following is not as large as those of the other elven deities, Erevan still command his share of attention from the elves, particularly those engaged in thieving. Erevan is a fickle, utter unpredictable deity who can change his appearance at will. He enjoys causing trouble for its own sake, but his pranks are rarely either helpful or deadly. His favorite tactic is to change his height to any size between one inch and six feet tall. Regardless of how he appears at any given time, Erevan will always wear green somewhere upon his person.

The Trickster often seeks the company of similarly inclined powers of other pantheons, for the patience of his fellow elven powers has been worn thin by eons of endless pranks at their expense. Despite his fickle nature, however, Erevan is fiercely devoted to the Seldarine, and the other elven powers know they can count on him to come to their aid should they require it. Erevan's constant companion is Avachel, the Mercury Dragon, also known as Quicksilver. The Trickster and Quicksilver are almost never separated and their adventures are legendary among younger elves who dream of daring exploits of trickery. Alongside mischief makers such as Brandobaris, Garl Glittergold, and Avachel, the Fey Jester has made a few enemies among the more serious and sober deities of many pantheons, although Erevan does not much care as he had a great time in the process.

Priesthood:

Requirements: 13 intelligence and dexterity

Major Spheres: chaos, charm, protection, travelers

Minor Spheres: creation, divination, guardian, healing, summoning, thought

Spells: *change self*, *faerie fire*, *reduction* (1st), *alter self*, *cantrip* (effect must be funny), *knock*, *misdirection* (2nd), *invisibility*, *non-detection*, *sprite venom** (3rd), *confusion*, *polymorph self* (4th), *chaos*, *pixie dust** (5th), *faerie form**, *polymorph any object*, *shape change* (6th)

Weapons: per thief

Armor: per thief

Raiment: black garb with black caps, always with green present somewhere as well as colorful trinkets

Turn: no effect

Special Abilities:

1st: +2 saves vs lawful magics (anything from the sphere of Law), count as illusionist vs *chaos* spell

5th: may shape chaotic magical effects -- *wands of wonder*, *wild surges*, and other items which generate random effects can be shifted +/- one selection on the table (cleric chooses, subject to DM approval)

9th: shapeshift into faerie form 1/day (includes atomie, bramble, brownie, dobie, faerie fiddler, gorse, grig, killmoulis, nixie, pixie, quickling, sea sprite, sprite, squeaker, stwinger, and the like)

Special Limitations: none

Erevan's priests are wild, mischievous, independent, and utter unpredictable, playing tricks on others for the sheer joy of it. They oppose settled interests of all sorts and delight in upsetting both the rule of law and powerful people and generally creating mayhem. They have little in the way of formal duties, and minister to the faithful primarily through example and instruction in the skills required of mischievous rogues.

Clerics of the Trickster wear predominately black, although practical considerations take precedence over ornamentation. A wide variety of colorful accents and accessories are typical as well. At all times, clerics of the Green Changeling must have a green-colored object upon their person. New, novel, colorful, and bright trinkets are often exchanged, stolen, and/or discarded as well. So long as Erevan's priests maintain this rolling chaos, they may also use as a holy symbol such a trinket stolen in the last seven days that has also been blessed by another of the Chameleon's clerics. Note that the spell *create holy symbol* is never granted to priests of Erevan as the god expects his clerics to provide for themselves.

Clerics of Erevan may be thief/clerics and scout/clerics.

Sprite Venom (Alteration)

Level: 3

Range: touch

Duration: 1 round/level

Area of Effect: 1 arrow/level

Components: V,S,M

Casting Time: 5 segments

Saving Throw: none

Sphere: Charm, Combat

By means of this spell, the caster can create an ointment similar to that employed by sprites to coat the tips of their arrows. For every level of the caster, she or he can create enough *sprite venom* to coat the tip of a single arrow, dart, needle, or quarrel (sling bullets and other missile weapons that inflict bludgeoning damage do not benefit from the application of *sprite venom*).

Any creature struck by an arrow treated with *sprite venom* must make a successful saving throw vs poison or fall into a deep sleep for 1d6 turns. Unlike the ointment created by sprites, magic resistance protects against the ointment created by this spell.

The material components of this spell are the priest's holy symbol and a pinch of sand from a sandman, a type of elemental from the Elemental Plane of Earth.

Pixie Dust (Alteration) *Reversible*

Level: 5

Range: 0

Duration: 2 rounds/level

Area of Effect: 1" radius

Components: V,S,M

Casting Time: 1 round

Saving Throw: none

Sphere: Charm, Combat

This spell creates a single handful of fine powder that can coat all creatures within a 10-foot radius, making them invisible. Creatures coated with *pixie dust* cannot be seen with normal sight, normal detection, or even magical means (such as the *detect invisibility* spell). However, *dust of appearance* and the *true seeing* spell do reveal beings and objects made invisible by *pixie dust*.

Pixie dust must be used immediately after the spell is cast, or the magic is wasted. A handful tossed into the air can cover a radius of 10 feet from the user.

Invisibility bestowed by *pixie dust* lasts for 2 rounds per level of the caster. Attack while thus invisible is possible, always by surprise if the opponent fails to note the invisible creature and always by an Armor Class 4 better than normal (while invisibility lasts). *Pixie dust* remains effective even after an attack is made.

The reverse of *pixie dust*, *revealing dust*, makes invisible objects become visible.

The material components of this spell are the priest's holy symbol and a pinch of dirt from the bower of the Seelie Court. The later can usually be obtained a pinch at a time only by careful negotiation with one of the faerie races, and payment involving participation in some mischievous prank of the sylvan being's devising is usually required.

Faerie Form (Alteration)

Level: 6

Range: 0

Duration: 1 hour/level

Area of Effect: the caster

Components: V,S,M

Casting Time: 1 round

Saving Throw: none

Sphere: Chaos

This spell is similar to the 9th level spell *shapechange*, but it only allows the caster to assume the form of any faerie, brownie, or sprite (including atomies, brambles, brownies, dobies, faerie fiddlers, gorse, grigs, killmoulis, nixies, pixies, quicklings, sea sprites, sprites, squeakers, stingers, and other similar sylvan creatures). The caster adopts the form of the chosen creature, gaining all of that form's abilities except for those dependent upon Intelligence. The caster also adopts the form's vulnerabilities and weaknesses. For example, a priest who becomes a sprite will have a great deal of difficulty in opening normal-sized doors.

The caster can change forms as many times as desired, within the duration of the spell. She or he can change into a sprite and fly away and then to a nixie and dive into a lake. Each alteration in form takes only one second, and no system shock survival roll is required.

The caster's hit points while in faerie form are one-half what they were when the spell was initially cast, round up. Additional damage is subtracted from this new total. At the end of the spell, this total is then doubled to reflect the current hit points of the caster's normal form, although the caster's hit points can never exceed their normal potential.

The material components for this spell are locks of hair from three different species of sprite.

Fenmarel Mestarine, the Lone Wolf

CN demi-god of outcasts, scapegoats, isolation, trickery, spying, camouflage, and survival

CN clerics

Any non-evil worshipper

Allies: the Seldarine (loosely, mostly Solonor and Sehanine), Eilistraee, various Animal Lords

Foes: Lolth, the drow pantheon

Symbols: pair of elven eyes in the darkness along a fang or talon of a wild beast is sufficient for a holy symbol

Color: shades of brown or camouflage

Worship: services to Fenmarel are usually held at a personal shrine, the location of which is always kept secret, even from fellow worshippers. Often such places are located in a hidden tree hollow or niche of earth and contain personal tokens symbolizing the reasons of the worshipper's separation from elven society. Sacrifices to Fenmarel usually include monsters threatening to the worshipper's continued survival, often the talon or fang of a wild beast slain without aid.

Manifestations: Fenmarel's omens are always particularly subtle, such as (mis)directing predators and intruders, gusts of wind disturbing leaves, natural omens.

Dogma: The world is a harsh and unforgiving place, with uncompromising demands on those who would forge their own path. Rely not on others for protection, for betrayal comes easily, but on your own skills and those taught to you by the Lone Wolf; the skills of camouflage, deception, and secrecy. Follow the way of the Lone Wolf, for his is the path of self sufficiency. Fear not hard work, for the fruits of your labor prove your worth to yourself.

Plane: Limbo/Fennimar

Fenmarel Mestarine appears as an elf clad in leaves and scraps of clothing. The Lone Wolf's skin color is appropriate to whatever environment he appears in (usually green-brown) and he bears extensive tattoos. Fenmarel's only weapons are a pair of daggers and his cunning wits.

Fenmarel is the eternal outsider, the solitary god who hold himself aloof from his fellows. He is venerated by outcasts from elven society, many of whom have withdrawn voluntarily in response to perceived slights, as well as by elves who have been isolated from the main body of their race and who live in wild, relatively uncivilized rural groups. Fenmarel serves as the teacher and protector of those who turn to him, one who is silent, subtle, instructing his people in survival, spying, camouflage, deception, and secrecy.

