

CELTIC DRUIDS AND THE TUATHA DE DANNAN

By Dominique Crouzet



d20
system

Celtic Druids and the Tuatha de Dannan

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A supplement for the D20 System / heroic fantasy games
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Foreword

Celts are often a source of inspiration for gamers, in their heroic-fantasy campaigns. And in fact, the bard and druid classes owe primarily to the Celtic lore, before having become archetypes of role-playing games. Anyway, this D20 supplement delves into the Celtic mythology, to describe a pantheon and religion with a strong Celtic flair. As such, this netbook owes more to movies and comics than actual history. All the content of this document is intended for game purpose only, and has no historical / literacy value otherwise (despite I did read many books on druidism and the Celts before writing it). In any case, this supplement is open for improvements. If anyone of you has comments (suggestions, constructive criticism, etc.) to make, or even submission to add, I would be glad to know about it (just send me an email).

In any case this netbook is not a stand-alone product, and requires the Dungeons & Dragons[®] core rulebooks to use (*Player's Handbook*, *Dungeon Master's Guide*, and *Monster Manual*, Third Edition, published by Wizards of the Coast[®]). Dungeons & Dragons[®] and Wizards of the Coast[®] are Registered Trademarks of Wizards of the Coast, and are used with Permission.

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Art:

Netbook cover: Dominique Crouzet

All Celtic designs: courtesy of Peter Oostervink <<http://www.celtic-art.net>>.

Suggested readings:

Aside from the abundant literature on Celts, I suggest for d20 gamers interested in Celtic campaigns:

- ***Celtic Age***, an Avalanche Press d20 product. This is an excellent supplement, especially if you intend to play a "purist" (and low magic) Celtic campaign. It provides invaluable information on the Celts and their world. Unfortunately, this product is out of print and almost impossible to find.
 - ***Eyru: An RPG setting inspired by Irish and Celtic Myth***, a free (!) d20 supplement by Russell Linton available (at least in 2005) on his website <<http://www.eyrurpg.com>>.
 - ***HR3: Celts Campaign Sourcebook*** (product #9376), a fine TSR supplement published in 1992. This is for a previous edition of the game (AD&D 2nd edition) and out of print. However you may get it as a 5\$ PDF on RPGnow <<http://www.rpgnow.com>>.
 - ***Slaine: The Roleplaying Game of Celtic Heroes***, a Mongoose Publishing d20 product. Based on the Slaine comics, this is a full game in itself with new rules for magic. This is not really compatible with the SRD rules (at least magic is different), and in my opinion tends to limit the game (less classes, less spells, and a game essentially revolving around a mindless "Hack and Slash" style of play).
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Contents

Druidism & Celtic Deities

Druidism: a theological description of the druidic faith.

Celtic Pantheon: the Tuatha de Dannan (Celtic gods) and their priests: Arawn, Arianrod, Beli-Mawr, Brigit, Cairbre, Daghdha, Diancecht, Epona, Goibhniu, Lugh, Manannan Mac Lir, Math Mathonwy, Midir, Morrigan, Nuada, Oghma.

Celtic Magic

New Cleric Domains: Abundance, Burial, Craft, Equines, Flow, Influence, Lore, Metallurgy, Mutation, Satire, and Sun (variant of the regular domain).

New Spells: Honoring the Host, Irritating Sniveler, Curse of the Suspicious Mind, Deceptive Object, False Success of the Fool, Glam Dicinn, Blind Love, Grotesque Polymorph, Unveil the Truth, Sun Lights, Sunspear, Purifying Flames, Chariot of Sustarre, Peerless Charge.

Standing Stones: some generalities about Standing Stones and Stone Circles.

Character Classes:

Fili: new core-class of Celtic priest.

War-Smith: new core-class of warrior and weaponsmith dedicated to Goibhniu.

Archdruid: new prestige class (based on the SRD hierophant).

Annexes

SRD Core Classes: how do they fit in a Celtic campaign.

SRD Core races: how do they fit in a Celtic campaign.

Race Variants: Pict (a dwarven race) and Sidhe (an elven race).

Names: a small list of Celtic and Clans' names

D20 Open Gaming License

Designation of Open Content: The following portions of this netbook are designated as open content: New Cleric Domains, New Spells, Character classes (Fili, War-Smith, and Archdruid), and the Racial Traits of the Pict and Sidhe race.

Everything else is closed content, but you may freely publish it on your non-commercial websites, campaign setting netbooks, and what not.

Celtic Druids

Introduction

This chapter deals with the different aspects of the Celtic druidism where a fantasy role playing game is concerned. Note that boxed texts explain upon which sources I based these suggestions. The different points detailed are thus:

- **Celtic Priesthood:** who are the Celtic druids, including character classes and hierarchy.
- **Druids Ethos:** what are the Celtic druids creeds and religious beliefs.
- **Druidic Groves & Temples:** the Celts don't build temples, yet the Celtic druids have their sacred places.
- **Sacred Plants & Animals:** Celtic druids are not the typical rpg "forest-friend" type of priests, yet have sacred plants and animals.
- **Calendar & Sacred Days:** the Celts use their own calendar of 13 months based on the 28 days moon cycles.
- **Druidic Sacrifices:** the Celtic druids regularly practice sacrifices, but only the evil dark druids sacrifice humans.
- **Evil Druids & Dark Druids:** among the Celtic druids some may be evil, yet they are expected to be true to their religion. On the other hand, Dark Druids are a renegade lot who have perverted the Celtic druidic faith.

Note: In describing a RPG druidic faith, I had two concerns. First, from a gaming perspective I wanted to keep gods-worshipping priests who get domain spells, but also to keep the SRD druid as it is. Then, I also wanted to remain as close as possible to the historical Celtic priesthood and their religion. As such, I did read several books and Internet documents, from academic (boring) treatises to neo-pagan (new-agey) druidism. What you must understand, is that in fact very little has been left from the ancient druids' religion. Then, the sources on this subject are often diverging if not contradictory. For instance, the Celtic deities get different names and attributes not only due to the various peoples who worshipped them, but also according to the authors who describe them. Lastly, add to this that I wanted material which may fit with a heroic-fantasy game... and you can realize how quickly it becomes inaccurate!

As a result, this chapter must be considered as intended for **game purposes only**, with few historical value when it comes to the real religion and mythology of the Celts.

Celtic Priesthood

Historical druids and D20 rules. I didn't want to restrict players' choice but let them play bards, clerics, and druids as they appear in the SRD. In my opinion new classes are cool, but forbidding existing ones is not. Thus, when studying about ancient druids, I decided to opt for the assumption that there were three branches of druids. Obviously I would keep the SRD druid for the "upper druids branch", and keep the bard for the "lesser druids branch". Then, the "middle druids branch" was described as seers as well as sages, who moreover specialized in some domain like medicine or law. I thought this would be perfect to have this branch of druids worshipping gods and getting domain spells. Yet the cleric class looked terribly inappropriate (except for war deities) for such priests, so I created a new class for them (see Fili in chapter 2).

Druid means at the same time "man of the oak tree", but also "thick with knowledge". In fact the word druid is used for all members of the Celtic priesthood who belong to one of the three branches, each of them having its own specialization (and is represented by a specific character class). The three druidic branches are:

1) Druid. [Use the SRD druid class; however, the description / ethos is different.]

Druids are priests, natural philosophers, and sages. They wear the white linen robe and the oak crown. The druids conduct the religious ceremonies that maintain balance between the Otherworld and the mortal realms of humans. They otherwise preside over the structure and order of the Celtic society, and act as arbiters, judges, etc., among the Celts. While Celtic communities are ruled by kings (who normally are noble warriors), in practice these kings do nothing without the druids' advice and agreement.

2) Fili (plural Filidh). [See new class in chapter 2; sometimes also use the SRD cleric.]

Filidh are seers, healers, and various specialists such as judges or technicians. They wear the green robe. While filidh are bound to show the normal reverence to all the Celtic gods, they nonetheless must choose one as their patron deity. That is, the god who exemplifies their field of study. For example, a fili specialized in medicine will choose Diancecht as his patron deity; and one specializing in magic will choose Math Mathonwy. In any case, filidh help their communities with their knowledge and magic. In the absence of a written culture, they are the repositories of sciences and techniques of the Celts.

3) Bard. [Use the SRD bard class; however, the description / ethos is different.]

Bards are poets, musicians, teachers, historians. They wear the blue robe. They are the keepers of history, and praise or blame nobles, passing on the memory of tribes and heroes in an exclusively oral culture. Bards also support their tribe and patrons with their magic, but otherwise do not perform religious ceremonies. Many bards are travelers going from tribes to tribes, making a living at praising those who would host them, but also bringing news from the outside world.

Druidic Hierarchy: The druids have their own hierarchy based on competence, that determines the respect and privileges they get in the Celtic society. On the other hand, they have no "religious order hierarchy" where higher ranking priests rule, and those under them are expected to obey. A higher ranking druid receives greater respect and privileges than a lower druid, but otherwise has no authority over him (especially if the latter belongs to another tribe).

There are thus seven grade of ability for druids (those of the fili and druid classes), which are based on knowledge and magical ability. Bards may also have access to these grades, but only provided they meet the requirements. From highest to lowest they are:

- **Ollamh:** the *Great High One* (also known as a "Doctor"). Requirements: 7th level spells, and one Knowledge skill at 16+ ranks or two Knowledge skills at 10+ ranks.
- **Ansruth:** the *High One* (or Sage). Requirements: 6th level spells, and one Knowledge skill at 14+ ranks or two Knowledge skills at 9+ ranks.
- **Cli:** the *Bright Stream*. Requirements: 5th level spells, and one Knowledge skill at 12+ ranks or two Knowledge skills at 8+ ranks.
- **Cana:** the *Clear Stream*. Requirements: 4th level spells, and one Knowledge skill at 10+ ranks or two Knowledge skills at 7+ ranks.
- **Dos:** the *Enlightened*. Requirements: 3rd level spells, and one Knowledge skill at 8+ ranks or two Knowledge skills at 6+ ranks.
- **Mac Fuirmid:** the *Questioner*. Requirements: 2nd level spells, and one Knowledge skill at 6+ ranks or two Knowledge skills at 4+ ranks.
- **Fochloc:** the *Apprentice*. Requirements: 1st level spells, and one Knowledge skill at 4+ ranks.

