



DARK SUN

W O R L D

Official Game Accessory

Earth,
Air,
Fire,
and
Water





Earth, Air, Fire, and Water

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Chapter I: The Elemental Powers

In a world with no gods, how, what do priests serve? *Earth, Air, Fire, and Water* is designed to reveal to the player and to the DUNGEON MASTER™ (DM™) exactly how priests function on Athas. Clerics are one of the most important character classes in the DARK SUN® campaign world—and, perhaps, the least understood. *Earth, Air, Fire, and Water* is also a valuable source of knowledge about the strange and mighty powers associated with each subclass of cleric.

This book begins with an explanation about the nature of the elemental planes in the wake of Athas's devastation and its effects on those mortal champions who are the Athasian priest class. Later chapters deal with elemental clerics, paraelemental clerics, druids, and templars. Their system of power conjunctions and shrines, and their unusual relationships with the powerful elementals they serve are also revealed. The transformation of clerics into advanced, elemental beings, the terrible duties of high-level clerics and druids, and the hidden aspects of the elemental planes about Athas are presented here for the first time.

Finally, this book has more than 50 new spells for clerics, druids, and templars that can be used in any DARK SUN campaign! Dungeon Masters may choose to allow their players immediate access to the new spells, or gradually introduce them into the campaign as desired. A complete list of all of the spells available to priests in a DARK SUN campaign setting is included in a special appendix.

The Priest Class

The clerics and druids who inhabit the wastes of Athas are very different from those of a standard AD&D® campaign. They do not pray to patron deities, for they have no deities. Priests beneath the dark sun pledge themselves to the very powers that dwell on the elemental planes.

Like the Athasian deserts, the elemental powers are neither benevolent nor malevolent, caring only that their natural forms are preserved in the material world.





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This is the source of their power, and the impending ecological collapse in this realm has created an unusual and dynamic power struggle on the inner planes of the elementals. The priests of Athas are the pawns of this titanic struggle.

Resisting the efforts of the clerics and druids are the templars. The templars are men and women who have become the minions of the sorcerer-kings. They enforce the dictates of those willful tyrants with fanatical fervor in exchange for small scraps of personal power. The kings and queens they serve are the greatest wizards Athas has ever known.

Tales of the ancient priest class are woven into the fabric of life on Athas—tales of power and greed, and wanton, wasteful destruction.

Jurgan, an earth priest who lives in the shadow of Hamanu of Urik, understands the nature of these titanic struggles all too well. . . .

Jurgan, the mad priest of Urik. That's what some call him, behind his back. A screaming lunatic prattling on about days so long ago they are far beyond the years of even the most ancient elf. The templars ignore him as harmless—his ramblings too ridiculous even for the children who gather around him like awed little rasclinn.

Still, his rants are ominous. And sad. And he tells one tale that will shiver the spine of any man.

"Listen well, my children," Jurgan said as he sat by the well and watched the blazing sun slide toward the horizon under an olive sky. "Once there was a time when men like myself were as common as injustice is today. Men and women, pledged to the earth, or to fire, or water, or the caressing wind, roamed the green fields of Athas in large numbers. Few are left now, a desperate and scattered few vainly trying to pump the lifeblood back in to the dried-up well of our world.

"Hamanu; the others, Kalak, Nibenay, Lalali-Puy, all of them, were but sandmites compared to the real power. Compared to the power of the earth and the sky. Then one

day, they discovered a terrible, dark secret. They fixed their little spells to feed from the energy of the elements, and they magnified their power a hundred-fold! The land and every living thing in the land fed their vile sorcery. And the land and its creatures were sucked dry by their defiling magic.

"Elemental clerics and the mysterious druids banded together to oppose their blasphemous power, but it was too late. The dark sorcerers and their sniveling minions slew priests by the score, and the deserts ran red with blood. It would be the last such drenching our parched world would know.

"A few clerics remained when the slaughter was over—they were fortunate compared to the druids. The defilers knew as little about them as we know about the thoughts of a thri-kreen. The defilers did know that druidic power was derived from the land, and they assumed the druids were in competition for the same resources. This was not entirely true (no one knows more than I), but the sorcerer-kings and the thousands who now followed them saw the druids as a threat, and they became as kirre fighting over the same herd of erdlu. That which they did not understand they had to destroy.

"Some hunters went into the wastes in search of the druids, but they met with little success. After years of fruitless searching, the sorcerer-kings began to ravage the land, knowing that the druids must come out of hiding to do battle or allow their lands to wither at the defiler's touch. The tactic worked; the guardians emerged from their hiding places.

"The years of frustration wore heavily on the defilers' brow, and the druids paid for their elusiveness in flesh and blood. When the winds of Athas no longer bore the screams of its defenders, the sorcerer-kings returned to their citadels." Jurgan sighed and paused, a distant, sad look creeping in to his ancient eyes.

Finally, he continued, his voice hoarse and troubled. "The druids are no longer hunted in force. The kings believe there simply aren't enough left to threaten them.

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But the templars, and even some elves I know, have been well rewarded for delivering the heads of wasteland druids.

"As for the elemental clerics, some say we are mad-driven insane by the chaotic beings we serve. But others see the gleam of patience in our eyes, and know that one day the clerics and druids of Athas will throw off the yoke of oppression and return the flowing rivers and the sprawling forests to our withered lands."

A templar walked by Jurgan and his assembly. He patted the obsidian sword at his side and shot the madman a disapproving look. Jurgan suddenly screamed at the heavens, and the sorcerer-king's watchman moved on, apparently content that the old priest was indeed a raving fool. Jurgan smiled and tiny spark of light flashed in his earthy eyes.

—Jurgan's Tale

The Wasting

To the elemental beings of the inner planes, the raw condition of natural elements on Athas is fodder—food and sustenance. The earth provides the inner planes with power as precious water, mighty winds, and all-consuming fire feed their own. On most worlds, these elements are plentiful and rich, and the elemental creatures are well fed. On Athas, while most of the elements can still be found in abundance, they are barren and lifeless, like the heart of a sorcerer-king. Imagine being given a choice between a stale loaf of dried bread or a piece of rich, moist cake. This is Athas today compared to the world it once was. It is not hard to understand why elemental spirits are upset with the meager fare being set before them.

The Plane of Fire celebrated when flames consumed vast





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forests or the mighty cities of mankind on Athas, and its denizens drew their energy from the massive destruction and purification of the cleansing inferno. Now, Fire is afraid to consume what remains for fear of depleting these reserves forever. The power that once consumed anything in its path now lives in tiny campfires, frantically trying to escape these maddeningly small prisons.

The Plane of Air has also suffered from the Wasting. Cool breezes once circled Athas in constant song. Racing through green trees and up valley walls, air lunged from terrific oceans to form terrible typhoons. Now, the once magnificent wind sighs lethargically in the still heat, and only rarely does it scream its rage in a violent sandstorm of destruction. Where once the wind sang of its freedom, it is now a harbinger of doom—Athas's doom.

To earth elementals, the rich soil that once fed their plane with power was beyond imagining. Today, the lifeless dust and sun-baked rock is little more than prisoners' fare. The Plane of Earth still draws immense power from the towering peaks and vast expanses of desert that cover Athas, but even that power is a meager fraction of what it once was.

Of all the elementals, the Plane of Water has suffered most. There are scant few havens in which this element can be found in any quantity. Some say that mighty waterfalls once poured over Athasian soil, and that the elementals which drank of this power were the most carefree and content of all. Now, these beings are much more grim, more desperate, and vengeful than their happy, babbling ancestors. Power for the Plane of Water lies in isolated pockets of stagnant liquid, constantly in danger of the encroaching silt and the relentless sun.

Unfortunately, the remote and chaotic elementals realized Athas's impending doom far too late. Most sages agree that the planet's spiraling decline has become irreversible.

Regardless, these beings have deigned to forge a pact of Earth, of Air, of Fire, of Water, with a few selected beings of the Prime Material Plane. Through these few clerics and druids, the elemental powers hope to replenish the decaying

planet of Athas and return to the ancient, carefree days of power.

The Pact

The pacts forged by the elemental beings with the mortals who serve them are strange and terrible contracts. The elementals demand nothing less than the entire lives of the clerics, spent in total service and obedience to the planner entities. In exchange, the elementals bestow what powers they have to give upon their priests. Some are great, some weak, but all of them demand the clerics' total commitment.

The pact is "signed" during the priest-candidate's initiation, if he or she succeeds—failure means insanity, death, and occasionally even worse fates. Violations of the various pacts are dealt with quickly and without pity.

Pawns

The clerics and druids who do the elementals' bidding are a strange and varied lot. Some teach crop rotation in order to protect and restore the earth of the harsh planet. Others command the power of flame for little more than vengeance's sake. Whatever their motivations, each priest is bound and sworn to preserve his or her patron element in the physical world—the Prime Material Plane. Few ever renounce the solemn agreement—to forsake the Pact is to incur the wrath of beings who possess the raw power of the elements.

But even the great power of these elementals is limited and dwindling, like sand draining through an hourglass, and so they grant this boon—this burden—to a very few. Because of this, priests are unable to recruit vast numbers of followers, nor are there mighty cathedrals or lonely monasteries dedicated to the worship of their lords. Only through the subtle lessons taught by campfire tales and in isolated, secret shrines can the desperate message of preser-

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vation survive in the cold shadow cast by the sorcerer-kings.

Sometimes hunted, often ignored, rarely appreciated, these few are Athas's last hope. And like the sands of the earth, they strive to slip through the defilers' iron fingers and work the transformation of Athas through their preserving magic . . . or die in the attempt.

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Some have heard the rambling tales of the desert madman who claims that each of the elemental planes was once ruled by individual, powerful entities. Most clerics now believe that even if this was true, those sovereign beings are long since dead.

There are still beings of enormous strength living in the inner planes that are home to the elementals. Those who commune with them say they complain incessantly about the dryness of the earth, the scarcity of cool breezes, and roar louder than thunder when defiling magic begins to eat at their souls like leprosy.

Other, smaller spirits flit around these giant beings like hungry rasclinn, begging for any morsel their masters might toss them. For the last few centuries, the scraps have been few and far between.

When clerics or druids tap their patron plane for assistance, or to recharge spells, they have no idea which entity will answer the call. Rarely do the spirits reveal their identities, but somehow the dwellers of the planes always seem to know whether a cleric or druid has fulfilled his Pact, and they grant or deny him access accordingly.

The Old Gods

The desert madman, who swears that the elementals once had kings, screams to the moon that there were other gods before these unforgiving creatures made their first pact with men. He rants that they are not truly dead, but hide inside the souls of lesser servants. They are biding their time until

they may return and punish the ones who chased them into the nether regions like wild animals. Of course, no one sane believes Jurgan's mad cant.

Rumors have drifted about the hot plains of Athas for thousands of years. They say there once were gods other than the elementals. The clerics, druids, and templars that now inhabit the wastes refute this. They say that only primitive shamans believe their patrons are actually gods.

Jurgan, the priest of earth believed by the Urik templars to be mad, once traveled the land in quest of this mystery. Forty-seven years of perilous travel and adventure unearthed no evidence in support of the theory, and none to the contrary, either.

If there is any truth to the rumors, that truth is now as irrelevant as the stony structures of the ancients that sometimes break the surface of the blasted Athasian landscape.



Chapter 2: Elemental Clerics

Grak and his bandits sacked the nomads' wagon in seconds. They had found little of value, and the women and children huddling together only angered Grak more.

"Where is your treasure?" he shrieked. "Surely even sniveling dogs like you must have a bone tucked away for a stormy season!"

One of the women shielded her child and pointed to a barrel on the back of their ruined wagon. "There! There is our treasure! Take it and let us be."

Grak turned his head slowly, watching her for signs of deception. He had learned long ago that nomadic women were as capable in combat as their men. He tore the skin that covered the barrel, hoping to find a few scraps of metal or hides, or other valuable goods, but inside there was only murky water, contaminated with debris and the sand that had seeped in from the desert.

"Aaaaah!" he screamed. "This is no treasure, woman! This is a bucket of slop fit only for beasts and nomads!"

The woman's eyes grew as big as ceramic pieces. A barrel of water in this desert was worth more than its weight in gold—these men must be mad from the sun. She put her hands deep inside her robe, searching for the dagger hidden within its folds.

"Keep your blade where it is, woman, or I'll be giving you a taste of mine!" Grak roared as his frustration grew. He knew his bandit companions would not be satisfied with the measly belongings of the nomads, and they might even take out their anger on him. What he needed was a show of force to keep them all in line. He grabbed the lip of the barrel and slit its restraining cord with one quick slash of his knife. "Here is what I think of your treasure!" Grak pulled the barrel from the wagon and let it smash in to the rocky soil. In



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moments, enough water to quench a hundred thirsts vanished into the scorched and greedy earth. Grak waited to see the woman's reaction. It would make him feel good to see shock and horror creep across her leathery features.

But when he looked into her narrow, brown eyes, he saw only the satisfied gleam of revenge. She was looking past him. . .

Grak turned. Standing on a rock only a few feet away was a tall figure dressed in flowing blue robes and carrying a crude spear. Long, brown hair cascaded down, flowing over his broad shoulders. His watery blue eyes frothed with rage.

"You would spill the life's blood of the land for the sake of terror?" he shrilled.

Grak waved his blade slowly around his head, giving the signal for his men to attack, but with one gesture of his battered staff the stranger stopped the brigands in their tracks. He raised the staff once more and looked to the heavens. He muttered something in a language Grak didn't understand, and then leapt down from his rocky perch.

"You will learn the value of water, desert rat—and then you will die." Grak stumbled back and smashed his head on the ruined barrel. When he cleared his vision, the stranger and the nomads had vanished in to the night.

He stood and inspected his men. Strangely, they were still motionless. Grak felt a burning thirst in his throat and undid the lip of his waterskin. He raised the container to his lips and almost choked when coarse sand poured down his throat. Frantically, he took the skins from his men and tried to drink, his thirst growing stronger with each passing moment. It was no good, for every skin he touched turned to sand.

An hour later, Grak sat among the ruins of the nomads' wagon and watched as his men finally recovered from the stranger's spell. They were a day away from their spring, and the harsh sun was just edging over the horizon. As the realization of their situation finally dawned on them, Grak knew that he would be the first to die.

—The Nomad's Tale

The clerics of Athas are like the rare snows that blanket the highest peaks of the Ringing Mountains. Though the cascading flakes all seem the same, the pattern of each is as different as the faces of men are from muls. Indeed, clerics are like snowflakes, each preaching preservation and the elements, but no two of them do it for the same reason.

This makes these environmental warriors an extremely diverse and interesting class to play. Some are merely power-hungry, some seek revenge, and some are honestly struggling to save their dying planet and reverse the ancient environmental disaster. Regardless of motivation, every cleric under the dark sun of Athas is a force to be reckoned with.

There are four types of elemental clerics—Earth, Air, Fire, and Water. Each has its own peculiar strengths and weaknesses, as well as access to powers and spells not normally available to the others.

To be an elemental cleric, a player character (PC) cannot be in the service of two different elements. The planar powers rarely put their energies into a single, fragile mortal, and particularly not if that individual is working for another plane.

Clerics may be multiclassed, and cleric/wizards are all preservers. Defiler clerics are extremely rare and are living a contradiction—they are in constant danger of breaking their pacts. **Note:** The DM should only run these characters as nonplayer characters (NPCs).

Clerical PCs must have a Wisdom of at least 9, and they gain a 10% experience bonus if their Wisdom is 16 or higher.

All races may be clerics, although gith, halflings, and giants will usually be shamans.

A cleric's element is his holy symbol. Earth clerics use small chunks of granite, quartz, silver, gold, or any other kind of rare earth. Some embed the ore in a staff or a medalion, while others simply carry the piece itself.

Clerics of water always have a vial of pure water, worn about the neck or mounted on a staff. If the vial should break, the priest will have to find another and fill it by a *create water* or similar spell.



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Fire clerics use obsidian stone, often carved or melted into the shape of raging flames.

The priests of air are the most fortunate of the elemental clerics, since they are not tied down by material possessions. The holy symbol of air is a gentle puff of the cleric's own breath.

The Duties of Clerics

Athasian clerics usually possess both a duty and a goal, although these are sometimes one and the same.

A cleric's *duty* is to live up to the pact he made with his patron. Water clerics, for instance, must always preserve water and try to encourage others to do the same. Fire clerics wish to replenish the mighty forests and cities, but only so that their lords can revel and feed in the flaming destruction. Clerics must encourage the spread of their particular elements and preserve and protect whatever quantity remains.

The *goal* of the cleric is not bestowed upon him by the mysterious beings that have granted his power. Rather, his goal is that which motivated him to call on the elemental planes in the first place. The vast majority of clerics are concerned about the fate of Athas and wish to stop the devastating practices of the sorcerer-kings and the reckless defilers. Others have different motives. Some may seek revenge for real or imagined wrongs, others may strive to protect their clans and tribes, and still others simply crave the staggering power offered by desperate elementals.

Breaking the Pact

Herak watched through clouded eyes as the gith piled the bodies of his family and friends beside him on to the pyre. The terrible gith leader lit a torch off of the flaming walls of a burning home and threw it in to the dreadful mass of the maimed and the dead.

As the stench grew and the flames danced a deadly path toward Herak, the gith band vanished back into the desert.

Thoughts of vengeance spurred Herak's flagging strength, and he crawled down from the top of the burning mound of bodies, though not before the searing flames branded him forever as the village's only survivor.

For hours, Herak crawled away from the smoking ruins of his home until he came to rest on an old stone structure where he had played as a child. Sunlight eventually closed his swollen eyelids, and Herak wondered why he had been spared only to die beneath the baking sun.

A strange man hunched over him. The man had fiery red hair and eyes that danced like the flames of a campfire in the wind. Herak saw that the man had healed his wounds, but the scars remained—permanent reminders of gith savagery.

The stranger took Herak to a cave near an old stone monument, and he prepared a flaming meal. As they ate, they talked, the fire priest hinting of the great power and vengeance of fire. Herak listened eagerly and finally asked that the stranger teach him all he knew.

Over the next few months the fire priest taught Herak the fury of the flame and its cleansing nature. Herak turned the man's lessons in to an obsession, and he knew that someday he would turn the power of the inferno against the savages that had massacred his people.

Faster than he had thought possible, he had passed the Initiation, and Herak the Priest of Fire was born.

Now the gith would pay.

—The Fire Priest's Tale

On those rare occasions when a cleric cannot or will not fulfill his vows, the elemental powers that answer his call will deny him the energy to recharge his spells. This refusal may be a temporary suspension or it may be permanent.

Should a cleric squander his patron's resources or allow others to do the same, the elemental plane will refuse him access for one to six days. When this period is over, the powers will allow the cleric a single second chance. If a similar event occurs again within a fortnight, the cleric is forever

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shut out. Of course, atonement spells, wishes, and other extremely powerful magic may repair the link.

There are occasional situations in which a cleric may forsake his or her vows without retribution. Consider the tale of Paxitus, a cleric of water.

"Gather 'round the fire, friends, and let me tell you of the day I helped a forest burn." Paxitus let the full impact of her words sink in before continuing. After the lessons she had taught these nomads the last few days, her words struck them as blasphemous.

"It was in the summer of my youth. From friends, I had heard that south of the Ringing Mountains was a jungle struggling to survive against the conquering desert. Forests like these are the greatest water reserves on Athas, save for the few, rare lakes. I knew I must see this wonder before the hot sun bleached my bones.

"After more than a year of traveling, I finally saw the giant trees of one of the last forests on Athas. The people there were tough but fair, and they understood the nature and the value of the land beneath their homes.

"After a week of generous hospitality, word reached us that a powerful defiler and his army was bearing down on the jungle like a plague of locusts. One of his vermin soldiers was captured, and it was revealed that the wizard had prepared a spell that would make him as powerful as the sorcerer-kings themselves. All he needed was the vast energy of the jungle to empower it.

"The villagers and I prepared to face the approaching horde, but we knew ours was a lost cause. Anyone who even considered opposing a sorcerer of his power would be destroyed in a matter of moments, but we had to try.

"And then a figure, unlike anything I have ever seen before or since, appeared through the blurry waves of desert heat and sand. He was a tall male, scarred across the face and hands by a searing fire of long ago. His hair was brilliant red, and his eyes danced like hearth flames. His name was Herak, and he was a cleric of fire.

"Herak, too, had heard of the defiler's plans and had come to thwart him, but his plan was a terrible one: burn down the mighty jungle and deprive the defiler of the energy he sought. We all gasped in horror. I tried to convince the villagers that he was insane, a madman, but the elders sadly gave Herak permission to destroy their jungle village.

"They were forced to restrain me, and I watched in hopeless frustration as Herak and the villagers began to set fire to the precious forest. Herak became frenzied, shooting jets of flame high into the lush foliage and calling down great pillars of pure fire. The wet jungle could not stand against his onslaught and soon it blazed with a brightness the like of which my humble eyes had never seen.

"Herak laughed and chortled at the destruction, and I was sure the villagers had made a grave mistake. Then, as the last mighty tree crumbled in a heap of smoking ash, I saw the defiler and his army of lackeys appear on the horizon.

"Herak led the jungle warriors out of the smoky ruins and met the defiler on the barren sands. With no energy to power his spells, the wizard and his army were easily defeated. But before it was over, Herak called down one last pillar of fire from the sky. It fell upon the sorcerer, and his screams and popping bones still echo in my nightmares.

"Years later, I returned to the village. The jungle had grown back and was now stronger than ever. Fire is a destroyer, but it is also an agent of cleansing. Had the defiler ruined the jungle, it would still be a pile of ash blowing across the rocky soil. But that which is destroyed by nature, by fire, always grows back stronger than ever.

—Paxitus's Tale

This is one way in which a cleric might break his vows to the elemental plane that sustains him, without incurring elemental wrath. Still, at the Dungeon Master's option, the remote elementals might revoke the priest's power for a few days as a reminder. The life of a cleric, like life in the wild expanses of the Tablelands, is seldom fair.



Powers and Limitations

Regardless of alignment, allegiance, or patron, all clerics are granted certain common powers and are also given certain limitations. If a cleric is in disfavor with his or her patron, granted powers may be temporarily or permanently revoked. The powers include the following:

- **Turning undead.** Because the undead, by their very nature, lie outside of the natural dominion of the cycle of life and death, the elementals consider them to be abominations. All elemental clerics may turn undead. Evil clerics may control undead as usual, but should eventually return them to the ground in order to fulfill their agreements with the elemental planes.

- **Followers.** The peculiar nature of the pact prevents elemental clerics from gaining followers. In any case, the elementals and paraelementals are simply too weak to adequately empower a mass of individuals. Of course, some characters may well have henchmen, or rally a few others to their cause through chance, circumstance, and good role-playing.

- **Element effects.** Elemental clerics may ignore the physical effects of their element after they reach the 5th level.

- **Gate abilities.** A cleric may gate material directly from the plane of his or her elemental or paraelemental after reaching the 7th level. There are two basic rules:

- 1) The element *gated* will be in its purest, most basic form. Earth will be dense stone, water will be pure, fire will be flame, and air will be in the form of a tremendous, cyclonic wind.

- 2) The element may be summoned to any point within 50 feet of the caster. If the summoner has miscalculated, the *gated* material will arrive at exactly 50 feet, in the appropriate direction. It can appear anywhere from ground level to a point 50 feet in the air. It may be directed to a very specific point, such as directing water over an empty jug, but cannot be summoned into or summoned to surround any other

item or being. Water, for example, could not be summoned *into* the jug. Wind may have any orientation but will last for only one round. All other *gated* material is permanent. The *gating* ability may only be used once per day.

- **Optional Granted Power: Sacrifice.** When an elemental cleric reaches 5th level, he or she may be given a power that is sometimes more of a curse than a blessing. Because this power has a negative effect on the character, it is presented as an optional rule. More experienced players and those who want to develop their preserver characters are encouraged to use the *sacrifice* ability.

When invoked, this granted power allows the priest to *sacrifice* himself for the land. Any time a cleric is within a defiler's magical destruction radius x2, he may substitute his life force for the spell's energy. In game terms, the cleric loses 1 hit point for every level of the spell he is trying to energize. When the cleric makes this *sacrifice*, the land will suffer no ill effects. If he should come up short, the priest loses all remaining hit points and whatever remains is taken from the land.

Sacrifice is an extremely altruistic action, and the elemental lords truly appreciate those who take this course. In addition, it is good role-playing. As a reward, the DM should give the character 100 experience points for every hit point lost in this manner. There are no penalties should a priest fail to *sacrifice* himself for the land or his element, unless it causes him to violate his pact.

Clerics Above the 20th Level

When a human character has attained 20th level, he must make a choice. He may either continue to advance as a cleric or, in the case of a cleric/psionicist, he can abandon his human form and begin transforming into an elemental. Once the choice had been made, the character can never go back. Nonhuman characters cannot advance past the 20th level.

Those characters who remain human clerics gain an



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additional level for every 225,000 experience points above 2,700,000. They gain 2 hit points at each level above 20. As each new level is achieved, certain powers are granted:

- A cleric gains major access to the Sphere of the Cosmos at the 21st level.
- A cleric may expand his powers to a paraelemental plane at the 21st level. The paraelemental plane must be connected to the cleric's elemental plane of worship, as noted below.

| Elemental Plane | Connected Paraelemental Planes |
|-----------------|--------------------------------|
| Earth | Magma and Silt |
| Air | Sun and Rain |
| Fire | Sun and Magma |
| Water | Rain and Silt |

Because their knowledge of the planes is less than perfect, Athasian clerics use different terms for some of the paraelemental planes. The terms for the paraelemental planes used in *Dragon Kings* on pages 55-66 correspond to those used here as follows:

Rain = Ice **Sun = Smoke**
Magma = Magma **Silt = Ooze**

By expanding his abilities to a paraelemental plane, a cleric may ignore and *gate* in material from his chosen paraelemental plane as if he were a paraelemental cleric of that sphere. He does not, however, have access to any of the minor powers associated with service to that plane, and he may select only one plane at this level.

- Within each of the paraelemental planes are quasiaelemental planes that may be accessed at the 23rd level. The Quasiaelemental plane must be connected to the cleric's elemental plane of worship, as noted below.

| Elemental Plane | Connected Quasiaelemental Planes |
|-----------------|----------------------------------|
| Earth | Minerals and Dust |
| Air | Lightning and Vacuum |
| Fire | Radiance and Ash |
| Water | Steam and Salt |

At the 23rd level, only one quasiaelemental plane may be chosen. A cleric of good alignment must choose the first quasiaelemental plane, while an evil cleric must choose the second. A neutral cleric may choose either. The cleric may *gate* in or ignore material from his chosen Quasiaelemental plane just as he can for his elemental plane of worship.

- A cleric may expand his powers to the remaining paraelemental plane at the 25th level. A cleric of fire, who chose the powers of the sun at the 21st level, may also access those of magma at the 25th level.
- A cleric who reaches the 27th level may expand his powers to the remaining quasiaelemental plane.

Access to Spheres

Elemental clerics have major access to their chosen spheres, and minor access to the cosmos. Major access allows the priest to choose spells from the complete list of spells, as long his level is high enough. Minor access allows a cleric to choose only 1st-, 2nd-, or 3rd-level spells from that sphere.

- A cleric gains major access to the Sphere of the Cosmos on attaining the 21st level.
- Only advanced beings, such as cleric-elementals, gain the ability to cast *psionic enchantments*. An elemental cleric who advances beyond the 20th level, even a psionist, cannot.



Recharging Spells

Spells may only be recharged when a cleric is in contact with his or her patron element. The time required for meditation is exactly the same as that required for the prayers of traditional AD&D® clerics.

A cleric who finds himself lacking his natural element can gate or summon the material and use it as a channeling medium. Air clerics are the only exception to this rule, since their raw material is stable for only one round. Fire clerics must be sure there is something flammable to hold the sacred flame once it has materialized on the Prime Material Plane.

Recharging Spells Table

| Element | Requirements |
|---------|---|
| Earth | Anywhere there is stone or soil beneath the cleric's feet. Not on silt. |
| Air | Anywhere there is at least a slight breeze. Usually not underground. |
| Fire | Must have at least a torch-sized flame. |
| Water | Must pour a canteen of water onto the ground. |

Kits for Clerics

Most clerics fulfill their agreements with the elemental powers in one of four roles: as wanderers, as guardians of the shrines, as priests of the cities, or as shamans.

These four roles are basic outlines for kits when creating characters. Each clerical kit listed below is fully described by role, alignment, special abilities, and suggested proficiencies.

Role: This aspect encompasses what is typically expected of a cleric of this kit by the people around him, and what tasks result from the priest's commitment to the pact.





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Alignment: Different kinds of priests tend to draw like-minded adherents. This description gives the point of view for a typical priest using this kit.

Special Abilities: Some skills are naturally acquired by priests from the very nature of their lifestyles. These bonus proficiencies are free and do not count against initial slots.

Suggested Proficiencies: This list is not meant to restrict a player's choice, and the player is under no obligation to use it. It is intended to show the skills a priest of this kind would most likely have. It can be used by the DM to help flesh out NPC priests.

This accessory also introduces the following new proficiency for play:

The Wind-Sailing Proficiency

Number of Slots Required: 1

Relevant Ability: Dex

Check Modifier: 0

This skill allows one to create and control wind-powered sailing devices such as cliff gliders wind carts. It covers rigging, construction, and sailing techniques. It does not give the character abilities in navigation or astrology. Larger vehicles can be built, but the difficulty should increase as the cart grows larger.

The Wanderers

Wanderers are the most common variety of clerics encountered beyond the walls of the sorcerer-kings. Much like the bards of other worlds, clerics beneath the dark sun spread the news and carry their unique message of preservation to nomadic campfires and to the villages and small towns that speckle Athas.

Role: Wanderers are usually well received in the settlements they visit. They heal the sick and wounded, help

defeat local threats, and use the abilities of particular spheres to aid villagers.

- *Earth clerics* usually help tend the crops and teach the best agricultural techniques.

- *Air clerics* reveal the future success of local crops or the fate of a village, and teach all who will listen how to build wind powered carts or gliders.

- *Fire clerics* are often asked to slay marauding creatures or to eliminate bands of raiders, and they usually execute these tasks with fiery enthusiasm.

- *Water clerics* also tend to agricultural concerns, and they may be asked to give water or to heal more serious injuries, plagues, or diseases.

Alignment: Wanderers are chaotic, though they may be good, neutral, or evil in disposition.

Clerics of good alignment rarely ask for more than food and shelter for their services, while those of neutral tendencies may require favors or payment.

Evil wandering clerics are often looking for something, such as directions to a reputed magical item or treasure. They only heal or aid those who can assist them in their quest.

Special Abilities: Anyone who wanders the wasted landscape of Athas for any length of time develops certain survival skills. Elemental clerics, therefore, tend to specialize in tasks associated with their normal routines.