The Lone Wolf is eternally sullen and serious, a perfect counterbalance to fun-loving Erevan Ilserie. He has no interest in communicating unless absolutely necessary, and when he does he is usually bitter and cynical. Although he tries to avoid commitments of any sort, the Lone Wolf always abides by his word, no matter how reluctantly it is given.

Priesthood:

Requirements: 13 constitution

Major Spheres: animal, combat, plant, protection, travelers

Minor Spheres: chaos, divination, elemental (all), guardian, healing

Spells: *alarm*, *beast tattoo** (1st), *blur* (2nd), *find sustenance** (3rd), *solitude* (4th)

Weapons: blow gun, club, dagger, dart, hand axe, javelin, short bow, short sword, sling, spear, staff

Armor: as druid

Raiment: either mud, leaves, and tattoos or hide clothing adorned with bones, teeth, and crude drawings of wild beasts

Turn: no effect

Special Abilities:

1st: hide in shadows and move silently as a thief of the same level

Special Limitations: none

For the most part, followers of Fenmarel are found only among bounds of feral elves in the wilderness. Outcasts from elven society who make their way among other cultures are typically lay followers, not priests. Clerics of Fenmarel instruct their fellows in the skills first taught by the god, including how to spy, survive on their own, engage in deceptions and guerrilla tactics, and use poisons to take down enemies with subtlety.

Clerics of Fenmarel may be scout/clerics or ranger/clerics.

Beast Tattoo (Enchantment)

Level: 1
 Range: 0
 Duration: 1 hour/level
 Area of Effect: the caster

Components: V,S,M
 Casting Time: 1 round
 Saving Throw: none
 Sphere: Animal, Charm, Summoning

This spell augments any one ability score that corresponds to a creature tattooed on the caster's body. The affected ability must relate to an attribute the creature supposedly represents. For examples, cats are often associated with agility, foxes with cunning, etc. The exact characteristic that corresponds with a given species may vary from culture to culture, however.

In game terms, this spell augments one ability score (the one most closely associated with the animal depicted) by 1 point, up to a maximum of 19. Thus, if bears are associated with strength in the caster's culture, she or he can use a bear tattoo to increase his or her Strength by 1 point (or 10% for characters with exceptional Strength).

The material component of this spell is the priest's holy symbol. A tattoo on the caster's skin is also required to cast the spell.

Find Sustenance (Divination)

Level: 3
 Range: 0
 Duration: 1 day
 Area of Effect: the caster

Components: V,S
 Casting Time: 1 round
 Saving Throw: none
 Sphere: Divination

By means of this spell, the caster can find food and water as if she or he has a survival proficiency. After the spell is cast, the priest develops a sixth sense as to where to look for food and water; this lasts until sufficient food is found. For every level of experience above 4th, the priest can find sufficient sustenance for one human or demi-human for one day. Thus a 7th level priest could find sufficient food and water for three people.

While food and water found by this spell may vary widely in taste, nutritional value, and safety, continued use of this spell allows the priest to locate a sufficiently diverse assortment of food to support life. Thus, it results in a fairly healthy and balanced diet without excessive risk of disease.

Find sustenance fails if there is absolutely no food or water to be found, a scenario that almost never occurs if the priest has unrestricted access to the natural world.

Solitude (Enchantment)

Level: 4
 Range: 0
 Duration: special
 Area of Effect: 1"/level radius

Components: V,S,M
 Casting Time: 1 turn
 Saving Throw: special
 Sphere: Guardian

By means of this spell, the caster significantly reduces the possibility that she or he might be disturbed by other sentient beings (defined as beings of low intelligence or greater). As long as the priest remains within a fixed radius of the point where the spell is cast, there is a reduced chance that anyone will intrude purely through happenstance. Should a chance encounter be indicated, the caster can make a saving throw vs spell to avoid it.

The radius of *solitude*, beyond which the priest cannot pass without ending the spell, is 10 feet per level of the caster. If the priest moves beyond the perimeter set when the spell is cast, the spell ends immediately, and the normal probability of random encounters resumes (although there is no implication that an encounter will necessarily happen immediately thereafter). This spell also ends whenever the priest's presence is discovered by a sentient being or when another sentient being enters the radius of the spell effect, whether she or he is aware of the presence of the caster or not. Obviously, this spell has no effect if cast in the presence of other sentient beings.

For example, if the priest casts this spell in the middle of a forest, far away from any settlement or road, there is little chance of a random encounter disturbing his or her *solitude*. Still, someone specifically following clue to the priest's location (whether or not the tracker is aware of exactly whom she or he is seeking) would be totally unaffected by this spell. If, however, the priest cast this spell within visual range of a road or other location with regular traffic, while the spell would ensure that no one would simply stumble across the caster as they traveled through the woods, it would provide no isolation from discovery by those who use the thoroughfare as a matter of course. Of course, the DM always has the option of inserting necessary encounters, despite this spell.

The material component of this spell is a handful of earth sprinkled along the perimeter of the region of enforced *solitude*.

Hanali Celanil, the Winsome Rose, Archer of Love and Beauty, Lady Goldheart

CG lesser goddess of romance, love, beauty, and fine art

CG clerics

any non-evil worshippers

Allies: the Seldarine (especially Aerdrie Faenya and Sehanine Moonbow), Aphrodite, Eachthighern (unicorns & pegasai), Eilistraee, Eros, Freya, Myhressa, Tyche, Sharindlar, Sheela Peryroyl, Verenestra (dryads)

Foes: the Drow pantheon (except Eilistraee), Erythnul, Hextor, Incabulous, Ishtar (rivalry), Loviatar, Nerull

Symbol: gold heart

Colors: gold, white, rainbow

Worship: services to Hanali are usually held under the light of the full moon. Such days, known as Secrets of the Heart, are for the discovery, exploration, development, and celebration of love. The inner beauty of the participants is manifest in a rosy glow in their cheeks or eyes which may last for days. It is not uncommon for artists to reveal their creations at this time, especially if the subject is love. Likewise, this is a common day for elven lovers to declare their affections for one another. Sacrifices to Hanali usually include objects of great beauty, which are swept up to Arvandor rather than being destroyed.

Manifestations: hearing tinkling chimes, especially coming from bellflowers, a lover's flush, sun showers, rainbows, suddenly blooming flowers, an abundance of natural fertility, spots of unspoiled natural beauty (pleasure), a shadow falling over a beautiful object, fading of colors, glimpse of the sad features of a loved one (displeasure), rose-bud colored nimbus (either)

Dogma: Life is worth living because of the beauty found in the world and the love that draws twin hearts together. Nurture what is beautiful in life, and let beauty's glow enliven and brighten the lives of those around you. The greatest joy is the rapture of newfound love and the tide of romance that sweeps over those wrapped in its embrace. Seek out and care for lover wherever it takes root and bring it to its fullest bloom so that all may share in the joy and beauty it creates. Always give shelter and succor to young lovers, for their hearts are the truest guides to life's proper course.

Plane: Olympus/Arvandor

Hanali Celanil is predominately depicted as feminine, though on rare occasions it is said she has appeared as a male. Hanali influences the spheres of love and beauty, and is widely revered by many of the elves. She owns an immense crystal fountain and pool with which she keeps watch over her followers, as if using a crystal ball. When she bathes herself in the waters of the pool (called the "Evergold"), her beauty is even more enhanced with regard to elves and half-elves. Children of human and elven unions often have a special veneration for the Archer of Love. It is said that the Winsome Rose sometimes shares these waters with the goddess Aphrodite, and the two deities are particularly close. Given that each is oriented toward a different race, the two goddesses very rarely find themselves at odds and indeed encourage their followers to help the adherents of the other.

Hanali is a being of timeless beauty and benign nature, who always forgives minor transgressions and delights in rewarding her followers with the bliss of unexpected love and affection. She embodies romance, beauty, love, and joy in elven spirits, her own flaws being her own mild vanity and flighty nature. Although she rarely appears to her faithful, Hanali delights in seeing the growth of love among elves, and her avatar often acts in secret to protect young lovers.

Priesthood:

Requirements: 13 charisma

Major Spheres: animal, charm, healing, plant, protection

Minor Spheres: creation, divination, good, guardian, sun

Spells: *charm person* (opposite sex ONLY), *divine romantic interest**, *friends* (1st), *reflecting pool of love** (as per the druid spell, but only to watch lovers or those in love, 2nd), *suggestion* (3rd), *charm monster* (both genders, 4th), *hamatree**, *rainbow* (5th)

Weapons: club, dart, lasso, mace, net, short bow, sling, staff

Armor: chainmail

Raiment: golden robes

Turn: turn (at minus two levels)

Special Abilities:

1st: +2 saves vs charm-type magics

9th: +1 charisma

Special Limitations: none

Hanali's priesthood can be a touch flighty and vain, given to sudden dancing and celebrations. The hierarchy is loosely organized and highlights the ephemeral nature of emotions. Clerics preside over marriages and rites of passage for young elves. Priests of Hanali spend their days cultivating beauty and love in all their myriad forms. Many of Lady Goldheart's worshippers tend fine gardens, while others amass personal or temple-based collections of gems, sculptures, paintings, and other works of art. While things of gold and crystal, particularly jewelry and statues, are favored, beautiful art in any form is admired, collected, and displayed. The Winsome Rose's priests are usually well dressed and display their own personal beauty to its best advantage.