Then, after a druid has reached the Ollamh rank, he may become an archdruid. However, this isn't a new rank, and an archdruid is not a spiritual leader, elder, or patriarch of Druidism. Archdruids are not the heads of a druidic order which doesn't exist. Rather, they are exceptional druids who have almost pierced the secrets of the universe, and thus achieve much honor among the Celts. Druids of legends and primordial druids were all archdruids. They represent a supreme degree of wisdom and understanding among druids.

Druidic Ethos

Knowledge: A much important thing to consider, is that in the Celtic society there is no difference between science and religion. Both belong to the same thing. As such, science (as we would see it today) is explained in religious terms and seen as sacred. Then, in a world where magic and the gods are real, science and knowledge comes from the gods; hence, trying to learn about the universe is also trying to commune with the gods and acquire divine abilities (reflected by the magic wielded by the druids). Note by the way that science is not only intellectual and rationale, but also intuitive and magical. Thus, since science and religion go together, Celtic druids may be seen as being both priests and scientists. In fact, the druids combine natural studies, poetry, astronomy, religion and other disciplines to form groups of experts from each field, thus enhancing the picture of the universe to be studied as a whole. The whole point is that Druidism is to know about the laws which govern all things, so people may live harmoniously in the world and so prevent disasters to fall upon them.

The Truth: Otherwise, another important aspect of druidism is the value put on truth. "Righteousness of Truth" Druids are thus expected to always say the truth (on important matters where their advice is sought), and not doing it may have terrible effects on them, resulting in a loss of powers. Note that a druid who doesn't want to answer may ask for the price he is entitled to for his advice (which may be quite high at higher levels), and which may be beyond those asking possibility.

Deity Worship: The druids revere the Celtic gods (that is: the Tuatha de Dannan) as a whole. As such, no deity has a specific church or priesthood as for traditional pantheons. Instead, some druids (specifically: the filidh) choose a deity to act as their spiritual guide and source religious inspiration. However, the druid doesn't worship the god as a creator deity; and there is also no rivalry or enmity between druids having different patron gods.

Druidic Groves & Temples

<p>Historical druids and temples. The Celts did not build temples, and also did not build the circles of standing stones (like Stonehenge) which in fact were erected long before they came. The druids had sacred natural places, and while they may have used some stone circles to record the passage of time and seasons, they still didn't use them as sacred places or temples of some sort.</p>

The druids do not built temples of wood or stone, as other religions usually do. Instead they conduct their religious ceremonies in sacred natural places which are consecrated to druidic use, and considered holy. Then, despite the druids revere the Celtic gods, and the filidh choose one of them as their patron deity, these sacred places do not act as temples specifically consecrated to their worship.

- **Sacred Places:** The druids don't erect buildings to act as temples, but have their own sacred grounds in which they conduct their religious ceremonies, train their students, etc. Such places are normally a grove of oaks in a natural location where the magic of the Earth runs strong.

A druidic grove is called a *Nemeton*, which means sanctuary or sacred place in the Celtic language. This is a natural location enclosed within a wooden palisade or wall of thorns, and where the religious rituals are carried out in the open, under the sun, moon and stars. A nemeton is composed of sacred trees, altars, and stone circles. There are also three circles / ritual spaces for each of the three druidic orders: Druids, Filidh, and Bards. Then, a few huts used as druids' habitations may also be found.

One of the functions of the druids (but not the filidh and bards), is to discover, bless and develop a natural location appropriate to turn it into a nemeton. Such a place must first have a preexisting oak grove of more than eight trees and of at least 300 years of age. Then, additional Sacred Celtic Trees have to be planted (such as yew, birch, or willow). There must also be a well or spring at this sacred site. Lastly, the underground nature of the sacred place and its underground spring must connect it intensely with the energies of the underworld, otherworlds and the Earth Goddess.

- **Standing Stones:** The druids may erect standing stones in their sacred groves, yet most circles of standing stones (at least the most impressive ones) weren't built by druids. They were in fact built a long time ago by the Tuatha de Danann. These gigantic structures served various magical purposes, but could also be used to record the passage of time (days, months, seasons, and years). The fact is, that various dimensions (like the world of humans and the Otherworld) are closer at certain times of the year, and also that various energies of nature fluctuate according to cycles. As such, those knowledgeable in the use of these structures would know when best perform magical ceremonies of importance, or open a gate to the Otherworld (or another plane). On the other hand, circles of standing stones were never intended as temples, even if they could be found as features of sacred groves or dark druids' temples.

- **Mortuary Mounds:** Kings, nobles, and heroes, can at times receive sumptuous funerals. When it is the case, they are generally buried with their most prized possessions (usually weapons, armor, jewelry, horses and chariot) in tombs that have corridors and rooms reminding of their castle when they were alive. Then, their champions and warriors will be later also buried there, as could be some of their descendants. Entering such a tomb could prove hazardous, as usually the dead won't let intruders enter freely, and may pursue robbers out of the grave. Also, on the night of Samhain such dead have been known to go out of their mound, with some of them trying to visit their descendants with various purposes in mind. Of all these mortuary

mounds, a couple are very large, being true necropolis where are buried generations of kings, nobles, and heroes. Such graveyards are normally guarded by filidh dedicated to Arawn.

Sacred Plants & Animals

Celtic druids are not "forest lovers" for its own sake (as most rpg druids tend to appear), yet they hold nature in high esteem. They believe that everything has a purpose and reason. As such, when killing an animal nothing should go to waste, but everything could be used, from providing food to making clothes, medicinal or talismans. Then plants and trees may be used for magic, construction, and healing.

- **Sacred Plants:** Plants and trees hold a central role in the druidic rituals and life, as each tree or plant is connected to special powers or properties. In fact the tree is a primary symbol of druidism, and each species of tree known to the druids has a meaning of its own. The tree is the connection between all elements. It reaches from the earth to meet the sky, representing balance as well as a bridge between the Sky and the Underworld, the material world and the Otherworld. Here are some example of plant properties:

- **Hazel Tree:** the hazel-tree is associated to wisdom and to the Sacred Salmon (of knowledge).
- **Oak:** the oak (king of the forest) has a special role among all other plants. The Carnuti forest is made of oaks, and there the druids gather once a year, and close or under an oak the druids teach their lessons. Its celtic name ("Duir") means doorway, and the oak symbolizes a doorway to mysteries and strength. Moreover, the oak is the supporting tree for the mistletoe, probably the most sacred plant within the druidic tradition.
- **Walnut-Tree:** the walnut-tree is feared among Celts because it is believed to be dangerous to fall asleep under its shadow. Witches often use its leaves for witchcraft.
- **Willow:** the willow is related to the gift of second sight and prophecy.
- **Yew:** the yew is connected with the death and the birth, and also stands between this world and the Otherworld. From its wood the druids sometimes make magical tablets that act as magical scrolls.
- **Mistletoe:** the mistletoe is held in great reverence by the druids. It is a rather ugly, poisonous plant that grows amongst the branches of the oak or the yew, seemingly without sustenance. Then, growing high off the ground without roots, it is considered the sacred plant of the sun. Hence, a tree that hosts a mistletoe plant is a tree marked as particularly sacred by the gods. When the druids discover it on a tree, they will gather it with great ceremony, in separating it from the Oak with a purified knife (normally a golden sickle). The Mistletoe must be cut only at some particular periods, and it is sought by the druids only when they have visions that lead

them to the sacred plant. Mistletoe that is gathered in such a fashion has magical properties, enhancing spells and magic that protect against all kind of evil. That is, provided the DM allows a PC druid to harvest some mistletoe in this manner (dependant upon campaign circumstances), he will get enough of it for 2d4 spells. These must be spells used to attack or protect from undead and evil outsiders. In using mistletoe when casting the spell, the spell gets the benefit of one of the following metamagic feats (without increasing the spell's level): Spell Penetration, Empower, Enlarge, Extend, Heighten, or Maximize.

• **Sacred Animals:** For Celtic druids, all animals have meaning and special attributes. However, certain animals more than others hold special symbolism. These are:

- **Boar:** the boar represents fierceness, strength and boldness, and all qualities necessary for warriors and battle. It often represents those who partake in such events.
- **Cow:** cattle have various meanings from economic stature to fertility.
- **Crow:** crows are primarily associated with the otherworld and as such often accompany deities with strong ties to the otherworld.
- **Deer:** the deer sometimes indicates the presence of an entrance into the Otherworld. It represents the unconditional faith and trust necessary to enter.
- **Dog:** dogs mostly are an integral part of human companionship. Many druids have a dog as animal companion, though usually such dogs tend to be exceptional individuals of their race.
- **Horse:** horses, especially white horses, are sacred to the goddess Rhiannon / Epona.
- **Salmon:** the salmon is a symbol of wisdom; e.g.: the "Salmon of Knowledge".
- **Serpent and Dragons:** the serpent and the dragon represent those deepest inner abilities that people hold within themselves.

Calendar & Sacred Days

Historical Celtic Calendar. The *Coligny Calendar* is usually accepted by historians and archeologists as the true Celtic calendar. This is, however, a precise and complex calendar that incorporates solar, lunar, stellar, and other natural patterns of decades-long periods. Thus, for the game I rather propose a very simple calendar (loosely based on another theory), where the years is 364 days long, and 1 solar cycle equals 13 lunar cycles (13 months of 28 days).