- *Earth clerics* understand the soil and what needs to be done to preserve the land. They commonly teach these principles to the stubborn farmers who eke out a living from the dusty soil of the deserts. This fact automatically provides wandering earth clerics with the agriculture proficiency.

- *Air clerics* are usually wanderers and spend most of their lives traveling. They rely on shifting wind patterns and the positions of the stars to guide them through the treacherous wastes. Therefore, they receive the proficiency of

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direction sense. This skill will not work in places where the cleric cannot see the stars or feel the prevailing winds.

- *Fire clerics* learn the secrets of creating flame under adverse conditions early in their training. After many years of wandering in the Tablelands, fire-building has become an innate ability, and fire cleric characters may take this as a free proficiency.

- *Water clerics* are adept at finding pools and puddles, small collections of their precious liquid. This gives them the water finding proficiency.

Suggested Proficiencies: Agriculture, ancient history, astrology, blacksmithing (Earth and Fire), bowyer (Air), direction sense, endurance (Earth), fire-building, healing (Water), mining (Earth), mountaineering (Earth), navigation, riding—land-based, stonemasonry (Earth), survival.

Guardians of the Shrines

Scattered like seeds on the wind are the rare shrines of the elementals. Always built over natural features, they usually contain a quantity of an element in its pure form. Clerics say that this helps create a clearer channel of energy to the patron plane. A cleric of the appropriate element, within range of such a shrine, is significantly more powerful than usual.

Role: Clerics who protect and serve a shrine usually do so for one of two reasons: either they are unable to travel due to age or other circumstances, or there is some pressing situation that requires constant vigilance. Water clerics, for instance, may be forced to care for a particular shrine because it rests on the bank of a stream in need of continual surveillance.

Villages and tribal camps are often found near elemental shrines. They reside there, either to exploit the resources of the shrine or to implore its guardian to serve as a kind of holy man for them. The clerics of these shrines are called upon to heal wounds, cure sicknesses, and help destroy whatever threatens the settlement. Some priests help their

neighbors willingly, others demand tribute for their services.

Villages sometimes view these clerics as eccentric hermits, though they rarely refuse a healing spell.

Alignment: Those who commit their lives to a particular shrine are usually lawful in alignment. Priests who wandered before settling into a shrine may well change alignment as soon as they become attuned to the order and rhythms of life around them.

Chaotic guardians tend to be loners. They are often reluctant to allow anyone near their shrines and may use violence to maintain their cherished solitude.

Clerics who offer aid and protection to visitors calling on their shrines are usually good-aligned, but neutral priests will often demand some sort of compensation. Evil priests tend to use their shrines as havens from those who would hunt them.

Special Abilities: Those who spend their lives in the shrines of the elements have earned a special place in the ethereal souls of their masters. There are no special awards per se, but a shrine cleric will almost always be in conjunction with his element.

In addition, priests of the shrines often have other skills associated with the local terrain. These proficiencies are free, but are available only if the cleric's shrine is in one of the locations listed below.

- Guardians of mountain shrines, usually earth or air, may take the mountaineering proficiency.

- Air clerics are known to have skills in astrology, and their shrines are always located beneath the starry sky. Others, living on high mountain peaks or windy canyons, may have learned the wind-sailing proficiency.

- A shrine located in a desert or other dry area would force its protector to learn the water-finding skill.

- Any shrine known for tending to the needs of travelers, especially those of the element of water, will have a protector with the healing proficiency.



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Players may select a proficiency or the Dungeon Master can assign proficiencies based on a shrine's surroundings or the tasks its priest would have to learn in a particular location.

Suggested Proficiencies: Agriculture, ancient history, astrology, blacksmithing (Earth and Fire), fire-building, healing, mining (Earth), mountaineering (Earth), stonemasonry (Earth), survival.

Clerics of the Cities

Elemental clerics are less common in the cities. Their powers and spells are usually limited when surrounded by walls, and the inevitable confrontations with the templars are best left to the Veiled Alliance and the druids. When clerics are found in cities, they are usually visitors or they are on some specific mission. Air clerics, for example, often work with underground caravans to free slaves.

There is rarely a shrine within a city – the templars would almost certainly destroy a shrine as soon as they became aware of it. Instead, clerics quietly prowl the city streets, trying to teach the lessons their patrons have to offer and struggling to achieve their own personal goals.

Clerics will work with the Veiled Alliance from time to time, as long as the particular chapter remains hidden from public view. Wise clerics generally prefer to oppose the sorcerer-kings from within; they prefer to be the worm inside the rotting apple.

Role: The courageous individuals who brave the streets of the sorcerer-kings tend to spend most of their time quietly preaching to the populace. They try not to gather crowds in numbers that the templars might consider threatening, and they must gauge the political climate before they can deliver their messages of preservation in safety. Priests in cities tend to befriend the common man. If the templars declare a well closed for rationing purposes and they cannot live off the few drops allowed them, a water cleric usually comes to their aid. Similarly, those who worship air

have made a name for themselves by helping slaves escape from their cruel masters.

Alignment: City priests tend to be neutral toward law and chaos. This may be the result of the need to balance actions under the watchful eyes of the templars. Concerning matters of good and evil, most are neutral or good. Inside the close walls and dark alleys of the cities, people do not put up with evil priests for very long.

Special Abilities: Clerics frequently act as bards in the crowded cities. They listen as well as they speak, and they have acquired the local history skill.

Suggested Proficiencies: Ancient history, astrology (Air), blacksmithing (Earth and Fire), disguise, healing, heraldry (of templars and the city states), languages, reading/writing.

Shamans

More common among the primitive tribes is the shaman kit. Belgoi, gith, giants, nomadic humans, thri-kreen, and renegade halflings are all likely to have a shaman in their settlements and lairs. Usually, these priests live a short distance away from native populations, rather than in their midst. This helps them to maintain an air of mysticism.

A shaman makes the same pact as other clerics, but often mistakes the elemental beings granting his power for vicious and angry gods. Many earth shamans are known to worship the "God of the Volcano," for instance. That deity does not exist, but entire cultures have arisen based on such false beliefs.

The local environment usually dictates to which element the shaman allies himself. A tribe that lives on the shoals of the Sea of Silt would perish without a silt shaman, while those who wander freely would most likely be accompanied by a shaman of the air.

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Role: The shaman is alchemist, medicine man, spiritual leader, and witch doctor, all combined in one mysterious, and often frightening, person. He or she is expected to provide healing, watch over births, conduct funeral ceremonies, and generally provide for the tribe. PCs are rarely shamans, but if they are, they should have to explain why they have deserted their responsibilities for the sake of mere adventure!

Alignment: Shamans are almost always lawful, but can be good, neutral, or evil in nature. Evil shamans are feared by their tribes, and they use this fear to cultivate fanaticism and respect.

Special Abilities: Player character shamans have the same bonus proficiencies as shrine clerics.

Suggested Proficiencies: Agriculture, animal lore (local species), astrology (Air), etiquette (tribal customs), fire building (Fire), healing, languages, mountaineering, navigation (nomadic tribes), religion, riding—land-based, survival, water find.

Many adventurers underestimate the shamans of the scorched, desert wastes. Jurgan, a priest of earth, tells of a pack of templars who made this fatal error.

Jurgan sat on the steps of the weapon shop. The owner had permitted him to tell his tales here, after hours, for the past week, and the cleric of earth had drawn quite a crowd tonight. After the wide-eyed throng settled, and the last rays of the dark sun slipped below the city walls, Jurgan began to speak.

“Even the lowliest creature can topple a sorcerer-king’s templars if the enduring earth is his ally. Once I saw a group of the king’s men chase a band of belgoi into a shadowy grotto. The templar chief signaled for the others to follow him, and I could hear studded leather clicking as they stumbled and slid down the embankment



“The templars believed that their prey was trapped, and they charged the startled savages. But as they waded in to the enemy, they noticed a strange look in the eyes of the belgoi. The first few were easily slain, but then the templars saw that there were other shadows in the grotto. They had chased the belgoi into a trap, but the trap had been set for the templars!

“The templar chief screamed a retreat and his veterans followed him in frantic withdrawal. As they ran, they couldn’t help but see the ominous form of a shaman standing on the cliffs above.

“He was much older than the rest, and his bluish body was covered with ritual scars, strange tattoos, and protruding bones. The shaman smiled at the doomed templars and raised his arms to the earth lords. As he brought his hands back down, the horrified templars saw the entire cliff face begin to shake and tremble.

“They ran as fast as they could, but the quaking earth



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slowed their progress. Before they could even scream, a massive avalanche of rock and earth had buried them beneath tons of retribution.

“When the grotto was still again, there was no trace of the overconfident templars, just a pile of bloody stone and flesh—beneath the toothless grin of the old shaman.”

—*Jurgan’s Tale*

Clerics and Races

All races may be clerics, although each race has a different outlook on the role of priests. Humans, of course, are the most likely race to become clerics, but muls and even thri-kreen have priests. Furthermore, each race has a varying affinity for the four elements. This affects the limits a PC can attain as a cleric and is reflected in the table below.

Dwarves almost always become earth clerics. Their obsessive dedication to focus and the inbred, dwarven sense of solid determination make them a perfect match for the enduring earth. Alignments with fire or water are not unheard of, but a dwarf allied with air would be a strange priest indeed! A dwarf’s focus is often tied to his element—protecting and challenging all who would dare destroy his element.

Elves most often make pacts with air, fire, or water. The earth has little to offer these nimble vagabonds, and elves rarely commit to pacts to insure its survival. Those bound to air will almost always be wanderers, their lightning-fast running speed helping to spread the message. Fire clerics hunt the dangerous beasts and beings that threaten elves and friends or allies. Those tied to the Plane of Water are frequently seen running along the banks of meager streams, patrolling against all who would ruin them.

Half-elf priests are little different from others of their species. They seek tolerance and acceptance and often use their abilities to achieve these. Though sometimes cynical, they are eager to perform the requests of villages and settlements in order to ingratiate themselves with the populous.

Half-elf priests have been known to take on dangerous challenges in an attempt to win friends. They are allied to the four elemental planes in near equal numbers.

Halflings make up for their small size with a savagery unheard of in most other priests. They are generally tolerant of other halflings, since members of that race are rarely a threat to their protected elements. Creatures of other races are not so lucky. A halfling who catches another destroying his element plots a cold and cunning revenge, rather than attacking directly. They may ally with any element and are adept at using even inoffensive spells to obtain the greatest effect.

Mul priests are very rare, but they do occur. They are most often found in the cities where they once were slaves, often working with the spirits of air to free others from bondage. Earth is also a likely ally, since muls are of dwarven ancestry and possess dwarven stubbornness.

Thri-kreen are almost always shamans or wanderers. They are known to ally with all elements but fire. This is not to say that thri-kreen cannot make a pact with the fire elementals, but that they seem to have an innate fear of flame. This trait may be inherent to their insectoid natures.

The Elemental Clerics

The champions of the elemental lords tend to hold the same environmental views as their elemental masters. This is a result of the peculiar selection process of the elementals and of the initiation that all clerics must suffer. For instance, all air clerics oppose slavery. This is because any petitioner who could accept enforced servitude would not be accepted by the air spirits. Of course, some may feel more strongly about the issue than others.

The point is that each cleric should be portrayed as a living, thinking being with all the faults and virtues that that entails. This is what good role-playing is all about. However, because of the elementals’ selective process, the clerics of each sphere share some of the same basic ideals.

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A player might find some reason for his slave-holding, dirt-farming, land-bound character to be accepted by the air elementals, but there had better be a very good reason for their acceptance.

Earth Clerics

Rock, sand, trees, silt: everything of earth is raw material for earth clerics. It is their duty to protect and preserve these, and they constantly strive to enrich and shield the harsh wastes of Athas.

Earth clerics tend to be defensive. Beneath the savage fury of a dark sun, the best defense is usually a good offense—a tactic that these clerics employ. Closely tied to nature, earth priests understand the true nature of the cycle of life. When something dies, its organic material is returned to the soil to provide life for another, and in another form. Therefore, the earth clerics' outlook on life is a utilitarian one. The death of a comrade, though tragic, is simply one stage in nature's endless chain of creation and annihilation.

Earth endures, and like the mountains and the drying plains, earth clerics must bear the brunt of the fight for Athas's survival. Because air, fire, and water all depend on growing things for their enrichment, and because earth alone must sustain itself, it is the earth clerics who must carry on the burden of preventing the environmental holo-

caust looming over Athas. For, if they do not preserve the land, will not the death of Athas weigh upon their shoulders?

Initiation

To become an earth cleric, a petitioner must pass a test. Success makes him one with the land. Failure usually means being driven stark, raving mad.

When a mentor believes that a disciple is ready, the cleric takes the initiate to a place where the land is fertile. These areas are few and far between on Athas, so the trip is often long and hazardous.

When they arrive at the chosen location, they will build a fire and talk about all that the initiate has learned since the apprenticeship began. They will talk through the night and then, just before dawn, the mentor will use the *initiation* spell to open a hole 6 feet deep and 2 feet wide. The apprentice rests in this bed of earth, and is completely covered with loose earth.

The grounded acolyte requires no food, water, or air because of the spell. He remains buried beneath the surface, speaking with the spirits of the earth and forging his pact until the sun goes down. At this point the spell is canceled and the novice emerges. If he has been accepted by the earth elementals, he surfaces unscathed and empowered with a deeper understanding of the raw material that

PC by Element and Race Table

| Element | Human | Dwarf | Elf | Half-elf | Halfling | Mu'l | Thri-kreen |
|---------|-------|-------|-----|----------|----------|------|------------|
| Earth | U | 20 | 12 | 16 | 12 | 10 | 12 |
| Air | U | 10 | 20 | 16 | 14 | 8 | 14 |
| Fire | U | 14 | 15 | 16 | 14 | 10 | 10 |
| Water | U | 12 | 16 | 16 | 12 | 8 | 12 |

U=Unlimited



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feeds his patron. If the powers of the earth do not accept him, the student is pushed to just below the surface of the earth and abandoned to escape on his own. While no physical harm ever occurs, most of those who are rejected carry deep emotional scars as a result of their rejection.

Very rarely, a mentor dies or is slain while his pupil is still beneath the earth, and the student becomes trapped. The initiate's unfortunate soul is locked forever in an elemental limbo, and some legends say that a terrible new form of undeath has occasionally been created from these mishaps.

The Pact of Earth

The beings that dwell in the Plane of Earth expect their champions to perform certain duties. Earth clerics must always be in opposition to defilers. They may not travel with a known defiler, work with one, or allow a defiler to cast a spell

in their presence. Earth elementals know that defiling magic lies beyond the normal boundary of the creation/annihilation chain—what defilers destroy never returns. Therefore, earth clerics try to reform any friendly defilers they meet and may destroy those who refuse to change their robes.

Earth clerics don't usually seek revenge in the same way that druids do, for their opposition to the defilers is purely defensive. When they are up against a known defiler, earth clerics are far more likely to incite others to fight for them, while they continue their silent opposition in the background.

Earth clerics are required to teach the nature of the life cycle: that every living thing must eventually die, and death supports new life. Earth clerics understand this better than anyone, for the raw material of their patron is both the giver and the taker of life.

Perhaps the most important task of an earth cleric is to



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teach the Athasians proper agricultural techniques. This means they automatically gain the agriculture proficiency and that they seek to teach these methods to all. This skill is in addition to normal proficiencies. Villagers are taught to rotate their crops and to spread their waste over the fields so that it will break down and return to the soil from which it came.

Weapons and Armor

Earth clerics may use any type of stone, wood, or metal weapons, so they have no restrictions placed on weapon type.

Armor is not restricted either, and earth clerics are fond of using as much metal as possible in their protective clothing.

Granted Powers: Major

An earth cleric may ignore the presence of earth when he reaches the 5th level. The duration of this power is a number of rounds equal to his level, and this may occur only once per day. He may move through stone, wade through an avalanche, and otherwise ignore rock, metal, wood, or any other earth material. If the cleric is still "inside" the rock, metal, or wood, when the duration of his power expires, he is instantly expelled and takes 4d8 points of damage.

This allows an earth cleric to move beneath the surface of the land. In this state his movement rate remains the same as long as he travels in straight lines or descends into the earth. He is treated as if he were walking, but only so long as he remains in earth (not water or air). If he must rise through the material, his movement rate is cut in half. He is in complete control and will not sink or otherwise "drift" when passing through the soil.

A cleric may *gate* material directly from the elemental Plane of Earth when he reaches the 7th level. The amount is equal to 1 cubic foot for each level above the 6th. The material is always stone, not metal or wood. Nor does the cleric have any control over what kind of stone will appear, though it is usually obsidian or sandstone.

The shape of the stone may be round, square, triangular,

or any other basic shape, but cannot be intricate or ornate. A cleric could, for example, form a wall about herself, or in front of a running attacker, but the wall would not be carved or otherwise detailed.

The stone will appear anywhere the priest commands up to a distance of 50 feet, as long as he can actually see the target. If the stone materializes above an enemy's head, it falls instantly, causing 1d6 points of damage for every cubic foot (or 1d6 for every level over 6th). A successful saving throw reduces the damage by half.

Granted Powers: Minor

In addition to powers common to all priests, the earth cleric may choose one of the following powers at 3rd level, and add another every two levels thereafter. A character may choose a minor granted power at levels 3, 5, 7, 9, and 11.

- *Eliminate Tracks*: This ability functions much like the 1st-level spell *pass without trace*, but with two important limitations. The cleric still leaves a scent, and he cannot exercise this ability in snow or mud. Only sand or hard earth instantly reforms to cover the priest's tracks. The power will function whenever the priest's bare feet are in contact with the earth.

- *Encasement*: An earth cleric can bury himself beneath loose earth, sand, or top soil for up to eight hours. For each hour spent beneath the earth, the cleric will regain 1 hit point. This is an excellent method of concealment, day or night. Spellcasting is possible if the spell does not require elaborate somatic or material components. A typical tactic is for a priest to encase himself beneath the earth and then cast *plant growth* to provide more camouflage for his hiding place. He may not move from the spot without emerging, unless he uses the 5th-level power to ignore the element.

- *Meld into Stone*: This power functions the same as the 3rd-level priest spell of the same name. The cleric may exercise this ability once per day.

- *Enhanced Saving Throw*: Earth clerics may choose to take a +2 to all saving throws vs. any spell whose sphere is of earth. The character is now so tied to the earth, however,



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that he must suffer the loss of 1 additional hit point whenever he loses one to defiling magic by spell or by sacrificing himself for the environment.

- *Endure*: Earth clerics, more than any others, are dedicated to protecting Athas from the defilers. To use this ability, the cleric must be within the radius of a defiler's magical destruction area $\times 2$, and make a successful Wisdom check. Whenever a spell is cast, the actual area of destruction is halved. The earth cleric channels energy from his surroundings to reduce the defiler's required energy to a smaller patch of earth. Like the mighty oak that bends rather than breaks in the face of a hurricane, the earth cleric realizes that the land must give in order to preserve.

Note: A cleric must be at least 5th level to choose this power.

Earth Clerics as Wanderers

This is the role most common for priests of earth. They are constantly seen traveling from settlement to settlement, preaching words of wisdom, and showing all who would learn the proper care of the earth.

Earth Clerics of the Shrines

Shrines to the earth powers can be found in the isolated grottos and caverns of the Ringing Mountains, and occasionally atop the ruins of an ancient city now covered by the sands of Athas.

More often than not, earth clerics are friendly to travelers, and may even use their shrines as temporary sanctuaries or hospitals for those in need.

Earth Clerics in the Cities

Earth clerics who live in cities typically act as advisors for the farmers of the outlying areas, or they wander the streets and alleyways spreading their message to any who will listen. For the most part, the templars believe the earth clerics to be harmless, and frequently tolerate them because of their devotion to the crops of the nobles.

If the templars listened more closely to the earth priests' tales, they might reconsider this policy.

Earth Shamans

Shamans of the sphere of earth are fairly prevalent because of the protective nature of earth and the fact that it is the most common and accessible of all of the elements. This serves the goals of the elemental lords as well as the shaman's village or tribe.

Villages with earth shamans are often located in hidden grottos and ravines, deep within caverns, or beneath the surface in the ruins of the ancients. Others live on the plains, bordered by towering buttes and majestic ridges.

These tribes normally revere the earth and disdain those who harm it, owing to the constant presence of their spiritual leader.

Air Clerics

Clerics who make pacts with the denizens of the Plane of Air are perhaps the most misunderstood of all the elemental clerics. They are wanderers, diviners, travelers, and mystics. There are those who even call them frauds, but not to their faces.

Villagers and nomads often ask the air clerics to peer into the future and tell of the success or failure of crops, marriages, and fate. Though their answers are often difficult to understand, careful listeners may well be forearmed against potential disaster.

Like the winds, their minds are constantly wandering, and they rarely seem focused on a current problem or situation. Some say that is because they are empowered by flighty patrons, and others say that repetitive viewing of the future drives one mad.

Strangely, the one question they don't seem able to answer is whether Athas will recover from the devastation that the defilers have inflicted upon her. Clerics of the air say that the answer is beyond the scope of their abilities, but others say they are simply afraid to seek the answer.



Initiation

The test of the air cleric is perhaps the most terrifying of the elemental initiations. A cleric begins the ordeal by spending two weeks in the highest mountains he and his mentor can find, usually a peak within the Ringing or Mekillot Mountains. The mountain trek is often as arduous and dangerous as the test itself.

During this two-week period, the candidate and his mentor scale the high peaks and spend hours in meditation on windy ledges. When the initiate feels he is ready, he walks to an overhang where his mentor casts a protective spell over him. Then, the student leaps from the precipice, throwing off the shackling chains of the earth and giving himself completely to the wind.

As the petitioner falls, the air spirits will speak with him and attempt to forge the pact of air. If the student agrees and the air spirits accept him, he is gently lowered to the ground, now a 1st-level Cleric of Air. If the spirits don't accept the candidate, he is dropped the remaining distance to the earth—typically 10 to 60 feet.

The Pact of Air

The single most important principle of the lords of the air and their initiates is freedom. They loathe restriction in their movements, personalities, beliefs, practices, and clothing, and they rebel against any attempts to impose limitations.

This makes them enemies of all forms of bondage, and they are required to do what they can to fight slavery whenever possible. A cleric of the air who frees a slave should receive a 10% bonus to the experience points earned during the adventure. Criminals may be similarly freed if the cleric honestly believes the felon was unjustly imprisoned. Political prisoners in particular, are often grateful to see a priest of the air take notice of their plight.

The growing power of the sun has also angered the air elementals; its constant heat stills the earth and turns it dry and lifeless, and the air hangs in hot pockets of lethargy.





Elemental Clerics

Then too, where once mighty oceans gave birth to terrible hurricanes and typhoons, the winds must now be content to scream weakly in the barren wastes. Because of this, air elementals require their clerics to protect and preserve earth and water. By doing this, the elementals hope that the mighty forests will return to shelter the planet from the harsh sun, and that the raging oceans will once again fill the great silt basins. Only then will they regain the unbridled freedom they once knew.

Weapons and Armor

Clerics of the air rarely engage in physical combat with more powerful opponents. Instead, they prefer to stand at a distance and let the wind carry deadly missiles to the enemy.

Missile weapons of any sort can be used by priests of the air. This includes bows, crossbows, slings, javelins, and spears. Spears may be used in melees.

Air clerics don't like restrictive bonds, so they rarely wear anything heavier than leather armor. They are not restricted to leather, this is a matter of personal taste. Regardless, they usually wear long flowing robes over any other protection. The breezy flutter of their loose garments is a particularly gratifying symbol for air clerics.

Granted Powers: Major

At the 5th level, air clerics may ignore the presence of air for a number of rounds equal to their level. Air priests are not affected by spells that attack with wind or air, and the cleric does not have to breathe. A 5th-level air cleric is unaffected by poison gas or by spells such as *stinking cloud*. Should his power be expended while the cleric is subjected to a spell or condition, he is affected normally.

Like all elemental priests, air clerics may *gate* in material directly from the Plane of Air upon reaching the 7th level. In this case the "material" is a terrific wind capable of knocking down all creatures sized huge or less for one round.

A sheet of wind, 2 feet wide or every level above the 6th,

whips about at his command for one round, moving at gale speed. This means the priest can affect 1d4 individuals for every level above the 6th before the wind finally subsides. Anyone hit must make a saving throw vs. paralyzation or be knocked to the ground for the rest of the round. This prevents opponents from making magical, missile, or melee attacks.

The wind must start at a point no more than 50 feet from the cleric, but can be directed farther once it is set in motion. In a single round, a gale force wind can travel about 1,000 yards.

While the wind is much less destructive than the materials *gated* in by other clerics, its advantage is its terrific range.

Granted Powers: Minor

In addition to the major powers listed above, the cleric may choose one of the following minor powers at levels 3, 5, 7, 9, 11, and 13. Only the priest receives the direct benefits of these powers.

- *Clean Air*: This power automatically transforms unhealthy air or vapor into clean, breathable oxygen as it enters the cleric's nose or mouth. The duration is equal to the priest's level, and this power can only be invoked once per day.

- *Refreshing Breeze*: A constant breeze will caress the cleric's skin whenever he is outdoors. The cooling this provides will reduce his water requirements by one-half, and that grants him a +1 reaction bonus because of his relaxed composure. The priest will hardly sweat when others are drenched, but can sunburn and suffer other such effects normally.

- *Missile Stream*: The spirits of the air help compensate for their champions' poor melee ability by guiding their missiles to their targets. This gives the cleric a +1 to hit with any missile that might logically be affected by *slight* winds. The guidance includes arrows, bolts, and darts, but not boulders or flaming pitch from catapults. This power will work continuously as long as the priest remains outdoors.

- *Missile Deflection*: The reverse of *missile stream*, this



power will help steer incoming missile weapons away from the cleric, effectively subtracting 1 from the enemy's attack roll. It is always considered to be active while outdoors and can only be used indoors if there is an adequate source of wind. A priest must be at least 5th level to choose this power.

- *Control Winds*: This power functions the same as the 5th level-priest spell of the same name.
- *Protection from Wind*: With this power, a cleric always has a +2 saving throw vs. any wind based attack.
- *Feather Fall*: At the 3rd level, a cleric of air may choose to invoke *feather fall* once per day. The duration of this ability is the extent of the fall. If the priest should happen to fall a second time, he had best have a spell of the same name prepared.

Wandering Air Clerics

It is almost redundant to call them "wandering" air clerics, for travel has been ingrained into the spirits of these roving prophets since birth.

Typically, they wander from settlement to settlement sharing prophecies, telling fortunes, and teaching conservation and the manufacture of wind-powered devices.

Visiting air clerics are seen as eccentric but beneficent madmen with a unique gift for telling the future. Because of this, most people are reluctant to invite them into their homes, but they are more than willing to take advantage of their divinatory talents.

Air Clerics of the Shrines

The shrines of air are located only on the highest peaks of Athas's mountains, or at the ends of deep valleys where the rushing winds break against the cliffs that confine them.

Because of the wandering nature of these priests, the shrines are visited but rarely, and are usually tended by those who have become physically unable to travel in any sense but the spiritual.

Air Clerics in the Cities

Air clerics are reluctant to spend much time in the cities of the sorcerer-kings. The people of the cities seem to be shackled to their everyday concerns, and the constant surveillance of the templars chains the spirits of these unfettered wanderers.

When air clerics are found in a city, it is usually in connection with an underground caravan. These organizations attempt to free slaves by smuggling, disguise, bribery, or any other means necessary.

Air Shamans

Nomadic tribes are almost always accompanied by shamans of the air. The shaman represents their wandering nature and their ideal of living free of the yokes imposed by owning land.

Though all clerics of the air tend to be mysterious and elusive, the shamans of the air are even stranger. Rarely seen among their tribesmen, they have an uncanny knack for appearing during times of need, when their council is desperately required. Healing is a role they disdain and perform only if the afflicted individual is deemed "worthy." It is not wise to get on the wrong side of the tribal shaman.

Their primary functions are as advisors and seers, but even these tasks are performed grudgingly. Petty or personal questions are almost always ignored, and draw disfavor. In some clans, only the senior elder is allowed to speak with the shaman.

Fire Clerics

The most feared and unpredictable of the Athasian clerics are those of the Elemental Plane of Fire. Some say these individuals become crazed during initiation, and others say that one must be insane to petition the destructive lords of flame in the first place. Whatever the reason for their erratic nature, fire clerics are the most powerful and the most destructive of the elemental priests.

Fire priests have earned their reputations for two reasons, they are very aggressive and very offensive. They will laugh maniacally while their enemies are incinerated, and they



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appear to thrive only when everything around them is being devoured by the fiery appetites of their patrons.

But it is the sorcerer-kings and the defilers who harbor the greatest fear of the priests of fire. They are horrified by their destructive nature, because fire deprives them of the organic matter they need to power their own spells. They see fire clerics as wandering madmen who squander their resources for no discernable reason.

But every priest of fire knows that when the forests and plains are destroyed by his flaming touch, the land will grow back even stronger than before. When a defiler ruins an area, that land lies sterile for millennia, and there will be nothing to feed the infernal appetites of the fire clerics' patrons.

Clerics of the other elements usually don't understand this, and more than one fight has erupted between the exuberant warriors of flame and their erstwhile associates. Even those priests who do understand the ways of their insane brethren are reluctant to let them have their way. The balance of the creation/annihilation cycle is delicate, and the fire priests are frequently over zealous about their work. They often tease somber water clerics with an old jest: "To destroy the world is to destroy the defilers." The water clerics wonder if they are truly joking.

Initiation

Before an initiate can become a cleric of the flame, he must pass a searing test of fire and be awarded the badge of flame.

When the mentor feels that his student is ready, he takes the novice to a clearing, close to a source of wood, scrub, coal, or other fuel. Throughout the day the student and the teacher gather wood, dig coal, and perform whatever tasks are necessary to create a large bonfire. During this process they discuss everything that the student has learned during the apprenticeship. As night begins to fall, the mentor starts a magical fire with the fuel they have gathered, and the student steps into the blazing bonfire.

The novice remains inside the inferno throughout the



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night, meditating, watching materials burn and crumble into ash, until the elemental lords of flame speak with him through the crackling fire. If the elementals accept the petitioner and the pact is made, his hair turns fiery red and his eyes grow black as coal. This is known as the “badge of flame.”

If the acolyte is not accepted by the Plane of Fire, the mentor’s magic ceases to protect him and he is violently expelled, taking 4d8 points of damage.

The Pact of Fire

The pact of fire is the most ironic of the clerical oaths. The creatures of the Elemental Plane of Fire demand that their servants preserve Athas only so that they might destroy it again. Specifically, the Plane of Fire needs the forests and the cities of man to return. This means that their clerics must encourage the growth of forests, cities, and fields.