The clergy of the Archer of Love and Beauty are charged with safe-guarding romance and love in the elven community. As such, it is they who protect (and sometimes even hide) young lovers. Likewise, clerics of Hanali take steps to ensure every match and marriage is a good one which will bring forth the fruits of love for the betterment of both participants. Naturally, equality is very important to the priests of the Winsome Rose.

Hanali's priests pride themselves on the stunning beauty of their clerical vestments. Clerics often don either sparkling golden robes or pure white gowns, and wear their hair long and unbound, without any covering. Gold ring, necklaces, bracelets, anklets, and earring are common adornments. The heart as well as the rose is a common motif for such jewelry.

Clerics of Hanali may be houri/clerics.

Divine Romantic Interest (Divination)

Level: 1

Range: touch

Duration: special

Area of Effect: creature touched

Components: S

Casting Time: 1 round

Saving Throw: negates

Sphere: Divination

This spell enables the priest to divine the existence and subject (or subjects) of the unspoken love, crush, or romantic interest of the first creature touched by the caster. A successful saving throw vs spells by an unwilling target prevents the caster from learning the identity of the romantic interest, but conveys to the caster whether or not the target harbors any such secret affections at the time of the spell is cast.

Curiously, this spell does not reveal whether or not any other creature harbors romantic interest toward the caster. Theologians postulate that Lady Goldheart wishes to surprise even her most faithful followers with unexpected love.

Hamatree (Alteration)

Level: 5

Range: touch

Duration: permanent

Area of Effect: the caster

Components: V,S

Casting Time: 24 hours

Saving Throw: none

Sphere: Plant

This spell creates a permanent link between the caster and a very old oak tree (at least 100 years of age), much like the bond between a dryad (or hamadryad) and her tree. The casting of the spell invests a portion of the caster's spirit within the tree and permanently bonds his or her life force with that of the tree. The link created by a *hamatree* spell can be severed only by means of a *limited wish* or *wish*.

Once cast, the caster can literally step through any living, healthy tree and *dimension door* to the oak tree with which she or he is bound.

Likewise, she or he can use *speak with plants* to communicate with her tree whenever in physical contact with it.

The caster can choose to transfer any damage she or he suffers to the great oak with which the priest is linked if desired, up to a maximum of half of the caster's total hit points. However, any fire damage inflicts double the damage to the tree that would have affected the caster. It takes the tree two days to regenerate 1 point of damage, and this process can be hastened only by means of a *plant growth* or *heal* spell, either of which speeds the recovery process up to 1 point of damage per day. Depending upon the age and size of the oak, the tree may have between 7 and 12 Hit Dice, as determined by the DM.

The great drawback of this spell is that any damage inflicted on the oak with which the caster is bound is suffered equally by the caster (except for damage transferred by the cleric), no matter where she or he may be. Upon the death of the caster, the tree dies immediately. Upon the death of the oak, the caster must immediately make a successful system shock roll or die also.

The verbal and somatic components of this spell require the caster to spend the entire casting time in contact with the chosen tree while singing to awaken its slumbering spirit. This spell can be cast only once in the lifetime of the caster.

Labelas Enoreth, the Lifegiver, the Philosopher, the Sage at Sunset, Lord of the Continuum

CG w/NG lesser god of time, longevity, history, and "the moment of choice"

CG (or NG) clerics

any non-evil worshippers

Allies: the Seldarine, Apollo, Cyrollalee, Eilistraee, Lydia, Oghma, Rao, Shekinester (nagas), Yondalla, Boccob, Pholtus (distant)

Foes: Orcus, Yeenoghu, Lolth, the Drow pantheon (except Eilistraee), Nerull, Chronos, Lendor (rivalry)

Symbol: setting sun

Colors: gray, pale blue, purple, red, and orange

Worship: Labelas has no particular holy days for the passage of time in uniform. His worshippers gather in small groves before sunset to mark the passage of another day. During this ritual, the Marking of Time, they utter prayers to the Philosopher and recall all they have learned in the last day. Sacrifices to Labelas usually are limited to meaningful advances in learning, especially historical knowledge, philosophy, and personal insight.

Manifestations: Labelas usually manifests in very subtle signs unless expressing great displeasure. Sighting the White Stag (great honor), momentary temporal anomalies, subjectively slow and beautiful sunset (pleasure), an item ravaged by time and crumbling to dust (displeasure), an faint gray nimbus, slow but unnatural aging (either)

Dogma: The march of time is inexorable, but the blessings of the Lifegiver enable the children of Corellon to enjoy long and fruitful lives, unmarked by the passage of years. Record and preserve the lessons of history, and draw lessons from that which has unfolded. In the end, the sun always sets before the next day dawns anew. When you follow Labelas' teachings, time is on your side.

Plane: Olympus/Arvandor

Labelas Enoreth variously appears as both male and female (and sometimes both of neither). Regardless of gender, Labelas always has silvery hair and misty gray eyes. This deity wears pale-colored robes of green, blue, white, and gray. At the creation of the elven races, Labelas blessed them with longevity, and pronounced that the passage of time would do little to alter their appearances, as it did to the other races. Labelas knows the future and past of every elf and all elven-related creatures.

Labelas is also a philosopher-god, a patient teacher and instructor. His demeanor is calm and meditative, and he is not given to sudden action or hasty speech. According to legend, he traded an eye for the ability to peer through time. Labelas concerns himself with transgenerational changes and the growth of learning and wisdom among elves, and thus rarely involves himself directly in the lives of individuals.

Priesthood:

Requirements: 13 intelligence

Major Spheres: death, divination, numbers, thought, time

Minor Spheres: charm, guardian, healing, plant, protection, travelers

Spells: *protection from aging** (2nd), *haste, renewed youth**, *slow* (3rd), *speak with ancient dead** (5th), *temporal anomaly**, *temporal stasis*, *time stop* (6th)

Weapons: club, dagger, sling, staff

Armor: elven chain or leather but no shield

Raiment: light gray robes, usually with deep red, purple, or orange undergarment or trim

Turn: turn

Special Abilities:

1st: +2 saves vs unnatural aging or temporal restriction (*slow*), gain save if none and involuntary

5th: immune to "casual" magical aging (due to *haste*, *raise dead*, etc, but NOT *Wishes* or ghosts, etc)

9th: further aging at half normal rate (including due to magic)

Special Limitations: none

Priests of Labelas are the keepers of elven history and lore, and they are charged with searching for hidden facts of the past. They compile and protect such sacred knowledge and record it for the instruction of future generations. Members of Labelas' clergy are also philosophers and teachers, responsible for educating the young and promoting and acquiring knowledge.

It is considered a great honor if a priest of Labelas attends a birth, as it is a sign that the child will live a long and fruitful life. Such visitations always occur at the first sunset after the birth and involve casting a *bless* spell on the infant as prayers to Labelas are exclaimed to the heavens. A priest of the Lifegiver does not perform such a ceremony unless she or he receives a vision in advance from the god giving such instructions.

Clerics of Labelas may be chronomancer/clerics

Protection from Aging (Abjuration)

Level: 2

Range: touch

Duration: 3 rounds/level

Area of Effect: one creature

Components: V,S,M

Casting Time: 5 segments

Saving Throw: none

Sphere: Protection, Time

While protected by the effects of this spell, the recipient is immune to unnatural aging and aging attack forms, such as the sight of a ghost. The spell does not protect against natural aging or willingly accepted aging effects, such as that inflicted by a *haste* spell.

The material components of this spell are the priest's holy symbol and a powdered black sapphire worth at least 50gp.

Renewed Youth (Alteration) *Reversible*

Level: 3

Range: 1"

Duration: 1 round/level

Area of Effect: one creature

Components: V,S,M

Casting Time: 6 segments

Saving Throw: negates

Sphere: Healing, Time

This spell temporarily restores a middle-aged or older recipient to the peak of physical healthy enjoyed in his or her prime. The game effects of this spell is to temporarily reverse any penalties to ability scores suffered due to aging, as detailed on page 13 of the DMG. For example, a 500 year old (Old) high elf would temporarily receive a +3 bonus to Strength, a +2 bonus to Dexterity, and a +2 bonus to Constitution thanks to the effects of this spell but would not suffer the corresponding penalty to Intelligence or Wisdom. Willing recipients can, of course, forgo the saving throw.

While this spell does not ameliorate any damage suffered, it might increase the recipient's tolerance for pain. If a temporary boost in Constitution results in increased hit points (due to a modified hit point adjustment), those phantom hit points are lost first, as is the case with the 2nd level priest spell *aid*.