One of the druids' duties is to record the passage of days and seasons. This is important both for agricultural and religious reasons. One needs to know the proper time to seed and harvest, or to propitiate to the gods. The calendar they use is as follows:

- There are 13 Celtic months of 28 days based on the moon cycles, where each month is associated with a tree. Then, the moon and the solar cycles are naturally synchronized, so the first day of the first month equals the first day of the year.
- The Celts count by nights and not days, as their unit of reckoning is the night followed by the day. Then, each month is made up of two "fortnight," meaning fourteen nights (or two weeks). The moon grows during the first fortnight, and recedes during the second. As such, the days of the month are counted taking into account the day of the fortnight associated to the growing or receding moon (such as for instance: the 9th day of the receding moon of Beith, of 268).
- Unlike with other calendars, there is no specific attribution of the fortnight's days to work, rest, or else.
- The Celts do not use centuries (units of 100 years), but units of 30 years (that conveniently represent a generation) to record large periods of history.
- The druids often use circles of standing stones to precisely determine the passage of time.

Celtic Month	Tree	Moon	Time of:	Seasons
1	Beith	Birch	Cold Moon	<p style="text-align: center;">SAMHAIN (1st of Beith) Winter (1st of Beith / 7th of Fearn)</p> <p style="text-align: center;">IMBOLC (8th of Fearn) Spring (8th of Fearn / 14th of Duir)</p> <p style="text-align: center;">BELTAINE (15th of Duir) Summer (15th of Duir / 21st of Muinn)</p> <p style="text-align: center;">LUGHNASADH (22nd of Muinn) Autumn (22nd of Muinn / 28th of Ruis)</p>
2	Luis	Rowan	Moon of Ice	
3	Nuinn	Ash	Moon of Winds	
4	Fearn	Alder	Moon of Seeding	
5	Saille	Willow	Bright Moon	
6	Huath	Hawthorn	Moon of Horses	
7	Duir	Oak	Moon of Claims	
8	Teinn	Holly	Moon of Poets	
9	Coll	Hazel	Singing Moon	
10	Muinn	Vine	Moon of Harvest	
11	Gort	Ivy	Silent Moon	
12	Ngetal	Reed	Dark Moon	
13	Ruis	Elder	Dying Moon	

There are four holy days in a Celtic year, the most important of which is Samhain. Religious ceremonies are performed by the druids for the communities on those days. Nonetheless, festivities are not limited to these single dates, but usually begin three days before, and continue three days afterwards. So these feasts last for a full week, except for Samhain which lasts a full "fortnight", beginning seven days before, and ending seven days thereafter. Of course, such festivities are an excuse for wild parties, drinking and over-eating. Even during Samhain, when much cattle is slain for there is usually not enough fodder to feed it all through winter.

- **Samhain** (1st day of winter): Day of the dead and beginning of the new year, Samhain is when the frontier between the normal world and the Otherworld opens. During Samhain, the living may communicate with the dead, although they do it only when it is really necessary. Furthermore, during the night of Samhain undead and supernatural creatures roam the world, usually for the worst. As such, people stay at home during this time, and are wary of what may occur outside. Only the bravest of heroes dare to go out during the night of Samhain, for this is really the most dangerous period of the year.

- **Imbolc** (1st day of spring): Day of fertility and renewal, Imbolc celebrates the end of winter and the return of life. During the Imbolc feast many marriages are celebrated. Imbolc otherwise marks the beginning of the Time of Light's rise.

- **Beltaine** (1st day of summer): Day of light and fire dedicated to the god Beli-Mawr, Beltaine also celebrates the victory of light over darkness. During Beltaine people dance around great fires, and, when it is possible, wicker-men (e.g.: a large wooden statue of a giant in which are put sacrificial victims) are burnt to bring about the protection of Beli-Mawr for the year to come. Beltaine is also a feast of love and lust, and it is believed that children conceived during Beltaine are gifted with beauty and strength.

- **Lughnasadh** (1st day of autumn): Day of abundance and prosperity dedicated to the god Lugh, Lughnasadh celebrates the end of harvest and summer, and the abundance it provided. During Lughnasadh kings and chieftains distribute their riches and are honored. During this feast people attend to shows and participate in various contests of music and poetry. Lughnasadh otherwise marks the beginning of the Time of Light's decline.

Druidic Sacrifices

Ancient druids and human sacrifices. Contrary to a widespread and persistent belief, the druids did not perform human sacrifices (or only in exceptional circumstances). At least, there is no archeological evidence of such practices among the ancient druids, and certainly not in Ireland. In fact, this was essentially reported by classical authors. For example, Strabo described men shoot with arrows and impaled in a temple. However, the Celts didn't use bows and arrows, of which they knew nothing! Then, Caesar who had to justify his conquest of Gaul, described evil murderous druids. However, the most recent archeological discoveries demonstrated that Romans were the ones who performed human sacrifices in conquered lands! There is otherwise the Lindow Man from 2nd century CE, which is similar to other "bogs corpses" found in Germanic and Norse regions. However, it seems that in fact the local population had mingled with Germanic immigrants and their religion had thus been altered, especially when you remember that Romans had already eradicated much of druidism at that epoch. Note lastly that another text stating human sacrifices is Christian Irish, written in Latin, and in praise of St Patrick (where so many people have been murdered in the name of Christianity...). Furthermore, no druid is mentioned in this text!

The Celts make sacrifices to the gods, but these are essentially of gold and other precious objects. Then, in important occasions, such as a king's investiture, an animal such as a white bull or fine horse would be sacrificed. On the other hand, and contrary to what some may pretend, human sacrifices are not a normal feature of druidism. In any case, a true religious sacrifice always requires a druid to perform, nobody else may do it properly. Here follows the different forms of sacrifices practiced by the Celts:

- **Wealth:** The most common form of sacrifice is that of wealth, in the form of gold, jewelry, and valuable armors and weapons. Such sacrifices are done by the druids on behalf of those asking for the gods' blessings and who provide with the wealth to be sacrificed. Typically, this wealth is thrown into sacred wells and lakes during a ceremony that many people attend to.

- **Animals:** In some important ceremonies like the crowning of a king, animals will be sacrificed. This is always horses or cattle, never lesser livestock or wild animals. For example, for the crowning of a king, a typical ceremony involves the ritualistic sacrifice of a white mare which is then eaten, during a special feast, by the new king and his tribe.

- **Evil Creatures:** The burning of a creature of darkness in a *Wicker Man* during Beltaine brings protection to a community for a full year. This kind of sacrifice however, of course requires to have captured a supernatural and evil monster related to darkness.

- **Oneself:** In some very rare cases, a king or druid, will sacrifice himself to restore the balance. Typically, a tribe would suffer some disaster due to the king's inability to fulfill his duties, or due to his inappropriate behavior. In such case, the king or druid accepts to be sacrificed to lift the curse that plagues his people and

that he feels he is responsible for. Such sacrifices are performed in a very ritualistic ceremony where all of the tribe participates. Generally the king is ritually stabbed to death, then burned on a pyre.

• **Criminals:** The druids being not only priests, but also arbiters and judges, are called upon for most legal matters. Usually, all crimes, including murder, are not "punished" but compensated with a relevant fine paid by the criminal to those he wronged. However, there are some rare cases where the crime is so special or extreme, that the criminal will be put to death instead. In such cases the druid, as the judge, will oversee the execution which is held in a ritualistic form. However, this is by no way a sacrifice to the gods, and thus has no religious purposes.

• **Prisoners of War:** The Celts are sometimes known to sacrifice prisoners of war to the gods. This is not, however, a true druidic practice, and should rather be seen as an excuse for savagery. Such sacrifices are in fact always performed by servants of the goddess Morrighann. In doing this, they only truly want to encourage violence, cause more mayhem, and hope to bring more worshippers to the terrible goddess. But such bloody and evil practices have absolutely no religious value from a druidical point of view.

Evil Druids & Dark Druids

Classical authors on druids. *Strabo:* "Thus, if a man had been consecrated to the gods, he would be struck in the back with a broad sword, and future was foretold from the victim's death spasms. Victims were never sacrificed without the assistance of druids. As such, sometimes they did shoot victims to death with arrows, or crucified them in their temples, or even built a colossus of wood and wicker, put animals and humans inside and burned the whole." *Diodorus:* "They use their prisoners of war as victims to honor their gods. Some of them even do the same of the animals they captured during war. They kill them with the humans, or burn them, or make them die from other tortures."

As suggested in the *Druidic Sacrifices* paragraph, Druidism is certainly not an evil religion. Some druids may be of neutral-evil alignment, but they won't perform human sacrifices. On the other hand, in some remote regions or in lands where Celts mingled with other populations, can be found a degenerated druidic cult of evil practices. These are the "Dark Druids". In fact they shouldn't be considered true druids; their faith is based on druidism, but they worship dark gods and abide by hideous practices which have nothing to do with true Druidism. Lets see the difference between evil (but true) druids, and dark druids:

• **Evil Druids:** Since druids may be of any neutral alignment, some of them are neutral-evil. Nonetheless, such druids must remain true to Druidism (including "Righteousness of Truth"), or will lose their druidic abilities and powers. This means that an evil druid performs much like any other druid (thus no human sacrifice or worship of dark entities). The difference is

that an evil druid will use his power and authority for his own gain, where druids should normally serve their community. An evil druid could thus be merciless and oblivious of others' lives, yet will not stray from his druidic obligations.

• **Dark Druids:** This evil cult is but a degenerated parody of Druidism. As such, dark druids are not only evil, but also worship demonic entities and perform human sacrifices on an almost regular basis. The dark druids' cult outwardly appears similar to druidism, but wields important differences:

- Dark druids do not honor the Celtic gods, but rather worship evil deities such as Crom Cruach or Balor of the fomorians. These deities are not evil Celtic gods, but demons opposed to them.
- Dark druids have replaced "Righteousness of Truth" by "Righteousness of Might". That is: the strongest can do everything he wants provided he has the power to impose it, which is supposedly a reflection of the ways of nature, and thus seen as right by the dark druids. As such, they will often have savage animals (such as Winter Wolves) and evil sentient plants at their command, with which threaten their slaves and combat their enemies.
- Dark druids do not serve their communities. They are parasites who live off the populace through the use of fear and superstition. They support the warrior caste only so in turn it sides with them.
- Dark druids are easily recognized from true druids. Instead of wearing white, blue, or green robes, and shaving the front half of their head like true druids, dark druids harbor savage garbs. They typically wear brown robes made of animal skins, and wear caps ornate with horns or animal skulls. Their hair and beard are totally unkempt, and in fact dark druids usually stink from lack of hygiene as well as rotten flesh and dried blood. A dark druid is thus almost impossible to mistake with a true druid.
- Dark druids do not conduct their ceremonies in sacred groves and other natural places like true druids. Instead, they built large and sinister temples above and under ground. These are typically filled with corridors and traps, haunted by evil spirits, and normally have a gate to the otherworld through which their dark gods may manifest themselves (especially Crom Cruach).
- Dark druids have replaced sacrifices of gold and jewelry by bloody human sacrifices. As such, they can please their dark masters without losing their wealth (and any so-called sacrifice of wealth goes to their pockets).
- *Character classes:* dark druids may be of the druid or cleric classes (in the latter case worshipping either Balor or Crom Cruach). Note that they get the Intimidate skill instead of Diplomacy, and have a few special feats of their own (such as Undead Shape and Lycanthropic Shape).