A large part of the pact is dedicated to the defeat of the sorcerer-kings and all defilers. This is a goal they share with the druids, but the priests of fire are too eccentric to form long, lasting relationships with the members of that elusive order. A frontal assault wielding the power of the inferno is their usual tactic.

Weapons and Armor

Fire clerics dislike normal weapons like swords and bows, unless they can be enflamed. Any metal weapon may be carried by a fire cleric, but he must magically light it or smear oil on it, igniting it before combat in order to use it effectively. If the weapon cannot be ignited the priest gains no experience for that encounter. Most fire clerics don’t even carry weapons, relying on the spell *flame blade* instead.

They will use bows and crossbows, but gain no experience if they cannot ignite the arrows or bolts. Obsidian weapons, however, are acceptable for fire clerics, because they were forged under great heat. Even these weapons, though, will be slicked with oil, ready to inflame. There is no experience point penalty if they are not.

Fire clerics may use any armor, and they usually paint it brilliant red or char it to black.

Granted Powers: Major

At the 5th level, fire clerics may ignore fire and heat for a number of rounds equal to their level. Their weapons and possessions are also protected. A *heat metal* spell would make a priest’s sword glowing hot, but it would not warp or otherwise affect it. When the time limit has passed, the priest is subject to the full effects of whatever is attacking him. Items that have been heated to extremes will suffer whatever effects are appropriate if they are not cooled before the power fades. The sword in the example above would warp as soon as the cleric’s power stopped functioning if a *heat metal* spell was still in effect.

At the 7th level, the cleric can *gate* in raw flame from the Elemental Plane of Fire. The flame can be as small as the character wishes, its maximum size is 1 cubic foot for every level of the priest above the 6th. Each cubic foot can affect one medium to large sized creature. As the total volume increases, so does the heat and damage. Every cubic foot *gated* in does 1d6 points of damage to anything that it touches. A successful saving throw will cut this in half.

Fire without fuel will last only a single round. It ignites paper, clothing, hair, wood, and other light materials if a successful saving throw vs. *magical fire* is not made. Summoned fire that catches on combustible materials will burn normally and destroy material items accordingly.

A cleric may not move the flame once it has materialized, and it must appear at a point no more than 50 feet away. Anything that can ignite will, unless a saving throw vs. *magical fire* is successful. Items carried by characters who make the saving throw are also unaffected. Burning items inflict damage normally.

Granted Powers: Minor

In addition to the major powers listed above, the cleric may choose one of the following minor powers at levels 3, 5, 7, 9,



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11, and 13. Only the priest may directly benefit from these powers.

- *Enflame*: The priest does not *gate* flame from his plane, but creates small fires the size of a match stick at will. This power ignites torches and larger materials normally. The ability has a range of 1 yard per level of the caster.

- *Affect Normal Fires*: This ability functions once per day, and acts exactly as the 1st-level wizard spell of the same name.

- *Cleansing Flame*: The cleric steps into a flame the size of a campfire for no more than one round. This allows him to skip one meal (food and water), cures him of 1d4 points of damage, and cleans his body of dirt and filth. If the cleric is poisoned, the cleansing flame will allow him a second saving throw. Note that this “meal” is not enough to sustain the cleric for any length of time. He will still need normal food and water to supplement the energy given him by the cleansing flame.

A character may invoke this ability when attacked by a *fireball*, when stepping into a burning building, or at any other time of need. The effects last for only one round. After that, the priest either suffers the usual damage, or he has to use his ability to ignore the element to protect himself. He may use this ability once per day.

- *Control Flame*: A fire priest can control any fires smaller than torch head. He may cause them to smother, spread, or move, as long as the flames remain in contact with combustible material. The fire may even perform short leaps through the air by expanding and catching on other materials, but this range is limited to 6 inches per level of the caster. A 6th-level cleric could cause the flame to leap 36 inches, or 1 yard.

- *Protection from Flame*: A fire cleric may take this ability upon reaching the 5th level. It grants him a +2 to saving throws vs. any fire-based attack. The disadvantage of this ability is that the priest is at -2 to any water based attacks, since casting *protection from flame* will douse his own fiery energies.

Wandering Fire Clerics

The most common fire clerics are the roving priests of fire. These hearty individuals like to make dramatic entrances in the settlements and cities they visit. They are especially fond of arriving just as a village is being attacked or in the middle of some local crisis.

Once things have calmed down, the priest performs much the same role as an earth cleric. He will lecture about preservation, teach reverence for the flame, and heal those who have listened to his message.

Fire clerics know that the remains of the fallen should be placed in the ground to begin the cycle again, but their patrons' nature compels them to teach cremation.

Fire Clerics of the Shrines

The shrines of the lords of fire are the most common elemental temples on the face of Athas. Many fire clerics are content to live near these holy places and give aid to those who make an offering to the eternal flames they protect.

Villages near fire shrines often petition the guardian cleric to save them from local terrors. In the rare cases when a defiler threatens them, the villages have learned to think long and hard before asking the cleric for aid—sometimes the offering required will be their very homes!

Fire Clerics in the Cities

Priests of fire who operate in the cities of the sorcerer-kings do not reach old age. Their flamboyant methods do not allow for anonymity, and the templars need no excuse to arrest and execute them.

To the Veiled Alliance, fire clerics are a mixed blessing. On the one hand, they are as powerful as many sorcerers, but on the other, they draw too much attention to what are supposed to be secret operations.

Still, one of the goals of the fire priests is to encourage the growth of the cities so that the fire elementals may once again feast on them. To pursue this goal, they try to live among the people and do and teach whatever they can to

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help them survive. Often, this means saving them from the whims of a city's ruler or even joining the templars in the face of some imminent attack against a settlement.

Playing a fire priest in a city-based campaign is challenging. PC fire clerics should be proud, boastful, and generally afraid of nothing, but these very actions will be met with a quick response from the templars. Wiser fire clerics will remain in the background as much as possible, but even then they will boast of their handiwork from time to time.

Fire Shamans

Fortunately, shamans who wield the power of fire are rare. Most tribal shamans associate themselves with the most common element in their home land. Besides, continuous, open flame is rare in the sparse lands of Athas.

Only the most ferocious tribesmen become fire shamans. It is the nature of these savages, rather than any link to the material world, that fuels their raging power. Gith and belgoi are all likely to have fire shamans in battle.

Even more terrifying is the fact that larger tribes and groups often have several shamans. Some have been known to have a council of silt clerics *and* a champion of fire. Champions are rarely seen by the savages they lead, except in battle. Their fiery passions lead attack with reckless abandon and severe consequences for all who stand in their way.

Water Clerics

Among the elemental brotherhood, none are more desperate than the lords of the Elemental Plane of Water. Millennia ago, these beings were happy, babbling through brook and floating leisurely in the vast, blue seas. Now they are claustrophobic, screaming for each drop lost to the parched earth.

They know that they must quench the thirst of the land before their streams and rivers can return, but every spilled drop of water is yielded grudgingly. It must be so, for the Plane of Water has nearly perished.

The champions of the dying Plane of Water are few; their

lords barely able to empower them. But those who underestimate them are mistaken, for although the champions of water are given less power than most, they are far more desperate, and far more vengeful.

Still, they perform the age-old functions of water as healer and bringer of life. Since their creation, the patient water lords poured their very souls over the land, knowing that the land would eventually be saturated with their life giving liquids. They had not counted on the mass destruction caused by the defilers. Their evil spells turned everything to ash, and all ambient moisture was lost. And this was new. Water had evaporated, frozen, boiled, and passed through the systems of a billion beings, but it had never before been destroyed.

Initiation

When a mentor feels that a student is ready, they begin the long journey to the nearest large body of water. Athas has few such places, and these long treks are dangerous and almost futile. Lake Island and the Lake of the Golden Dreams are the most commonly used for the purpose of initiation.

When they reach the shores of the lake, they sit and discuss what the student has learned during his apprenticeship. As dusk falls, the student enters the water and surrenders to its depths. The mentor's spell protects the acolyte from any creatures that might happen by, and it allows the candidate to breathe in the murky depths as if breathing air.

The initiate spends the rest of the night in the dark water, forging a pact with desperate water spirits who babble continually. This process continues until dawn, at which point the water elementals will either accept or reject the petitioner. If accepted, a 1st-level Cleric of Water emerges from the depths and rejoins the mentor for the long trip home. If rejected, the student is left alone, and must swim to safety or drown. The magical protection from creatures that dwell in the depths is lost—no longer at bay, they may attack freely.



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The Pact of Water

Water is the giver of life, but the elemental lords now perform their sacred tasks grudgingly. Still, it is the duty of water clerics to give water and aid to any in need, of any alignment, of any nature. The only exceptions are those who criminally waste water. In this case, the water clerics are known to be meticulous in the cruelty of their vengeance. This specifically applies to defilers.

The second demand of the Plane of Water is that clerics preserve and protect the water that remains. Water clerics should never allow a defiler to cast a spell near a water source, nor permit a forest or any other moisture producing area be destroyed. They must teach these ideas to any who will listen. Typically, this involves irrigation, conservation, and the cleansing of existing water supplies. Unfortunately, it also means frequent conflict with defilers and the lackeys of the sorcerer-kings.

Armor and Weapons

Since water is the beginning of life and of all living things, clerics of water may use any weapon of organic origin. This usually includes wooden or bone weapons, as well as bows, clubs, maces, javelins, quarterstaves, spears, and warhammers.

Leather or bone armor is preferred by water clerics since these also came from organic material, though they may wear metal if seriously threatened.

Granted Powers: Major

At the 5th level, the cleric gains the ability to ignore the element of water for a number of rounds equal to his level. Water clerics can breathe under water, are not affected by most water spells, and can even move through water as if it wasn't there. When the ability expires, the cleric is subject to the usual and appropriate affects.

The cleric can *gate* in water from the elemental plane when he reaches the 7th level: 1 cubic foot for every level above the 6th. The water will be pure, and can only materialize in a spot that the cleric can see, within 50 feet. This





can mean multiple locations, but he must be able to see all of them. The water does not arrive under pressure, and no damage can be inflicted with this ability.

Granted Powers: Minor

In addition to the major powers listed above, the cleric may choose one of the following minor powers at levels 3, 5, 7, 9, 11, and 13. Only the priest may directly benefit from these powers.

- *Quench Thirst*: The cleric can chew on almost anything and extract moisture from it. Mud, plant matter, even rock will yield up to one-third of the character's daily water requirement.

- *Healing Draft*: Before he can use this ability, the priest must have carried a skin of water on his person for at least an hour. After that, anyone who drinks from the skin will be cured of light bleeding, and regain 1 to 2 hit points. Enough water may be enchanted to heal 10 people. An individual may drink as much of the water as he desires, but it will have no additional effect other than to quench his thirst. The priest may only carry one such skin.

- *Resistance to Water*: A priest with this power gains a +2 to saving throws vs. water. As a side effect, he must take a -2 saving throw vs. spells of fire or sun.

- *Body of Water*: Upon reaching the 5th level, water clerics' bodies are partially transformed. Impurities, even toxins, are constantly filtered out of the body to emerge as harmless sweat. This gives the priest a +4 to any saving throw vs. poison.

- *Spark of Life*: Only water priests of the 7th level and above may select this power, and it may only be used in conjunction with a *healing draft*. When invoked, the priest can give a *healing draft* to any creature of flesh and blood that has died in the last three rounds, and who still has hit points (-9 minimum). A small amount of the priest's life is used to spark the creature's, and this costs the priest 1 hit point for as long as the creature remains alive.

The healing draft brings the character back to life with 1 hit point. After healing, the character retains the extra hit point, a tiny part of the priest who healed him. When he dies, the tiny bit of life essence magically returns to its rightful owner.

Water Clerics as Wanderers

Wandering water clerics fulfill several roles in the tribes, villages, and nomads they visit. Water priests perform healing and purify polluted water sources. In times of severe drought they will provide drinking water until the water supply has recovered.

Water Clerics of the Shrines

Unlike the shrines of the other elements, those dedicated to water almost always have a protector. Water clerics seize the rare pools that form the shrines in order to protect them from settlers, defilers, or the simple, natural hazards of nature.

A priest who has attached himself to a shrine has related duties that may require his absence for short periods of time. The surrounding region is the foundation of the water table, and the cleric must insure that the land has not been polluted or otherwise tampered with. Tampering could include actual organized attacks, damming, or poisoning—anything that threatens the water supply.

Water Clerics in the Cities

Water priests are the least threatened elemental clerics residing in the cities. Their safety lies in the fact that they provide water for the poor and desperate, and are frequently called upon for healing.

Occasionally, templars even recruit water clerics to accompany them on particularly dangerous missions, and water clerics do not believe that the Elemental Plane of Water is a purely pacifist sphere. That which serves water, serves them.



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Water Shamans

Tribal peoples that support water shamans are usually located on the shores of one of Athas's rare lakes, or else they are people of passive dispositions. Usually less protective than shamans of other elements, they give water and healing to any friendly beings passing through tribal territories.

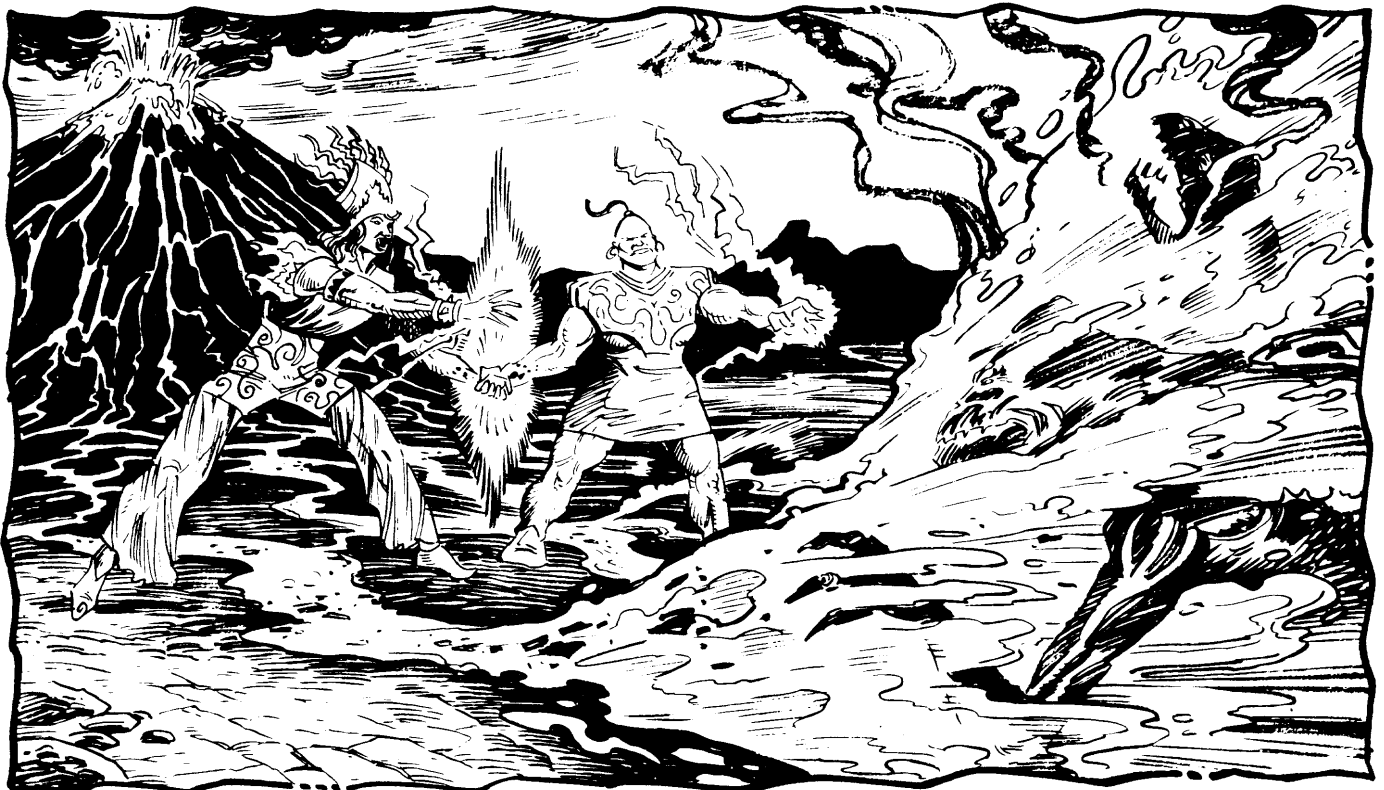
Most shamans share a passive nature, but there are a few who display the more desperate nature of their elemental patrons. Some have told tales of the green-skinned creatures that live beneath the surface of Lake Pit. These are neither friendly nor tolerant, and they are rumored to have a shaman who casts terrible curses from the depths of the lake on anyone caught peering into their underwater world.

Combination Casting

Elemental clerics may combine their powers to access the spells of the paraelemental planes. This is known as combination casting.

Whenever two priests of different elemental schools need to cast a paraelemental spell, they choose the spell they wish to cast and then follow the conditions listed below. Only elemental clerics with major access to earth, air, fire, or water may perform combination casting. Druids and templars may not perform this feat. Conditions for casting are as follows:

- The priests must be in contact with the paraelements, or with each of their own elements, and must be in physical contact with each other, by joining hands for example.



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- Both priests must perform whatever somatic, verbal, or material conditions are required for the spell.

- The spell's casting time is doubled.

Once cast, the spell activates as if it were cast in the normal manner. If one of the priests is of a higher level than the other, the senior cleric determines the specifics of the spell—who or what is targeted, and any other information required for the casting. The effects of the spell are based on the lower level cleric.

Adverse spell effects (such as the spell being reflected back onto the casters), will affect both clerics, no matter how many targets the spell was directed to attack.

Finally, priests may only cast a number of spells equal to lowest level cleric's slots for his level. This "spell pool" is refreshed after a day.

Example: Herak is a 9th-level fire cleric, and Tella is a 7th-level earth priest. They want to combine powers and cast a spell of the Paraelemental Plane of Magma.

Since they are standing in a rich field, Tella is in contact with her element, but there is no fire. Herak casts *resist fire* on himself and Tella, and then creates a magical fire to surround them. The first condition is met.

Herak and Tella briefly discuss which enchantment to employ, and decide to use the *eruption* spell. The clerics link hands, point their fingers at a small patch of earth, and watch as a great flow of molten rock erupts from the ground. Since *eruption* is a 4th-level spell and Tella is of a lower level than Herak, they will not be able to cast any other 4th-level magma spells this day. They could, however, cast two more 3rd-level spells and three 1st- and 2nd-level spells, according to the spell slots available to Tella's level.

The damage and effects will be based on Tella, since she is the lower-level cleric. In the case of the *eruption* spell, this means it could do 7d6 points of damage, but Herak would decide on the target.



The title "Chapter 3: Paraelemental Clerics" is centered at the top of the page. It is set against a dark red, semi-circular background that resembles a stylized sun or a large, glowing eye. The background has a jagged, flame-like border. The text is in a white, serif font, with "Chapter 3:" on the top line and "Paraelemental Clerics" on the bottom line.

Chapter 3: Paraelemental Clerics

Although they are rare, there are a few seers who have looked beyond the elemental planes to the homes of the paraelementals—the realms of Silt, Sun, Magma, and Rain. These paraelementals are not as desperate their elemental cousins because they have not suffered from the defilers' devastation of Athas.

Like elemental clerics, the paraelemental clerics do what they must to protect and nurture the raw material that feeds their patrons in the inner planes. The natures of these creatures and what pleases them is different than the natures of the more powerful elementals. They are not interested in the flavors of earth, the fiery feasts of destruction, the singing winds, or the babbling of streams.

As the relentless sun scorches earth into dust and magma spills out over its cracking surface, the power of the paraelements is growing. They are beginning to achieve levels of power heretofore unknown, and they are hungry for more. Where the elementals are concerned with quantity and quality, the paraelementals have not matured to that stage—they only want quantity.

This fact does not make them any more selfish or evil than the elementals, but it does make their motivations and their methods of choosing their mortal "harvesters" very different.

The paraelement of rain is the one exception to the rule. The Paraelemental Plane of Rain is as desperate as the Elemental Plane of Water, for the same reasons—it has nearly vanished from the Prime Material Plane, and the allegiance of its champions lies closer to the hearts of the elements.

The paraelements of silt, sun, magma, and rain are hybrids of two other elements. Silt comes from earth and water, sun from fire and air, magma from fire and earth, and rain from air and water. The ethereal creatures that emerge from these unions are not simply hybrid versions of their parental elements; rather, the paraelementals are independent of them, having taken on the attributes of both. They have entirely different views about the nature of things, and

what pleases or displeases them lies in their own natures, for their own reasons.

It is curious, though, that while paraelemental clerics cannot access the spheres that created their planar progenitors, elemental clerics are able to join forces and access the planes of their masters' progeny.

The clerics of the paraelementals have only emerged as a force since Athas went into decline, for it is the very descent of the planet that empowers their terrible masters.

Paraelemental clerics make the same kinds of pacts as elemental clerics. Unfortunately, however, these clerics delight in the continuing ruination of Athas. The silt seas grow ever larger, cracked earth steadily oozes streams of magma, and cloudless skies offer the harsh, blazing sun an unobstructed assault on the creatures agonizing beneath its heat. Only the paraelement of rain sides with the elementals—it has been too many centuries since cool rains frequently caressed the surface of Athas.

Since the requirements for paraelemental champions are much less restrictive than those for elemental clerics, there is more variation in their personalities and methods. Most paraelemental clerics are wanderers and shamans, although some do keep shrines and a few are found in the cities.

Of wanderers and shamans it is said that there is no way to tell if one is a protector, a healer, or a crazed madman intent upon the destruction of Athas

The Duties of Paraelemental Clerics

Paraelemental clerics may be multiclassed, but they may not be clerics of a paraelemental and any other elemental or paraelemental. They must have a Wisdom of 9 or greater, and they gain a 10% experience point bonus if their Wisdom is 16 or higher.

All races are included in the ranks of paraelemental clerics. Gith, belgoi, giants, nomadic humans, renegade-halflings, and thri-kreen are almost always shamans.

Paraelemental Clerics



Paraelemental clerics normally carry a bit of material from their paraelemental plane as a holy symbol.

Clerics of silt, sun, and magma who are multiclassed wizards are usually defilers. This is due to the fact that the destruction of living material smoothes the way for the increase of their particular paraelement. The drying of the earth causes it to fracture, and this allows the fiery magma to make its way to the surface. Silt is held in check by the root systems of plants and trees, and so green things are obstacles for the creeping Sea of Silt; and the destruction of trees clears away their shade, as well as the interfering gases that block the sun's rays.

The clerics of rain are the only paraelemental clerics opposed to the defilers and to the other paraelements. They know that the destruction of the forests and jungles of the south will eventually end the ancient cycles of evaporation and condensation. For this reason, rain clerics/defilers should be almost nonexistent. Any evil rain clerics should only be run as NPCs. If the DM does permit a PC to choose a rain cleric/defiler, there should be a very good explanation for the obvious conflict of interest.

Paraelemental Clerics as PCs

Paraelemental clerics are most suited for use as NPCs. If the DM wants to allow a player to take on the role of a paraelemental cleric he may do so, but the character should have a detailed history and explanation as to why he would turn to the obscure paraelementals rather than the better known earth, air, fire, and water spirits.

Powers and Limitations

Paraelemental clerics have the same powers and abilities as elemental clerics, although with some unique differences. These abilities are as follows:

- **Turning undead.** Paraelementals are as repulsed by these unnatural creatures as the elementals are, and give their champions the ability to turn them just as elemental

clerics. Good clerics may turn undead as usual, and evil clerics can control them. A neutral paraelemental priest has an advantage in that he may choose whether he turns or controls the undead. All paraelemental clerics must return any undead servants to the earth when they are finished with their tasks.

- **Followers.** Paraelemental champions do not acquire followers due to level. Unlike elemental clerics, however, they are often accompanied by dedicated minions gained through social connections or charm spells. Although this is more likely to occur among higher level priests, there is no direct connection between experience and the number of companions a cleric might have. With the exception of rain clerics, paraelementals do not have to be as concerned about attracting the attention of the templars, so they are more likely to attract and keep their minions.

- **Element effects.** A cleric can ignore the presence of his paraelement upon reaching the 5th level. This ability operates the same as for elemental priests.

- **Gate abilities.** A cleric can gate in material directly from the paraelemental plane when he reaches the 7th level.

Paraelemental Clerics Above the 20th Level

Paraelemental priests may advance to the 20th level and beyond in the same manner as elemental clerics. Once the 20th level is achieved, human characters must decide whether to continue to advance as clerics or begin the transformation to advanced beings. Once the path is chosen, there is no return.

Those who decide to remain as clerics gain an additional level for every 225,000 experience points above 2,700,000. They gain 2 hit points at each level above the 20th. As each new level is attained, additional powers are awarded.

A cleric gains major access to the Sphere of the Cosmos at the 21st level. A cleric can expand his powers to one of his parent elemental planes at the 21st level. A parent elemental plane is one of the two planes that combine to form



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the priest's paraelement. A priest of silt, for example, could expand his powers to the Elemental Planes of Earth or Water. The cleric may ignore and *gate* in material from his chosen elemental plane as if he were an elemental cleric of that sphere. Paraelemental clerics do not have access to any of the minor powers associated with service to the chosen elemental plane.

Magma clerics may choose from fire and earth, silt clerics from earth and water, sun clerics from fire and air, and rain clerics from water and air.

A cleric can expand his powers to the remaining elemental plane at the 25th level. Thus a cleric of magma who chose the powers of fire at the 21st level could now choose those of earth.

Clerics who become advanced beings are also granted these powers, but have to spend much of their time traveling the elemental planes of their harsh masters.

Access to Spheres

Paraelemental clerics have major access to their patron sphere, and minor access to the cosmos. Remember that a 21st-level priest also has major access to the spells of the cosmos.

Recharging Spells

Spells may only be recharged when a cleric is in contact with his patron paraelement. The time required for meditation is exactly the same as that required for the prayers of the traditional AD&D® cleric.

This can be extremely difficult for a paraelemental cleric since the raw material of his plane is usually found only in certain regions. The priests of Athas have found two ways around this. The first is to *gate* in material and use it to recharge their spells. The second method—that of remaining physically near the element—is more limiting, but some paraelemental priests rarely stray far from the source of their power. Silt clerics, for instance, are almost always found

around the Sea of Silt or the Estuary of the Forked Tongue.

Sun clerics are not so limited. They may recharge their spells simply by sitting beneath the sun for the required time period. Unfortunately, this means that they cannot recharge their spells at night.

Rain clerics may recharge their spells any time a cloud is visible in the sky. On Athas, some sort of cloud is visible 50% of the time. This percentage increases in certain types of terrain. On high hills and over scrub lands it is 60%; over farm lands, 70%; and in forest or jungle areas, 80%.

Paraelemental Clerics as NPCs

The vast majority of elemental clerics have turned to their patrons because of their concern for the planet's welfare. With the exception of the clerics of rain, this attitude is unheard of among paraelemental priests. Silt, sun, and magma are associated with Athas's destruction, not its preservation.

Those who turn to the paraelements are usually more interested in their own personal gain than they are in the greater good of Athas. When deciding the alignment of a particular NPC, the DM should carefully consider the character's motivations. A girl who turned to the silt lords to protect her village by the shoals of the Sea of Silt has probably done so for the good of her community, and she would most likely be good in alignment. A boy who coveted the awe and respect the girl subsequently earned, and turned to the powers of the sun to achieve them is almost certainly neutral or evil.

Types of Paraelemental Clerics

Travelers almost never encounter silt or magma clerics in the city. Sun and rain clerics are more frequent because of their wandering natures, but even they are normally just stocking up on provisions or seeking someone or something for some obscure reason.

Paraelemental Clerics



Shamans of all four paraelements are quite common. The wild tribes living on or near the Sea of Silt usually have a silt shaman. Similarly, the volcanic regions of the Ringing Mountains and Lake Island are known to be refuges for magma clerics. Shamans of the sun are more rare, but these are usually found among the nomadic tribes of the Tablelands. Rain clerics are usually found only with the most passive and peaceful tribes, and even then just in the Forest Ridge or the Dragon's Palate where rainfall is more frequent.

Of the wanderers, most are seeking another place in which to encourage the growth of the patron element, or are simply visiting a tribe or settlement, trying to find sympathetic ears. People and tribes who have some knowledge of the goals of the paraelementals are not as friendly as they might be to these clerics, but they are usually receptive enough to ask for healing or other powerful favors.

The shrines of the paraelementals are located at natural occurrences of the sphere's material. There is almost always a guardian cleric, pushing the boundaries of his domain a little farther each day, insuring that no others intrude upon his domain.

Paraelemental Mentors

A significant problem for anyone who wishes to become a paraelemental cleric is the scarcity of suitable instructors. Paraelemental priests are so rare that most Athasians see only a handful in a lifetime. Of course, if one of the rare shrines is located, it is almost certain that its guardian will be found. Once that step has been taken, paraelemental initiates suffer the same hardships as other clerics.

Initiation

Paraelemental initiations are closely modeled after those of elemental clerics. Silt clerics are buried under silt instead of earth, sun clerics broil beneath the harsh rays of the sun, magma clerics are wrapped in magma instead of

bonfires, and rain clerics must wait patiently for the rare storm cloud, rather than sinking beneath the surface of the water.

Weapons and Armor

Because paraelementals are only concerned with the quantity of their material on the Prime Material Plane, they rarely express any individual preferences. This means that paraelemental clerics are not restricted in the armor or weapons they wield.

Color seems to be important to them, however. Magma clerics usually stain leather or paint metal to a dark red hue, working in lighter highlights. Silt clerics always wear beige, and sun clerics, desert yellow. The unique priests of rain usually wear black or dark blue, occasionally accented with jagged, yellow bolts of lightning.

Clerics and Races

All races may be paraelemental clerics. Since the paraelements don't express emotion, other than pure greed, racial behavior creates no conflicts.

The Paraelemental Clerics

With the exception of the priests of rain, the servants of the paraelementals are very different from the desperate priests of earth, air, fire, and water. Silt, sun, and magma are rising on Athas—rising at the expense of their elemental parents.

Silt Clerics

Silt clerics are often found wandering the shores of the Sea of Silt or traveling across the Tablelands, searching for methods to extend the deadly flow of their sinister element. Currently, silt and sun clerics are the most powerful and plentiful paraelemental champions on Athas.



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The Pact of Silt

The beings who dwell on the Paraelemental Plane of Silt demand only one thing from their mortal minions—the growing tides of silt must continue to expand, eventually to wash over the entire planet.

Water collects and pools at the bottom of vast silt basins, and those pools become thick, viscous mud. Four-fifths of the surfaces of the silt seas are silt. Silt is gray and dry, the texture of loose powder. The careful balance between moisture and silt must be maintained, and the silt spirits fear that too much rainfall will turn their fodder into thick, black sludge. Fortunately for them, rain is so scarce that there is little chance of this occurring.