The reverse of this spell, *weight of years*, temporarily ages the target. The priest must touch the target to affect it. If the caster is 5th level or lower, she or he can temporarily impose the physical ability score penalties of middle age if the target fails a saving throw vs spell. If the caster is 6th to 9th, she or he can impose the penalties of old age, and if 14th level or higher, the caster can impose the penalties of venerable age. The caster can choose to age the target fewer categories than possible for his or her level if desired. The temporary aging inflicted by *weight of years* cannot force a creature to die of old age, nor can it make an old creature middle-aged, effectively aiding it.

Neither *renewed youth* nor *weight of years* has any effect on dragons or extra-planar or conjured beings.

The material components of this spell are the priest's holy symbol and a freshly cut (or magically preserved) flower, or for the reverse, the priest's holy symbol and crushed air-dried flower petals or a shriveled, dried fruit.

Speak with Ancient Dead (Divination)

Level: 5

Range: 1"

Duration: special

Area of Effect: one creature

Components: V,S,M

Casting Time: 1 turn

Saving Throw: special

Sphere: Death

This spells is a more potent version of the 3rd level priest spell *speak with dead* that allows the priest to speak with spirits who have long ago departed from the mortal world. Except as noted in the table below, this spell is otherwise identical to the less powerful but more common version of this spell.

Caster's Level	Max. Time Dead	Time Questioned	Number of Questions
9th	10 years	1 turn	4
10th - 14th	100 years	2 turns	5
15th - 20th	1,000 years	3 turns	6
21st - 25th	10,000 years	1 hour	7
26+th	unlimited	1 day	9

Temporal Anomaly (Alteration)

Level: 6

Range: 1"

Duration: 2d4 rounds

Area of Effect: special

Components: V,S,M

Casting Time: 1 round

Saving Throw: none

Sphere: Time

By means of this spell, the priest can create a ripple in the timestream so that a physical effect occurs without the physical cause occurring. For example, the priest can cause a dart to appear in an opponent's neck without actually appearing to throw anything.

During the casting of this spell, the priest enters an alternate timestream for up to 1 round per level of the caster. During that time interval, the priest can attempt to carry out any action normally open to him or her, and other creatures can react accordingly. When the casting is complete, the priest returns from the alternate time stream, although to observers it appears as if she or he spent only a single round casting a spell, and the effect of any actions caused in the alternate time stream suddenly become apparent without obvious cause or any memory of such events by other participants. Any spells cast, charges employed, or other magical effects employed in the alternate reality are used up when the priest returns to his or her true timestream.

For example, a 14th level priest casts *temporal anomaly*. For the next 2d4 rounds, she or he can interact with the current situation as normal. The caster could try to hit an opponent with darts, but to do so would require a successful attack roll, and the opponent could react accordingly. She or he could also bind the wounds of an ally and cast *cure light wounds*. When the priest returns to his or her normal time stream, observers will believe that the caster spent a single round casting a spell. Upon completion of the spell, however, the foe would suddenly sport a dart in the neck and the ally would suddenly be bandaged and *cured*.

The material components of this spell are the priest's holy symbol and a powdered ruby worth at least 1,000gp.

Rillifane Rallathil, the Leaflord, the Wild One, the Great Oak, the Many-Limbed

CG w/N lesser god of woodlands, nature, rustic elves, druids

CG and N druids

any non-evil worshippers

Allies: the Seldarine, Skerrit (centaur), Artemis, Baervan Wildwanderer, Cyrollalee, Eilistraee, Ehlonna, Emmantiensien (treants), Pan, Sheela Peryroyl, Silvanus, Oberon & Titania (Seelie Court), Vernestra (dryads), various Animal Lords, Apollo, Ulaa (distant)

Foes: the Queen of Air and Darkness, the Drow pantheon (except Eilistraee), Hextor

Symbol: oak tree

Colors: forest green

Worship: Rillifane's faithful gather twice yearly at the vernal and autumnal equinoxes to hold fey dances in large groves of oak trees deep in the heart of great forests. It is now that his druids gather their holy oak leaves. Sacrifices to Rillifane usually include careful and intricate wooden carvings as well as efforts to protect the wildness and purity of nature.

Manifestations: discovery of an acorn encased in amber, other forms of amber, or emeralds, sudden changes in the color of a leaf or tree, the budding and rapid growth of a tree limb, the sudden appearance of a forest animal that wishes to be petted without fear (pleasure), the leaves of an entire branch suddenly fall off, the sound of trigs repeatedly snapping, falling acorns on the head (displeasure), sudden gusts of wind shaking leaves, deep green or amber nimbus (either)

Dogma: The Great Oak draws energy from all the living creatures of the world and nourishes, sustains, and protects them from outside threats. Live in harmony with the natural world, allowing each living being the opportunity to serve out its natural purpose in life. As the Leaflord's countless branches, his faithful are to serve as his mortal agents in the natural world. Defend the great forests from those who would ravage their riches, leaving only destruction in their path. Contest both the quick and the slow death of Rillifane's bounty and hold strong like the great oak in the face of those who can see only their own immediate needs.

Plane: Olympus/Arvandor

Rillifane Rallathil usually appears on the Prime Material Plane as a green-skinned elf clad in living bark armor and carrying a green, magic bow of greenwood. Arrows shot from this bow by Rillifane always slay their target if they hit. Rillifane is also known as the Great Oak and often likened by his worshippers to a giant ethereal oak tree so huge that its roots mingle with the roots of every other plant in the world.

Rillifane is quiet, reflective, and enduring over eons unchanged. He is the least flighty of all the Seldarine, the least likely to act on a whim, and often grave and self-absorbed. The Leaflord rarely takes direct actions on the Prime, preferring to let his druids carry out his wishes.

Priesthood: druid ONLY

Requirements: 15 charisma

Major Spheres: animal, elemental (air, earth, and water ONLY), plants, sun, weather

Minor Spheres: divination, healing, time

Spells: *sap** (1st), *acorn barrage**, *banish blight* (2nd), *amber prison**, *oakheart* (4th), *tree healing* (5th), *create treant* (6th)

Weapons: as druid

Armor: as druid

Raiment: tree bark armor and a laurel wreath

Turn: no effect

Special Abilities: none (standard druidic)

Special Limitations: none

The cult of the Leaflord generally keeps to itself, extending itself only to help fellow elves and other sylvan beings. The cult hierarchy is organized regionally and divided into branches, as each type of worshipper serves a specific role. Some druids tend to the health of the forest and those who dwell within, fiercely contesting any attempt to further reduce those forests that remain. Other druids serve as ambassadors of the faith, working outside the communities of the wood elves to educate other races and even other elven sub-races how to better dwell in harmony with nature. Some druids eschew the formal hierarchy and wander the land, exploring the Wild One's bounty. In times of trouble, however, the various branches of the faith unite into a single force.

Rillifane is primarily concerned that all creatures have the opportunity to act out their roles in nature without abusing them. The Leaflord's druids are charged with rooting out and destroying sentient plants whose nature has been twisted by external forces into a warped perversion of nature. In particular, they seek to destroy hangmen trees, obliviax, death's head trees, black willows, serpent vines, and any form of evil treant, including dark trees. Rillifane's followers are deadly enemies of those who hunt for sport and those who harm trees maliciously or unnecessarily. The cult of the Leaflord is particularly close with that of Skerrit, the nature god of the centaur peoples, and both groups often work in concert.

The Leaflord has no clerics, only druids, although these druids may be of chaotic good alignment if they so choose. Holy symbols include oak leaves and acorns, gathered at either equinox and good for a full year. The druids of the Great Oak do NOT get access to spells of elemental fire, but instead get limited access to spells of time. Although Rillifane is a lesser god and therefore limited to 6th level spells, his worshippers have devised a fairly wide assortment of lower level spells to make up for this.

Sap (Conjuration)

Level: 1

Range: 1"

Duration: 3 rounds + 1 round/level

Area of Effect: 1" x 1" area

Components: V,S,M

Casting Time: 4 segments

Saving Throw: special

Sphere: Plant

A *sap* spell coats everything within the area of effect in tree sap. After the spell is cast, any creature entering the area of effect slows to half its movement rate while in the affected region. Any creature caught within the area of effect when the spell is cast must make a successful saving throw vs spell or be covered in the sticky substance. Those who succeed can reach the nearest unaffected surface by the end of the round, although their movement rate is also reduced to half normal while within the area of effect. Those who fail their saving throws have their movement rate reduced to 1" and have their Dexterity score reduced by half. Casting spells with a somatic component, employing magical items requiring any sort of movement, or launching any sort of physical attack is impossible while under the effects of this spell. In addition to any lost bonuses (because of lower Dexterity), the creature incurs a +2 Armor Class penalty (to a maximum of AC 10). Winged creatures and those employing magical items such as *wings of flying* cannot fly if caught in the affected area.

A *free action* spell or ring of similar effect negates the effects of a *sap* spell for the affected individual only. Thoroughly dousing an individual covered in *sap* with wine also ends the effect.

The material components for this spell are the druid's holy symbol and a drop of tree sap.