The Tuatha de Danann

Celtic Mythology

Irish Mythology. The only well documented Celtic mythologies that still exist, are those from Ireland. These often mix mortals and deities, so according to the text considered the same characters may be humans or gods. Then, the Fomorians are sometimes depicted as just another race of men, while at other times they are demon-like creatures. Purists are thus suggested to read appropriate Celtic literacy. The following description is but vaguely inspired by the *Lebor Gabala Erenn* ("The Book of The Taking of Ireland"), and only intended for a campaign setting of Celtic heroic fantasy.

Ages ago far beyond human memories, a race of evil beings coming from another plane of existence invaded the [British isles]. These were the Fomoré, a race of demons. But as their presence brought more and more devastation to the land, the Great Goddess had to intervene. Hence, Danu gave birth to a race of divine beings who battled the Fomoré and repelled them to whence they had come from. These were the Tuatha De Danann, the tribe of the goddess Danu. Not all of them were "gods" however; they were in fact the ancestors of the Sidhe, and only the mightiest of them became deities upon retiring to their heavenly realms (Tir Nan Og). Nevertheless, they left behind them a

race of fairy people to protect the world from the return of the Fomorians: the Sidhe. And thus the sidhe lived for millennia on the [British isles], fighting the children of the Fomoré: the Fomorian giants and their ilk. Nonetheless, this era eventually waned and the world changed. The first humans came to the [British isles], and in learning civilization from the dwindling Sidhe became the Celts. As such the Celts came to worship the gods of the Tuatha De Danann.

So it appears that the Celtic deities are not the creators of the world, as it is usually the case in other mythologies. In fact, there are no ultimate deity at the origin of the universe in the Celtic mythology. Instead, the goddess Danu is the greatest deity, an embodiment of the Earth and the mother of all life. However, she is not credited for having created the universe, and this question, as well as the question of who engendered Danu, is left aside. Such concepts simply don't interest the druids in any way; mainly because they consider them beyond the faculty of mortals to ponder. For the druids the Celtic gods are certainly powerful beings, but are seen more like saints in other religions. And in fact they could well be true; the Celtic gods were first champions born from the Goddess, who ascended to godhood after having defeated the Fomoré.

Summary of the Celtic Pantheon

Deity	Align	Area of Control	Domain spells
Danu	N	Great-Goddess, fertility, life, nature.	None (no filidh, only druids & witches)
Kernunnos	N	God of the wilderness, consort of Danu	None (no filidh, only druids & witches)
Arawn	LN	Guardian of the Dead.	Burial*, Law, Protection.
Arianrod	CN	Moon goddess.	Influence*, Magic, Trickery.
Beli-Mawr	NG	Sun god	Fire, Protection, Sun.
Bright	NG	Goddess of prosperity.	Craft*, Healing, Knowledge.
Cairbre	N	God of music and poetry	Knowledge, Lore*, Satire*
Daghda	CG	God of fertility and abundance.	Abundance*, Good, Luck.
Diancecht	CN	God of healing and physicians.	Healing, Lore*, Plant.
Epona	NG	Goddess of horsemen and travelers	Animals, Equines*, Protection
Goibhniu	N	The weaponsmith of the gods.	Metallurgy*, Fire, Strength.
Lugh	LN	Leader of the gods, god of excellency.	Craft*, Knowledge, Law, Lore*, Sun.
Manannan Mac Lir	CG	God of the seas.	Flow*, Travel, Trickery.
Math Mathonwy	LE	God of magic.	Knowledge, Magic, Mutation*.
Midir	N	God of the Otherworld.	Influence*, Travel, Trickery.
Morrigan	NE	Goddess of war and despair.	Destruction, Mutation*, War.
Nuada	LG	The Fomorian-slayer.	Good, Law, War.
Oghma	LG	Champion of the gods.	Good, Influence*, Strength.
Balor	CE	King of the Fomoré, god of destruction	Death, Destruction, Evil.
Crom Cruaich	CE	Worm demon	None (no priests, only blackguards)

(*: Abundance, Burial, Craft, Equines, Flow, Influence, Lore, Metallurgy, Mutation, and Satire, are new domains described in the Characters Abilities chapter)

The Tuatha de Dannan

The Tuatha de Dannan originally was a large tribe of primordial Sidhe, who could be seen as some kind of divine beings living on the world (i.e.: elves with the Celestial template). Then, the mightiest of them ascended to godhood, and so the 16 gods of the Tuatha de Dannan are:

ARAWN

Arawn is the ruler of the underworld resting place of the dead. The Celts, who often use magic to bring the slain back to life, tend to view Arawn as an evil deity, for his habit of reclaiming the resurrected back to his realm. However, Arawn, rather than being evil, is the dutiful guardian of the dead. He will recall back any dead who would return to the world of the living to resume its former life. As such, any resurrected or raised-from-the-dead character will be hunted by the hounds of Arawn until they catch him and bring him back to the underworld. The sole exception concerns those brought back to life during the night of Samhain, who are free from the god's wrath. In fact during the night of Samhain the dead may try to escape to the world of the living, and if they succeed (either as resurrected or undead), they won't be pursued by Arawn. (Note that Arawn only forbids the souls to return as undead or resurrected, not as reincarnated which is the normal course of life and death.) Arawn traditionally appears as a gray rider mounted on a big, dark, ghostly horse. He leads a pack of otherworldly red-eared white hounds, that help him hunt the dead who would escape to the mortal world.

- **Alignment:** Lawful Neutral.
- **Domains:** Burial (new), Law, Protection.
- **Symbol:** Skull with a warrior's helmet.
- **Favored Weapon:** Longspear.
- **Area of control:** The souls of the deceased, and the underworld / land of the dead.
- **Typical worshippers:** Very few people worship Arawn. The rare necromancer is not a worshipper of Arawn, but he well knows his laws and will typically create undead the night of Samhain to escape the wrath of Arawn. (Note for that matter, that skeletons and zombies are merely animated corpses, and that certain undead are evil spirits bound to a cadaver, not souls brought back to the mortal world as undead.)
- **Duties of priesthood:** Priests of Arawn are clerics rather than filidh. They preside over burial and funerals, and must hunt and destroy all undead they encounter or hear about. They can only turn undead and are forbidden to rebuke them. They are likewise prohibited to cast any spell or use any item that can raise or animate the dead. These forbidden spells include *animate dead*, *create dead*, *create greater undead*, *raise dead*, *reincarnate*, and *resurrection*. Otherwise, priests of Arawn are the traditional guardians of "mortuary mounds", that is: cold, damp, and foggy places where are buried heroes, rulers, and

other important characters. Such places often contain gates that lead to the underworld.

- **Special Benefit:** Priests of Arawn have access to a special feat of their own: *Resist Undead*, that gives them a +2 bonus against all special attacks of undead such as Fear, Energy drain, Permanent ability drain, Temporary ability damage, Gaze, Paralysis, etc.

ARIANROD

Moon-goddess and deity of love, Arianrod's name means "The Mysterious Silver Wheel". As the goddess of (romantic) love, Arianrod is the weaver of mortal destinies. She unites and separates men and women on a whim, so the lovers of one day may become enemies the next. Hence, Arianrod is seen as a fickle goddess who may be as much benevolent and kind as she can be malevolent and evil. For example, she once gave birth to twin children; but as much she cherished the first, she wholly rejected the second. Arianrod is thus not only a weaver of destinies, but she also represents the unpredictable and mysterious nature of femininity. Then, Arianrod is somewhat involved with magic for having been the underling of Math Mathonwy.

- **Alignment:** Chaotic Neutral.
- **Domains:** Influence (new), Magic, Trickery.
- **Symbol:** Spiral inside a silver wheel. (Filidh of the goddess wear her holy symbol in the form of silver earrings).
- **Favored Weapon:** Dagger.
- **Area of control:** Romantic love and femininity.
- **Typical worshippers:** Lovers traditionally call upon Arianrod to get her blessings. Otherwise, sorceresses and witches also often pay homage to her.
- **Duties of priesthood:** Filidh of Arianrod must be females. They arrange (or disable) marriage and love affairs as suit the need of their clan, unless they follow a secret agenda of their order.
- **Special Benefit:** Priestesses of Arianrod have access to a special feat of their own: *Seductress*, that gives them a +2 bonus to all Charisma checks when trying to seduce or influence / manipulate others for love or hate purposes.

BELI-MAWR

Beli Mawr, who is also often known as Belenos, is the god of sun and fire. As such he represents the fire in its beneficial function, that of warming, lighting, and purifying. Beli Mawr represents the light who destroys "the evil lurking in the dark", and as such is often called upon for protection. Beli Mawr is otherwise a god of beauty and harmony, and as such also acts as a patron of arts (typically goldsmithing). He is depicted as a warrior wearing armors, weapons, and a round shield of gold, and driving a fire chariot across the sky.

- **Alignment:** Neutral Good
- **Domains:** Fire, Protection, Sun.