Silt clerics wish to destroy the trees, grasses, and fauna that retain moisture, preventing wind erosion and holding the land together. When the plants are finally destroyed, the land will crumble and turn to silt, and the moisture from the ground will be trapped below the silt, rather than allowing normal evaporation through the plant's stems and leaves.

Pools of water drain into the encroaching silt, and this temporarily retards expansion as the liquid is absorbed by the dust and turns to mud. Eventually, most of the water will sink to the bottom and become trapped forever. The natural cycle will cease and the lost water will never see the surface again.

The spirits of rain are angry and terrified of this destructive process, but this has been going on for so many centuries that any new rainfall simply creates more silt, expanding the blight, rather than turning it back into mud.

Obviously, silt clerics are often in direct conflict with the clerics of the earth, air, fire, water, and especially, rain. The priests of the sun are the only consistent allies of the silt clerics.

Elemental and rain clerics warn all who will listen about the greedy priests of silt, so silt clerics often disguise themselves as priests of earth. In this guise they teach unsuitable and environmentally dangerous farming methods that ruin

the soil and make it easier for the tides of grey powder to expand and conquer.

There are a scant few silt clerics who are not considered enemies by the elemental orders. It is said that these rare individuals fulfill their pacts by working in small stages or by toiling in areas already ruined for any other purposes. It is also said that their real purpose is to protect travelers and adventurers on the Sea of Silt. They make up for their inevitable trespasses in other ways, and by rescuing travelers who might otherwise perish, attempting to cross the Sea of Silt.

Some legends say that if a man is drowning in the Sea of Silt and screams an ancient and secret name, a mysterious silt-rider will appear and drag him to the nearest island. Most doubt the truth of this rumor—every year the sea claims thousands.

The Champions of Silt

Silt clerics are typically men or women who live on the edges of the Sea of Silt or the Estuary of the Forked Tongue. They have seen the power of the shifting sands and jumped at an opportunity to harness that power. As they travel about the land, they teach farming methods that ruin the soil, sometimes posing as earth clerics when their listeners are suspicious of their goals.

Granted Powers: Major

A silt cleric can ignore the presence of silt when he reaches the 5th level. The duration is a number of rounds equal to his level, and the power can be used once per day. The priest may walk along the bottom of the Sea of Silt, totally ignoring the material around him. This also allows him to see beneath the silt, to reveal the labyrinthine of “highways” that lie just beneath the surface of some areas. Finally, most sandstorms on the Sea of Silt are actually composed of silt, so the priest may ignore any storm effects in the region while using this ability.

A cleric can *gate* in 1 cubic foot of silt for every level

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above the 6th when he reaches the 7th level. *Gated* silt can be used as a weapon by dropping it over an enemy's head. The fine powder blinds and chokes its victims almost instantly, if a save vs. rods is failed. Anyone who fails the save must fight and save at -2 for 1d8 rounds.

At the 9th level, a silt priest can walk on top of the silt, treating it as if it were solid ground. This power works only for the cleric, although he can carry others for short distances.

On reaching the 11th level, the priest can control an amount silt equal to 1 cubic foot for every level he has attained. An 11th-level cleric can control 11 cubic feet of silt. The silt moves at 120 feet per round, and can be used to smother creatures of medium and smaller size. When a cleric exercises this power, the target should make a saving throw vs. magic. If he succeeds, the silt swirls around him, but he manages to escape.

If the save fails, the silt clogs his the lungs and begins to suffocate him, unless a saving throw vs. *death magic* is made. A creature that fails to save may hold his breath for a number of rounds equal to one-third of his Constitution (or hit dice), for a minimum of one round. The actual time is usually halved, because the victim will be struggling to rid himself of the deadly stuff. Every round spent trying to claw free of the silt entitles the victim to a Constitution check—at -2 on the second turn, -4 on the third, and so on. If the victim cannot make the check before he runs out of air, he drowns. Friendly assistance will give the character twice as long to free himself.

The effect lasts for a number of rounds equal to the cleric's level.

Sun Clerics

Sun clerics are strange beings who sit and stare mindlessly at their patron for days at a time. Little challenges them, and only the obstructing trees and the cities of mankind provide any relief from their master's touch.





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The sun is currently the most powerful of all of the elements and paraelements, and the spells the sun's clerics are given access to are deadly proof. If someone is foolish enough to challenge priest of the sun, they had best wait until his master has set for the day.

The Pact of the Sun

Sun spirits, currently basking in their magnificent power, have the strangest pact in existence between the inner planes and mortal minions. Sun priests must help eliminate gases that filter and weaken the rays of the sun and remove any other obstructions that would dare defy its radiant omnipotence. The paraelementals of sun would like nothing better than a flat and barren landscape so that no creature could be deprived of its harsh embrace. The distant spirits don't seem to mind that its goal would eventually kill everything above the ground.

Sun clerics do have a serious weakness, however. Since all priests must be in direct contact with their element or paraelement, it is not possible for a priest of the sun to recharge his spells at night, during a storm, or when underground.

The Champions of the Sun

Followers of the sun are the most and the least powerful of all clerics. By day, they command fierce beams of light that rival the *fireballs* of sorcerers, but at night they are limited to whatever spells remain to them. They can, of course, continue to use their granted powers regardless of the presence of the sun.

The twin moons of Athas are considered friends of the sun clerics, and sun clerics know that the moons reflect their patron's light. Moonlight is not strong enough, however, to allow spell recharging.

Granted Powers: Major

At the 3rd level, a priest need never fear low levels of sunlight. His skin remains tanned for the rest of his life, and he

can stare directly into the sun without burning out his retinas. His water usage is halved, and he can remain in the sun all day without suffering any other ill effects. The spell *blistering rays* has no effect on clerics of the sun.

Sun priests of the 4th level gain a +2 save against any spells involving sun, heat, or flame. They are now so dependent on the heat of the sun however, that they are more susceptible to ice, cold, and snow, and have a -2 saving throw against spells or conditions that involve them.

The cleric can ignore the presence of the sun when he reaches the 5th level. This lasts for a number of rounds equal to his level and can be used once per day. It allows him to resist any spells that use direct sunlight, such as *sunray*, but not heat or flame.

The cleric can *gate* in beams of pure sunlight after reaching the 7th level. He may only *gate* in one beam, but it will grow by 1 yard for every level above the 6th. A 7th-level sun cleric could summon a beam 1 yard wide, and an 11th-level cleric could summon a beam 5 yards wide. Each yard is enough to damage one creature, so an 11th-level cleric could attack five opponents, while a 7th-level cleric is effective only against one. Giant and larger size beasts count as 2 medium sized beings in this case.

Anyone hit by a *sunray* takes 4d8 points of damage. A successful save will cut the damage in half. Undead hit by a ray of the sun must make a save vs. rods or be slain instantly. Magical resistance does apply to this attack.

This power may be used once per day, and cannot be used at night.

Magma Clerics

The clerics who worship magma are perhaps the rarest of all. They usually remain isolated in the high mountains and volcanoes where their patron bubbles and oozes from the earth like blood from a gaping wound. Magma consumes everything unfortunate enough to be caught by it and steals its victims' life-energies to feed its own infernal hunger.

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The Pact of Magma

The beings of magma are almost as weak as their counterparts of rain, for there are only a few natural refuges on Athas where magma exists in any quantity. Because of this, the spirits of magma incessantly push their mortal champions to help them rise from the bowels of Athas, and to keep what has emerged heated, so that it won't revert back domain of earth. In this way, the spirits of magma hope to cover Athas's dry crust with primordial, molten lava.

Magma demands only that its clerics encourage its growth. Usually, the only things that retard magma are water, rain, or lack of sufficient fuel to maintain the tremendous heat magma requires. Magma clerics have been known to destroy forests in order to prevent rainfall, and then to feed the branches and logs into rolling rivers of lava. Any ponds or other bodies of water around an eruption are drained or destroyed by magma clerics.

The Champions of Magma

It is a strange man or woman who turns to the magma spirits for power, for the nature of their pact requires them to live in isolated spots on the planet. This frequently conflicts with the reasons magma clerics petitioned those powers in the first place.

The paraelementals of magma are desperate and scream constantly for succor. Some clerics have been driven mad by their eternally beckoning pleas, and they pursue the pact with maniacal hatred. When they are encountered as wanderers, it is generally because their most recent magma eruption failed and they seek another to tend. Others may simply be trying to escape their patron lords for short periods of time. A wandering magma cleric may take several years to find another source of lava, and often he is in no hurry to reach his destination. Fortunately for him, the magma paraelementals don't seem to notice large amounts of wasted time—probably because a decade is but a second in their almost eternal time frame.

Magma clerics are dangerous, unstable, and unpre-

dictable beings. Fortunately, they are also extremely rare, and usually confined to places most folk wouldn't want to visit anyway.

Granted Powers: Major

Magma clerics gain a +2 saving throw vs. heat, fire, and magma spells at the 1st level. This is necessary because of the enormous amount of time they spend around the overwhelmingly hot eruptions they tend. But, this tolerance for high temperatures reduces their saving throws vs. all water or ice spells by -2.

At 5th level, magma clerics can totally ignore their paraelement for a number of rounds equal to their level. They are also immune to heat while exercising this power. This means that they can dive into the depths of a volcano, stride through rolling waves of lava, and ignore superheated rock.

At the 7th level, a cleric can summon an amount of magma equal to 1 cubic foot for every level above the 6th. Magma can be materialized above a foe's head and dropped, with devastating effects. Beings who fail a saving throw vs. spells instantly take 1d8 points of damage, and continue to do so until they can be cooled, rinsed with a substantial amount of water, or otherwise stripped of the clinging, burning stuff. The pain is so intense that a character may do nothing else until the magma has been removed. If the save is made, the character takes no damage, having managed to leap out of harm's way. The summoner may use this ability only once per day, and each cubic foot affects a separate, medium sized individual. Two cubic feet or more must be used to affect creatures larger than man size.

At the 8th level, magma clerics may evaporate 10-gallons of water for every level they have achieved. The power may only be used once per day, and the process takes one hour for each 10-gallon unit evaporated. Because of its slow preparation time, this ability is not suitable as an attack. Magma clerics use this power to destroy potentially dangerous pools of water near the source of magma eruptions.



Paraelemental Clerics

Rain Clerics

Of the paraelemental champions, only those of rain are welcomed by the general populace and the more common elemental priests. They share the same basic goals as elemental clerics of water, and are often in direct conflict with the paraelemental orders of sun and magma.

The Pact of Rain

The creatures of rain wish only to return their patron's cool caresses to Athas. To do this, the forests that protect and hold the world's water must return. Clerics of rain are required to protect existing forests, and to plant and encourage the growth of new ones.

The Champions of Rain

There are other places where the foliage of the earth encourages champions to protect them with life-giving rain, but the vast majority of rain clerics come from the Forest Ridge. Many of these champions are renegade halfling shamans who hide in the seclusion of relative paradise, but others are priests who wish to protect these places from ruin by defilers and those who would harm them.

Still others take on the more difficult task of wandering the Tablelands, using every possible method to try and raise small patches of forest in the sterile landscape. These men and women meet with failure every day, and frequently take out their frustrations by raising terrible storms aimed at anyone who crosses them.

Granted Powers: Major

Third-level priests of rain are completely immune to the natural power of storms. They cannot be struck by lightning, they aren't bothered by constant wetness, and they feel terrible winds as if they were comforting breezes. Magical storms and *lightning bolts* are unaffected by this ability. Unfortunately, the beating sun evaporates moisture faster than most can create it, and rain clerics have a -2 on all saves made in direct sunlight, due to discomfort and dehy-

dration. This modifier applies to all saving throws, as long as the cleric remains beneath the rays of the sun. The only exceptions to this are saves made against water or rain spells. These have no modifier, and the priest is allowed his normal chance to save. If not in direct sunlight, the priest receives a +2 save vs. attacks of rain or water.

At the 5th level, the cleric gains the ability to ignore the presence of rain. He is slowed by neither rain nor mud. All others move at half speed in anything but a light drizzle, and fight at -2.

The cleric can *gate* in 1 cubic foot of rain for every level above the 6th. When a cleric invokes this ability, a small storm cloud slowly materializes at any point up to 50 feet from the caster, and it begins to rain. Any magical or natural fire under the cloud is instantly smothered, in direct proportion to the amount of rain summoned. One cubic foot of rain is enough to extinguish 1 square yard of flame.

The cooling rains harden magma in the same proportion that they extinguish flames.

The rain lasts for one round, although the water lying on the ground will evaporate naturally.

At the 8th level, rain clerics can call forth lightning upon their foes. This functions exactly like the 3rd-level priest spell *call lightning*, and can be used once per day. Note that there must still be a storm in the area, as described under the spell description for *call lightning*. The storm cloud summoned when *gateing* in rain from the paraelemental plane will provide enough raw material for this ability, although it would have to be used in the round after the *gated* rain arrived. Any delay means the tiny storm cloud has evaporated.



Chapter 4: The Druids

Unlike Athasian clerics, druids are solitary creatures. They live off the land, within the land, and they have sacrificed their entire lives for the land. But, unlike clerics, druids concentrate their considerable abilities in a single area—their guarded lands. A barren stretch of desert, a sparse section of scrub land, or perhaps a sparkling oasis, that is the home of the druid, and his source of power. One small preserve, protected from the dark magic of the defilers.

The Bane of Sorcerer-Kings

As the sorcerer-kings began their reign of terror in earnest, their wars with clerics and constant use of defiling magic eventually attracted the attention of the druids. The mysterious druids of the wastes were at first no match for the kings, and their blood ran freely over their guarded lands in what has come to be called the *Eradication*.

But through this painful experience, the druids began to find ways to dampen the dark sorcerer's defiling magic, and were even able to win a few battles, battles now long forgotten by history. The king's banded together after these setbacks, and chased the hated druids back into their wastes. There they were hunted to virtual extinction, and many thought that their order had vanished from Athas forever.

Now, the few druids who will talk about the present say that they are biding their time in the mountains, in the deserts, and in the valleys of Athas. They train for battle, learning to fight the defilers' magic, and carefully rebuilding their ranks. One day, maybe soon, they say, druids will rise from the earth with their ancient, fallen brothers and erase the mark of the sorcerer-kings from Athas, only then will they purge their bitter memories.

The Organization of Chaos

Legends say that the druids who remained after the *Eradication* gathered on a high mesa somewhere in the northern Tablelands. It was there they decided that they should scatter to the most remote reaches and farthest regions of Athas, there to bide their time, waiting for the day when they were powerful enough to challenge the sorcerer-kings again. This was a long time ago, and the druids have yet to return to the cities of the defilers.

Some say that they will never return, that their seclusion and isolation have destroyed whatever power they once wielded as a circle. Others say that the druids long wait is indicative of their cunning, and that their plan is to insure that the next confrontation with the kings won't end in defeat.

Druids and the Pact

Druids have formed the same basic relationships with the elemental powers as the clerics. Druids must protect not only their guarded lands, but they must also defend the raw elements to which each has pledged himself. They are not bound by any of the elementals' other desires, such as the air spirit's lust for freedom and revulsion for slavery.

Because their devotion to the elementals and paraelementals is not total, they lack the granted powers given to clerics, though combining the energies of multiple patronage does give them access to more spells. A druid may choose up to two elements that exist in large quantities within his guarded lands, this gives him major access to one and minor access to the other. He also has major access to spells from the Sphere of the Cosmos.

Finally, through millennia of communing with nature, the druids have developed certain powers uniquely their own. Their granted powers are not given to them by the elemental lords, and cannot be revoked for unfaithful acts or the breaking of a Pact.



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Becoming a Druid

Druids do not undergo rites of initiation like clerics because their motivations have given their planer mentors proof of it and the years of experience necessary to cement a pact with the elementals.

A druid of at least the 9th level will occasionally take on an apprentice, but the selection process is not easy. The druid watches a tribe or settlement, usually from his guarded lands. He takes notice of anyone who seems particularly concerned about the land and nature. Over the course of months, or sometimes even years, the druid will pick one of these select few and approach him in private. Only then does he explain the nature of the druidic life, the tasks they must fulfill, and the lonely and dangerous existence of Athas's last guardians. If the young man or woman agrees, the druid hurries them into his guarded lands, rarely allowing them time to say good-bye or grab a few material possessions.

Afterwards, the druid takes his student far from home. Travel limits the student's temptations. With no one nearby and no distracting friends or family, the druid has a chance to teach the student about the novice's future area of guardianship.

Months pass before the druid finally begins to prepare the ritual that will allow the student to speak with the elementals. When that time finally comes, the master prepares a monument to the planes that are to be petitioned, and casts a *pact* spell. The student goes into a deep trance while his spirit roams the inner planes and he speaks with the elementals that dwell there. When the ordeal is over, the initiate becomes a 1st-level Druid. There are very few rejections, since the druid carefully weeded and groomed the candidate long before the student was allowed to speak with his guides.

Once the mentor has secured a guardian for his lands, he leaves and begins a period of wandering. This allows the new druid time to himself, to gain a feel for his new lands and to learn firsthand of the responsibilities he has inherited.



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Buris's parents had always loved their daughter. At the age of six, when most girls were playing with dolls made from vegetable shucks, Buris was working beside her parents and pruning the moisture stealing weeds from the garden.

By the age of 10, she could tell what was ailing plants and crops before anyone else had even noticed that something was wrong. Her parents were proud of her, and their love was as rare as their daughter's abilities.

But another watched from a distance. Jeffer saw the child working in the dusty fields one day as the sun was easing down, below the horizon. The other children were playing an obscure game with sticks and a ball, but Buris toiled until long after dark, beside the adults. The old druid left the village, but the child's memory remained.

When he saw her next, she had tamed a wild crodlu and rode it about the valley, seemingly searching for something she didn't understand. The druid remembered a time long ago, when he felt the eyes of another upon him, and how he

had searched far and wide trying to understand the powerful forces of destiny that were leading him into a life of solitude, occasional agony, and rare fulfillment.

One night, as the girl sat alone among the fields, the druid appeared from nowhere. She wasn't frightened, but curiosity shone through her like the twin moons on a cloudless night. The druid smiled and she invited him to sit, somehow sensing that this mystery was no threat. All through the night they spoke softly about the life of the druid, and the responsibilities that went with that life.

When morning broke over the spare hills and Buris' parents awoke, they found only a doll made from vegetable shucks lying on her pillow. The rays of the rising sun sparkled off their tears, but there were two tears of joy for every one of loss—both realized that the valley had just gained a powerful protector.

—The Doll's Tale





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Guarded Lands

A druid strives to protect everything within his guarded lands. This includes all beasts, plant life, and peaceful settlements. Druids may or may not protect particular monsters with lairs on their lands, depending on whether or not the creature's life or destruction has a significant impact on the druid's territory. Sloths and other "dumb" beasts are usually protected. It's only the more intelligent species that risk incurring a guardian's wrath.

Large or particularly valuable areas are usually guarded by a druid of sufficient power to defend them, but there are two instances where vast expanses of terrain may be inhabited by a very young or inexperienced druid. This can happen if the original protector of a spot has been slain or dies of age, or if a newly initiated druid is watching over the land.

Occasionally, if a druid knows he is about to pass from this life and feels that his apprentice cannot handle an impending situation, he may call for the aid of a druid from a neighboring land. This sort of alliance is always temporary.

Druid Sphere—Guarded Land Table (Elemental)

| Element | Guarded Lands |
|--------------|--|
| Earth | Valleys, grottos, a particular mountain or hill, landmarks, an expanse of desert or steppes, an isolated mountain range. |
| Air | The skies over a particular area, the winds of a canyon or prevailing wind pattern, the wind that blows through a dale, or a rock peak near the sky. |
| Fire | Dry grasslands, a volcano, hot springs, boiling tar pits, ashen wastes. |
| Water | A spring or pool, an oasis, cistern, section of a lake or river, or waterfall. |

Druid Sphere—Guarded Land Table (Paraelemental)

| Para-element | Guarded Lands |
|--------------|---|
| Silt | A particular stretch or island in the Sea of Silt or Estuary of the Forked Tongue, a large pool of quicksand. |
| Sun | Anywhere beneath the open sky. |
| Magma | A volcano, a lava "spring." |
| Rain | A grove in the Forest Ridge or in other woodlands, the Dragon's Palate, anywhere that receives rain at least once a month, not a desert area. |

The Time of Wandering

Older druids, those past the 12th level, must spend half of their time on their guarded lands, and half wandering in the deserts of Athas. While wandering, the druid learns about general ecological trends, protects and preserves other parts of Athas, and may even take part in adventures in order to learn the ways of men . . . and of defilers.

Young druids may spend as much time on their guarded lands as they see fit. Until the 12th level, a druid is said to be in the time of wandering.

When someone becomes a druid, she usually spends her first month or two on her guarded lands, getting a feel for her new responsibilities and learning the intimate details of the landscape. Once she feels comfortable with her environment, she begins her time of wandering.

During this time, a druid may travel anywhere and do most anything. It is almost common to see druids adventuring with clerical counterparts and warrior companions in short crusades against local terrors or certain dangers to the environment.



One might also encounter a druid as he visits a settlement or a nomadic camp. There he will perform much the same role as a cleric—healing wounds, teaching preservation and conservation, or fulfilling a special role required by one of his patron elements. Druids are temperamental characters whose true power is displayed only when they are angered. Villagers tend to treat druids with slightly more awe and respect than they give to clerics.

Druid Characters

Druids must have a Wisdom of at least 12 and a Charisma score of 15. They are restricted to human, halfling, mul, thri-reen, or half-elf races. Wisdom and Charisma scores of 16 or more gain the character a 10% bonus to experience points earned during play.

Druids, like nature itself, are neutral. They see the balance of all things. They know that every living creature is part of the food chain, and birth and death are the natural order of life. This is one of the reasons druids harbor such intense hatred for the defilers. Their magic of decay lies outside the normal cycle of life. Matter should not be destroyed, but converted to a form that will eventually return to the earth. Defiling magic destroys that which should never be destroyed, and its practice is an abomination to druids.

A Druid has major access to the sphere whose element covers the greatest portion of his guarded land, and major access to the Cosmos as well. Druids may also choose spells from another sphere related to their guarded lands, but they have only minor access to them. The druid of a valley that holds a river and a silt delta, could have major access to water, minor access to silt, and major access to the cosmos.

Characters usually become druids for altruistic reasons. They are concerned with the fate of Athas in general, and with the land they associate with in particular.

Weapons and Armor

Druids do not wear armor—it interferes with their ability to blend in with the land. Then too, armor tends to mark one

as a warrior and this is not an image that druids wish to project. They believe armor only invites trouble, and it is uncomfortable to wear for long periods of time beneath the hot sun.

There are no weapons restrictions placed on druids. Large weapons, halberds or axes, invite trouble, but because of time spent wandering the dangerous wastes of Athas, druids have learned the value of heavy weapons. Missile weapons are prized among druids, since they allow them to attack from concealment.

Inherent Powers

Though there is no organized hierarchy on Athas, druids communicate with each other through a strange language of bestial grunts and insect chirpings. Since this comes of years spent studying the sounds of nature's babel, no other character class is capable of learning this language. The vocabulary, while limited, deals with nature and natural events. Often, this tongue is used as a method of recognition.

Beginning at the 1st level, a druid can remain concealed whenever he is on his guarded lands. He must remain stationary and he cannot cast spells. He can be detected by spells like *detect invisible*.

Upon reaching the 3rd level, a druid may speak with the animals on his guarded lands. He may speak with all animals after achieving the 7th level.

At the 5th level, druids gain the ability to speak with plants on their guarded lands. They may speak with all plants after gaining the 9th level.

Druids can live without water or nourishment upon reaching the 7th level. Their life energy and sustenance is now drawn from the guarded land itself. A druid may do this only on his own guarded lands.

At the 10th level, druids gain the ability to *shape change* into any common creature in their guarded lands. The size of the creature does not matter as long as it is native to the area. When a druid assumes an animal shape, all items he



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is wearing and one item carried in each hand, transform into the creature. He gains all of the abilities of the form, including movement rate, armor class, number of attacks, and damage per attack. He retains his own hit points, THAC0, and saving throws while in this form. Any magical powers of the creature are not acquired, but those that result from the creature's form (such as flight or poison) are gained. He may exercise this ability three times per day. To determine if a creature is native to a druid's guarded land, consult Chapter 11 of the DARK SUN® *Rules Book*.

Beginning at the 17th level, a druid can enter and survive the elemental planes. The reason for this exception to the rules is that Athasian druids have no hierarchy, and it is impossible for a character to become a hierophant druid.

At the 17th level, a druid can enter and survive in the element or paraelement that composes most of his guarded lands, usually earth. If two elements are relatively equal in abundance, a druid may select either one. At the 18th level, druids may enter and survive in another element common to their guarded lands. At 19th and 20th levels, druids should choose two other elemental or paraelemental planes to which they may travel at will.

Druids can exercise this ability as often as they like, and may remain on a plane for as long as they wish. Time does not exist on the elemental planes, and the act of transference takes but one round.

At the 21st level, a druid can communicate telepathically with any creature on his guarded lands. The communication may be of any duration, and over any distance. Note that while the creature must be on the guarded lands, the druid does not have to be present. This is entirely mental, so language and racial barriers present no problems.

A druid can summon an entire species within his guarded lands at the 23rd level. She must first *shape change* to the species desired, then telepathically call the others to join her. All creatures of that species, residing on her

guarded lands will head to her location at the highest possible rate of speed. Once assembled, the animals will obey the druid's every command, provided she remains in the midst of them. The creatures will readily leave the guarded lands to do the druid's bidding. The number of creatures summoned is not restricted. A druid may command hundreds of mekillots, thousands of vipers, or millions of insects. Druids cannot call for a part of a species—it is all or nothing. When she resumes her original form, the animals return to their dens.

A druid gains major access to all spheres of priestly magic at the 24th level; including the paraelements.

A druid can call upon the spirit of the land and its power at the 25th level. The spirit will appear and consult or lend aid at the druid's command. A druid can never call upon the spirit without just cause, however, such as the protection or enhancement of the lands. Any selfish or personal reason will anger the spirit so that he might attack the druid instead!

A druid can hide his guarded lands when he reaches the 26th level. Provided he is on his guarded lands, he can cast an illusion that only he and those he designates can ignore. Creatures who have more Hit Dice or levels than the caster may save vs. spells to disbelieve. Otherwise, travelers on guarded lands are convinced they are lost, and that these subtle illusions are in fact miles from the lands they seek. A druid can create any physical illusion he cares to, from lush jungles to sterile wastes. He can cast this illusion at any time, but he must concentrate to maintain it for more than one round.

A druid can teleport throughout his guarded lands at the 27th level, provided he is teleporting between two points entirely within his guarded lands. Since he is intimately familiar with every step of his lands, there is no chance of missing the proposed target spot. He can do this any number of times.

A druid can close his guarded lands at the 28th level. To do this, he creates an impenetrable barrier around the



edges of his domain in the shape of a dome that rises 1,000 feet higher than the highest point on the land. The nature of the barrier is set by the imagination of the druid—an array of spinning blades, a field of pure force, or even a curtain of flame and magma. Whatever the form, the barrier can only be crossed by creatures with more Hit Dice or levels than the druid, or by creatures designated by the druid. The barrier works in both directions; no entrance, and no exit.

A druid can absorb defiler damage on his guarded lands at the 30th level. Whenever the druid is on his lands, defiler magic cannot destroy the life giving properties of the land around the caster; the ground is not turned to ash. Instead, the energy is tapped directly from the druid, no matter where he is. Every 10 spell levels of defiler magic cast on guarded lands drains 1 hp from the druid, when protecting the land. However, defiler magic will not kill him—it cannot take his last hit point. When the druid is that wounded, defiler magic takes its normal toll on the guarded lands.

Whenever defiler magic is cast on his lands, the druid receives a mental image of exactly where the spell is being cast. When he is not on his lands, a druid still receives a general impression that defiler magic is being cast, but no indication of the location.

Druids cannot turn undead.

Druids Above the 20th Level

When human druids advance beyond 20th level, they must choose whether or not to remain human priests. If they remain as they are, the characters continue to advance and they gain granted powers as higher levels are achieved.

The other choice, open only to druids who also possess psionics, is to transform into an advanced being, to transmute into spirits of the land.



Chapter 5: The Templars

While the templars of Athas are technically a subclass of priests, their great power, superior training, and often twisted natures might surprise those who think they are anything like clerics or druids. Templars are the minions of the sorcerer-kings; his warriors, his city-guard, and the living symbols of his tyranny.

A templar must have at least a Wisdom of 9 and an Intelligence of 10. Templars with Wisdom and Intelligence over 16 gain a 10% bonus to experience points earned during play. The character may be of evil or neutral alignment—there are no good templars.

Jurthas was out and running before the stunned half-giant knew what hit him. But Jurthas knew—she had stabbed the stupid brute in the back in an attempt to escape the slave pits of Tyr.

She was out on the streets of the city now. Her tattered clothing and desperate lope had already given her away to people loitering in the street. They quickly backed away, and some even pointed fingers and yelled “Runaway slave!” The elf realized she had no friends among these people—they would probably sell their own young to escape the grasp of the sorcerer-king’s templars.

She bolted toward the gate on her long, stringy legs. A throng of armored men had already gathered to blockade the gate. Jurthas, a rogue by nature, ran straight toward them as if she could charge through the line, but at the last moment she leapt on to a nearby cart and scampered up, onto the city walls. She praised her lith, elven legs and the incredible leaps they gave her, and was about to jump down and streak from the city when she heard a booming voice behind her. “Stop!” and, in her terror, she did stop.



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In moments, a proud and regal figure had climbed the ramparts and strolled over to the paralyzed slave. "Do you know the penalty for trying to escape Andropinis's slave pits, my thin, elven captive?"

The templar knew that the elf couldn't move, but the crowd was watching, and the templar couldn't resist a display of arrogance. "Why, it's slavery!" he laughed. The rest of the crowd joined in, hesitantly, too afraid to stop.

Jurthas choked back a tear as the templar had her dragged back to the slave pits of Andropinis the Mad.

—The Slave's Tale

The templars are taught that long ago the sorcerer-kings banished all gods as false and sent hordes of selfish and misguided followers packing. Some believe that this true, and others say it is only a convenient lie created to justify the Eradication. The majority of templars don't really care. They care more for the power they have and with scheming to acquire more.

Templars and Sorcerer-Kings

Not surprisingly, most templars rarely, sometimes never, see their lord and master. There are far too many for the king to personally supervise, and sorcerer-kings usually have no desire to associate with undesirables, even their own. Templars of higher rank see their king only when he wishes to see them, and then only if there is an important matter to be discussed. Each king is somewhat different, but the general rule seems to be "speak when spoken to."