Acorn Barrage (Enchantment)

Level: 2

Range: 1"

Duration: 1 round

Area of Effect: 1 acorn/level

Components: V,S,M

Casting Time: 5 segments

Saving Throw: none

Sphere: Combat, Plant

By means of this spell, the druid can cause a barrage of acorns, either naturally or magically created, to launch from his or her hand, from the ground, or from an oak tree within 10 feet. The acorns can fly up to 120 feet, striking as many targets as the druid wishes (up to the number of acorns the druid can animate). The druid may direct the acorns in any combination at any living or non-living targets that she or he can see. The druid can animate a maximum of one acorn per experience level.

Each acorn requires a successful attack roll to hit a target. The attack roll is made as though the acorns were missile weapons hurled by the druid with a sling. Range penalties do apply. Dexterity modifiers apply only if the acorns are held in the hand. The acorns inflict 1d2 points of damage each.

The spell is ineffective under water, and acorns hurled by this spell have no magical ability to follow a moving target beyond the accuracy of the druid's targeting.

The material components for this spell are the druid's holy symbol and as many acorns as needed.

Amber Prison (Conjuration)

Level: 4

Range: touch

Duration: special

Area of Effect: one creature

Components: V,S,M

Casting Time: 7 segments

Saving Throw: negates

Sphere: Plant

This spell encases the target in a hard, translucent coating of fossil resin in a yellow, orange, or brownish-yellow hue. However, if the target makes a successful saving throw vs spell, this spell dissipates without effect. A creature targeted by this spell who is already covered in tree sap, such as the result of a *sap* spell, receives a -4 penalty to the saving throw vs spell when attempting to avoid the effects of an *amber prison*. The caster can choose to have a part of the target remain free from the amber when the spell is cast. If the druid attempts to leave a significant part of the subject's anatomy free, such as the head or a hand, the target receives a +2 bonus to the saving throw to avoid the effect. (Pinpoint accuracy, such as leaving just a nose or a finger free, is not possible when using this spell).

An *amber prison* takes some time to harden, and during that period it is possible for the target to break free or be broken free from the solidifying resin. Every round after the spell is cast, the target can make an attempt to bend bars/lift gates, success indicating that the *amber prison* shatters. The percentage chance of success drops by 1% every round to a minimum of 0%. Creatures of huge size or larger can automatically shatter the *amber prison* in one round. An *amber prison* is considered to be AC 0 for purposes of attempting to shatter it with a weapon. For every 3 points of physical damage inflicted on an *amber prison*, the imprisoned target of the spell suffers 1 point of damage, but his or her chance to bend bars/lift gates increases by 3%. If 30 or more total points of physical damage are inflicted on an *amber prison*, it immediately shatters, freeing the subject trapped within. A *shatter* spell causes an *amber prison* to crumble completely if it fails a saving throw vs crushing blow.

If the target's air passages are covered by the *amber prison*, the prisoner still receives some air flow through the semi-permeable encasement as it hardens. As such, suffocation occurs much slower than might be imagined. Every round in which the target is encased, she or he must roll a successful Constitution check. Every failure indicates the target's effective Constitution drops by 1 point. When the target's effective Constitution score reaches 0, she or he dies from suffocation. If freed before suffocation occurs, the subject's Constitution rises to the original value at the rate of 1 point per round.

When the effects of an *amber prison* end, no matter how the subject is freed (even after death), all remaining shards of amber melt into worthless, non-magical tree sap.

The material components of this spell are the druid's holy symbol, a chunk of amber worth at least 100gp, and a drop of sap.

Sehanine Moonbow, the Moonlit Mystery, Daughter of the Night Skies, Lady of Dreams
CG w/NG lesser goddess of the moon, heavens, mysticism, dreams, journeys, death, illusion
CG clerics

any non-evil worshippers

Allies: the Seldarine (especially Aerdrie Faenya and Hanali Celanil), Artemis, Baravar Cloakshadow, Dumathoin, Eilistraee, Oberon & Titania (Seelie Court), Persephone, Segojan Earthcaller, Urogalan

Foes: Gruumsh, the Drow pantheon (except Eilistraee), the Queen of Air and Darkness, Azathoth, Incabulous, Nerull, Wee Jas

Symbol: full moon with moonbow (opaque milky crescent)

Colors: white, opalescence, ivory

Worship: services to Sehanine are tied to the position of various heavenly bodies to the moons and thus occur only once every few years or decades. Usually once per month under the full moon, the followers of Sehanine gather for the Lunar Hallows. These holy days are marked with personal meditation and collective entrance into a communal trance. Clerics of the Lady of Dreams traditionally preside over elven funeral rites. If the death was not an accident, Sehanine's priests will lead a joyous celebration to commemorate a full life passing on to the next cycle. Sacrifices to Sehanine usually include personal quests for enlightenment and revelations, especially through dreams.

Manifestations: discovery of silver, mithral, or moonstones, sighting a single shooting star or meteor shower (pleasure), a shadow falling over the moon, a lack of dreams, bad night-vision (displeasure), dreams, walking trances, visions, auras of moondust (either)

Dogma: Life is a series of mysteries whose secrets are veiled by the Moonlit Mystery. As the spirit transcends its mortal bounds and new mysteries are uncovered, a higher form is achieved and the cycle of life continues. Though contemplation and meditation, communion with the Lady of Dreams is achieved. Through dreams, visions, and omens revealed in sleep or the reverie, the Daughter of the Night Skies unveils the next step along the path and the next destination on the endless journey of mystic wonder that is life and death and life. Revere the mysterious moon, who draws forth tides of being from us all.

Plane: Olympus/Arvandor

Sehanine appears as an elven female who is simultaneously youthful and ageless, wearing a diaphanous flowing gown formed of semi-solid gossamer moonbeams. Rather than speak, she communicates through dreams, visions, or mental telepathy. She is governs divinations, subtle magics, and protects against madness. She watches over the dreams of the elves, keeping them from harm and sending omens of the future. Sehanine watches over the passage of elven spirits to Arvandor and is the protectress of the dead.

Sehanine rarely concerns herself directly with events in the world of mortals. Her power waxes and wanes with the phases of the moon, growing strongest when the moon is full. As befits the elven goddess of mysteries, Sehanine is cloaked in secrets and illusions and rarely makes concrete statements. The Moonlit Mystery is a truly spiritual and ephemeral being who evades any attempt to define her and whose serenity surrounds her like a mantle of moondust.

Priesthood:

Requirements: 13 intelligence

Major Spheres: death, divination, protection, thought, travelers

Minor Spheres: charm, guardian, healing, numbers, summoning, sun (non-solar)

Spells: *motes of moonlight**, *sleep* (1st, but 4 segments), *detect spirits**, *ultravision* (3rd), *dream messenger*, *moonbow**, *moonbridge** (4th), *dream* (5th)

Weapons: bow, javelin, sickle, sling, staff

Armor: none

Raiment: white or silver diaphanous gowns or togas with sandals and a silver diadem

Turn: turn

Special Abilities:

1st: +2 saves vs death magic, -2 to opponents' saves vs spells when under the full moon (-1 in any moon light)

5th: gain access to either phantasms or divinations as mage (choose one)

9th: gain access to both phantasms AND divinations as mage

Special Limitations: none

Sehanine's priests are the seers and mystics of elven society. They serve as the spiritual counselors to elves and half-elves who seek to embark on journeys in search of enlightenment. As shepherds and protectors of the dead, Sehanine's priests organize and administer funeral rites and guard the remains of the fallen. They seek out and destroy undead creatures for the Lady of Dreams holds such as blasphemous. The only exceptions are banelorns who have chosen to remain in mortal form in order to perform some important task for the greater good.

Sehanine's clergy are often responsible for weaving and maintaining the illusions that guard special elven homelands. Her clerics are also charged with divining potential threats to such homelands. The prime task of adventuring priests is either the retrieval of lost arcane and magical knowledge or personal quests of self-discovery. Other clerics prepare and provide practical assistance to others preparing for spiritual or physical journeys (although the cleric will not provide guidance along the journey itself; that is best done through direct intuitive revelation by the Lady of Dreams herself).

Clerics of Sehanine may be mage/clerics.

Mote of Moonlight (Alteration)

Level: 1

Range: 0

Duration: 1 hour + 1 turn/level

Area of Effect: 1"/level

Components: V,S

Casting Time: 4 segments

Saving Throw: none

Sphere: Sun

This spell creates a trail of shimmering, silvery lights in the direction pointed by the caster. The beams of light thus caused are equal in brightness to a shaft of moonlight, and any priest of Sehanine standing among the *motes of moonlight* is treated as if they were bathed in the light of the full moon. Objects in darkness beyond this beam can be seen, at best, as vague and shadowy shapes. The spell is targeted at any fixed point within range of the beam's terminus, 10 feet per level of the caster, and she or he must have a line of sight or unobstructed path to that point when the spell is cast. The beam starts at the caster's holy symbol. Once cast, *motes of moonlight* hang in place, even if the target or holy symbol is then moved. The caster can dismiss the motes on command.