- **Symbol:** Solar disc. The filidh of Beli-mawr wear a necklace with the holy-symbol of their god made of gold.
 - **Favored Weapon:** None.
 - **Area of control:** Fire, light, purification.
 - **Typical worshippers:** Anyone.
 - **Duties of priesthood:** Filidh of Beli Mawr are before all expected to preside over religious ceremonies that involve purifying fires (such as Beltaine fires). Then, they must oppose all evil things of darkness, such as shadow creatures. Lastly, it is they who are in charge of the Celtic calendar, counting the passing of days, months, seasons, and years in looking at the position of the sun in the sky, as related to circles of standing stones.
 - **Special Benefit:** Priests of Beli Mawr have access to a special feat of their own: *Radiance*, that gives them a +2 bonus to the DC and d20 roll to overcome spell resistance, of all spells related to light and fire.
-

BRIGHIT

The goddess Brigit is in fact a triple goddess (Boann, Brigantia, Brigit) who sees to the well-fare of the Celts. She is thus a goddess of healing, poetry, and smith trade. Nonetheless, she is yet different from Diancecht, Cairbre, and Goibhniu who are respectively associated to these domains. In fact, Brigit's main concern is the prosperity of the Celtic peoples, whose society is heavily dependant on these three aspects: fecundity (healing), intellectual aptitude (poetry), and technical adroitness (smith trade). Brigit is otherwise the goddess of rivers, and she is traditionally depicted riding a white cow.

- **Alignment:** Neutral Good
 - **Domains:** Craft (new), Healing, Knowledge.
 - **Symbol:** Blue triskel (i.e.: three connected spirals in triangle). Filidh of Brigit often have the symbol of their goddess tattooed on their body (generally on the arms).
 - **Favored Weapon:** none.
 - **Area of control:** Motherhood and Celtic everyday life.
 - **Typical worshippers:** Artisans, farmers, midwives, women.
 - **Duties of priesthood:** Filidh of Brigit are expected to help the common people in their everyday life tasks; traditionally as healers / mid-wives and seers.
 - **Special Benefit:** Filidh of Brigit can have the Cure spontaneous casting ability (as clerics) instead of the Divination spontaneous casting ability.
-

CAIRBRE

Cairbre is the bard of the Tuatha Dé Danann, who invented the first satirical verses and used them to curse the king of the Fomoré. This required of him to not only being gifted for poetry and derision, but to also discover the hidden weaknesses and faults of his victim. Thus Cairbre became not only a master of wit, but also of knowledge. Anyway, Cairbre became much respected for his ability to ruin the reputation of an offender with his magical rhymes, up to the point of having kings loose their sovereignty. As such, he (and thus all bards) can expect to be treated fairly well for his services. Cairbre appears as a clever grinning poet, dressed in colorful clothes and wearing a harp.

- **Alignment:** Neutral
 - **Domains:** Travel, Knowledge, and Lore (new).
 - **Symbol:** Harp. Filidh of Cairbre carry a harp with them at all times.
 - **Favored Weapon:** None.
 - **Area of control:** Music, poetry, and also knowledge of people, their secrets and weaknesses.
 - **Typical worshippers:** Bards, musicians, entertainers.
 - **Duties of priesthood:** Filidh of Cairbre (who are called "Cainte", specialist fili who sings his satires) are often mistaken for bards, as they are close to them indeed. However, in their function of fili they are in fact more of judges than troubadours. Yet, when they condemn a noble, they do it in rhymes and verses, and their magical blames are thus called satires. In fact, filidh of Cairbre often travel the land appearing as bards, but then judging those who do not uphold the traditions of honor of Celtic society.
 - **Special Benefit:** Filidh of Cairbre have access to a special feat of their own: *Satirist*, that gives them a +2 bonus to all Perform and Knowledge (local) checks.
-

DAGDHA

Dagdha is the "good god", meaning that he is the god of abundance and celebration, but also that is able in (good at) all crafts. He is above all renown for his great magical cauldron. This artifact is one of the four major objects of the Tuatha Dé Danann: the food it produces restores health; and the deceased who are plunged into it are brought back to life. As the god of abundance, Dagdha appears as a ribald god of revelry and fertility (he has numerous lovers among the goddesses). He otherwise is the god of friendship, but also a sworn enemy of the Fomoré of whom he killed many with his great club. In fact, Dagdha is one of the oldest deities, and a patriarchal figure. He was the leader of the Celtic gods before being replaced by Lugh in this function. He appears as a friendly, fat, big man, wearing a cauldron and a huge club.

- **Alignment:** Chaotic Good
- **Domains:** Abundance (new), Good, and Luck.

- **Symbol:** Cauldron. The filidh of the Dagdha all carry with them a small cauldron.
- **Favored Weapon:** Great club.
- **Area of control:** Fertility, harvest, revelry, prosperity of Celtic peoples.
- **Typical worshippers:** Many Celtic people worship the Dagdha, but especially farmers, and often times rangers.
- **Duties of priesthood:** Filidh of Dagdha see to the prosperity of Celtic people. They are expected to bless the fields and cattle so they may be fruitful, and see that their clan gets wealthy. They are otherwise expected to be able in many crafts and professions.
- **Special Benefit:** Filidh of Dagdha cast the spells: Create Water, Create Food and Water, Heroes' Feast automatically as if empowered as per the metamagic feat (but without increasing the spell's level).

DIANCECHT

Diancecht is the physician of the gods. However, he doesn't heal peoples out of compassion, but rather due to his commitment to his art. In fact Diancecht not only bears a passion for healing, but he also much prides himself on it. As such, he once killed his son in a fit of rage, because the latter had been better than Diancecht at healing Nuada (restoring him a hand of flesh, where his father could only replace it by a mechanical one). Henceforth, Diancecht will heal anyone just for the love of being able to perform his medical arts. Then, Diancecht is much knowledgeable in the domain of plants, for their usefulness in curing.

- **Alignment:** Chaotic Neutral
- **Domains:** Healing, Lore (new), and Plant.
- **Symbol:** Leaf.
- **Favored Weapon:** short sword.
- **Area of control:** Healing.
- **Typical worshippers:** The sick and diseased people traditionally call upon Diancecht for recovery.
- **Duties of priesthood:** The filidh of Diancecht are obviously expected to treat the sick and cure the diseased, but get no other obligation beyond this one. They often travel to distant places and lands, in order to learn more about their art, including anatomical knowledge of other creatures.
- **Special Benefit:** Filidh of Diancecht get the Cure spontaneous casting ability (as clerics) instead of the Divination spontaneous casting ability.

EPONA

Epona, who is sometimes also known as Rhiannon, is the goddess of horses and horse breeding. She is among the most widely worshipped Celtic deities. This is no surprise, due to the importance of horses (either in agriculture, travels, or war) in the Celtic world. In any case, aspects of the goddess include not only fertility (horse breeding) and travel (or migrations), but also

communication with animals. Epona is also especially favored by cavaliers for she offers protection both for the rider and his mount. Those who travel a lot also often call upon Epona's blessings during their journeys. All representations of the goddess include at least a horse. Often, Epona will be depicted sitting sideways on a mare, and sometimes standing or sitting beside or between horses.

- **Alignment:** Neutral Good
- **Domains:** Animals, Equines (new), Protection
- **Symbol:** Horse. The filidh of Epona wear a small figurine of a horse as a medallion, for holy symbol.
- **Favored Weapon:** none.
- **Area of control:** horses, breeding and healing of horses, and travels.
- **Typical worshippers:** horsemen, charioteers, and wanderers.
- **Duties of priesthood:** Filidh of Epona must be accomplished horsemen (i.e.: have 4+ ranks in Ride). They are expected to help and protect animals from abusive harm, especially horses. Ceremonies in honor of Epona are usually held in relation to horses, or when a journey is about to be made.
- **Special Benefit:** Filidh of Epona get Ride as a class skill (in addition to their normal class skills).

GOIBHNIU

Goibhniu is the divine smith of the Tuatha Dé Danann, who forges weapons and armors of metal. He is also associated with fire, and both blacksmiths and warriors call upon him for strength. Priests of Goibhniu are rare however, as he is most of the time represented by war-smiths (see new character class) who are true warriors and smiths, while priests will rather counsel metal workers and help the warriors of their tribe with some fire magic and enhancing weapons or armors.

- **Alignment:** Neutral
 - **Domains:** Metallurgy (new), Fire, Strength.
 - **Symbol:** Hammer and anvil. Priests of Goibhniu always wear a pendant representing a small anvil and hammer, but also carry a hammer with them.
 - **Favored Weapon:** Warhammer.
 - **Area of control:** Metallurgy and weaponsmithing, but also prosperity.
 - **Typical worshippers:** Smiths and weaponsmiths, for the most, but also warriors.
 - **Duties of priesthood:** Priests of Goibhniu are clerics rather than filidh. They are expected to support the smiths and warriors of their clan, helping the first in their work, and seeing that the latter are properly equipped, fed, and healed.
 - **Special Benefit:** Priests of Goibhniu have access to a special feat of their own: *Weaponsmith Expert*, that gives them a +2 competence bonus on all Appraise, Craft, and Knowledge checks related to metal weapons and armors.
-

LUGH

Lugh is the shining god of excellency, and supreme leader of the Tuatha Dé Danann. He has several nicknames: Lugh Lamfota ("Lugh of the long hand"), Lugh Lamfada ("Lugh of the long lance"), Lugh Grianainech ("Lugh whose face is like the sun"), and Samil-Danach ("the multiple artisan"). He is renown for having bested all the deities of the Tuatha Dé Danann in their fields of specialty, and thus got the right to become their leader. Lugh is the deity who knows everything, can do everything, and commands to everything. He can thus be seen as a god of knowledge and "illumination".

- **Alignment:** Lawful Neutral
- **Domains:** Craft (new), Knowledge, Law, Lore (new), Sun.
- **Symbol:** Spear with a shining golden head. Filidh carry at all time such a spear.
- **Favored Weapon:** Longspear.
- **Area of control:** Everything.
- **Typical worshippers:** Everyone.
- **Duties of priesthood:** Filidh of Lugh must be knowledgeable and skilled in many domains. (That is, each level, they must spend at least 2 skill points in Craft, Knowledge, or Profession skills.) They are expected to help or teach others of their knowledge, and will display these abilities at any opportunity.
- **Special Benefit:** Filidh of Lugh have access to a special feat of their own: *Samil-Danach*, that gives them a +2 competence bonus to all Profession and Craft skills in which they have at least 1 rank.