The templars usually have a very rigid chain of command. First-level templars will report to those immediately above them. They, in turn, pass messages up through the ranks. Trivial information is weeded out, and only the most urgent matters are brought before the templar commander—the king himself.

The spells and minor powers that are given to the templars must be requested directly from the sorcerer-king, but

these transactions have been played out so many times that the king rarely is rarely even conscious of them. High-level templar spells are often supervised, however, because the sorcerer-kings are concerned about potential treachery and, in any case, they believe that they know what armaments their servants need better than their templars.

Because each sorcerer-king is different, the templars they employ also vary in temperament and behavior. Use the following descriptions for general attitudes of a city's templars.

Balic

The templars of Balic are much like their wise, cruel leader, Andropinis. He delights in forcing legal loopholes and manipulating logic to his own ends. Andropinis enjoys mental gymnastics, and has even shown favor to the few who have challenged him and provided him with fresh, entertaining dilemmas. Of course, *favor* is often a quick death instead of a slow one once he grows weary of the game.

Most of his templars imitate Andropinis's behavior. This is done to impress their lord and to gain promotions when they become available.

The following tale is an example of templar behavior in Balic. The templars of most cities would simply confiscate anything they felt was of value to them or their king. The men who serve King Andropinis do things differently. . . .

Yesterday, Ross had told his friends of a magic dagger found in some ancient ruins he and his friends had discovered. Now it seems Ross's friends had loose lips, for Andropinis's templars cornered him at the Parched Throat, his favorite drinking establishment.

"Good morning, rogue. Word is you've found a curious stiletto of some value."

Ross knew his situation was hopeless, and his frustration with his companions' thoughtless treachery only fueled his anger. "That's right. It's mine. I found it outside the city, on the bones of an ancient."

One of the templars leaned forward, toward Ross and



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raised a black eyebrow. "Tell me, then. If we were to kill you and take that pretty knife, would we be thieves? If you're dead, and if we find it, then it's ours, isn't it?"

Ross nodded his head at the breezy, veiled threat. His hand itched to feel the dagger in his hands, but the twinkle in the templar's eyes bespoke something more foul than bloodlust.

"And where did you find this marvelous weapon?"

Ross suddenly realized the trap he had fallen into. Thieves could be executed on the spot in Balic, and he had just confessed to theft, technically, he was a thief. With a twisted scowl on his face, Ross handed over the jewel encrusted dagger he had risked his life to find.

—*The Rogue's Tale*

Draj

Tectuktitlay calls his templars "Moon Priests," as he calls himself the "Father of Life and Master of the Twin Moons." He claims that he is a god, that it was he who made the mud flats of Draj into a fertile haven for his cowering, worshipping creatures.

His templars dress in bluish robes with a bright yellow moon embroidered on the front and on the back. Armor and other accouterments are also decorated in the moon motif, with backgrounds of blue, running to black.

Tectuktitlay is a cruel and bloodthirsty man and his templars are as well, out of necessity and the desire for promotion. They are especially fond of the king's lavish rituals, like one Tectuktitlay himself enjoys, when he tears out the hearts of his captives.

Gulg

The warrior priests of Gulg are fanatically loyal to the sorcerer-queen, Lalali-Puy, and they believe she protects them from the city of Nibenay, with whom they are at war.

Lalali-Puy's templars have two separate orders; judaga priests and champions. Champions are just the same as priests in other cities. They wear heavier armor in combat,

wield heavy weapons, and defy their enemies openly and with righteous convictions.

The judaga, on the other hand, are a class of warriors and nobles who behave much like rangers in the forest city of Gulg. Some of Lalali-Puy's priests have followed this path. They generally wear light leather armor, use thrusting weapons (good for ambushes from heavy foliage), and are surprisingly adept at moving quietly through the forests. For this reason, the judaga priests of Gulg almost always have a large repertoire of woodland spells.

All of Lalali-Puy's templars wear necklaces to display their rank. Those of first level wear one, while her advisor is said to wear at least 10.

Nibenay

The templars of the Shadow King are the most feared and terrible of all. They dress in black, like the dark and mysterious legends that shroud their master, and they wield terrible barbed spears made of agafari wood from the Crescent Forest. Their armor is typically formed from the black carapaces of giant insects, ridged with hideous rows of spines and other natural, and deadly, decorations.

Most of the templars of Nibenay are women. Some have said that they actually serve as the king's wives as well as his warriors.

The templar warriors of Nibenay frequently have to fight the judaga and champions of Gulg. They prefer to stand in formation, forcing opponents to do open battle. This tactic rarely gives them a victory, but neither does it bring defeat. The open battle tactic is one of the reasons why the war between Nibenay and Gulg has lasted for so many centuries. Perhaps the Shadow King and Lalali-Puy like it this way. It has been said that there is no ally like a common enemy. . . .

Raam

The templars who serve Abalach-Re are the most timid of the lot, but ironically, they are some of the most dangerous.

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Templars will only operate in large groups in Raam because of open defiance to the Grand Vizier. They usually form small cliques or teams that are loyal to each other, but not necessarily loyal to other groups, or even to their sorcerer-queen.

The paranoid templars feel constantly besieged by the nobles' never ending raids and double cross plans, so they frequently carry a large number of divinatory and defensive spells (of air and earth spheres).

They dress in white robes, often covered by armor, with the symbol of the false god worshipped by the Grand Vizier emblazoned in the center. Like the templars, the symbol is false; it has no truth.

Tyr

The templars of Tyr are currently in a state of adjustment, in the wake of Kalak's demise. The former High Templar, Tithian has assumed power, but he cannot offer spells or other special abilities to those templars who are in his dominion.

Tithian watches his templars with great concern, for he has no special powers. He is smart enough to realize that those beneath him may attempt an assassination, but he is far more concerned that Hamanu will descend from Urik with a mighty army to capture the city and its valuable iron mines.

To prepare for this eventuality, Tithian is training his templars night and day. They are having difficulty recalling the weapon skills they learned in youth, and they fully realize that they have relied on their spellcasting abilities for far too long.

In game terms, there are still templars in Tyr, but they are fast becoming warriors. They are still priests, but they have no priestly powers, abilities, or spells. Many have already started to become dual classed priests and warriors. They still retain whatever proficiencies and ceremonial powers they had earned prior to Kalak's downfall.

Urik

The dread King Hamanu is the most warlike, ruthless, and arguably the most powerful of the sorcerer-kings. His armies have never met defeat when he lead them, and his generals make war with a fanaticism born of knowing the price of failure.

To be a templar under Hamanu is to train for war constantly. Every man spends at least four hours every day in weapons training, and knows only too well the harsh lessons the veteran masters will teach them if their guard is down, even for a second.

Hamanu's templars dress in leather armor laced with bone or chitin, and bear arms made of obsidian from the Black Crown Mountains. Those of higher rank may even wear metal breastplates and helms, and carry weapons with metal blades.

The templars of Hamanu should be portrayed as utterly ruthless and without pity. Urik does not allow weak emotions to surface. Templars who hesitate in the face of adversity will quickly find themselves spitted on one of the obsidian spikes that line Hamanu's grisly arena.

Templar Magic

Although templar magic comes directly from the elemental planes, templars do not have the ability to open these channels themselves. The templars must telepathically request spells from the sorcerer-king, and the monarch, in turn, taps into the elemental plane and funnels the energy into the disciple.

The kings have no pacts with the elementals, the source of their power is strange and singular. A living vortex of energy once planted its tendrils on the inner planes and was attracted to the strange metamorphosing creatures that the sorcerer-kings had become. The vortex was a living conduit of raw energy that the kings could direct, but could not control. Much to their frustration and dismay, the sorcerer-kings cannot use the vast amounts of power they receive



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from the inner planes, they can only redirect it to lesser beings—their templars.

The vortexes have now become extinct, but the kings have managed to keep the conduit alive much like liquid that, when siphoned through a hose, flows by means of the vacuum created. Once the reaction had begun it could only be stopped by the conscious effort of the one who had opened it. And that time is past and will never come again.

As for the elementals, they are powerless to stop the theft of their diminishing energies. They despise the defilers, but they are too detached and chaotic to identify the sorcerer-kings as the perpetrators.

Ceremonial Powers

Templars gain certain powers due to rank, and some due to the efforts of the sorcerer-king. Those that result from rank are ceremonial, and the templars of Tyr still possess these powers. While they usually function only within a city-state, it is not uncommon for a templar on a mission in the wastes to command those he meets like personal slaves. Of course, he must be careful, for slave tribes and others who nurture hatred for the templars won't give them time to speak before ripping their tongues from the gaping mouths of their twitching corpses.

Secular Powers

- A templar can order a slave to do his bidding, or pass judgement on a slave at any time. Slaves who do not follow the templar's orders can face summary execution . . . or worse. The owner's rank is not important.

- A templar can legally enter any freeman's house when he reaches the 2nd level. The freeman has no right to refuse, and can face physical punishment, imprisonment, or even execution if he tries.

- A templar can requisition soldiers when he reaches the 3rd level. He can call up 1d4 soldiers per level. The soldiers will all be 1st-level templars with one 2nd-level

templar centurion. A templar can call up soldiers any time he desires, but the soldiers cannot be ordered to leave the city without the express permission of the sorcerer-king.

- A templar can accuse a freeman of disloyalty or similar crimes when he reaches the 4th level. Regardless of evidence, an accused freeman will be locked in the dungeons of the sorcerer-king for as long as the accusing templar desires.

- A templar gains access to all areas of palaces and temples when he reaches the 5th level. Before that time, templars are prohibited from entering areas such as libraries and council chambers, unless ordered there by a ranking templar or the king.

- A templar can draw upon the city treasury for official investigations when he reaches the 6th level. The number of gold pieces he can draw from the treasury is identical to the roll of a number of d10 dice equal to the templar's level, multiplied by 10, per month. A 7th-level templar rolls 7d10 and multiplies the result by 10. Few questions are asked when gold is requisitioned, provided that funds are not withdrawn more than once a month.

- A templar can pass judgement on a freeman when he reaches the 7th level. The freeman must be at least two levels lower than the templar, regardless of the freeman's class. Judgement can be in the form of a *fin*—a stretch of time in the dungeons, enslavement, execution, or any other punishment the templar thinks appropriate. Failure to comply makes the freeman an outlaw who, if caught, will be executed. There need be no real evidence.

- A templar can accuse a noble when he reaches the 10th level. Similar to the ability of the templar to accuse freemen, this permits a templar to take action against the nobility on behalf of the sorcerer-king.

- A templar can pass judgement on a noble when he reaches the 15th level. The noble must be at least two levels lower than the templar.

- A templar can grant a pardon to any condemned man

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when he reaches the 17th level. Only the sorcerer-king himself can nullify these pardons.

Granted Powers and Spells

These abilities come directly through the sorcerer-kings, who siphon energy from the elemental planes. A templar whose king has died or has become otherwise ineffective does not gain these powers.

To recharge their spells, a cleric must be in good favor with his ruler (or at least not in disfavor), and pray to him for the standard amount of time. Templars on assignment outside the city also have a telepathic link with the king, but the link is only open wide enough for them to channel their spells through him. It is only through spells or psionic abilities that a templar can communicate with his master. What-

ever he has to say better be good—the sorcerer-kings don't like being bothered, and they certainly don't like their minions inside their heads. Templars have major access to all elemental and cosmos spells, they have no access to the paraelemental schools. Young and aggressive templars tend to pick spells of fire and earth, because these are the most helpful in combat. Wiser templars, advisors of the sorcerer-kings, will almost always have spells of the divinatory air sphere, with a few healing spells from the sphere of water.

Templars may utilize the sorcerer-king's libraries, allowing them to make scrolls at the 6th level and potions at the 8th.

Templars have power over the undead, but only as for evil priests and undead in the *Player's Handbook*.



Chapter 6: Shrines and Power Conjunctions

Across the vast expanse of Athas there are a few places known to be singularly conducive for clerics and druids. These places are either naturally occurring deposits, rich in the raw material of the elements or paraelements, or specially prepared locations built by a cleric using a *create shrine* spell.

These sites are highly prized by their creators and those who have chosen to champion them. Any visitors of evil intent should be wary, for priests on the sites of shrines and power conjunctions are conduits of enormous power.

The shrines of the elements and paraelements are created by clerics over a period of months and sometimes even years. They are built to last forever, and only the disastrous incursion of another element, or sometimes a defiler, can destroy them. Only elemental and paraelemental clerics may build or gain benefits from shrines.

The shrines are well known to the people who live near them, though their true purpose is often something of a mystery. The Ahpotex tribe in the Ringing Mountains is well acquainted with Alicious Strax and can be found hunting alongside her in their swift cliff gliders, but they have no idea what the priest expects from them in return.

In truth, the priests who live dwell in shrines wish only to protect it and the area that surrounds it from destruction. These rare spots are the delicacies of their ethereal masters, much like elves are for thri-kreen.

The clerics of the shrines tend to perpetuate a mystical image, and they usually try to avoid too much contact with their neighbors lest they be seen as commonplace. This feeds some egos, but it also makes better listeners of the tribesmen and villagers when the guardian chooses to speak.

Eight typical shrines are detailed here, one for each of the elements and paraelements. Clerics of a particular sphere should visit a shrine once every few years to commune with the spirits that empower them and develop a deeper appreciation for the goals of their masters, but there is nothing in any pact that requires them to make this journey.

Clerics of the same sphere will never fight while at a shrine, regardless of personal differences. If an attack does occur, for any reason, the elementals will instantly revoke the attacker's powers and ignore him for the usual 1-6 day period. If the attacker's spell was from the sphere of the shrine, it will have no effect on clerics of like nature.

A cleric is always considered to be in conjunction when visiting a shrine to his patron.

Clerics at a shrine gain a number of "phantom hit points" that can be used to absorb damage from any spell of defiling magic. These "phantom hit points" are equal to the character's level, multiplied by 5. A 12th-level cleric at a shrine of his master will have 60 hit points. Normal and magical weapons, preserver spells, and clerical spells of other spheres all have normal effects on the cleric. When defiling magic has exhausted the supply of "phantom hit points," the cleric begins to take damage normally.

Finally, priests are immune to spells from the sphere of the element protected by the shrine. Spells that don't specifically target the character will have no effect if they would indirectly damage the cleric, the shrine, or the element itself.

The Shrines of Athas

Presented here are some of the better known shrines of the elements and paraelementals. Each of these is served by a cleric or other guardian, but not all of those found on Athas are occupied. Shrines are relatively rare, but almost any settlement or tribe should know the location of at least one, whether or not they understand its purpose.

Shrines and Power Conjunctions



Gunginwald, a Shrine of Earth

In the middle of the Ringing Mountains, in that stony, rugged district just north of Tyr, lies a shrine of the earth elementals. Those who travel over the mountains have often found it a safe refuge from the beasts that lurk in those craggy peaks, and the guardian who lives at the shrine seems content to provide defense for all those in need.

The guardian's name is Horth Araxis, an earth cleric whose wandering days have come to an end. He can still scale mountains, but long journeys tire him, and have for years. A fit man, his years are betrayed by the dirty wrinkles of his face and the graying of his beard. His eyes are black and beady, and his skin is the color of desert sand. A brown robe covers the tough mekillot armor that has served him well over the years. His weapon is a large maul topped by a hammer like stone of obsidian.

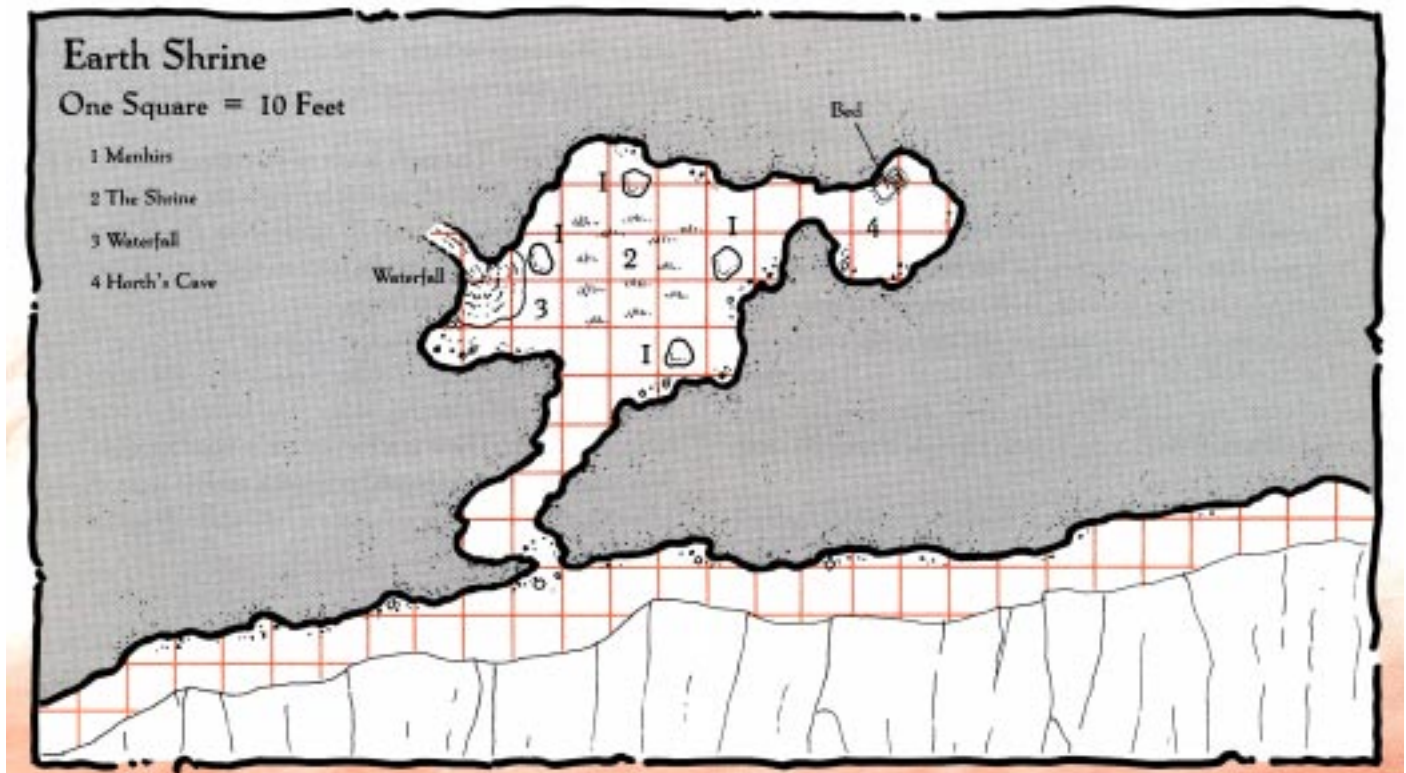
The Shrine

The shrine sits just off a little side trail in the mountains north of Tyr. A Wisdom check must be made to spot the narrow entrance. Beasts of burden and large beings may not fit through the entrance.

1. Menhirs: Four great menhirs border the circular niche in the walls of the cliff. They are unornamented, but characters should get the feeling that they are being watched. If Horth is attacked, the menhirs will turn into four giant, stone golems.

2. The Shrine: The shrine itself is the area bordered by the menhirs. The ground is soft and extremely fertile, and always covered with the greenest grass most travelers have ever seen.

3. The Waterfall: A constant stream of fresh, pure water slides down from the cliff face and over the edge. Canteens





Shrines and Power Conjunctions

and water skins may be filled here, but larger containers cannot fit through the slim, recessed entrance.

4. Horth's Cave: This cave is Horth's home. There is little here except a bed of soft clay, some pottery, and a few trinkets of gold, silver, and gemstones lying about. The precious metals are worth anywhere from 1-100 sp, and Horth might trade these to a party for something he finds useful or entertaining.

Horth Araxis

Male Human, Earth Priest

12th Level

Neutral Good

Str 16 Int 14

Dex 14 Wis 18

Con 18 Cha 16

hp: 47

AC: 6 (Mekillot Hide)

#AT: 1

MV: 12

THAC0: 14

Dmg: 1d8+3 (+2 Stone Maul)

The earth shrine was prepared by another long before Horth was born. Nevertheless, he has found his home here. Horth listens for cries for help, and investigates them immediately. Unless those in trouble are blatantly evil or are defilers, he dashes to the rescue. Afterwards, he'll heal their wounds and invite the travelers to his cave for food and water, and to tell them long, exciting stories about the wonderful powers of earth.

If he is attacked, Horth can activate four menhir/golems that were presented to him by an old preserver-friend, these he will use in a fight to the death.

Ahpotex, a Shrine of Air

Located west of the Lake of Golden Dreams in a valley of the Ringing Mountains is Ahpotex, a shrine of the spirits

of the wind. Ahpotex is a strange place, for a tribe of people live within several yards of the place, and they protect and are protected by the shrine's guardian, Alicious Strax. Alicious is a beautiful, young elven woman, about 100 years in age. She can frequently be seen soaring in a cliff glider among the rocky peaks of the valley with the Ahpotexans, the tribe that gave her shrine its name.

The Shrine

1. The Village: Some of the people live in the natural caves that spot the cliff face. Others have carried wood and other building materials from the plains below to make sturdy apartments. One large building is situated in a natural chasm, and this is used for skinning and preparing carcasses for the cliff gliders. When not in use, the gliders are stored in a cave located about 100 yards from the village. There is always at least one guard.

Only about 25 of the men and women of the village are old or fit enough to fight. Treat them as 2nd-level warriors adept with spears and short bows. They wear leather armor in battle.

2. The Path: The path leads to a primary trail through the mountains. It is well concealed from the average traveler by a rocky landslide about 75 yards from the village. The Ahpotexans created this barrier so that casual travelers would miss their hidden home.

3. Alicious' Cave: Alicious lives in this spacious cave, but actually spends most of her time out on the ledge. She loves the feel of the racing, valley wind blowing through her long, silver hair. There is a hammock, a number of soft pillows made by the adoring Ahpotexans, and an ingot of pure silver worth about 950cp. Inside a pocket hidden in one of the pillows is a *wind fan*.

4. The Shrine: The shrine itself is a rocky promontory behind Alicious's cave. The villagers often have marriages and rites of passage performed here; and funerals—their custom is to throw the deceased to the winds as a funeral offering.

Shrines and Power Conjunctions



Alicious Strax

Female Elf, Air Priest

Lawful Good

12th Level

Str 10 Int 17

Dex 16 Wis 18

Con 14 Cha 18

hp: 31

AC 8 (Robes)

#AT: 1

MV: 12

THAC0: 14

Dmg: 1d6+1 (Longbow +1)

Ahpotex is the name of both the shrine and the village, and there are about 40 humans who live here. Without

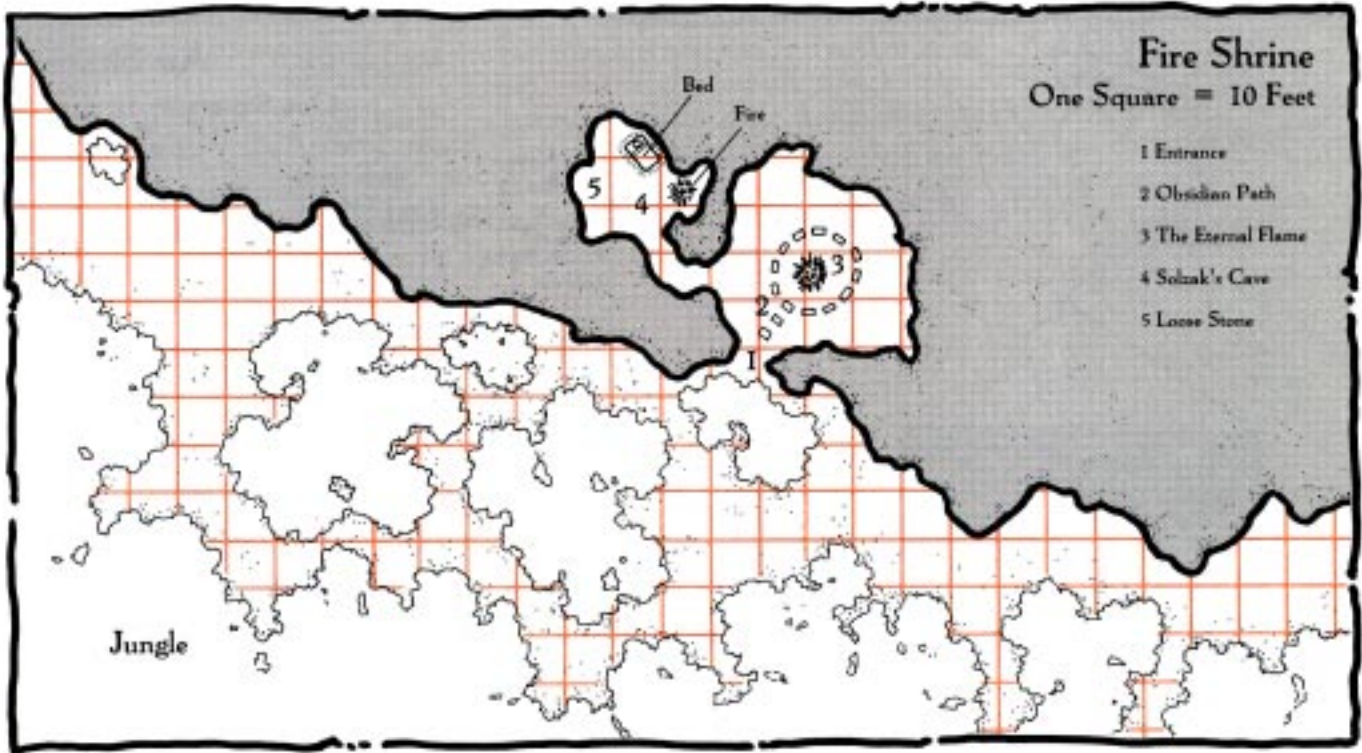
exception, these villagers revere and honor Alicious. They often hunt together with their cliff gliders, and Alicious may invite friendly and adventurous characters to come along for the ride. Without her, the gliders often descend and force the riders to scale their way back up the cliffs, but Alicious's mastery of the winds, and the thermals that rise up off the tablelands, allow them to soar in and out of the valley for hours. Should a cliff glider separate from her, however, the rider will find himself descending rapidly from the sky.

Fume, a Shrine of Fire

An insane cleric lives in this place and he calls his shrine Fume. It is situated midway between Nibenay and Gulg. Warriors of the two cities constantly fight over the valuable agafari trees, but neither side is insane enough to trespass on Solzak's shrine at the top of the forest crescent. Occa-



Shrines and Power Conjunctions



sionally, one side or the other has sought to enlist his aid—those who made the request were given a fiery answer.

Solzak watches over the shrine's eternal flame, keeping it continually fueled with the slow-burning agafari. A single log burns for days, and the special oils prepared by Solzak can stretch the burning time to over a week.

Solzak does not like visitors—the wars of Nibenay and Lalali-Puy have poisoned him to guests. Still, Solzak welcomes anyone who is an enemy of either of these two nations. He also welcomes priests of other spheres, even those of water. Before the fire cleric settled on this land he had amassed a large fortune, and rumors persist that his cave is filled with magical treasures and gold.

The Shrine

1. Entrance: The entrance to the fire shrine is hidden by

thick foliage and requires a Wisdom check to find a passage through the brush.

2. Obsidian Path: Fifteen oval, polished obsidian steps lead directly to and surround both sides of a shallow pit continually charged with flame. Solzak keeps the fire well fueled with agafari logs.

3. The Eternal Flame: This is the shrine itself. The fire here is always kept burning, and even a heavy rain will not extinguish it, though it would cause considerable smoke. Agafari logs covered with special oils burn for slightly more than a week before Solzak must once again replace them.

4. Solzak's Cave: Inside this spacious cavern, blasted from the earth by Solzak's own hands, is everything the fire cleric needs to survive. He has a bed made of dry straw, a few plates and bowls, and a smaller fire with a spit over it—the smoke escaping through a ventilation shaft in the top of the

Shrines and Power Conjunctions



cave. The walls are smooth and have a black, polished look, a testament to the intense power of this fire cleric.

5. Loose Stone: Solzak does have a large treasure, accumulated during his wandering days. It is hidden beneath a secret stone in the floor and consists of 305 cp, and 3 gold nuggets worth about 500 cp each. He also has a *ring of fire resistance*, *oil of fiery burning*, and a dagger +2.

Solzak

Male Half-Elf, Fire Priest

12th Level

Lawful Neutral

Str 15 Int 16

Dex 16 Wis 17

Con 15 Cha 9

hp: 40

AC: 5 (Leather)

#AT: 1

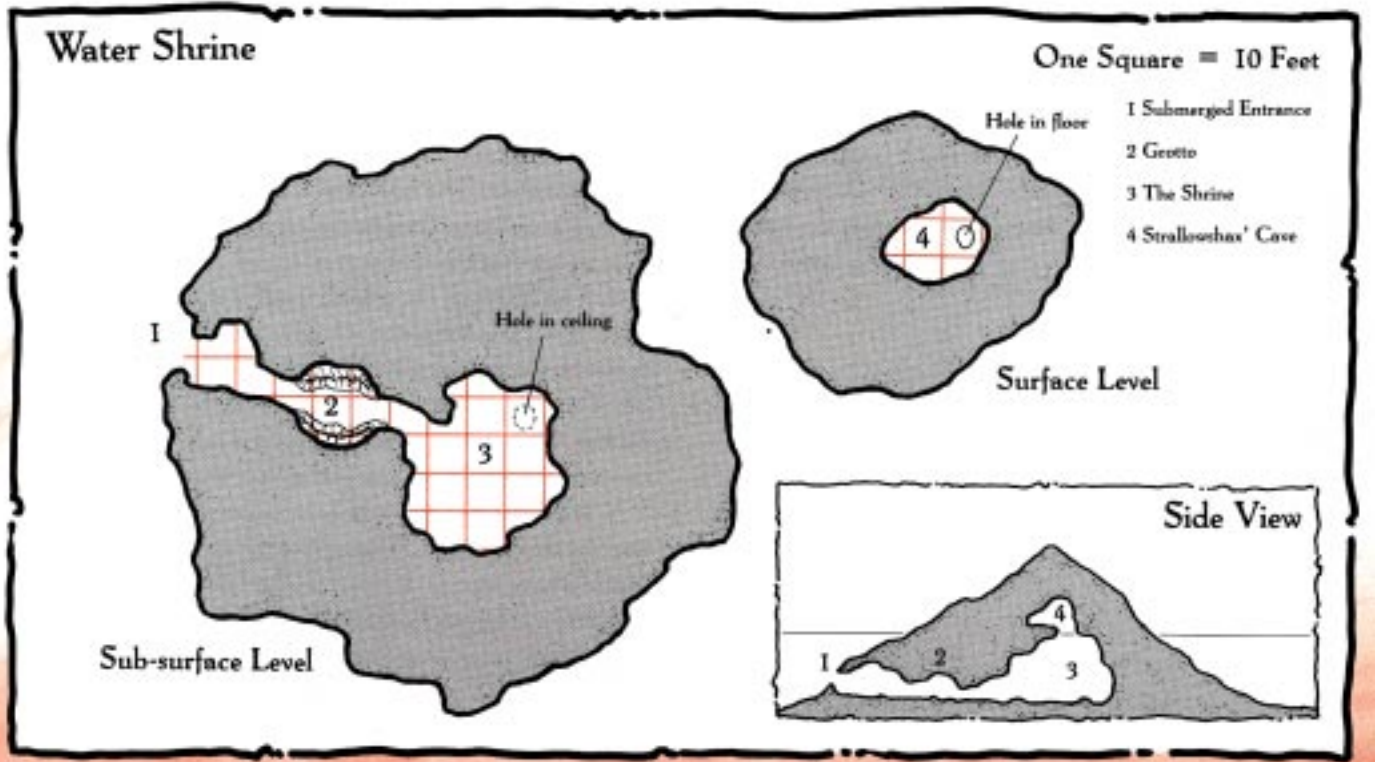
MV: 12

THACO: 14

Dmg: 1d8+2 (*Glassword*, a gift from an old companion. See Chapter 8: New Priest Spells.)