This spell is often used in conjunction with a *moonbridge* incantation in regions where the moon's light does not reach and on nights of the new moon.

Detect Spirits (Divination)

Level: 3

Range: 1" x 6" path

Duration: 1 turn

Area of Effect: special

Components: V,S,M

Casting Time: 6 segments

Saving Throw: none

Sphere: Divination

This divination reveals the presence of disembodies or non-corporeal spirits of all types, including wraiths, ghosts, specters, astrally projecting creatures, characters or monster employing *magic jar* or possession, and animal and nature spirits. Characters or monsters who are simply invisible, phased, or ethereal do not count as spirits, since they are physically present in the flesh despite their unusual status. The caster detects spirits in a path 10 feet wide and 60 feet long; any spirits of the type described above in the area of effect are revealed in their preferred form or appearance for all to see. Simply detecting a spirit does not give the caster any special ability to communicate with or attack the entity.

The material component for this spell is a small pendant of copper wire worth at least 20gp.

Moonbow (Alteration)

Level: 4

Range: 0

Duration: 1 round/two levels

Area of Effect: special

Components: V,S,M

Casting Time: 7 segments

Saving Throw: none

Sphere: Sun

This spell creates a crystalline bow the size and strength of a long bow or short bow, as chosen by the caster during the casting. A thin beam of silvery light serves as the bowstring and, when it is drawn back causes a shimmering silver arrow to magically appear in the proper position.

Only the caster can employ the crystalline bow created by means of this spell, and it fades into a luminous cloud that dances about for 1d4+1 rounds and then vanishes into nothingness if released for any reason. At most, two shafts from the bow can be fired per round at any target within range. Each shaft trails a stream of *motes of moonlight* (as the 1st level spell of the same name but lasting only 1d4+1 rounds) delineating the path of flight. A successful attack roll is required to hit an opponent with a shaft fired by the *moonbow*. After any attack, whether it hits or misses, the arrow fired vanishes in a fashion similar to the crystalline bow, as described above.

The effects of a successful hit with a *moonbow* vary depending on the type of target. If shot into a region of magical *darkness*, the arrow negates the effect but otherwise does nothing but trail the aforementioned *motes of moonlight*. Against a living creature, a *moonshaft* acts as a bolt of energy from the Positive Material Plane, inflicting 7d4 points of damage. Against undead creatures who draw their power from the Negative Material Plane and rare natives of that Inner Plane, a *moonshaft* inflicts 14d4 points of damage and bathes the target in a silvery *faerie fire* for 1d4+1 rounds (Multiple successful attacks against a single undead creature do not double the effectiveness of the *faerie fire* effect, but instead simply extend the effect if the additional period ends later than the first). Against undead creatures who draw their power from the Positive Material Plan (such as mummies) and rare natives of that Inner Plane, a *moonshaft* cures 7d4 points of damage per level, but otherwise has no effect.

The material components of this spell are the priest's holy symbol and the silken thread of a cobweb coated in dew gathered beneath the light of the full moon.

Moonbridge (Alteration)

Level: 4

Range: 12"

Duration: 1 round/level

Area of Effect: special

Components: V,S,M

Casting Time: 7 segments

Saving Throw: none

Sphere: Sun

This spell transforms a shaft of moonlight, whether it be naturally occurring or magically created (such as by a *motes of moonlight* spell), into a translucent bridge capable of supporting beings of good alignment. Beings of neutral alignment can also walk atop a *moonbridge* as long as they stay in direct physical contact with the caster (or form part of a chain, of which at least one member must be in physical contact with the priest). Evil-aligned beings find *moonbridges* as insubstantial as moonlight. In areas bathed in moonlight with no distinctive shafts of light, the caster can create a *moonbridge* from his or her location at the time in any direction, as long as the entire length of the *moonbridge* is bathed in moonlight without interruption.

A *moonbridge* is at most 3 feet wide and at least 20 feet long, although it can extend as far as 360 feet, according to the caster's desire. It lasts as long as the spell's duration or until ordered out of existence by the caster. The angle of inclination and direction of the *moonbridge* varies as noted above.

The material component of this spell are the priest's holy symbol and a vial of holy water that has been bathed in the light of the last full moon for at least 6 consecutive hours.

Solonor Thelandira, Keen-eyes, the Great Archer, Forest Hunter

CG lesser god of archery, hunting, wilderness survival, and nature

CG and NG clerics

any non-evil worshippers

Allies: the Seldarine, Baervan Wildwanderer, Cernunnos, Cyrrollalee, Eilistraee, Ehlonna, Frey, Fharlanghn, Oberon & Titania (Seelie Court), Silvanus, Skadi, Skerrit (centaur), Vali, Vidar, various Animal Lords, Apollo, Artemis (distant)

Foes: Lolth, the Drow pantheon (except Eilistraee), the Unseelie Court, Grolantor, the Orcish and Goblin pantheons, the Queen of Air and Darkness

Symbol: silver arrow with green fletching

Colors: leaf green, silver

Worship: services to Solonor are usually deep in the forest in temples that mix natural and carefully sculpted features. Such temples are usually within concentric rings of trees and can only be found via hidden and carefully guarded woodland paths. Some structures are in the trees themselves. Ceremonies tend to be serious gatherings under the light of the full moon. Sacrifices to Solonor usually include hunting trophies (but never for sport or purely for this offering, although threats to elvenkind brought down with hunting weapons are acceptable).

Manifestations: tinkling of chime oaks in winter, splitting an arrow in a target, finding game in times of need (pleasure), snapping bowstring, arrowheads which chip, shatter, or fall off, warped bows or arrows, twigs snapping (displeasure), a nimbus of silver-green light, unusual flights of birds or strange behavior in wild animals (either)

Dogma: Walk in harmony with nature and oppose the efforts of those who would disturb her delicate balance. Preserve the wild places from excessive encroachment, and work with those who would settle the land to preserve the beauty that first attracted them. Hunt only for sustenance, culling the old and the weak from the herd so that all species may prosper. Like an arrow in flight, it is difficult to arrest the consequences of an action. Choose your targets carefully, for an ill-considered action can have a long-reaching impact.

Plane: Olympus/Arvandor

Clad in a great cloak of living leaves, Solonor strides through the forest in search of game and to seek out and destroy evil. He is the elven god of hunting, archery, and survival in wild and harsh places. Solonor appears to be an elven youth armed only with a longbow, which has a range as far as the horizon. The Great Archer's prowess with the bow is unmatched by any other power. Solonor is concerned with the integrity of nature and the balance between exploitation and agriculture on one hand and fallow, wild terrains on the other. Like Corellon Larethian and Fenmarel Mestarine, the Great Archer watches over the boundaries of elven lands. He instructs the Fair Folk in the art of hiding in and moving through natural foliage so as to not be detected as well as the art of archery and hunting. Solonor is primarily revered by elven and half-elven rangers, hunters, woodsmen, and fighters. In particular, elven hunters appeal to him for better catches of game and elven warriors trapped in hostile territory call on him for aid.

Although the Great Archer is more tolerant of the slow growth of civilization than the Leaflord, a philosophical difference that sometimes spills over into the relations between their two faiths, they are united in their efforts to preserve the great forests of the Fair Folk from the relentless expansion of humankind. Solonor and Eilistraee are true kindred spirits and often work together when appropriate. Together these elven deities oppose Lolth, the members of the Unseelie Court, and the Queen of Air and Darkness, who embody the corruption that can take root in the hearts of even those of fey ancestry.

Solonor is always in pursuit of quarry, and he rarely remains in one location for very long. Unlike many hunters, the Great Archer stalks prey only out of concern for the overall balance between species and to destroy evil-doers, particularly the drow. His serious, sometimes grim, demeanor reflects the difficulty he faces in forging a workable compromise between the competing forces of civilization and wilderness, instinct and knowledge, and savagery and domesticity. Solonor's word is his bond, and his pledge is never given lightly. Solonor does not close to do battle with an enemy, but tracks and pursues instead, firing arrows from a never-empty quiver. The favorite tactic of this deity, should he anticipate battling a particularly dangerous foe, is to physically touch that being and then retreat. Once by himself again, he can then manufacture a special *arrow of slaying* designed especially to kill that one opponent, should it strike home. He then hunts his quarry relentlessly, hoping to bring him down in a single shot. Many fiends from the Lower Planes have felt the bite of Solonor's deadly arrows.