MANANNAN MAC LIR

Manannan Mac Lir, as his name implies, is the "son of Lir", the god of the sea. Manannan himself is not an aquatic deity, but rather a trickster god who reigns over magical islands amidst the seas. He travels over the ocean on a magical horse that can stride on land and water alike, while at other times he sails a flying ship. As such, Manannan Mac Lir has become the patron deity of sailors and those who make journeys across the seas. However, the main aspect of Manannan is his ability of polymorphing and ubiquity, which he uses to seduce women and goddesses alike without anyone suspecting him.

- **Alignment:** Chaotic Good
- **Domains:** Flow (new), Travel, Trickery.
- **Symbol:** Dolphin. Filidh of Manannan Mac Lir wear a small figurine of a dolphin as a medallion, for holy symbol.
- **Favored Weapon:** None.
- **Area of control:** The sea.
- **Typical worshippers:** Fishermen and mariners.
- **Duties of priesthood:** Filidh of Manannan typically live in coastal regions. They must be sailors and travel the seas to visit distant and magical islands.

- **Special Benefit:** Filidh of Manannan have access to a special feat of their own: *Son of the Sea*, that gives them a +2 competence bonus to all Intuit Direction (at sea), Profession (Mariner), and Swim checks.

MATH-MATHONWY

Math-Mathonwy is the reclusive god of magic, who introduced wizardry to the Celtic lands. He is primarily interested in his researches on the occult and magic, and seldom intervenes in the affairs of the others. The only exception of this seclusion is to avenge himself of those who try to take advantage of him. Math is told to live in a great magical castle, served by a host of Sidhe women, all of whom must be virgins.

- **Alignment:** Lawful Evil
- **Domains:** Knowledge, Magic, Mutation (new).
- **Symbol:** A magical staff. Filidh of Math must have a magical staff as their holy-symbol. This staff may be a true magical item or simply a normal staff upon which some enchantments have been wrought. Then, this staff is consecrated as their holy symbol during a special ceremony.
- **Favored Weapon:** staff.
- **Area of control:** Secret knowledge and magic.
- **Typical worshippers:** sorcerers and wizards.
- **Duties of priesthood:** Filidh of Math-Mathonwy are expected to spend their time researching knowledge and magical things. As such, they will often travel to remote lands, mysterious place, or the otherworld, as a way to gain more knowledge of the occult. On the other hand, they have no obligations concerning the mundane affairs of the Celtic society, and seldom participate into its religious rites. They nonetheless share their discoveries with the Druidical order, of which they are the "college of magic".
- **Special Benefit:** Filidh of Math-Mathonwy who take the Loremaster prestige class, get a special "secret" ability of their own. That is, at 1st, 3rd, 5th, 7th, and 9th levels, instead of a normal "secret" they can choose three arcane spells that they will be able to get as divine spells (i.e.: they are added to the cleric spell list for that filidh). They can thus choose any spell they want on the wizard spell list, provided it is of a level equal or lower to the character's loremaster level (for example: a 7th-fili /2nd-lormaster can cast 5th level divine spells, but may only get 1st and 2nd level arcane spells to be available afterwards as divine spells). Once spells have been chosen, they cannot be changed thereafter.

MIDIR

Midir is the god of the Otherworld. However, since Midir is also often involved with mortals (notably as foster father of Oengus, and husband of Etaine, who are humans), he also presides over interactions between mortals and the Otherworld. As such, his priests must belong to both worlds, and thus have Sidhe ancestors. Then, the Sidhe followers of Midir are expected to travel to the realms of mortals and have interactions with humans, often marrying a human, raising a human child as their own, etc. Midir is depicted as a beautiful god wearing a purple cloak, and a magnificent lance and shield ornate with gold and jewels. He is often accompanied by 1d4 swan which are his supernatural servants. For that reason, many priestesses and Sidhe followers of Midir eventually become "swan-maiden".

- **Alignment:** Neutral
- **Domains:** Influence (new), Travel, Trickery.
- **Symbol:** A silvery swan. Filidh of Midir wear swan feathers on their clothing, or as part of a jewelry.
- **Favored Weapon:** None.
- **Area of control:** All interactions between the normal world and the Otherworld.
- **Typical worshippers:** Half-Sidhe and part-Sidhe people. Humans almost never worship him, but those who would travel to the Otherworld or have dealings with its denizen often call on Midir.
- **Duties of priesthood:** Filidh of Midir must belong to both the normal world and the Otherworld. As such, they must be half-Sidhe or part-Sidhe. Filidh of Midir typically act as guardians of gates to the Otherworld, and may be called upon to arbitrate affairs between humans and Sidhe.
- **Special Benefit:** Filidh of Midir have access to a special feat of their own: *Second Sight*, that gives them a +2 insight bonus to all Gather information, Knowledge (arcana, local), and Spot checks made to discover something related to the Otherworld or about Sidhe traveling in the realms of mortals.

MORRIGANN

Morrigan, who is also known as Morrighu, is the goddess of war and destruction –the "Crow of Battle" or "Raven Queen". She is also a deity of lust and envy, turning to hatred when not satisfied. Morrigan is usually depicted as three goddesses, and will often appear with her two "sisters" (who are identical to her in almost every respect): Macha and Bobd. Thus, it is said if one witnesses three crows (or raven) acting together on a battlefield, this is an unfortunate omen that Morrigan watches over the battle, and that it will be particularly terrible. Otherwise, seeing three crows together is often seen as a portent of violence and death. Morrigan will typically (through her priestesses or Raven Maidens) appear as a beautiful woman when trying to seduce heroes; but in a moment's notice turn into a hideous hag eager for blood and flesh.

- **Alignment:** Neutral Evil
- **Domains:** Destruction, Mutation (new), War.
- **Symbol:** Raven. Priests of Morrigan usually wear a cloak covered with crow wings, and in any case wear shields on which appear a crow on a red field.
- **Favored Weapon:** Longsword.
- **Area of control:** War and death, and lust and envy.
- **Typical worshippers:** Bloody and evil warriors.
- **Duties of priesthood:** Priests of Morrigan are clerics instead of filidh. They must wander around in search of battles in which participate, or opportunities to incite war between clans or against any available enemy around.
- **Special Benefit:** Priests of Morrigan are always proficient in the longsword (the goddess' favored weapon) in addition to all simple weapons (see Celtic cleric in Character Classes chapter). Hence, when they take the War domain, instead of gaining Martial Proficiency in that weapon, they gain the Weapon Focus feat in it.

NUADA

Nuada, whose nickname is "Nuada of the Silver Hand", is a god of warriors, bravery, and honorable combat, but also a fierce slayer of Fomorians. Nuada was the king of the Tuatha Dé Danann until the battle of Mag Tured against the Fomorians, where he lost his arm. Then, for having lost his arm he could no longer be king (according to Celtic law), and his place was taken by a Fomorian half-caste. However, Diancecht later grafted him a silver arm in place of that he had lost. As such, Nuada could reclaim his throne as king of the Tuatha Dé Danann, which he did after the second battle of Mag Tured, when the Fomorians were eventually driven out of the land. Nuada is renown not only for his silver arm, but also for his great silver sword that gave him great power over demons.

- **Alignment:** Lawful Good
 - **Domains:** Good, Law, War.
 - **Symbol:** A silver hand.
 - **Favored Weapon:** Longsword.
 - **Area of control:** War against the Fomorians.
 - **Typical worshippers:** Warriors, Fomorian-slayers.
 - **Duties of priesthood:** Priests of Nuada are clerics rather than filidh. Their main role is to counsel and help those who hunt, or are plagued by Fomorians. As such, they most of the time travel the land in search of people opposing Fomorians, so they may help them.
 - **Special Benefit:** Priests of Nuada are always proficient in the longsword (the favored weapon of Nuada) in addition to all simple weapons (see Celtic cleric in Character Classes chapter). Hence, when they take the War domain, instead of gaining Martial Proficiency in that weapon, they gain the Weapon Focus feat in it.
-

OGHMA

Oghma is the champion of the Tuatha Dé Danann, noted for his great strength during the battle of Mag Tured. However, he is also the god of eloquence and speech. In fact Oghma exemplifies the ideal champion and leader of men, who can not only encourages the warriors on the battlefield with his own example of physical prowess, but also through charisma and eloquence. For Oghma, Celtic warriors should model themselves on a paragon of intelligence as much as of physical might; not just the strong brute who reveals as an uneducated moron once the battle is finished. Oghma's ideal champion is as much an educated than a powerful warrior. Oghma is traditionally depicted as an old but yet powerfully muscled man. He is dressed in a lion's skin, carries a great club, and has golden chains jutting from his tongue. These chains are attached to the ears of men who follow him enthralled.

- **Alignment:** Lawful Good
 - **Domains:** Good, Influence (new), Strength.
 - **Symbol:** Golden chain. Priests of Oghma wear such chains around their necks and upon their shoulders, as a reminiscing of their god who has followers tied to his tongue through thin golden chains.
 - **Favored Weapon:** Great-club.
 - **Area of control:** Eloquence and leadership of men in battle.
 - **Typical worshippers:** Typically: poets and leader of warriors.
 - **Duties of priesthood:** Priests of Oghma can be either clerics or filidh. They must be living examples of virtue, fearless in battle, but also able to rally men to their side through persuasiveness.
 - **Special Benefit:** Filidh of have access to a special feat of their own: *Golden Tongue*, that gives them a +2 competence bonus on all Bluff, Diplomacy, and Perform (Oratory) skill checks.
-

Celtic Magic

New Cleric Domains

The Celtic gods described next chapter, all grant a Domain from the following list, in addition to regular domains. The Satire domain relates to an archetype of the Celtic literature: the ability of filidh/file (that is: bards) to destroy the reputation of some king or hero with their magical verses. The Satire domain is available to the priest of the god of bards; nonetheless, its spells (all new and described thereafter) are also available to all bards.