Grace, a Shrine of Water

Beneath the Lake of Golden Dreams is one of the most inaccessible shrines. Beneath the hot, clear waters of the lake is the entrance to Strallosshax's submerged cave. A dwarven cleric whose eyes and ears aren't as good as they once were, he should not be underestimated because of his age.





Shrines and Power Conjunctions

The Shrine

The yellow waters of the Lake of Golden Dreams are extremely hot. Characters who spend more than four rounds beneath its broiling surface will start taking 1 point of damage per round unless they have some sort of protection from the intense heat.

1. Submerged Entrance: This is the only entrance into the shrine, and visitors often find a cistern fiend lurking near the entrance. Strallowshax hasn't bothered chasing the beast away since it tends to keep away visitors, and the vast majority of them are only troublemakers in the old dwarf's opinion.

2. The Grotto: There are usually a number of giant eels in this small chamber. Strallowshax doesn't control them, but they are familiar with him and usually ignore him. With their hostile nature, they serve as both guardians and alarms, should anyone enter the caverns.

3. The Shrine: This is the actual shrine of the spirits of water. No water creature will enter this chamber, so priests fighting with a cistern fiend or the giant eels are safe if they can dart into the shrine.

4. Strallowshax' Cave: A vertical tunnel off the shrine leads to the guardian's cave. This part of the cavern is above the water level, but it is constantly humid due to the steaming water. Strallowshax has only a few meager possessions in these sparse quarters, but one of them is a small vial of *universal solvent*

Strallowshax

Male Dwarf, Water Priest

Chaotic Neutral

12th Level

Str 16 Int 15

Dex 12 Wis 18

Con 18 Cha 14

hp: 31

AC: 8 (Robes)

#AT: 1

MV: 12

Dmg: 1d6+1 (Bone Hand Axe)

Shillisa, a Shrine of Silt

On an island in the Sea of Silt due south of Draja there is a shrine of the deceitful and hungry lords of silt. The sentinel who lives there is a ruthless man who raids the coast looking for helpless souls to feed to his hungry and heartless paraelemental masters.

Kathak is a dreaded servant of the paraelemental lords, and rides a magical carpet over the greedy waves of oozing silt that is his domain. More than one party of explorers met its end when this madman streaked in and carried them up over the sucking tides, dropping them as screaming offerings.

The Shrine

Kathak's home is a low lying island just off the southern coast of Draja. There is a hole in the ground that leads to a short burrow, and it is in this place Kathak researches his destructive magic.

Kathak's shrine is a tiny island protected by silt horrors and terrible golems made from the oozing stuff. Kathak is said to feed the sea in exchange for the energy he needs for his defiling spells.

1. Entrance: The hole is about 5 feet in diameter and Kathak is well practiced in the art of streaking through the hole on his magic carpet at great speed.

2. The Shrine: The island itself is the shrine, and any cleric of silt who stands on it is considered to be in conjunction with the paraelement of Silt. There is usually a gray or black silt horror present that feeds off the bodies Kathak dumps to the sea. The silt horrors are not under Kathak's control, and would eat him just as quickly as anyone else.

3. Silt Golem: This terrible creature protects his master and the shrine above. Whenever it hears movement on the island above, it is instructed to climb out of the hole and prevent anyone but Kathak from entering or casting spells. Treat the silt golem exactly as an Athasian sand golem.

4. Kathak's Cave: Kathak lives beneath the island in a deep burrow. Magical equipment stolen from caravans and

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or bartered from the thieves of Draaj can be found bubbling, burning, or otherwise cooking on his laboratory table. His bed is a pool of silt covered with a heavy quilt, and a number of bones are lying about the floor; Kathak has a taste for raw meat.

Within the pool that serves as his bed, a number of treasures can be found. Most of the items cannot be used by Kathak, but he keeps them around to trade with the elven thieves he employs from Draaj. Anyone searching can find 3,400 cp, a magical *broadsword* +2 (+4 vs. creatures of fire), 2 *potions of healing*, and a *ring of water walking*.

Kathak

Male Elf, Priest of Silt, Defiler

Chaotic Evil

12th Level

Str 15 Int 18
Dex 13 Wis 16
Con 15 Cha 12
hp: 31

AC: 8 (Robes)

#AT: 1

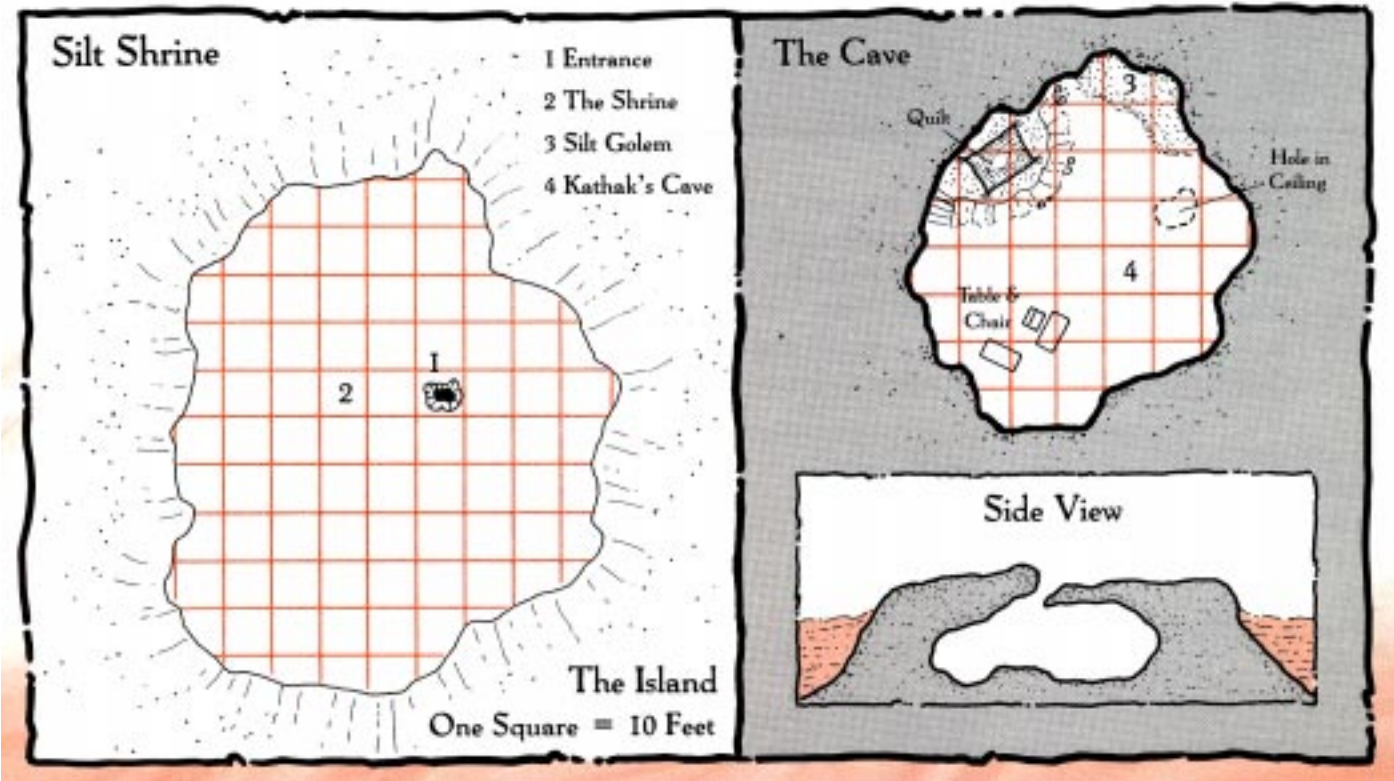
MV: 1

THAC0: 15

Dmg: *Wand of magic missiles*, 90 charges

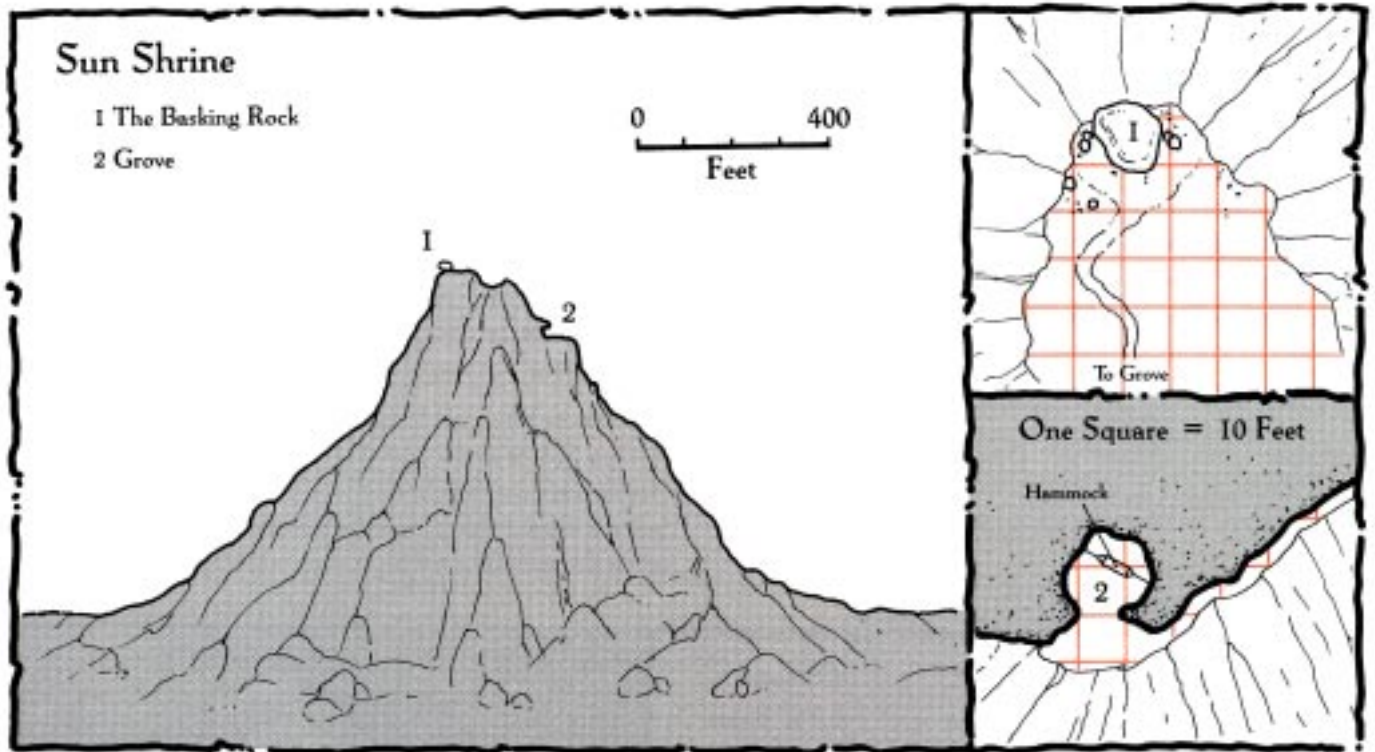
Mount Solace, a Shrine of the Sun

Limrick the Mad suns himself on a large, white rock high atop Mount Solace in the Mekillot Mountains, overlooking the desolate town of Salt View. The residents there occasionally ask the crazed cleric for aid, but very cautiously, and only when the sun is low in the sky, or during a light drizzle.





Shrines and Power Conjunctions



By night, or in times of gloom, Limrick becomes a pouting, sober man. Other times, Limrick basks beneath the sun's rays, laughing to himself with pure joy and feeling the penetrating beams fill him with power. Sometimes, Limrick feels that the power is too much for him to handle and he cannot help but begin casting spells to relieve the pressure.

Limrick the Mad

Human Sun Cleric

Chaotic Neutral

12th Level

Str 10 Int 17

Dex 16 Wis 18

Con 14 Cha 18

hp: 31

AC: 8 (Robes)

#AT: 1

MV: 12

THAC0: 14

Dmg: 1d8 (obsidian long sword)

The Shrine

Limrick's shrine is a large white boulder resting on a cliff on Mount Solace. Here he sun bathes, watching the tiny beings of Salt View with humor. Sometimes he is afraid that the shadow of the mountain is blocking their enjoyment of the sun, so he casts *sunray* or *blistering rays* "help 'em out."

1. The Basking Rock: This is the shrine itself, and Limrick spends the hottest hours of the day here. Only rarely does he leave his rock to visit the "little people" who live below him. He is always amazed at how much the villagers of Salt View have grown from the time he leaves his shrine to

Shrines and Power Conjunctions



the time he gets to the village. "Sun makes 'em grow, ya' know?"

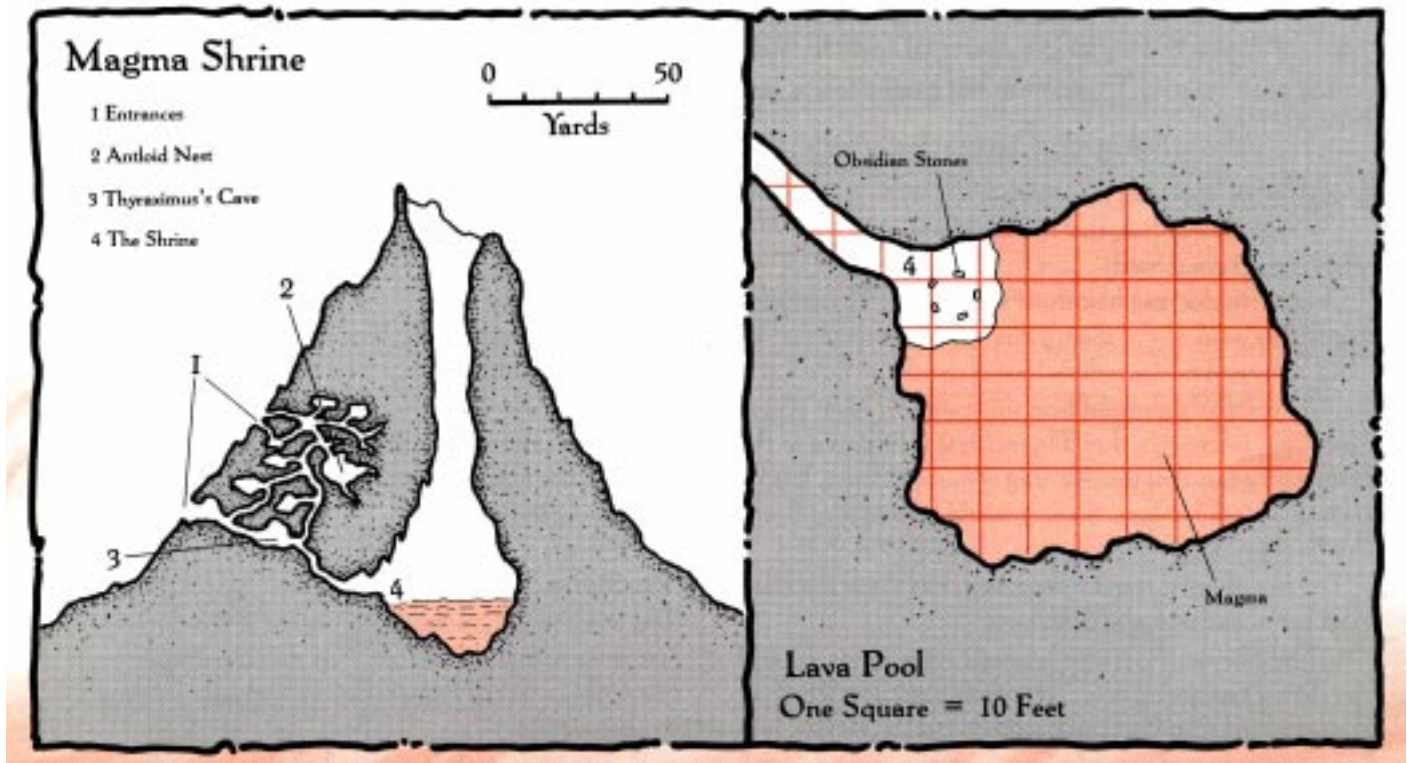
2. Grove: This tiny grove is Limrick's home. He has a hammock tied beneath an overhanging rock, and this is where he sulks on those rare occasions when rain drops make their slimy presence known to him. Limrick has no treasure, his greatest jewel arcs across the violet-green sky of Athas every day.

Groomsh, a Shrine of Magma

Within the bowels of the volcano bordering Lake Island lurks a fierce, terrible cleric named Thyraximus. This crazed priest patrols the island looking for sacrifices for his terrible lord, knowing that to let the molten rock go hungry is to yield to the dim-witted earth spirits. He coaxes the magma up with powerful spells, dances insanely as it splashes in the deep silt around the island, and vanishes.

Thyraximus is quite insane, and won't hesitate to attack anyone he catches on Lake Island. He claims to hear the voices of his patrons screaming inside his head, telling him to push the fiery rivers up and out. The screaming is worse when the inevitable failure occurs. He is always looking for ways to increase the surrounding temperature or to fuel the fire in the liquid rock. He believes that throwing in combustible materials (like PCs!) is a viable method. Only clerics of fire or magma have a chance of speaking to him, and even they are slain if he they will not help to keep the lava heated.

His shrine is deep within the largest volcano on Lake Island, near the source of the ever erupting lava pool. He must use his ability to ignore the element if he stays down there for any length of time. Fortunately for him, the benefits of the shrine are in effect whenever he stands anywhere on the face of the volcano.





Shrines and Power Conjunctions

The Shrine

1. Entranceways: The volcano is honeycombed with carved passageways, courtesy of Thyraximus and the antloids that live above him. It would be easy for a character to get lost in this searing maze of death.

2. Antloid Nest: A natural hive of antloids live here and move throughout the volcano. They have become friendly with Thyraximus, but that courtesy wouldn't extend to anyone else caught wandering in their tunnels. The spot marked with an "X" is the chamber of the queen. There is an assortment of treasure here, taken from those who strayed too close to the antloid's nest (types J, K, N, U.)

3. Thyraximus's Cave: Thyraximus has little treasure, but he does possess one item of immense power, a *ring of 2 wishes!* The cleric found this ancient artifact in his youth, and the symbol of fire etched upon it convinced him to find a mentor to teach him the power of fire. What he found was a cleric of magma looking for someone to take over his maddening position, and Thyraximus has been chasing lava flows ever since.

If he had any idea of the power of the signet ring he wears, he might have appeased his insane lords long ago. Still, the ring is his holy symbol, and he must be dead or helpless before it can be removed.

Originally, the ring had three wishes, but Thyraximus unwittingly used one of them years ago. He wished that he could withstand the incredible heat of the shrine below, and the ring instantly granted him this power. Clever player characters will notice that Thyraximus is immune to the shrine and guess that this is a *ring of fire resistance*. It isn't, so anyone else who wears the ring would have to specifically wish for that ability.

The fire cleric doesn't have a bed, but there are a few small bones and scraps of meat here.

4. The Shrine: A narrow, natural ledge hangs out and over the central pool of lava that fuels this volcano. The heat is extraordinary, and anyone unprotected will burst into flames in a matter of seconds. Obsidian stones mark a med-

itation circle just above the fiery ooze, and is the only surviving, visible decoration. Magma clerics' natural abilities to withstand heat do not work this close to the source, so they must use their ability to ignore their element, or other magic, to visit the shrine.

Thyraximus the Crazed

Human Cleric of Magma

Lawful Evil

13th Level

Str 16 Int 10

Dex 18 Wis 10*

Con 18 Cha 6

hp: 52

AC: 8 (Robes)

#AT: 1

MV: 12

THAC0: 14

No. of Attacks 1

Dmg: *Tempered Obsidian Sword*

*Thyraximus' Wisdom was 19 when he pledged himself to the elemental plane of magma, but their incessant pleas have driven him mad.

The Rain Tree, a Shrine of Rain

In the thickest part of the Forest Ridge, just above the salt flats of the south, is a huge tree that may be more ancient than the sorcerer-kings themselves. It is always dripping, as if it from a recent rain. A halfling cleric named Purhas protects this tree from potential danger, and hangs defilers from its dripping limbs.

The Shrine

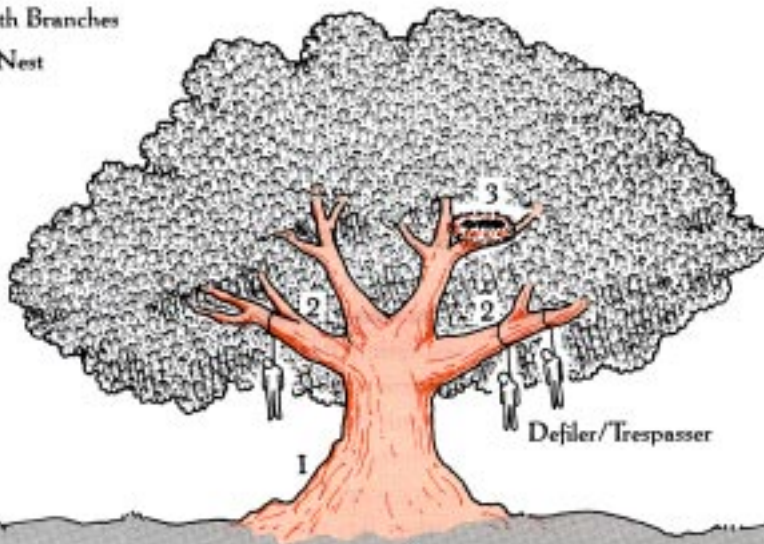
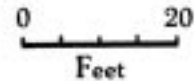
The tree and the grounds surrounding it to a distance of 10 feet is the actual rain shrine. Any rain cleric who stands in this space or on the branches of the tree is considered to be in conjunction.

Purhas protects the forest and all that live within its con-



Rain Shrine

- 1 The Rain Tree
- 2 The Death Branches
- 3 Purhas' Nest



fines. He is known to be kind, unless provoked, then he displays the vengeance of his dying paraelement masters. Once enemies have been killed in combat, Purhas hangs them from the soaking branches of the tree that marks his shrine.

1. The Rain Tree: This ancient tree stood here when Athas was as green as the rain tree's leaves. Anyone speaking with it can confirm that Athas once was green, but the tree does not know what caused the destruction, or even when it happened. It does know that it is beginning to like the taste of flesh and blood as they seep down through the soil and into its gnarled roots. This may alarm some, but the tree is not evil, it is simply making use of an available resource. A druid or priest of earth would understand this immediately.

The tree has a slightly magical quality, but this is only due to the *create shrine* spell cast by Purhas. It will not protect it from fire *per se*, but the perpetual wetness makes it extremely hard to burn.

2. The Death Branches: These two strong limbs are used to hang the rare defiler or trespasser who dares to endanger the halfling's shrine. Some forest beast eventually comes to devour the meat, but the dripping blood and wasted flesh only makes the ground around the Rain Tree more fertile.

3. Purhas's Nest: Purhas sleeps and rests in a wet and slimy bundle of leaves, midway up the tree. The nest is full of holes so the water drips down continually, bathing the little priest in constant rain.



Shrines and Power Conjunctions

Purhas Sympabane

Halfling Rain Priest

Lawful Neutral

12th Level

Str 9 Int 17

Dex 18 Wis 18

Con 14 Cha 15

hp: 32

AC: 6 (Robes)

#AT: 1

MV: 12

Dmg: 1d6+1 (*bone spear* +1)

Power Conjunctions

The conditions for creating a power conjunction vary with the element required. Conditions are different as well for clerics, druids, and templars.

Clerics

A power conjunction occurs when a priest enters a realm where the element of his patron element is particularly plentiful, rich, or both.

An earth cleric is in conjunction whenever he is standing on rich and fertile soil; a well tended and irrigated field, or a meadow in the middle of a lush jungle.

Water clerics are in conjunction when they are in a substantial amount of water. A pool must be at least as big as a small pond; an oasis or a body of water such as Lake Pit or Lake Island qualify as power conjunctions for priests of water.

Air conjunctions occur when a priest stands in strong, near continuous winds. Many of the valleys of the Ringing Mountains, and almost all of the high peaks are subject to constant air currents. The fierce storms and the winds that whip across the Sea of Silt are also power conjunctions for air clerics.

Fire clerics are at home whenever there is a large fire. The

fire must consume living beings or valuable materials in order to supply energy to the fire priest, and the flame needs to be fueled by at least 500 pounds of burning material. Dead matter, matter with no emotion or life associated with it provides no energy to the fire elementals, and none to their champion. A mere torch or a blazing campfire would not create a conjunction for a fire cleric—a blazing cottage would.

Silt conjunctions occur anywhere upon the Sea of Silt or the Estuary of the Forked Tongue. Quicksand and other, smaller concentrations do not create power conjunctions.

Magma clerics are in conjunction whenever they are near a large amount of lava or molten rock. Almost without exception, this will only occur around the base or within the caverns of a volcano.

Sun clerics are in conjunction on days when the sun is high in the sky and the humidity is low enough that the sun's rays of aren't significantly blocked or distorted. On Athas, this can occur fairly often. To determine the humidity, roll a d10. On a 1, the priest is in conjunction for the entire day, as long as he remains outside!

Rain clerics are only in conjunction during a driving rain. This most often occurs on the Sea of Silt or within the Forest Ridge. A light drizzle doesn't provide the necessary energy for the conjunction—it must be a saturating down-pour. To determine if it rains in an area of normal humidity (the Sea of Silt or the Forest Ridge), roll a d10. If a On a 1, the rain cleric has his storm. In most other areas of Athas, roll a d20.

When a priest is in conjunction, his effective level for purposes of spell casting is increased by 2.

Example: A 3rd-level silt cleric on the Estuary of the Forked Tongue casts a *dust devil* spell. Normally, the duration would be 6 rounds, 2 for every level of the cleric. Because he is in conjunction with silt, however, this priest is effectively a 5th-level spell caster (for spell effects only). The *dust devil* would then last for 10 rounds!



Druids

Druids are considered to be in conjunction whenever they are on their guarded lands, but they do not receive any special bonuses as do clerics or templars. The abilities conferred by druidic conjunction are already contained within the special abilities they have while on their lands. In effect, all of the powers given to druids while on their guarded lands are because of their continual conjunction.

Templars

Templars are in conjunction whenever they are within sight of their sorcerer-king. Both the king and the templar must be able to see each other—the link cannot be made through telepathy or scrying. Only genuine line of sight confers the advantages of conjunction upon the lackeys of the sorcerer-king.

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When human clerics or druids advance beyond 20th level, they must choose whether or not to remain human priests. If they decided to remain as they are, they continue to advance and gain the powers that are granted as levels are attained.

The other choice, and one open only to clerics and druids who are also psionicists, is to transform into advanced beings. Clerics become cleric elementals, and druids become spirits of the land.

When these fantastic transformations occur, the priests are often summoned to the elemental planes to fight pitched battles with the other spheres.

Clerical Transformation

Once a character has advanced to the 20th level as both a priest and a psionicist and has made the decision to become an clerical elemental, he continues to gain experience through the 20th level. Upon reaching 3,000,000 experience points, the total drops to zero and he becomes a 21st-level clerical elemental.

Prerequisites

Only human clerics who have psionic abilities and Wisdom and Constitution scores of at least 15 can transform into elemental beings.

An elemental being need not cast a spell to attain each successive level. The elemental's hit points are added to his hit point total, along with any bonuses due to his Constitution.

The exact form of the elemental assumed by the cleric is that of his patron element.

Character elementals continue to age while they are in human form. When they are in elemental form, time has no effect on them. Once the character reaches permanent elemental form at the 30th level, time will not hinder his physical abilities. Character elementals do not have any innate spell abilities.

Clerical Transformation Levels Table

| Level | Elemental | Hit Dice (d8) |
|-------|-----------|---------------|
| 21 | 0 | + 2 |
| 22 | 300,000 | + 2 |
| 23 | 600,000 | + 2 |
| 24 | 1,000,000 | + 2 |
| 25 | 1,500,000 | + 2 |
| 26 | 2,000,000 | + 2 |
| 27 | 2,750,000 | + 2 |
| 28 | 3,500,000 | + 2 |
| 29 | 4,250,000 | + 2 |
| 30 | 6,000,000 | + 2 |



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Making the Change

A character will spend most of his time in human form from the 21st through the 27th levels. He may transform into an elemental for a certain amount of time each day, and must make the transformation every day. If a character has not become an elemental before midnight, he automatically does so at the last possible moment. A 27th-level cleric would transform eight hours before midnight.

The change from human to elemental form takes one round. During this time the character's body becomes ethereal. Only weapons that affect ethereal bodies can harm him. For those weapons, use the character's human defenses (Hit Dice, Armor Class, magical protections, etc.). He may not perform any other actions during that round. The table for clerical transformation appears on page 57 of the *Dragon King's* source book.

Once he attains the 30th level, he permanently transforms into an elemental being.

Druidic Transformation

When a druid has made the decision to metamorphosize into an advanced being, and has advanced to the 20th level both as a priest and as a psionist, he continues to gain experience throughout the 20th level. Upon reaching 3,000,000 experience points, the total is reduced to zero and he becomes a 21st-level spirit initiate.

A druid does not actually become a spirit of the land, rather, he is melded into one. Most of these spirits are the repositories of thousands of years of human experience and wisdom.

- **Prerequisites.** Only human druids who have psionic abilities and Wisdom and Constitution scores of at least 15 can transform into elemental beings.

- **Transformation.** As a druid advances to the 30th level, he slowly takes on the physical and mental characteristics of his guarded lands. This is known as *melding*, and can take years to complete. The druid gains certain characteristics as



he transmogrifies, as well as those powers granted by his level.