Priesthood:

Requirements: 13 strength, dexterity, and constitution

Major Spheres: animal, combat, plant, protection, travelers

Minor Spheres: divination, good, healing, summoning, weather

Spells: *inaudibility*, *invisibility*, *keen eye** (2nd), *archer's redoubt**, *everfull quiver**, *protection from normal missiles* (3rd)

Weapons: bow*, dagger, dart, hand axe, javelin, knife, sword (except two-handed), sling, spear

Armor: chainmail

Raiment: silvered chainmail and green cloaks

Turn: no effect

Special Abilities:

1st: track as a ranger (or at +3 levels)

3rd +1 to hit with specified hunting weapon (usually bow, but can be any missile weapon)

5th: gain animal language as a druid every odd level

7th: gain "archer" spells as additional cleric spells

9th: additional +1 to hit with ALL hunting weapons (missile weapons)

Special Limitations: none

Solonor's priests serve as scouts and archers in elven armies, as bowyers, fletchers, and archery instructors in elven settlements, and as hunters and providers for flar-flung rural communities. Among those Fair Folk who largely eschew the trapping of civilization, members of Solonor's priesthood preside over initiation ceremonies into adulthood. Clerics serve the Great Archer by working to maintain the balance of nature. Solonor's worshipper are deadly enemies of those who seek to wantonly destroy the woodlands or pervert their nature, including orcs, goblins, hill giants, evil faeries, and drow. The followers of the Forest Hunter often join forces with those serving the Leaflord in order exterminate threats to the woodlands.

Clerics of Solonor may be archer/clerics, archer-ranger/clerics, ranger/clerics or scout/clerics

Keen Eye (Alteration)

Level: 2

Range: 0

Duration: 1 round/level (3 shot maximum)

Area of Effect: the caster

Components: V,S,M

Casting Time: 5 segments

Saving Throw: none

Sphere: Combat

Also known as *bull's eye*, this spell assists the recipient in making called shots with a missile weapon. While gifted with a *keen eye*, all called shots are made without the normal -4 attack penalty, and the recipient does not suffer the normal +1 penalty to initiative. This spell provides no bonuses to missile attacks that are not called shots or to attacks of any sort made with melee weapons. Also, it does not provide a bonus of any sort if the normal penalties assessed for attempting a called shot are mitigated by other factors.

The material components for this spell are the priest's holy symbol and a hawk feather.

Archer's Redoubt (Evocation)

Level: 3

Range: 0

Duration: 5 rounds/level

Area of Effect: special

Components: V,S,M

Casting Time: 6 segments

Saving Throw: none

Sphere: Protection

When this spell is cast, an invisible barrier, pierced only by a narrow arrow slit, comes into being and totally encompasses the caster. The shield provides the equivalent protection of AC2 against all frontal attacks and AC 0 against all other attacks. The barrier also adds a +1 bonus to the priest's saving throws.

It is not possible to move an *archer's redoubt*, and voluntarily exiting its confines ends the spell effect immediately. However, the placement of the arrow slit can move as mentally directed by the caster. Although it is not possible to effectively employ a melee weapon or hurled weapon while within an *archer's redoubt*, it is possible to fire a crossbow or any sort of bow without hinderance.

The material component for this spell is the priest's holy symbol.

Everfull Quiver (Alteration)

Level: 3

Range: touch

Duration: 1 round/level

Area of Effect: one quiver and two or more arrows

Components: V,S,M

Casting Time: 6 segments

Saving Throw: none

Sphere: Combat

This spell enchants a quiver that contains at least two arrows. In every round thereafter, the caster can withdraw up to two arrows per round without depleting the total number of arrows found within the quiver. If more than two arrows are ever withdrawn in 1 round, the spell effect ends immediately, and only the first two arrows withdrawn do not deplete the real supply. If anyone aside from the caster attempts to withdraw an arrow from an *endless quiver*, the spell effect ends immediately as well.

The caster can withdraw any type of arrow that was found within the *everfull quiver* when the spell was cast. Thus, if a priest casts *endless quiver* on a quiver containing one flight arrow, one sheaf arrow, and one silver arrow, he could then withdraw two silver arrows or one silver arrow and one flight arrow, etc, per round. No arrow drawn from an *endless quiver* while the spell effect lasts is ever magical, even if the one or more arrows in the *endless quiver* are magical. An arrow drawn from an *endless quiver* fades into nothingness in two rounds.

The material components for this spell are the priest's holy symbol, a quiver, and two or more arrows, none of which are consumed in the casting.

Eilistraee, the Dark Maiden, Lady of the Dance

CG lesser goddess of song, beauty, dance, swordwork, hunting, and moonlight

CG clerics

Any good worshippers (neutral tolerated)

Allies: the Seldarine (especially Solonor and Erevan), Artemis, Callarduran Smoothhands (deep gnomes), Haela Brightaxe, Freya

Foes: Lolth, Vhaeraun, Blibdoolpoolp (kuo-toan), Deep Duerra (duergar), Diinkarazan, Diirinka (derro), Ghaunadaur, Gzemnid (beholders), Kiaransalu (drow), Laogzed (troglodytes), Selvetarm (drow)

Symbol: silver long sword outlined in a silver nimbus

Colors: silver

Worship: services to Eilistraee usually consist of a hunt, followed by feasting, dancing, and a Circle of Song. Whenever possible, these celebrations should be held in a moonlit, wooded area. If addition, daily prayers are sung whenever possible, with priests leading other in a song or two every evening, even if no formal ritual is held. Sacrifices to Eilistraee usually include hunting trophies (but never for sport or purely for this offering, although threats to elvenkind brought down with hunting weapons are acceptable). Worshippers of the Dark Maiden try to let out all of the gathered emotions of the day with an *evensong*; a personal thing, often wordless and done in private. Sacrifices to Eilistraee usually consist of good deeds, such as aiding travelers, converting others to the faith, redeeming drow, establishing good relations between the cult and other good-aligned sentient beings, and the like, as well as vanquishing and burning evil monsters,

Manifestations: hair becoming a nimbus of silvery fire, a faint silvery radiance in the dark, appearance of silvery swallowtails, inspiration to write a song or craft a beautiful sword, discovery of mithral (pleasure), a sudden chill breeze, hands and/or feet suddenly growing cold, lack of inspiration toward artistic endeavors, inability to catch anything while hunting (displeasure), a silver radiance or nimbus, a wordless song, a horn or echoing harp note (either)

Dogma: Aid the weak, strong, grateful, and churlish alike; be always kind, save in battle with evil. Encourage happiness everywhere; lift hearts with kind words, jests, songs, and merriment. Learn how to cook game and how best to hunt it. Learn new songs, dances, and ways with weapons, as well as spices and recipes, and pass this learning on whenever possible. Learn how to play, make, and repair musical instruments. Practice music and swordwork. Defend and aid all folk, promoting harmony between the races. Strangers are your friends. The homeless must be given shelter from storms, under your own roof if need be. Repay rudeness with kindness. Repay violence with swift violence, that the fewest may be hurt and danger fast removed from the land. The faithful must aid drow in distress. If the distressed are fighting other drow, the combat must be stopped with as little bloodshed as possible. So long as the drow met with are not working evil on others, they are to aided and given the message of Eilistraee "A rightful place awaits you in the Realms Above, in the Land of Great Light. Come in peace, and live beneath the sun again, where the trees and flowers grow".

Plane: Nidavellir/Svartalfheim

Eilistraee appears as an unclad, glossy-skinned female drow. She is 9 feet in height with ankle-length, sweeping hair of glowing silver. Her hair and wandering silvery radiances cloak her body in a smoothly, continuously moving array of beauty. The Dark Maiden is the goddess of the good drow, those rare dark elves who yearn for a return to life on the surface. She is a goddess of song, beauty, goodness, and light, worshipped through song and dance, preferably under the stars of a moonlit night.

Eilistraee is a melancholy, moody drow female, a lover of beauty and peace. The evil of most drow banks a burning anger within her, and when her faithful are harmed, that anger is apt to spill out into wild action. It is not her way to act openly, but she often aids creatures she favors (whether they worship her or not) in small, immediately practical ways. Eilistraee is happiest when she looks on bards singing or composing, craftsmen at work, lovers, or acts of kindness.

The Dark Maiden seldom takes a direct hand in the affairs of mortals, but she sometimes appears in the midst of a dance in her honor, leaping amid the flames of the feast unharmed. She also appears, radiance dimmed and clad in a plain, cowled cloak, at the campfires of wayfarers in the woodlands by night to test their kindness.

Most worshippers see Eilistraee only from afar, perched on a hillock or battlement, silver hair streaming out behind her. She appears to show her favor of blessing and often rallies or heartens creatures by causing a high, far-off hunting horn call to be heard. When this horn is heard but no foes are present, her followers interpret it as a sign that someone nearby needs their aid.