ABUNDANCE

This is the typical domain of the Dagdha (with his mighty cauldron). At low level it bring about food, and then at higher levels whole feasts, and eventually life.

Granted Power: When resting, you heal 2 hp per character level per day of light activity and 3 hp per level per day of complete rest, instead of the usual 1 hp per level per day. This can be further boosted by the Heal skill to 3 hp per level per day of light activity and 4 hp per level per day of complete rest.

Abundance Domain Spells

1. **Goodberry:** 2d4 berries each cure 1hp (max 8hp/24 hrs).
2. **Create Food and Water.** Feeds three humans (or one horse) / level.
3. **Plant Growth.** Grows vegetation, improves crops.
4. **Minor Creation.** Creates one wood or cloth object.
5. **Major Creation:** As *minor creation*, plus stone or metal.
6. **Heroes' Feast.** Food for one creature/level cures and *blesses*.
7. **Regenerate.** Subject's severed limbs grow back.
8. **Mordenkainen's Magnificent Mansion:** Door leads to extradimensional mansion.
9. **Clone:** Duplicate awakens when original dies.

BURIAL

Unlike the Death domain which is related to evil necromancy, Burial is related to keeping the dead at rest, protecting cemeteries, and combating undead. This is the main domain of Arawn.

Granted Power: You gain the Extra-Turning feat for free.

Burial Domain Spells

1. **Detect Undead.** Reveals undead within 60 ft.
2. **Gentle Repose.** Preserves one corpse.
3. **Speak with Dead.** Corpse answers one question per two levels.
4. **Halt Undead.** Immobilizes undead for 1 round/level.
5. **Summon Monster V.** Calls outsider to fight for you. (This outsider is a white red-eared hound of Arawn: use statistics of a yeth-hound.)
6. **Guards and Wards.** Array of magic effects protect area.

7. **Control Undead.** Undead don't attack you while under your command.

8. **Antipathy.** Object or location affected by spell repels certain creatures. (Restricted to undead only.)

9. **Soul Bind.** Traps newly dead soul to prevent *resurrection*.

CRAFT

The Craft domain is related to the manufacturing of items. A favorite of Lugh (who can do everything), and Bright.

Granted Power: Appraise is a class skill, and you get a +2 skill bonus to all your Appraise checks.

Craft Domain Spells

1. **Make Whole.** Repairs an object.
2. **Wood Shape.** Rearranges wooden objects to suit you.
3. **Stone Shape.** Sculpts stone into any form.
4. **Minor Creation.** Creates one cloth or wood object.
5. **Fabricate.** Transforms raw materials into finished item.
6. **Major Creation.** As *minor creation*, plus stone and metal.
7. **Analyze Dweomer.** Reveals magical aspects of subject.
8. **Polymorph Any Object.** Changes any subject into anything else.
9. **Wish.** Alters reality within spell limits. (But restricted to "Create a valuable item..." only.)

EQUINES

The Equines domain is related to horses and travel, and is the exclusive domain of Epona (Rhiannon) the goddess of horses.

Granted Power: You gain the feat Skill Focus [Riding] for free.

Equines Domain Spells

1. **Mount.** Summons riding horse for 2 hr./level.
2. **Speak with Animals.** You can communicate with natural horses.
3. **Freedom of Movement.** Subject moves normally despite impediments.
4. **Phantom Steed.** Magical horse appears for 1 hour/level.
5. **Animal Growth.** One *horse*/two levels doubles in size and HD.
6. **Find the Path.** Shows most direct way to a location.
7. **Animal Shapes.** One ally/level polymorphs into a *horse*.
8. **Peerless Charge.** 10 horses / level are protected from harm during a charge.
9. **Chariot of Sustarre.** Creates a chariot of fire and light to transport people across the sky.

FLOW

The flow domain is related to water, but as the streams of rivers and waves of the sea, rather than the element water. It is a favorite of Bright and Manannan Mac Lir.

Granted Power: Rebuke or command aquatic creatures as an evil cleric rebukes or commands undead. Use this ability a total number of times per day equal to 3+ your Charisma modifier.

Flow Domain Spells

1. **Bless Water.** Makes holy water.
2. **Water Walk.** Subject treads on water as if solid.
3. **Water Breathing.** Subjects can breathe underwater.
4. **Freedom of Movement.** Subject moves normally despite impediments.
5. **Polymorph Self.** You assume a new form (aquatic creatures only).
6. **Control Water.** Raises, lowers, or parts bodies of water.
7. **Animal Shapes.** One ally/level *polymorphs* into chosen animal (aquatic animals only).
8. **Horrid Wilting.** Deals 1d8 damage/level within 30 ft.
9. **Shapechange.** Transforms you into any creature, and change form once per round (aquatic creatures only).

INFLUENCE

The power to sway the acts and decisions of others through persuasiveness rather than by force. The favorite domain of Oghma.

Granted Power: Bluff is a class skill, and you get a +2 skill bonus to all your Bluff checks.

Influence Domain Spells

1. **Charm Person.** Makes one person your friend.
2. **Entrhall.** Captivates all within 100 ft. + 10 ft./level.
3. **Suggestion.** Compels subject to follow stated course of action.
4. **Emotion.** Arouses strong emotion in subject.
5. **Charm Monster.** Makes monster believe it is your ally.
6. **Mass Suggestion.** As *suggestion*, plus one/level subjects.
7. **Dominate Person.** Controls humanoid telepathically.
8. **Mass Charm.** As *charm monster*, but all within 30 ft.
9. **Dominate Monster.** As *dominate person*, but any creature.

LORE

All Celtic rulers relied on druids for their advice as much as for their magic. This domain is one for those counseling druids.

Granted Power: You cast divination spells at +1 caster level.

Lore Domain Spells

1. **Identify.** Determines single feature of magic item.
2. **Locate Object.** Senses direction toward object (specific or type).
3. **Tongues.** Speak any language.
4. **Scrying.** Spies on subject from a distance.
5. **Commune.** Deity answers one yes-or-no question/level.
6. **Greater Scrying.** As *scrying*, but faster and longer.
7. **Vision.** As legend lore, but quicker and strenuous.
8. **Discern Location.** Exact location of creature or object.
9. **Foresight.** "Sixth sense" warns of impending danger.

METALLURGY

The working of metal (blacksmithing, etc.) was of prime importance to the Celts. In fact they had an highly evolved metallurgy, and their smith were especially valued and honored. Hence this domain, the favorite one of Goibhniu.

Granted Power: Three times per day you can strike an object of metal and ignore its hardness or damage reduction value. This can be against a steel spear, an iron golem, an iron door, etc.

Metallurgy Domain Spells

1. **Make whole.** Repairs an object (but limited to metal items only).
2. **Heat Metal.** Hot metal damages those who touch it.
3. **Keen Edge.** Doubles normal weapon's threat range.
4. **Rusting Grasp.** Your touch corrodes iron and alloys.
5. **Wall of Iron.** 30 hp/four levels; can topple onto foes.
6. **Blade Barrier.** Blades encircling you deal 1d6 damage/level.
7. **Metal shape.** (Identical to *Stone-shape* spell, but with metal items): Rearranges metal objects to suit you.
8. **Repel Metal or Stone.** Pushes away metal and stone.
9. **Iron Body.** Your body becomes living iron.

MUTATION

The changing of shape, either as disguise trick, a curse on others, or even a symbol of reincarnation, is an archetype of the Celtic literature. Math Mathonwy for instance was a great user of *polymorph* magic; the Morrigan continuously changed her form to deceive others; and the druid Mogh Ruith turned many of his foes to stone. On the other hand, several heroes were transformed into apples or grains of wheat, and then, after having been eaten by some woman were reborn from her.

Granted Power: Disguise is a class skill, and you gets a +2 skill bonus to all your Disguise checks.

Mutation Domain Spells

1. **Change self.** Changes your appearance.
2. **Alter self.** As *change self*, plus more drastic changes.
3. **Gaseous form.** Subject becomes insubstantial and can fly slowly.
4. **Reincarnation.** Brings dead subject back in a random body.
5. **Polymorph self.** You assume a new form.
6. **Polymorph others.** Gives one subject a new form.
7. **Flesh to stone.** Turns subject into statue.
8. **Polymorph any object.** Changes any subject into anything else.
9. **Shapechange.** Transforms you into any creature, and change form once per round.

SATIRE

An archetype of the Celtic mythology: the ability of bards to destroy one's reputation with their satirical magical verses. The favorite domain of Cairbre.

Granted Power: Perform is a class skill, and you gets a +2 skill bonus to all your Perform checks.

Satire Domain Spells

1. **Honoring the Host.** Subject praised or shamed, influencing reactions of witnesses accordingly.
2. **Irritating Sniveler.** Subject appears to be continuously sniveling.
3. **Curse of the Suspicious Mind.** Renders subject completely paranoid for 1 hour per level.
4. **Deceptive Object.** Subject believes that an item is something else that it really is.
5. **False Success of the Fool.** Subject believes that he completed the task at hand despite being not the case.
6. **Glam Dicinn.** Subject's appearance and reputation changed forever for the worst.
7. **Blind Love.** Subject falls in love with any creature that you want him to.
8. **Grotesque Polymorph.** Subjects get ugly deformities, resulting in impediments and aversion.
9. **Unveil the Truth.** Subject's true identity, personality, and deeds are revealed to witnesses.

SUN (Variant)

(Note: the Sun domain is modified, so as to now include spells that seem more appropriate to me; such as for instance *Chariot of Sunflare* replacing *Prismatic Sphere* which is really not Celtic.)

The sun domain relates to the purifying fires of the sun, and is a domain of Beli Mawr and Lugh.

Granted Power: Once per day, you can perform a greater turning against undead in place of a regular turning (or rebuking) attempt. The greater turning is like a normal turning (or rebuking) attempt except that the undead creatures that would be turned (or rebuked or commanded) are destroyed instead.