As the transformation begins to take place, the druid starts taking on the characteristics of his guarded lands. The following table summarizes the effects of druidic transformation:

Druidic Transformation Levels Table

| Level | X P | A C | HD (d8) |
|-------|-----------|-----|---------|
| 21 | 0 | 0 | +2 |
| 22 | 300,000 | 1 | +2 |
| 23 | 600,000 | 1 | +2 |
| 24 | 1,000,000 | -2 | +3 |
| 25 | 1,500,000 | -2 | +3 |
| 26 | 2,000,000 | 3 | +3 |
| 27 | 2,750,000 | 3 | +4 |
| 28 | 3,500,000 | 4 | +4 |
| 29 | 4,250,000 | -4 | +4 |
| 30 | 6,000,000 | -5 | +5 |



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Hezzerat became a legend long ago. Now, as the ancient druid began to look deeper into the nature of his lands, he felt a compelling urge to become one with them. He spoke with the spirit that dwelled in the canyon He guarded, and learned that it was composed of a great many of his own, powerful predecessors.

His magical transformation took years to accomplish. It started with rugged, ruddy features, which resembled the valleys that ran through his lands. A year later, his skin grew as hard as the stones of his boulder fields. Three more years passed, and he was as hardy as an oak and three times as tough. And then finally, the ancient druid grew powerful enough to merge with his lands, and a new protector was born.

—Hezzerat's Transformation

Like the clerical transformation to an elemental being, the druid's assimilation into his guarded lands is irreversible.

Adventures in the Inner Planes

Scampering blazes dove in to the rolling mass of ooze that issued from the plane of magma, but the attack was in vain. The hungry paraelementals devoured them, using the energy to stoke their liquid ovens. A mighty creature of earth rose from the ground and roared its defiance at the wave of lava that threatened to overwhelm it. Mighty fists of granite and obsidian smashed in to the magma bank, scattering its molten form. What remained reformed and threw itself over the earth elemental, swallowing it in its glowing cocoon. It grew from the feast, and dared the remaining fire elementals to throw themselves in to its gaping maw.

—Tales of an Unseen War

The inner planes of earth, air, fire, and water are constantly at war with the growing power of the paraelemen-



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tals of silt, magma, and sun. Elementals and creatures native to those planes constantly patrol their borders, fighting encroaching neighbors in smoky, blazing battles of sun, fire, and magma or mud-encrusted affairs of silt, earth, and water. Lightning from furious air spirits and fierce storms from the crazed creatures of rain accentuate the madness. They all draw on their servants and prime material connections to aid them in the chaos, and frequently the servants lives are wasted in a futile attempt to throw back a blazing spout of magma, or stop a never ebbing tide of silt.

The priests of Athas rarely participate in these battles. Most are simply too weak to effectively unbalance the equation. Only the powerful elemental clerics and spirits of the land are invoked by their patron planes to deal with a particular battle, threat, or invasion.

There is a strange symbiosis between the elemental planes and the Prime Material Plane. The actions of the defilers and the natural decay of an environmentally ravaged land eats at the power and the souls of elemental spirits. Yet, there is also a connection between battles fought on the inner planes and the success of particular elements on the surface of Athas.

Recently, the Estuary of the Forked Tongue has risen almost an entire foot! Simultaneously, clerics of silt have been heard to proclaim that their patrons had won a major victory over elemental earth in the inner planes.

Travel in the Inner Planes

To enter the elemental planes, a character must possess the means of admission. High-level druids have an innate ability to travel to the inner planes. Clerics may be transported by their patrons, and others may use magical items or spells to accomplish a transformation to the ethereal state.

A traveler becoming ethereal slowly fades from the Prime Material Plane, and rematerializes in the elemental plane of his choice. He may leave the ethereal plane at will, and rematerialize one round later on another plane—either ele-

mental or prime material. Once the being has entered another plane, he cannot travel again until the following round. Phase spiders and other creatures with phasing abilities are adept at this procedure.

While in the inner planes, combat, movement, and other activities are treated as if they were taking place on the Prime Material Plane—except that a traveler may find himself hopping between clouds rather than treading the deserts of Athas. A character can “fall” in the inner planes (though no damage is taken in the plane of air), drown (though not in the Plane of Water), or suffocate (but not in the plane of silt). In other words, the DM should try to make both the setting and the environment perilous, fantastic, and exciting to the players without making it unduly complicated.

Time passes slowly for characters in the inner planes. For every 10 turns that pass on the ethereal plane, the effects are as if a single turn has passed in the Prime Material Plane. This means that an attack that aged a character 10-40 years would actually age him only 1-4 years. If a spell or device is being used to transport a character to the ethereal plane, he is ejected when the ethereal equivalent has passed. *Oil of etherealness* that lasts for 6 turns (one hour) would actually last 10 subjective hours for the character.

Food and drink of some sort must be scavenged or created by visitors, but at one-tenth the normal rate required by the character's race.

Finally, many strange and fantastic creatures make their homes in the inner planes. The DM should populate his adventures with beings native to the planes, or ethereal equivalents should be chosen from the encounter tables of the appropriate terrain type.



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Reasons for Travel in the Inner Planes

Elemental clerics and high-level druids are often beckoned to the elemental planes to help defend against an incursion of a rival element or paraelement. Every 60 days, the DM should roll 1d20 for every character elemental or 17th- to 20th-level druid (since they may travel the inner planes) in the game. A roll of 1 indicates that the character's services are required on the patron plane. In the case of druids, the plane that requires his assistance will always be one for which he has spell access.

The character has 5d6 days to report. He is gone from Athas for 1d100 days, and the player may pick another character from his character tree.

If the DM and the players are willing, they may continue playing by temporarily transferring the campaign to the elemental planes. This is not recommended if there are other players who have no way to accompany their companions.

If the game does continue on the ethereal planes, this section will help the DM and the players to understand the nature of the elemental planes and the roles the characters will play there.

There are many reasons why the elemental powers may call on their servants to venture to the home plane of the elemental. More often than not, the cause for summoning is war. Either the element's plane has been invaded by one of its neighbors or it is about to invade another. In these epic battles, the victor often gains territory on Athas, while the loser must watch as his element is destroyed.

Another reason to travel to the inner planes is to retrieve items lost by previous visitors. Perhaps a champion of fire lost a powerful magical item in a battle with magma paraelementals, and the spirits of flame fear it will be used against them. They cannot easily travel between the planes, but a cleric or a druid and his companions may. The reward for completing the mission would be the item itself.

Hundreds of adventures can be created by an imaginative DM, and play in the inner spheres should be exciting, rich in elemental imagery, and often deadly.

The Elemental Realms

The inner planes that surround the world of Athas are somewhat different than those found in other campaign worlds. The elemental and paraelemental planes make up the entire region, and quasiaelementals are but a small portion of the larger bodies. The quasi-element of lightning, for instance, is incorporated into the paraelemental of rain. Whether the distinction is real or simply perceived that way by the adventurers who travel there is unknown.

Each of the eight elemental and paraelemental planes resembles an area composed almost entirely of the raw material of that plane. Foreign elements often exist in these planes for several reasons. Some material has been left behind as a result of battles or captured elemental foes. Other deposits may have been created by magic, the whims of the creatures that live there, or may have washed over from a neighboring plane.

Between an element and the paraelements it borders, the composition of the land slowly changes from one to the other. Between magma and fire for instance, there are jutting pillars of earth that appear as if the very stones that comprise them are about to melt.

Each of the elemental and paraelemental planes is briefly described below, and the DM should use these as guides whenever a PC travels the planes.

On Athas, the plane of earth is a vast desert ridged on all sides by majestic mountains and jagged outcroppings of rock. The land is dotted with tunnels and caverns, and strange rock islands float lazily in place of clouds.

The realm of fire is a reddish land awash in labyrinthine walls of flame. Great gouts of fire shoot randomly from the crimson earth, and the shimmering heat gives everything a hazy, hellish look. Far in the distance, the horizon seems to be made of impassable fires the size of mountains.

Water's plane is a series of sandy islands, drifting through from the Plane of Earth, and surrounded by muddy tides of murky brine. Most of the spirits live beneath the rippling

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surface, and one may venture anywhere without fear of drowning. Here, a traveler will see little but water and the pillars of sand that form the islands.

The Plane of Air is a vast, seemingly endless expanse of nothing—except air. Dark clouds from the plane of Steam sometimes float through here, and a traveler can leap from cloud to cloud without fear of falling. If he falls, he simply lands on another cloud. The creatures that live here float on fierce breezes, or dwell in secret in the very center of a floating cloud.

The realm of silt bears a striking resemblance to the Sea of Silt on Athas, and some wonder if the similarity is more ominous than anyone imagines.

A traveler in the realm of silt quickly sinks beneath the surface and finds that he can move by swimming, as if he were in the Plane of Water. Visibility, however, is nonexistent, and the creatures that live here seem to sense visitors by other methods. Of all the ethereal planes, silt is one of the most uncomfortable to visit.

The sun's realm is similar to that of air. It is a great sky lined with a carpet of clouds, though no wind dares disturb them. The glorious sun hangs forever in the sky, and its golden rays are actually visible as they shine down upon the brilliant clouds below.

As inhospitable as the realms of sun and silt are, they are nothing compared to the terrible plane of magma. Giant volcanoes surround travelers here, spewing smoking streams of fiery magma over the glowing coals of earth that line this place. Dense clouds of smoke and ash fill the skies, and the spirits that live here dwell in the huge bank of molten earth that roll ponderously over the land.

The sphere of rain is a dreary place. Dark, funnel-shaped clouds cover the sky, pierced only by the jagged lightning bolts that blast the wet mud on the ground into crater size puddles of liquid.



Chapter 8: New Priest Spells

1st-Level Spells

Curse of Tongues (Alteration)

Sphere: Elemental Air
Range: 5 yards per level
Components: V, M
Duration: 1 round per level
Casting Time: 4
Area of Effect: 1 creature
Saving Throw: None
Material Component: String or cord tied in a knot.

This minor spell makes its target's speech completely unintelligible by distorting the air waves that project the voice and dispersing them. This interrupts any spell casting requiring verbal components.

Hand of the Sorcerer-Kings (Summoning)

Sphere: Cosmos
Range: Self
Components: V
Duration: 1 turn + 1 round per level
Casting Time: 4
Area of Effect: Self
Saving Throw: NA

When a templar casts this spell, he is immediately protected from magical spells cast against him. The shimmering field that surrounds him acts to diffuse magical energy, giving the templar a +2 save vs. all spells of magic users, be they defilers or preservers. Only templars may use this spell.

Spark of Blinding (Conjuration)

Sphere: Elemental Sun
Range: 15 yards
Components: V, S, M
Duration: 1-4 rounds
Casting Time: 1 round
Area of Effect: 10 foot radius
Saving Throw: None
Material Component: Sunlight

This spell causes a brilliant but tiny spark of light to flash before a target's eyes, blinding him for 1-4 rounds. During that time, the victim fights as if blinded, and makes all saving throws at -2. A successful save will negate this effect. The priest may only cast this spell above ground and in the presence of the sun.

2nd-Level Spells

Altruism (Invocation)

Sphere: Cosmos
Range: Touch
Components: V, S
Duration: Permanent
Casting Time: 5
Area of Effect: 1 creature
Saving Throw: NA

With this spell, a cleric may transfer hit points to another character or being of any alignment not directly opposed to his own (good vs. evil or lawful vs. chaotic.) Hit points are exchanged on a 1 to 1 basis, and may not be "taken back" once the spell has been cast. The recipient of the spell cannot gain more hit points than he normally has, and cannot refuse the gift even if he wants to.

Black Cairn (Divination)

Sphere: Cosmos
Range: 1 mile radius per level
Components: V, S, M
Duration: Special
Casting Time: 1 hour
Area of Effect: Special
Saving Throw: NA

Material Component: 5 smooth black stones

After this spell is cast, the caster knows the location of any corpse (animal or otherwise). The priest must first find the stones, each one bigger than a fist. He stacks them in a small pile, or *cairn*, and sits and stares at the blackness of the stones until he receives a vision of the corpse's location. If the caster has an item belonging to the target, the casting time is reduced by half. Templars and druids may cast this spell, elemental and paraelemental clerics may not.

Channel Stench (Summoning)

Sphere: Elemental Air
Range: 0
Components: V, S
Duration: 3 rounds
Casting Time: 3
Area of Effect: 10 foot cube
Saving Throw: Special

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The priest draws in a deep breath and expels it toward his opponent. All noxious odors from up to two miles away are channeled through the cleric's breath and ejected in a vile cone of stench. All breathing creatures within the cone must make a saving throw vs. poison. Those who fail must retreat and gag for 1-6 rounds; those who succeed will fight at -1 for 1-6 rounds due to teared eyes and labored breathing. Strong winds or a source of fresh air will cut this in half. Those with more than 5 Hit Dice or higher than 5th level may ignore *channel stench*.

Clues of Ash (Divination)

Sphere: Elemental Fire

Range: 0

Components: S, M

Duration: Special

Casting Time: 1 round

Area of Effect: 10 foot radius per level

Saving Throw: NA

Casting this spell on a pile of ashes will give the caster a smoky vision of the scene before the item or creature was destroyed. The vision starts from the time the thing was ruined or killed back to 1 round per level. A 4th-level priest would see the last four minutes of its existence. *Clues of ash* will also tell the caster whether the thing was an item or a living creature, and whether it was destroyed by fire or by defiling magic.

If vegetable matter destroyed by defiling magic is being tested, there is a 10% chance that the priest will be able to identify the spell that destroyed it.

Coat of Mist (Summoning)

Sphere: Elemental Air, Water, or Rain

Range: 0

Components: V, S

Duration: 1 round per level

Casting Time: 4

Area of Effect: Self

Saving Throw: NA

A priest can use this spell to coalesce a magical mist about him. The mist lowers his armor class by 2, and gives him a +2 saving throw vs. any sun or fire based attacks. The spell can only be used at night, during a rainstorm, or any other time natural mists might be present. These modifiers are cumulative with any others the priest might have, except further castings of *coat of mist*.

Create Mirage (Illusion)

Sphere: Elemental Sun

Range: 60 yards + 10 yards per level

Components: V, S, M

Duration: Time of Concentration

Casting Time: 5

Area of Effect: 400 cubic feet

Saving Throw: Special

Material Component: Sunlight

Under the heat of the sun, a priest can cause an illusory image exactly like the 1st-level wizard spell *phantasmal force*. The exception is that the mirage will instantly disappear if touched.

Reversing this spell reveals things as they really are, negating any mirages or illusions.

Crystallize (Alteration)

Sphere: Elemental Water

Range: 30 yards

Components: V, S

Duration: Until the ice melts

Casting Time: 1 round

Area of Effect: 5 inch radius per level

Saving Throw: NA

This spell turns 1 cubic foot of water per level of the caster into ice, or forms a 1 inch thick layer of ice over any existing pool. Many of the people and creatures of Athas have never seen ice, and may consider it a treasure, even if told it will only last for a short time. Of course, the cleric doesn't have to tell them the ice will melt. Also effective against water beasts. Anyone walking on a patch of ice must make a save vs. paralyzation to remain standing. If failed, the victim spends the round trying to stand up.

Might of the Sorcerer-Kings (Summoning)

Sphere: Cosmos

Range: Touch

Components: V

Duration: 5 rounds + 1 per level

Casting Time: 5

Area of Effect: 1 creature

Saving Throw: NA

Another spell developed by the sorcerer-kings empowers minions with unnatural aggressiveness in times of need. Templars will fight at a +2 to their attacks and a +2 to damage while under the influence of this spell. They will lose 1 hit point after the spell ends. Hit points can be regained normally, a side effect of the spell's frenzy.



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Slave Scent (Divination)
Sphere: Elemental Air
Range: 10 yards
Components: V, S
Duration: Instantaneous
Casting Time: 5
Area of Effect: 1 person
Saving Throw: None

When this spell is cast, the priest can use scent, to discover whether a person is a freeman, slave, escaped slave, or noble. Templars use this spell to detect escaped slaves. If an air cleric finds a slave by using this spell, elemental air spirits will demand that he free the person.

Speak with Water (Divination)
Sphere: Elemental Water
Range: Touch
Components: V, S
Duration: 1 question per level
Casting Time: 4 round
Area of Effect: Body of water
Saving Throw: NA

Water, or the spirits that dwell within it, can speak to casters of this spell. It will know such things as what creatures drank from it last and what they looked like, where a particular fish is, or if a specific item lies at the bottom. It has no concept of names or time, and generally only remembers events that have occurred in the past week.

This is a good way of finding out how long a given water supply will last, or if it has been enchanted or poisoned. The caster must be able to see the water to speak with it.

Steal Breathe (Evocation)
Sphere: Elemental Air
Range: 120 yards
Components: V, S, M
Duration: 3 rounds
Casting Time: 5
Area of Effect: 1 creature
Saving Throw: None
Material Component: A braided length of cat hair.

This spell forces the air out of an opponent's lungs. It causes him to lose one round of action and suffer a -3 initiative modifier for the next three rounds. The reverse of this spell is *deep breathe*, found in the *Dragon Kings* source book. Nonbreathing creatures

are unaffected by this spell. *Steal breathe* can be used to disrupt spellcasting.

Water Witch (Divination)
Sphere: Elemental Water
Range: Special
Components: V, M
Duration: Until water is found
Casting Time: 1/2 hour
Area of Effect: Special
Saving Throw: NA
Material Component: 2 Metal or wooden rods

The cleric must first find two metal or wooden rods no more than 2 feet long and 1/8 inch thick. He holds one in each hand, level with the body, and begins to walk. When water is detected, the rods will be attracted to each other and form an "X" over the spot. The sticks are only magical for the duration of the spell, and the caster is guaranteed to find 2d6 gallons of water no more than 1 foot below the ground. The water will be muddy, so each thirsty adventurer will have to consume twice the amount he would normally need.

Whispers (Summoning)
Sphere: Elemental Air
Range: Sight
Components: V, S, M
Duration: Time of Concentration
Casting Time: 3
Area of Effect: Special
Saving Throw: None
Material Component: Cleric's holy symbol

The *whispers* spell allows a priest to overhear anything said by any individual he can see. The caster must focus his attention on one creature at a time, but can shift it instantly—to keep up with a conversation, for example. Because the sounds are actually carried on the wind between the priest and his target, the caster may not use scrying or other spells for the purpose of "seeing."

3rd-Level Spells

Bramblestaff (Alteration)
Sphere: Elemental Earth or Water
Range: 0
Components: S, M
Duration: 1 turn

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Casting Time: 1 round
Area of Effect: Special
Saving Throw: NA

This spell causes an ordinary wooden staff or club to sprout thick, extremely hard spikes on one end, just like a staff made from bramblewood. The staff does double damage for the duration of the spell, and adds +2 to the caster's attack roll. A *bramblestaff* made in this way can affect any creature that can be harmed only by magical weapons.

Circle of Life (Alteration)

Sphere: Elemental Water

Range: 0

Components: V, S, M

Duration: 1 day

Casting Time: 4 rounds

Area of Effect: 3 creatures per level

Saving Throw: NA

Material Component: Cleric's holy symbol

This very valuable spell enables the caster and a number of creatures of equal or superior levels to survive in inhospitable terrains. Those affected by the spell need only half their water requirements per day, and regain 1 extra hit point every 24 hours.

The spell does not help the caster in any way, in fact, he will require twice the amount of water he normally needs. This is because the priest transfers his own bodily water to those within the *circle of life*, and the constant drain needs to be replenished.

Conjure Lesser Elemental (Conjuration/Summoning)

Sphere: Elemental (All)

Range: 30 yards

Components: V, S, M

Duration: 1 turn + 1 round per level of the caster

Casting Time: 3 rounds

Area of Effect: Special

Saving Throw: Special

Material Component: Handful of the proper element

With this spell a priest may freely summon a lesser elemental from his own elemental sphere. The creature will do anything within its power to aid the caster. A priest cannot summon an elemental from an opposing sphere. Only clerics and druids can cast this spell; templars cannot conjure lesser elementals.

Once cast, there is a 50% chance for one to three 2 Hit Die elementals to appear, a 25% chance that one 6 Hit Die elemental will appear. The lesser elementals can be sent back by the caster,

one at a time or all at once, at any time. They automatically return to their home plane after the duration of the spell. Conjured lesser elementals must be controlled by the priest; otherwise, they will simply assume a defensive posture until they return to their native planes. Lesser elementals will not attack the priest when uncontrolled. They may be controlled up to 30 yards away per level of the caster. Lesser water elementals are destroyed if they are more than 30 yards from a large body of water.

Create Smoke (Conjuration)

Sphere: Elemental Air or Fire

Range: 10 yards + 10 yards per level

Components: V, M

Duration: 4 rounds

Casting Time: 3 rounds

Area of Effect: 30 yard radius

Saving Throw: Special

Material Component: Flame

By igniting even a tiny spark of flame, the spell caster can create a dense plume of smoke that will obscure vision for 30 yards and cause all within range to run from the cloud to breathe. Any air breathing creatures within the cloud must make a saving throw vs. death magic. If a save fails, the victim must retreat from the cloud, and coughing and rubbing his eyes. The victim fights at a -4 penalty for the next four rounds. Those who make their saving throw, and are subject to the effects of the smoke may remain within it, but they also fight at -4 for four rounds. Those who make the save and leave the area suffer no ill effects. Friends and foes alike are affected by the smoke. The reverse of the spell will dissipate a generous amount of smoke for the same duration. This allows a caster to peer into a burning building, but not through mists or other visible gases.

Curse of Black Sand/Silt (Alteration)

Sphere: Elemental Earth or Silt

Range: 10 yards

Components: S

Duration: 1 day per level

Casting Time: 5

Area of Effect: 1 creature

Saving Throw: Vs. spell

When this curse is cast and a save vs. spells fails, the victim leaves black, oily, footprints in the earth or on silt. The prints are easily tracked, and cannot be erased or destroyed until the spell expires. They can be covered, but not by earth. A giant leaf, for example,



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could hide a few footprints, but this would be a temporary fix at best. If the victim flies or takes to the trees, he can avoid the spell's effects until he comes down again.

In silty areas, a black streak resembling a slow current will follow the cursed character whenever he is in contact with the surface. This includes wading, swimming, or walking on the top of the silt by spell or magical devices. It would not affect those who flew or teleported.

Should a priest cast several of these spells on multiple targets, he will be able to tell the various trails apart, even if they should cross or overlap.

The trail disappears when the spell expires.

Heat Exhaustion (Summoning)

Sphere: Elemental Fire or Sun

Range: 50 yards

Components: V, S

Duration: Special

Casting Time: 4

Area of Effect: 1 creature

Saving Throw: None.

Material Component: Sunlight

A beam of light streaks from the caster's finger and slams into the target's forehead, instantly causing the brain to overheat as if struck by sunstroke or a fever. This causes momentary confusion and delirium, and until the target is healed, all attack rolls and saving throws are made at -2.

Cooling the victim dispels *heat exhaustion*, pouring a canteen of water or cool liquid over the target's head is also effective. *Dispel magic*, *heal light wounds*, and other healing spells also arrest this condition.

Magma Jet (Invocation/Conjuration)

Sphere: Elemental Magma

Range: 2 yards per level

Components: V, S

Duration: Instant

Casting Time: 5

Area of Effect: 1 creature

Saving Throw: None

A priest casts this spell by simply pointing his finger at a target and screaming the praises of the magma lords. A gout of sticky, molten rock will gush and cover the victim in fiery goo. This causes 2d6 points of damage the first round and 1d6 points every round thereafter until the magma is either cooled or removed, up to a period of 10 additional rounds. A body of water will cool magma in 2 rounds;

a canteen will not, but it will halt damage for one round. Ice spells or *resist fire* are the most effective forms of protection.

A victim can drop and roll, extinguishing the magical flame in 1-4 rounds. If he rolls in loose sand or wet earth, the magma is expunged in 1-2 rounds.

Oil Spray (Evocation/Conjuration)

Sphere: Elemental Earth

Range: 10 yards

Components: V, S

Duration: Special

Casting Time: 1 round

Area of Effect: 15 foot radius

Saving Throw: None

When a cleric casts this spell over rough earth or sand, fountains of flammable oil spout up from the ground, covering everything within a 15 foot radius.

The oil itself isn't particularly dangerous, though it will cause the victim's attacks and saves to suffer by -2. The real danger occurs if the target is ignited. Burning oil causes 2d6 points of damage in the first round, and 1d6 in the second. The victim should also check his equipment each round to make sure that it doesn't ignite. The oil burns off by the third round, and attack and saving throw penalties are ignored.

If the oil isn't ignited, it will remain until removed by no less than 3 turns of scrubbing or washing.

Sand Spray (Evocation/Summoning)

Sphere: Elemental Earth or Silt

Range: 0

Components: V, S, M

Duration: Instant

Casting Time: 5

Area of Effect: Cone 20 feet long x 10 feet wide

Saving Throw: Special

Material Component: A shard of glass, mica, quartz, or other transparent substance.

This malicious evocation causes small glassy particles of sand or silt to spray into an opponent's eyes. The spell does not create the tiny shards, so the caster must be on sand or silt for there to be any effect.

Anything sprayed by the slivers must make a saving throw vs. breath weapons. Failure indicates that they are blinded for 1-6 rounds, and lose 1-10 hit points.

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Sunblade (Conjuration)

Sphere: Elemental Sun
Range: 0
Components: V, M
Duration: 1 round per level
Casting Time: 4 round
Area of Effect: Special
Saving Throw: None
Material Component: Sunlight

A brilliant sword of fiery sunlight appears in the caster's hands when this spell is cast. It acts as a magical long sword and grants a +2 to attacks and damage. Blinding rays emanate from the flaming blade, subtracting -1 from enemy's attacks as long as the opponent remains in melee. The sword does double damage to any creatures with a weaknesses for sunlight or bright illumination.

4th-Level Spells

Acid Rain (Conjuration)

Sphere: Elemental Rain
Range: 120 yards
Components: V, S
Duration: 1 round per level
Casting Time: 3 rounds
Area of Effect: 20 foot x 20 foot cube
Saving Throw: Vs. spell

This terrible enchantment creates a toxic shower that covers all within its area of effect. The droplets are composed of very corrosive acids, and eat through metal, cloth, and flesh. Anything caught beneath the rain takes 2-12 points of damage. It is easy enough to move out of the cube, but if a character cannot, he continues to take 1-6 points of damage for each round spent in the rain. A character who does not save must make saves for his equipment as well.

Channel Flame (Evocation)

Sphere: Elemental Fire
Range: 30 yards
Components: V, S, M
Duration: Special
Casting Time: 5 rounds
Area of Effect: 10 foot x 10 foot cube
Saving Throw: None
Material Component: Special

When a priest casts this spell, he channels energy from burning materials through himself, and can use it to attack his enemies. When in range of 100 pounds or more of burning matter, he may direct the flame to targets within a range of 30 yards. The flame from the original source does not extinguish, it grows as it is fed energy from the target. The damage from this attack is 1d4 points for every level of the cleric.

A magical flame that fed off nothing would not fit the material requirements of this spell, nor would a torch, but a burning cottage would.

The spell remains in effect as long as the material component remains alight, usually one turn.

Chimes of Finding (Enchantment)

Sphere: Elemental Air
Range: 0
Components: V, S, M
Duration: Special
Casting Time: 1 turn
Area of Effect: Special
Saving Throw: None
Material Components: Wind chimes, map, personal item of the target.

Missing and wanted persons can be located with the *chimes of finding* ritual. This complicated spell requires a set of wind chimes, a relatively detailed map of the area to be searched, a personal item of the desired person, and a still, windless day.

The caster spreads the map out and suspends a set of normal wind chimes above it; then he passes the point of his finger over the map. When the chimes sound, he has pinpointed the location he seeks. The better the map, the easier it is to find a person.

The chimes work even if the victim is dead, then, the chimes toll more slowly, sadly. A Wisdom check allows the caster to decide which sound is heard.

The spell does not work on inanimate objects.

Curse of the Choking Sands (Alteration)

Sphere: Elemental Water
Range: 3 yards
Components: V, S
Duration: 1 day per level
Casting Time: 4 round
Area of Effect: 1 creature
Saving Throw: Vs. magic



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Priests of water only use this spell against those that have truly angered them, for it actually transforms good water into lifeless sand.

When cast on a victim who fails a save vs. magic throw, the victim is unable to drink water for a period of one week. When he puts a container to his lips, the water inside turns to sand, usually pouring down the unfortunate victim's throat. If the victim hasn't died from dehydration when the spell ends, he may begin to drink normally. Of course, everything that had turned to sand remains sand.

A *dispel curse* ends the spell prematurely. Overloading the spell by completely immersing the cursed person under water, also terminates this spell.

Defiler Scent (Divination)

Sphere: Elemental Air
Range: 10 yards per level
Components: V, S
Duration: Instantaneous
Casting Time: 5 rounds
Area of Effect: 1 creature
Saving Throw: None

Using this spell, priest can discern whether a particular being is a defiler, although it will not tell him if the target is a spell caster.

A priest picks a target in an area of 10 yards for each level he has attained. He concentrates for one round and waits as the spiritual odors of the suspected defiler waft toward him. Preservers and creatures by race and species smell normally. Defilers carry the bitter scent of smoldering meat.

Healing Rays (Necromancy)

Sphere: Elemental Sun
Range: 30 yards
Components: V, S
Duration: Permanent
Casting Time: 1 round
Area of Effect: 1 creature
Saving Throw: Neg (reverse only)
Material Component: Sunlight

This spell causes a beam of healing sunlight to caress the target, healing 3-10 (d8+2) points of damage.

The reverse of the spell fires a beam of sunlight (*radiation*), causing 1-10 points of damage.

Image of the Sorcerer-Kings (Alteration)

Sphere: Cosmos
Range: 1 yard
Components: S, M
Duration: 1 turn
Casting Time: 1 round
Area of Effect: 1 suit of armor
Saving Throw: NA
Material Component: Templar's sigil

This spell can only be used by templars. When a templar's sigil is presented and this spell is invoked, the priest is affected as if he had cast the *hand of the sorcerer-kings* spell. The sigil is also empowered with the ability to *cause fear* by touch for the duration of the spell.

Infestation (Summoning)

Sphere: Elemental Earth
Range: 20 feet
Components: S, M
Duration: Special
Casting Time: 6 rounds
Area of Effect: 1 creature
Saving Throw: None
Material Component: A personal item of the target

This spell is similar to *insect swarm* except that it summons thousands of tiny parasites from the surrounding area that take root in the clothes, hair, and sometimes even the skin of the victim. The target rarely knows a spell has been cast on him, so the horrible effects of whatever parasites take hold are the first sign of the spell's success.