Priesthood:

Requirements: 16 dexterity

Major Spheres: combat, healing, protection, sun (non-solar), travelers

Minor Spheres: animal, charm, divination, good, guardian, plant, summoning

Spells: *faerie fire* (1st), *Eilistraee's moonfire** (2nd), *bladedance**, *bladethirst* (3rd), *enchant weapon* (blade only), *lesser spellsong* (4th), *spellsong* (6th)

Weapons: sword* plus any

Armor: elven chainmail ONLY and no shield

Raiment: long hair with either silvery, diaphanous gowns (worship), soft leathers (hunting), or aprons (cooking)

Turn: turn

Special Abilities:

3rd *magic missile* or *bladethirst* 1/day

5th *magic missile* or *bladethirst* 2/day (any combination)

7th *enchant weapon* (blade only) 1/day

9th *spell turning* 1/day

Special Limitations:

- Must learn to cook, hunt, sing, dance, play music, and fight with a sword (at least one per spell-level)
- Must aid travelers and those in need
- Must strive to establish drow as a non-evil surface race
- Must safeguard drow lives when evil is not committed or served
- Must be female

Whenever and wherever possible, faithful of Eilistraee encourage drow to return to the surface world and work to promote harmony between drow and surface-dwelling races in order to establish the drow as rightful, non-evil inhabitants of the Realms Above. They nurture beauty, music, the craft of making musical instruments, and song wherever they find it, assist hunters and hunting, and help others in acts of kindness whenever they see ways to do so. Priests must be skilled in the playing of at least one of the Dark Maiden's favored instruments: horn, flute, or harp; be adequate singers; and be fit, graceful dancers. They gather songs and musical knowledge constantly and acquire training in the use of the sword when they can.

Faithful of Eilistraee are encouraged to give food to others in need with a prayer to the goddess, to act with kindness, and to give food and money they can spare to their priests. Priests are to feed themselves by their own gardening and hunting skills as much as possible and to try to convert at least one stranger per moon to the worship of Eilistraee. Leading a convert in prayer to the Dark Maiden is itself an offering to the goddess, who often (68%) manifests as a sign to the convert. When priests of the goddess must fight evil, they are to burn the bodies of the evil creatures they slay as an offering to the goddess, unless such creatures are edible and non-sentient, and there are hungry folk near.

Any hungry travelers met with, who offer no threats, are to be fed by the faithful of Eilistraee. While traveling, priests are to carry food with them for this purpose at all times. Where food cannot be purchased or received, it must be gathered or hunted for. Faithful of Eilistraee are to set aside food and give it as often as possible to strangers in need, particularly outcasts, and those of other races. If food yet remains, it is to be given to the priests of Eilistraee, that they may do the same, and none shall go hungry. In times of plenty, store food for lean times ahead. In harsh winters, patrolling the lands about to find and take in the lost, the hurt, and those caught in the teeth of the cold. Whenever possible, food should be eaten with the accompaniment of song. Except for properly sad occasions, a feast should be accompanied by merriment; the faithful of the Dark Maiden are commanded to promote happiness and gaiety whenever possible.

When faithful or allies of a priest fall in battle, any priest present must, if possible, provide burial, a funeral song, and comfort to the bereaved.

Clerics of Eilistraee may be fighter/clerics, ranger/clerics, or bard/clerics

Eilistraee's Moonfire (Alteration)

Level: 2

Range: variable

Duration: 1 round/level

Area of Effect: up to 1 cubic foot/level

Components: V,S

Casting Time: 1 round

Saving Throw: none

Sphere: Sun

By means of this spell, the caster can conjure controlled moonfire. Moonfire can range from a faint glow to a clear, bright (but not blinding) light, varying in hue as desired: blue-white, soft green, while, and silver. It serves as a source of light for reading, finding one's way, and attracting others to a desired location. Moonfire is the same as the strongest moonlight for all purposes.

Eilistraee's moonfire lasts for one round per level of the caster. Concentration is not required to maintain it, but it can be ended at will by the summoner, by a successful *dispel magic* spell, or by any *darkness* spell cast against it for this purpose (which the *Eilistraee's moonfire* negates during its own destruction).

Moonfire always appears to emanate from some part of the body of the priest casting the spell, but it can move about as the user wills. Priest of 4th level or higher can cause moonfire to move away from their bodies altogether, drifting about in the manner akin to *dancing lights*. Moonfire moves about the caster's body as rapidly as desired, but when no longer in contact with the caster it can drift in any direction (and through the tiniest openings) at a rate of 40 feet per round. Moonfire can fill as large or small an area as the priest desires, up to the volume limits of one cubic foot per level.

Bladedance (Conjuration/Summoning)

Level: 3

Range: touch

Duration: 1 round/level

Area of Effect: 1 blade weapon

Components: V,S,M

Casting Time: 6 segments

Saving Throw: none

Sphere: Combat

This spell enables a single bladed melee weapon touched by the caster to animate and attack a chosen creature. The spell confers only the ability to move and fight; it does not confer any other magical abilities or properties. If at any time the caster and the weapon are separated by more than 60 feet, the spell ends and the weapon falls to the ground.

Any time after the spell is cast, the bladed weapon can be cast into the air by the priest and commanded to attack. The weapon flies toward the target creature by the most direct route. It attacks any creature that tries to block its way. If left to itself, it will fight its way to the intended target through all opposition; however, the caster can, at will take direct control of its flight, its positioning, and its attack. Doing so requires full concentration on the weapon for the entire round; otherwise, the blade attacks on its own.

The weapon attacks once per round, as is wielded by the caster. If *bladedance* is cast on a magical weapon that has powers activated by a wielder (such as the *radiance* effect of a *sun blade*), the caster must concentrate on the blade in order to use them. The dancing weapon does not take normal melee damage, but any attack that might destroy the weapon under normal circumstances can affect it, and of course the *bladedance* is subject to dispelling. If the weapon is engaged in non-lethal combat, it defends as if it was the caster. While the blade is acting on its own, the caster can take any other actions: resting, discharging missiles, spellcasting, melee, and so on.

At 5th level, a priest can cast *bladedance* on any size S bladed melee weapon. At 7th level, she can cast the spell on any size S or M bladed weapon, and at 9th, a size S, M, or L bladed melee weapon can be affected.

The material component for this spell is the priest's holy symbol, which is touched to the weapon.

Lesser Spellsong (Evocation)

Level: 4

Range: as spell summoned

Duration: as spell summoned

Area of Effect: as spell summoned

Components: V,S

Casting Time: at least one round

Saving Throw: none

Sphere: Summoning

This spell enables the caster, by song and supplication to Eilistraee, to cause an effect equivalent to almost any desired priest spell of 3rd level or less, in effect casting the spell with normal effects, ranger, duration, saving throws, and so on, but without the usual gestures or (most often) material components. However, spells that require material components in excess of 100gp in value require an additional round of singing to be added to the casting time for each 100gp of value or fraction thereof of the material component. Spells that specify that the material component cannot be eliminated or substituted for cannot be created with *lesser spellsong*.

The caster must be able to move (hands and shoulders at least) and sing free of magical silencing. Priests of Eilistraee are trained to sing when in pain and can sing while dodging about in combat.

Spellsong (Evocation)

Level: 6

Range: as spell summoned

Duration: as spell summoned

Area of Effect: as spell summoned

Components: V,S

Casting Time: at least one round

Saving Throw: none

Sphere: Summoning

This spell enables the caster, by song and supplication to Eilistraee, to cause one of several effects. If other priests of Eilistraee are present, the options for the possible effects this spell can produce increase. The caster and any additional choral participants must be able to move about freely to dance and sing free of magical silencing. Priests of Eilistraee are trained to sing when in pain and can sing while dodging about in combat. Choral work by multiple priests involves a circular dance around the person to be aided, a fire, or other focal point. Failing anything else, a long sword driven point-down into the ground or a tripod of sticks surmounted by the holy symbol of the caster can be used.

The spell can perform one of the following functions:

- 1 *Spellsong* can cause an effect equivalent to almost any desired priest spell of 4th level or less, in effect casting the spell with normal effects, ranger, duration, saving throws, and so on, but without the usual gestures or (most often) material components. However, spells that require material components in excess of 100gp in value require an additional round of singing to be added to the casting time for each 100gp of value or fraction thereof of the material component. Spells that specify that the material component cannot be eliminated or substituted for cannot be created with *spell song*.
- 2 Alternately, a *spell song* may be used to recall to memory and the immediate ability to cast any one spell of 4th level or less cast by the spell song caster earlier in the last 48 hours, not including any spells cast from scrolls.
- 3 It can also, with different wording, bestow *spell immunity*. If a *spell song* is cast when more than one priest of Eilistraee is present, the other priest or priests can join in the song without using a spell themselves. In this case the spell immunity is not only applicable for a spell known to the caster by casting or by the experience of having it cast on or against her, but also can be applied from any spell known to others in the choral group by casting or having it cast upon or against one of them.
- 4 A differently worded *spell song* can heal 1d4+1 points of damage to the caster or to any creature touched. Each additional singing priest who touches the injured creature while the *spell song* continues heals 1d4 more points of damage. (This choral addition can be used only for healing points of damage, no in other healing uses of the spell).
- 5 If seven or more priests of Eilistraee are present, they can work a *cure blindness*, *slow poison*, or *cure disease* instead of curing points of damage if they will it so and sing together.
- 6 If nine or more priests are present, a *dispel magic*, *remove curse*, or *neutralize poison* can be worked. *Dispel magic* or *remove curse* takes effect at the level of the highest choral participant.
- 7 If 12 or more priests are present, a *regenerate* can be worked instead or an experience level lost within the last day restored.