Cure spells greater than *cure light wounds*, *heal*, and *remove curse* destroys the parasites instantly. If *infestation* is not removed before destructive effects begin to affect the victim, he must be treated for those as well. A person who lost his sight to eye mites, for example, would need a *cure blindness* spell to restore his vision.

This spell does not work against undead, ethereals, and any other creatures that would be unaffected by parasitic infestation.

The material component can be any item that belongs to the victim. It should be buried just beneath the earth as the spell is cast, and can be dug up and reused anytime thereafter.

The spellcaster has no control over what kind of parasites are summoned. Roll on the table provided below to determine parasitical type.

It takes about 1 day before *infestation* sets in.

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Roll

1d6 Results

- 1 **Ear Mites:** These microscopic creatures will cause permanent deafness in 7-12 days (d6+6).
- 2 **Eye Mites:** Eye mites cause permanent blindness in 7-12 days (d6+6).
- 3 **Desert Lice:** Desert lice cause their host to feel generally unhealthy, and any saving throws made vs. disease or poisons are at -2. The lice may be removed by smothering affected areas in oil or non-porous salves, or by magic.
- 4 **Skin-Worms:** These are the most dreaded parasitic organisms in all the wastes of Athas. They live off of flesh and secrete a toxic waste that slowly poison their hosts. Every day after the third day of infection, a saving throw vs. poison must be made. If it fails, death results in no more than 24 hours. Cure light wounds does not affect skin-worms, but slow poison allows the victim to make a save for the day the spell was cast. All other cure spells, and neutralize poison, kill the parasites. A person always knows that he has skin-worms, the tell-tale sores mark his flesh and cause constant itching and pain.
- 5 **Sand Fleas:** While these tiny creatures aren't deadly, they are a source of constant itching and discomfort. Anyone infected by sand fleas will cease to heal at the normal 1 hit point a day rate, due to misery and discomfort. The victim becomes cranky and irritable, resulting in a -3 on all reaction rolls. Sand fleas notoriously leap from host to host, almost like a contagious disease. Anyone traveling with the victim should roll a save vs. breath weapons every day. Failure indicates infestation.
- 6 **Mind Worms:** The Athasian mind worm is one of the strangest insect creatures on any world. These tiny vermin infest a victim's hair and secrete a drug that excites certain portions of the brain, causing hallucinations, delirium, and hysteria. The host is always confused, as if by a feeble-mind spell, and often sees terrifying illusions of things crawling over him or lurking just beyond the next sand dune. The worms' effects grow in time, so the first few hallucinations are mild and probably undetectable by the victim's companions. Eventually, his condition deteriorates, and it becomes obvious that he is suffering from some mind altering ailment. Normal healing spells kill the bugs, so does shaving the head and scrubbing the scalp.

Lungs of Water (Conjuration)

Sphere: Elemental Water
Range: 20 yards
Components: V, S, M
Duration: Time of concentration
Casting Time: 4 rounds
Area of Effect: 1 creature
Saving Throw: Vs. Spell
Material Component: Saliva

This spell magically creates water inside a victim's lungs, drowning them if they are not able to cough the stuff up. Nonbreathing creatures and undead are not affected by this hex. Anyone who fails a save vs. spells immediately begins to drown.

The spell can be stopped with *remove curse* or *dispel magic*, or by disrupting the caster. A dehydrate spell will also cancel *lungs of water*, and the victim suffers no other ill effects.

The material component is the caster's saliva, spat at the intended victim.

Magma Blade (Enchantment)

Sphere: Elemental Magma
Range: 0
Components: S, M
Duration: Special
Casting Time: 5 rounds
Area of Effect: 1 weapon
Saving Throw: None
Material Component: An obsidian blade

When used on an obsidian sword, this spell sharpens the blade to a razor edge and magically stores a burst of energy within. The sword does +3 damage to anything it hits, and the impact releases a store of magical heat that turns the sword into molten stone. The sword bursts all over an opponent, covering him in burning magma, and causing an additional 2-12 points of heat damage. It can destroy equipment, and continues to burn for 1-6 points of damage per round, up to 10 rounds. A body of water will cool the magma in 2 rounds; a full canteen will not, but it will halt damage for 1 round. Ice spells or *resist fire* are the most effective forms of protection. Finally, the victim can drop and roll, extinguishing the magma in 1-4 rounds. If he rolls in loose sand or wet earth, the magma is expunged in 1-2 rounds.

To enchant a weapon, a priest must first forge or find an obsidian blade. He takes the blade to a source of magma and, chanting in an ancient language, plunges the sword into the lava. When it emerges, the weapon is a *magma blade*. The sword is obviously



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not reusable. Since this magma is destined to be wasted eventually, the elemental plane will only allow any priest to have one such weapon in existence at any given time. He does not have to possess it, he just cannot make another until it has been used.

Magma Shield (Conjuration/Invocation)

Sphere: Elemental Magma

Range: Self

Components: V, M

Duration: 1 round per level

Casting Time: 1 round

Area of Effect: Special

Saving Throw: None

Material Component: An ordinary shield

This spell forms a mystical, swirling mass of magma around a common shield. The priest must be able to use a shield to cast this spell, and it is destroyed when the spell ends.

Anyone in melee with the cleric will take 1-4 points of damage if a saving throw vs. spells is not made each round. Any hits that miss the caster by the shield's armor class modifier of -1 are considered to have hit the shield, and the weapon must make a saving throw vs. acid or be destroyed.

Welders of the shield are protected from the intense heat it generates, but not from any other heat source. The shield is reusable.

Mirage of Despair (Illusion)

Sphere: Elemental Sun

Range: 30 yards

Components: V, S

Duration: 1 hour per level

Casting Time: 4 rounds

Area of Effect: 1 creature

Saving Throw: Vs. paralyzation

This spell is similar to *create mirage*, except that it affects a single target. The victim sees everything in its worst possible light—friends are monsters, oases of beauty are deformed pools of black water.

Once a character has been affected by the mirage, he should make a second saving throw vs. paralyzation. Failure means he is terrified of the things he sees and flees as if under the 4th-level wizard's spell, *fear*. If the target makes the save, he attacks the closest target. It doesn't matter whether the target is friend or foe—all are monstrous.

The reverse of the spell, *mirage of deception*, makes everything seem beautiful, warm, and friendly. Athasian sloths are harmless woodland creatures, and an ancient enemy is suddenly friendly and trustworthy. As the victim becomes more trusting and

gullible, he will agree to any reasonable requests for the duration of the spell. Requests of a dangerous or suicidal nature grant him a second saving throw.

Either version of the spell affects only one creature of at least medium intelligence. Companions who notice strange behavior from a friend can try to talk him out of the mirage, and this gives the victim one additional saving throw. *Dispel magic* or reversing the spell ends the illusion.

Return to the Earth (Necromancy)

Sphere: Elemental Earth

Range: 0

Components: V, M

Duration: 1 round per level

Casting Time: 3 rounds

Area of Effect: 3 inch radius per level

Saving Throw: None

This spell turns a dead body into dust. Corpses inhabited by spirits, such as wights or liches, are allowed a save, but zombies, skeletons, and other undead are not. Once cast, bits of the undead begin to crumble and fall to the ground, completely destroying it in 3 rounds. To represent their deterioration, undead suffer a cumulative -1 to attack, each round after the spell has taken affect.

The undead must actually have a physical form, ghosts and ghastrs would not be subject to this spell.

Sand Warriors (Conjuration/Enchantment)

Sphere: Elemental Earth or Silt

Range: 30 yards

Components: S, M

Duration: 1 round per level

Casting Time: 1 round

Area of Effect: Special

Saving Throw: NA

Material Component: A cup of water

The conjurer can summon 1d4 warriors from beneath the sand to fight in his stead. The warriors are completely loyal and cannot be controlled or stolen, although they can be banished by *dispel magic*. They have an armor class of 5, 2 Hit Dice, and wield terrible swords of compressed, fine sand that cause 1-10 points of damage whenever they hit THAC0 is 18, and movement is 150 feet. The sand warriors take double damage from water based attacks. To use this spell, a cup of water poured onto the sand where the warriors are to rise.

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Soothe (Invocation)

Sphere: Elemental Water or Rain
Range: 0
Components: V, S
Duration: 1 round per 2 levels
Casting Time: 5 rounds
Area of Effect: 10 foot radius
Saving Throw: None

The caster claps his hands together, making the sound of thunder, and rain begins to fall in a 10 foot radius. Every creature beneath the cloud regains 1 hit point per round, up to the duration of the spell. The rain also causes a -1 penalty to all melee attacks within its area of effect.

Stone of Sharpening (Alteration)

Sphere: Elemental Earth
Range: 0
Components: S, M
Duration: Special
Casting Time: 5 rounds
Area of Effect: 1 weapon per level
Saving Throw: NA
Material Components: Oil, cloth

The caster wraps a cloth around a stone no more than 2 feet in diameter, and soaks it with oil. He sets the cloth on fire and allows it to burn until it disintegrates. Once this is done, any sword or edged weapon struck against the rock have its edge perfectly sharpen and oiled, giving it a +3 damage to the next target it hits, +2 to the second, and +1 to the third. There are no special effects after the third blow has been struck. The stone will sharpen as many weapons as the level of the caster. It works on metal, obsidian, and bone.

Thorns of Binding (Alteration)

Sphere: Elemental Earth or Water
Range: 10 yards
Components: S
Duration: 1 turn +1 turn per level
Casting Time: 1 round
Area of Effect: 10 yards per level
Saving Throw: Vs. spell

By casting this spell, the priest causes a magical "rope" of thorns to appear and wrap itself around an opponent. Failing a save results in 1d4 points of damage, added to the armor class of the victim.

To escape the bonds, a character must make a saving throw vs. spells at -4. This is an attempt to escape, and the victim takes another 1d4 + AC for every attempt, whether or not he is successful.

Water Trap (Alteration)

Sphere: Elemental Water or Rain
Range: 0
Components: V, S, M
Duration: 1 hour per level
Casting Time: 5 rounds
Area of Effect: 20 foot diameter
Saving Throw: Special
Material Component: Special

With a *water trap* spell, the caster turns a normal body of water, no more than 20 feet in diameter, into a deathtrap. The spell magnifies the natural surface tension of the water, giving it the strength to pull size M and smaller creatures to a murky death. Whenever a creature of affected size attempts to drink from a pool, oasis, or watering hole altered by this spell, it must make an immediate saving throw vs. death magic. Failure indicates that the victim is instantly pulled under the surface and trapped.

Creatures pulled under by this spell will find that the surface of the water now has a tough, rubbery consistency (at least from below) that makes escape very difficult. A trapped creature may escape by attempting a second save at a -6 penalty.

Friendly creatures outside the pool add +1 to the victim's save every round, and are in no danger of being sucked under themselves once the trap has been sprung. Beings of size L and larger may free one trapped creature per round.

This spell is most often used to trap desert oases and private wells. Its material component is a small wooden or stone figure of a man trapped in a hardened bit of amber or other translucent stone.

Whirlpool of Doom (Evocation)

Sphere: Elemental Earth or Silt
Range: 10 yards per level
Component: V, S
Duration: 1 round per level
Casting Time: 5 rounds
Area of Effect: 5 foot radius per level
Saving Throw: Vs. Spell

This terrible spell turns earth or silt into a swirling sea of rock and earth. Anyone standing in the area must make a save vs. spells. Failure indicates that they have been sucked into the center of the



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whirlpool and must begin to make swimming proficiency checks at a +3 penalty. Creatures that make three successful checks in a row are able to make their way to the edge of the pool and pull themselves free. Failing a proficiency check means that the character begins to drown.

5th-Level Spells

Crumble (Alteration)

Sphere: Elemental Earth or Water

Range: 10 yards per level

Components: S, V

Duration: Permanent

Casting Time: 5 round

Area of Effect: 1 item of 1 cubic foot per level

Saving Throw: None

Crumble instantly reduces an inanimate object's water content to zero. Up to one cubic foot of clay, rock, soil, or other solids per level of the caster can be desiccated to the point that they lose cohesion, crack, and crumble. A 7th-level priest could affect 7 swords, or a stone of no more than 7 cubic feet.

Nonliving organic materials such as hide, leather, bone, and wood split and crumble into dust when affected by this spell. Liquids disappear instantly and fruit-potions turn to withered husks.

Metals and living organic material and silicates such as glass are entirely unaffected. Mindless corporeal undead like zombies and skeletons take 1d6 points of damage for every 3 levels of the caster.

Flame Harvest (Conjuration/Invocation)

Sphere: Elemental Fire

Range: Special

Components: V, S, M

Duration: Instantaneous

Casting Time: 1 hour

Area of Effect: Special

Saving Throw: 1/2

Material Component: Priest's holy symbol

This powerful spell creates a trap of a large field, copse of wood, or other flammable area, triggered by certain, predefined conditions.

The priest slowly walks the area to be trapped for a period of an hour, envisioning the rising flames and deciding on the conditions that will trigger its activation. When the meditation period ends, the priest may leave the area and the trap remains set for 1 month.

The PC who cast the spell must write the conditions of his spell on paper for the DM, and the DM should take his words as literally as possible. The conditions may be as simple or as complex as the player likes, but they must be written. Some possible conditions are: whenever anyone steps foot in this grove, or, whenever templars draw their weapons.

When the condition is met, the area is engulfed in flames, and everyone inside takes 6d8 points of damage.

The area affected is 30 square feet, but the shape of the area does not affect the spell in any way.

The site will continue to burn normally, and anyone trapped takes 1d4 points of damage until the fire burns itself out.

6th-Level Spells

Heartseeker (Enchantment)

Sphere: Elemental Earth or Water

Range: Touch

Components: V, S, M

Duration: 6 hours

Casting Time: 15 minutes

Area of Effect: 1 item

Saving Throw: Special

This terrible spell is cast on a piercing weapon, a spear or an arrow. When the point of the weapon penetrates human flesh (causes damage), the wooden tip will begin to sprout as if growing. The roots and branches seek out vital organs as a source of nutrients. If a saving throw vs. death magic isn't made, the vines burst through the victim's vital organs, killing him instantly. If the save is made, the target manages to pull the weapon out but takes an additional 1-8 points of damage.

This does not work on undead or creatures without internal organs.

Mark of the Hunted (Summoning)

Sphere: Elemental Air

Range: 30 yards

Components: S, M

Duration: 1 day per level

Casting Time: 2 rounds

Area of Effect: 1 creature

Saving Throw: None

This curse summons a dreadful beast from the surrounding vicinity and marks the victim for its prey. Whenever this spell is cast, the DM should pick the foulest creature he can find. The mon-

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ster should be the most powerful beast found in that area. It can not be an ethereal, undead, nor a creature that does not eat meat. Nightmare beasts, megapedes, and wild beasts are the most commonly attracted creatures.

Whatever the animal, it believes the victim to be the sweetest meat it has ever smelled, and begins to follow 1-4 hours after the spell is cast. From that point until the expiration of the spell, the beast will pursue the victim and will not be able to rest until it eats him or it is slain.

When the spell has expired, the creature returns to its lair, unless it is still in sight of the target. If that is the case, the thing will continue to pursue the character until it loses him.

Sand Blade (Enchantment)

Sphere: Elemental Earth or Silt

Range: 0

Components: S, M

Duration: Permanent

Casting Time: 1 day

Area of Effect: 1 sword

Saving Throw: NA

Material Component: Crystal or glass sword

This spell requires a sword made of a crystalline stone (such as quartz) or glass. The weapon must be of the highest quality and craftsmanship, and forged without aid of magic or psionics.

The enchantment of the sword takes an entire day, and at day's end the caster must make an unmodified saving throw vs. spells. Failure indicates that the blade must be enchanted for another day and another save vs. spells required, now at -1. The caster is permitted a number of attempts equal to 1/4 his level (round down.) Each additional attempt is made at a cumulative -1 penalty. If the save is made, the sword has been enchanted. If all fail, the sword is ruined and can never be used for this spell again.

A successfully enchanted *sand blade* is razor-sharp, inflicting +2 damage to opponents. It has no attack bonus, and cannot affect creatures immune to ordinary weapons. It is very difficult to see, and is effectively invisible in dim light, from a distance, or underwater. *Sand blades* are also completely invisible to magic that detects metal and minerals.

If a wielder rolls an unmodified "1" while using the sword against an armored target (chitin, metal, bone armor, or skin), it splinters into thousands of deadly shards. The damage from the blow is doubled due to the spray of glass, but the sword is shattered and now forever useless.

Spirit of Flame (Evocation)

Sphere: Elemental Fire

Range: 2 miles/level

Components: V, M

Duration: Special

Casting Time: 6 rounds

Saving Throw: None

With this spell, a priest can walk into a fire and teleport to any other up to the limit of his range. The priest may go blindly, and will appear in a random camp fire in a place determined by the DM. If the caster isn't near a settlement, there is 30% chance there will be no camp fire and the spell is wasted. A better course is to cast *watchfire* and see. The destructive fire elementals demand a high price for this spell, and the priest must sacrifice 1-6 hit points every time he uses it. The damage heals normally.

Sunstroke (Summoning)

Sphere: Elemental Sun

Range: 10 yards/level

Components: M, V

Duration: Special

Casting Time: 6 rounds

Area of Effect: 1 creature

Saving Throw: Vs. magic

The caster points his finger at a target and a brilliant beam of sunlight shoots outward to cause a severe case of *heat exhaustion*. The victim must make a saving throw vs. magic or instantly collapse into a convulsive mass until treated or dead. Those who make the save are affected as if the target of the 3rd-level *heat exhaustion* spell.

The target's skin becomes cold and clammy, he does not sweat regardless of the heat, and his muscles convulse dangerously. This causes him to lose 1-4 hit points per round. The condition can be stopped by a *heal* or *cure critical wounds* spell, or by pouring at least one gallon of cool water over the victim's head.

Once a character has suffered a severe heat stroke, he is forever susceptible. Those affected require twice their normal amounts of water if exposed to the sun for more than four hours, and may go into convulsions if not adequately hydrated.



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Transmute Rock to Magma (Alteration)

Sphere: Elemental Magma
Range: 10 yards per level
Components: V, S
Duration: Special
Casting Time: 2 rounds
Area of Effect: 5 cube per level
Saving Throw: Vs. paralyzation

This spell turns a patch of rock or solid earth into fiery magma by superheating it in a matter of seconds. Anything caught within the area should make a saving throw vs. paralyzation or take 6d8 points of damage. The magma will remain for about 2 days, and then cool to a black circle of ash.

The reverse of this spell is only of temporary duration. It transforms magma to stone cool enough to walk on for one hour.

Watchfire (Divination)

Sphere: Elemental Fire
Range: 2 miles per level
Components: V, M
Duration: 1 hour
Casting Time: 3 rounds
Area of Effect: 1 fire at a time
Saving Throw: NA
Material Component: A small campfire

This powerful spell allows a caster to know how many fires burn within the area of effect and the approximate location of each. He may choose any one of these fires and peer out of it as if he were actually within the flames. Anyone watching the fire sees a dark face peering out at them, but can only dispel the visage by extinguishing the flame or casting other protections from scrying.

The caster may communicate through the flames, but he may not cast spells or use special abilities.

The reverse of this spell protects all fires in range from being used in this way.

Waters of Life (Alteration)

Sphere: Elemental Water
Range: 0
Components: V, S, M
Duration: Special
Casting Time: 3 rounds
Area of Effect: 1 creature
Saving Throw: NA
Material Component: Herbs

This powerful spell is representative of the life-giving nature of water, and the sacrifices that the priests of that sphere are willing to make for those they believe worthy.

The priest spends makes an elixir from local herbs. Once made, the priest gives half the potion to the patient, and takes the rest himself.

The former patient is now healed of all damage, poisons, or diseases, but the effects, wounds, and other symptoms are transferred to the priest.

Soon the healer falls into a near comatose state for a period of two hours while his body fights off infections and repairs the damage.

At the end of this period, the priest should make a system shock roll. If he passes the test, he awakens from the coma and all is well. If he fails, he suffers the effects of whatever was wrong with the former patient. This cannot result in the priest's death. Conditions that would cause his death are halted, and the priest goes into a trance for another 24 hours. When he awakes, he will have only 1 hit point, but no other ill effects, scars, or contagion.

If friendly spell-casting heals the damage, the priest quickly recovers from his coma, losing 1-4 hit points representing fatigue.

Magical afflictions, diseases, or curses cannot be cured by the *waters of life*.

Wisdom of the Sorcerer-Kings (Summoning)

Sphere: Cosmos
Range: Special
Components: V, S
Duration: 1 turn
Casting Time: 1 round
Area of Effect: Self
Saving Throw: NA

This frequently used summons allows a templar to pick any spell he needs from the templar spell list. The character casts *wisdom*, and then picks another spell of levels 1-5 to be cast in the following round. The spell he chooses must be cast—he may not cancel activation, although he may shorten the duration of a spell. Finally, he may not cast more than one spell.

This useful spell is representative of the sorcerer-king's raw power, and the fact that he can channel spell energies directly to his followers.

New Priest Spells



7th-Level Spells

Bane of the Defilers (Necromancy)

Sphere: Cosmos

Range: 0

Components: V, S, M

Duration: 1 day

Casting Time: 1 turn

Area of Effect: Special

Saving Throw: NA

Material Component: A bone from a defiler's corpse

This spell turns an ordinary missile weapon of wood, metal, or stone into a deadly projectile of *defiler slaying*, adding +3 to attack and double damage to defilers.

Create Shrine (Invocation)

Sphere: Elemental (All)

Range: Special

Components: S, V, M

Duration: Permanent

Casting Time: 3 months

Area of Effect: Special

Saving Throw: NA

Material Component: Special

When a cleric finds a power conjunction he wants to protect from others, he will often begin the magical process of turning it into an elemental shrine.

The entire process takes about 3 months and requires a substantial investment of time and energy.

The first requirement of the spell is to find a natural area where the cleric's patron element is strong.

Shrines of rain must be in special places where natural rainfall is common. Sun clerics may build their shrines on high mountains. Shrines to the lords of fire require more effort. First, the priest must create an *eternal flame*. Atop this fire, the priest must place an item of great value to himself. When the blaze finally dies to the size of a campfire, the cleric begins the *create shrine* spell, and the flame burns forever. The item is sacrificed to the lords of fire and destroyed in the conflagration.

Once the area has been prepared and any threats removed from it, the cleric sits and meditates on the nature of his element. He must continue to do this for at least eight hours every day for the next three months. Any time missed cancels the spell, and the cleric must begin again from scratch.

When three months have passed, the shrine grants the caster a number of "phantom hit points equal to 12 times the caster's level. These are good only while the cleric is actually at the shrine, and can only be used to absorb damage from defiling magic.

The cleric who created the spell has one other special advantage. While on the grounds of the shrine, he may exercise his ability to ignore the elements an unlimited number of times per day. The power continues even if the priest leaves the shrine, but then it expires normally. This counts as a use for that day, so he cannot exploit this ability again, unless he moves back to the shrine.

There is no limit to the number of clerics that can benefit from being at a shrine, and none may be affected by spells of that element while there.

The cleric is under no obligation to remain at the shrine after it is created, but many do, insuring its protection.

Dehydrate (Evocation)

Sphere: Elemental Sun or Water

Range: 5 yards per level

Components: V, S

Duration: Time of concentration

Casting Time: 1 round

Area of Effect: 1 creature

Saving Throw: None

This awful spell causes water to evaporate rapidly from the target's body. The victim loses 1 hit point per round as his body fluids seep to the surface of the skin and are absorbed by the spell. This continues until either the subject is dead or the spell caster is disrupted. Drinking a canteen of water will stop all damage for 4 rounds and heal 1-4 points of damage. The spell not only steals its victim's water, it transfers it to the caster as well. The priest will not have to drink again for a number of days equal to 10% of the stolen hit points. If 20 hit points were stolen, the priest does not have to drink for 2 days.

If the victim survives, healing spells work normally, and drinking good water returns all but 1-6 of the lost hit points.

Eruption (Invocation)

Sphere: Elemental Magma

Range: 10 yards per level

Components: V, S, M

Duration: 1 round per level

Casting Time: 2 rounds

Area of Effect: 30 inch diameter

Saving Throw: 1/2



New Priest Spells

This spell causes an area around the target to erupt into geysers of molten rock. Columns of fiery stone burst from the ground and spew deadly lava over everything within the radius of the spell. Creatures within the area must attempt to move out (unless protected from fire or heat) and take 3d8 points of damage every round they are outside this area. The molten rock sticks to skin and continues burning, so damage continues at 1d8 points per round until cooled or until 10 rounds have passed.

Glass Storm (Evocation/Summoning)

Sphere: Elemental Earth or Silt

Range: 0

Components: V, S, M

Duration: 1 round per level

Casting Time: 1 turn

Area of Effect: 30 foot radius

Saving Throw: None

Material Component: Shard of glass or crystal

This powerful version of the *glass spray* spell not only lifts and separates tiny crystal shards from sand or silt, it creates a terrible wind to propel them. The particles whip about the storm's area, leaving a circular 5 foot eye where the caster and his companions may stand unharmed.

The storm is very rough on leather armor, flesh, and other soft targets. Any equipment must make a saving throw vs. fire or become useless. Living creatures (and undead) take 2d8 points of damage per round until they leave the path of the storm.

Missile combat is impossible in the spell's area of effect. Everyone inside the area is blinded and confused, and the DM should randomly determine which direction a character is facing when he tries to escape.

Initiation (Invocation)

Sphere: Elemental (All)

Range: Special

Components: V

Duration: Permanent

Casting Time: 12 hours

Area of Effect: 1 creature

Saving Throw: NA

This is the spell used to protect a student from the element allied with the caster, and to open a link between him and the beings he will serve. Each elemental *initiation* has its own requirements, and details are discussed in *Chapters Two and Three*.

Rumors abound that if an applicant is being protected by this

spell and his mentor dies, a terrible new undead creature is created. No one has ever proven it, but if this is true, the thing would be a horror, a ghastly fusion of the ruined remnants of the student and the element he sought to serve.

Magma Tunnel (Alteration)

Sphere: Elemental Magma

Range: 0

Components: S, M

Duration: 1 turn per level

Casting Time: 1 turn + 1 turn per level

Area of Effect: 30 foot by 10 foot, cylinder

Saving Throw: NA

Material Component: A torch

By using this spell, a priest can tunnel through solid earth or rock, but not sand or silt, by turning it into flowing magma. The liquid rock moves out of the way to allow the caster to pass, and hardens in that position, creating a permanent tunnel. *Dispel magic* has no effect once the tunnel is formed. It takes about 24 hours for the heat to dissipate enough for the unprotected to enter, although the caster is protected for the duration of the spell. The priest's movement rate is 3 while in the tunnel.

The torch is applied to the spot of earth the priest wishes to melt. The torch does no damage to living material, but armor, rock, weapons, and material objects must save vs. fire to survive.

Scirocco (Evocation)

Sphere: Elemental Air or Silt

Range: 10 yards per level

Components: V, S, M

Duration: 1-6 turns

Casting Time: 1 round

Area of Effect: 10 feet per level

Saving Throw: Special

Material Components: A leather fan and a grindstone chip

With this spell, a caster summons up a *scirocco*, the burning desert wind of legend. The caster must be able to see the sky to cast this spell, and he must be in an area covered with sand or loose stone. Calling up a *Scirocco* is dangerous, because the priest can not control it once it is summoned.

At the end of the round in which the spell is cast, a blast of scorching wind emanates from the caster and sweeps along the ground before him, whipping up small objects and particulate matter, and carrying them along at tremendous speed. Creatures of size L and smaller must make a saving throw vs. petrification at

New Priest Spells



-4 or is bowled over by the force of the wind, and spends both the current round and the next one in the *scirocco* attempting to stand. All items caught in the storm (including metal) are abraded by flying grit and must save vs. acid or be destroyed. Magical items save with their bonuses added to the basic roll. Living creatures suffer 2d10 points of damage per round of exposure.

The only way to escape a *scirocco* is to move outside its area of effect. Ground movement rates for all creatures inside are reduced to 10% of normal; all other movement (except innate teleportation or planar travel) is impossible. Killing the caster or rendering him unconscious will not end the spell, and he cannot end it prematurely even if he wishes. The caster is not bound to remain in place after the spell has been cast, but he may not cast other spells until the *scirocco* has run its course or been dispelled.

Once the *scirocco* has started, it will begin to drift in a random direction every round. Each round, select a direction to be 12 o' clock, and roll a d12. The number indicates the position the *Scirocco* will move into for 2d10 yards.

The range of the spell is dependent upon the caster's level, and he may have the storm's center appear at any point up to the limit of that range. He is not immune to its effects.

Wild Lands (Alteration/Necromancy)

Sphere: Cosmos

Range: 0

Components: M

Duration: Permanent

Casting Time: 4 hours

Area of Effect: 1/2 mile per level

Saving Throw: NA

This spell transforms an area into a wild place that attracts monsters and savage peoples. Druids frequently use it to protect guarded lands, and priests use it to shield rare power conjunctions and shrines. Templars cannot use the *wild lands* spell.

The priest focuses the spell on an inanimate object, a rock or a statue, and it becomes the focal point of the spell. Violent creatures will slowly gravitate to the spot—usually a new creature appears every two weeks. Roll on the random encounter table for the appropriate terrain type. If a passive creature is generated, roll again. Neutral creatures are possible, but they should be wild and dangerous. Intelligent creatures such as humans, gith, or thri-kreen will be savage and war-like. They are not necessarily evil, just fiercely protective, proud, and belligerent.

The only way to dispel the *wild lands* is to destroy the item that serves as its focus. It is not protected by the spell, but casters often trap the object with other spells.



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Note: The spells in italics are in Chapter 8 of this book; other spells listed are found in various DARK SUN® accessories and adventures.

Earth, Air, Fire, and Water

by Shane Lacy Hensley

On a world with no gods, what do priests serve? The priests class on Athas is unique and distinct from the priest classes of any other AD&D® campaign world. Athasian priests worship no gods, collect no followers, and carry edged weapons.

Earth, Air, Fire, and Water answers all your questions about this singular class of clerics. Here are the elemental priests who serve the elementals and Athas. The strive to return their barren and battered world to its former state of lush green valleys, forested mountains, and cool waterfalls.

Here are the paraelemental priests who oppose the restoration of

Athas, serving the paraelements whose power and might is growing as defiler magic continues to plunge Athas further into decay and ruin.

New priest kits allow PCs to become an Athasian elemental priest of Earth, of Air, of Fire, or of Water—but they can only serve one, for the elements are jealous masters. Each kit contains unique powers, limitations, and proficiencies. Each offers four different ways in which to bring about the regeneration of Athas: as a Wanderer, as a Guardian of a shrine, as a City Cleric, or as a Shaman of a tribe. But beware the paraelemental priests—their success depends upon the failure of the elemental clerics!



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