Sun Domain Spells

1. **Sun Lights.** Balls of light dazzle victims for 1d4 rounds.
2. **Sunspear.** Creates a spear of light that heals or inflicts 2d4 +2 / level when thrown.
3. **Searing Light.** Ray deals 1d8 / two levels, more against undead.
4. **Purifying Flames.** Burns a foe every round until extinguished.
5. **Flame Strike.** Smite foes with divine fire (1d8 / level).
6. **Fire Seeds.** Acorns and berries become grenades and bombs.
7. **Sunbeam.** Beam blinds and deals 3d6 damage.
8. **Sunburst.** Blinds all within 10 ft., deals 3d6 damage.
9. **Chariot of Sustarre.** Creates a chariot of fire and light to transport people across the sky.

New Spells

The magical power of Satire held by the bards is a classic of Celtic literature. However, apart from the *Glam Dicinn* said to be the supreme cursing satire, nothing more is told. As such, all these spells were designed for game purpose only, and do not relate to any Celtic legend (including the short tales despite they may involve legendary bards).

The spells detailed in this chapter are:

Satire Domain Spells

1. **Honoring the Host.** Subject praised or shamed, influencing reactions of witnesses accordingly.
2. **Irritating Sniveler.** Subject appears to be continuously sniveling.
3. **Curse of the Suspicious Mind.** Renders subject completely paranoid for 1 hour per level.
4. **Deceptive Object.** Subject believes that an item is something else that it really is.
5. **False Success of the Fool.** Subject believes that he completed the task at hand despite being not the case.
6. **Glam Dicinn.** Subject's appearance and reputation changed forever for the worst.
7. **Blind Love.** Subject falls in love with any creature that you want him to.
8. **Grotesque Polymorph.** Subjects get ugly deformities, resulting in impediments and aversion.
9. **Unveil the Truth.** Subject's true identity, personality, and deeds are revealed to witnesses.

Sun Domain Spells

1. **Sun Lights.** Balls of light dazzle victims for 1d4 rounds.
2. **Sunspear.** Creates a spear of light that heals or inflicts 2d4 +2 / level when thrown.
4. **Purifying Flames.** Burns a foe every round until extinguished.
9. **Chariot of Sustarre.** Creates a chariot of fire and light to transport people across the sky.

Equines Domain Spells

8. **Peerless Charge.** 10 horses / level are protected from harm during a charge.

HONORING THE HOST

Enchantment (Charm)

Level: Brd 1, Satire 1

Components: V, S, F/DF

Casting Time: 1 full round

Range: Close (60 feet)

Area: all listeners in a 60 feet radius.

Duration: 1 hour/level

Saving Throw: Will negates

Spell Resistance: Yes

With this spell a bard can temporarily either greaten or depreciate the reputation of his host, in the eyes of the present witnesses.

Bard customarily cast this spell to "thank" their host (either for good or ill). In fact, it is a Celtic tradition for bards to praise the one who hosted them, in exchange for the food

and lodging they get. And in fact, nobles often support bards not only for entertainment, but also to promote their glory. As such, bards typically better praise their host when they are well treated. Everyone well knows that a poorly received bard could easily tarnish one's fame. Nonetheless, this spell is by no way limited to a bard's host. It may be cast on anyone, in any circumstances, provided the target and audience are listening to the caster and have no more urging matters at hand (like a combat).

This spell affects both the target of the spell and the audience. The caster must first attract the attention of the audience, during which he casts the spell. Then, he must pronounce a spirited praise or insult, which thus requires he succeeds a Perform check against a DC=20 (taking +10 is possible, but requires 10 minutes of speech/song instead of a single sentence in one round). And the audience must make a Will saving throw. The spell effect is of altering the mood of the audience toward the target (or the bard), as relevant to the Perform and Will save results:

- **Praise**; Perform succeeded and Will-save failed. The audience's reaction toward the target of the praise is shifted one factor closer toward a "Friendly Attitude" reaction. The target's reaction toward the bard is shifted one factor closer to a "Friendly Attitude" reaction, if the target fails a Will save.
- **Praise**; Perform and Will-save succeeded. No reaction from the audience; the target's reaction toward the bard is shifted one factor closer to a "Friendly Attitude" reaction, if the target fails a Will save.
- **Praise**; Perform failed. No particular effect.
- **Insult**; Perform succeeded and Will-save failed. The audience's reaction toward the target of the insult is shifted one factor closer to a "Hostile Attitude" reaction. The target's reaction toward the bard is shifted one factor closer to a "Hostile Attitude" reaction, if the target succeeds a Will save.
- **Insult**; Perform and Will-save succeeded. No reaction from the audience; the target's reaction toward the bard is shifted one factor closer to a "Hostile Attitude" reaction.
- **Insult**; Perform failed. The audience's and target's reaction toward the bard is shifted one factor closer to a "Hostile Attitude" reaction.

Otherwise, while the above effects only have a duration of one hour per level of the caster, the GM should keep in mind the role-playing consequences of the use of this spell. A clever use could help bring down someone's position, while a disastrous use may get the bard into trouble.

Material Components: none per se, but the bard must have his musical instrument and play it, to be able to cast the spell.

IRRITATING SNIVELER

Illusion (Pattern)

Level: Brd 2, Sor/Wiz 2, Satire 2

Components: V, S

Casting Time: 1 action

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

Target: One creature

Duration: Concentration +3 rounds

Saving Throw: Will disbelief

Spell Resistance: Yes

This spell, when cast on any speaking person, makes it appear as a pathetic and antipathetic, sniveler. The intended result being to induce disapprobation onto the listeners.

This spell creates an illusion making appear the target as if she was whining and sniveling when she speaks. Note that the spell doesn't change any of the words the victim says. Rather it seemingly changes the way she says them, so as to naturally anger those listening to her. By no way such sniveling could induce pity; it will always induce irritation, as if whined by someone with odious manners and terrible charisma. The victim of the spell will be unaware of the spell effects unless she makes a Will saving throw. The listeners are entitled a Will saving throw for disbelief only if they have a strong reason to suspect that something is amiss. However the irritation that the spell induces is a natural result, not a magical influence.

The subject of the spell gets a -10 penalty on all her Charisma checks and skills of communication such as *Bluff* or *Diplomacy*, for spell duration. Moreover, all those listening to the subject have their reaction automatically shifted one factor closer to a "Hostile Attitude" reaction.

CURSE OF THE SUSPICIOUS MIND

Illusion (Phantasm) [Mind-affecting]

Level: Brd 3, Sor/Wiz 3, Satire 3

Components: V, S

Casting Time: 1 action

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

Target: One living creature

Duration: 1 hour/level

Saving Throw: Will negates

Spell Resistance: Yes

The victim of this spell becomes pathologically paranoid for the duration of the spell. As such, everything he perceives will be warped as to appear menacing, or at least insulting.

Under the influence of the spell, the character perceives that everyone is laughing at him, and are secretly mocking him; those speaking among themselves must be scheming against him, etc. Moreover, the spell subtly warps all he hears and sees to seem like threats and insults. For instance, if the indifferent guard at the city gates says "You must pay the fee if you want to enter the city", then the character hears "If you dare enter the city we will take all your money", said in a menacing tone. Note that once the spell wears off, the victim doesn't realize that he was under the influence of a spell, but merely notes that people have ceased to persecute him. He is thereafter free to draw any conclusions he wishes.

No matter how a person acts with regards to someone under the influence of this spell, the victim of the spell will always perceive that behavior two factors closer to a "Hostile Attitude" reaction. That is, *Helpful* becomes *Indifferent*; *Friendly* becomes *Unfriendly*; *Indifferent* and *Unfriendly* become *Hostile*.

Material Components: A bit of hallucinatory mushroom, plant, or substance. (Usually a Profession: herbalist and Spot checks with DC=15 are sufficient to get them for free in a nearby forest.)

DECEPTIVE OBJECT

Illusion (Phantasm) [Mind-affecting]

Level: Brd 4, Sor/Wiz 4, Satire 4

Components: V, S, M

Casting Time: 1 full round

Range: Close (25 ft. + 5ft./2 levels)

Target: 1 item of tiny to medium size

Duration: Permanent until discharged; then 1 hour/level

Saving Throw: Will disbelief

Spell Resistance: Yes

The purpose of this spell is to make the victim believe that an item is something else that it really is, while all other peoples perceive it normally.

The spell is to be cast upon an item the caster wants to alter in the perception of the first appropriate person seeing it. The caster thus first determines who will be subject to the spell. This may be as vague as “any humanoid”, or as complex as “an albinos half-orc in full plate armor”, or keyed to a specific individual through the use of a lock of hair, nail, etc. from that character. Thereafter, the first person conforming to the trigger’s specifications, who gets by the item (seeing it, touching it, etc.) will be affected by the spell. Then the caster determines how the item will be perceived by the victim. So the light clothes of a prostitute could be made appear as a rich ceremonial robe; a club like the sword of Selthor; a blank parchment as a magical scroll; etc. The alteration may be even more drastic, as to make the light clothes of a Shiranese prostitute appear as the sword of Selthor. However the Will saving throw is dependant upon the correlation between what the item really is, and what the victim is to perceive.

That is, the victim will be entitled a saving throw for disbelief only in cases of non correlated interaction with the item. Wielding clothes as if they were a sword entitles a saving throw for disbelief; not wearing clothes altered to appear as another sort of garb.

Material Components: a drop of blood of a supernatural creature of deception such as a *rackshasa* or *doppelganger*. This blood may be fresh, or have long been turned to powder.

FALSE SUCCESS OF THE FOOL

Illusion (Phantasm) [Mind-affecting]

Level: Brd 4, Sor/Wiz 5, Wch 4, Satire 5

Components: V, S, M

Casting Time: 1 action

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

Target: One living creature

Duration: Permanent (special, see text)

Saving Throw: Will negates (special, see text)

Spell Resistance: Yes

When the spell is cast upon a character, it generates a powerful phantasmal illusion in her mind, which makes her believe she has just completed the task she was on.

Whatever the victim is doing when the spell is cast, she will believe she just finished it. That is, she believes she just completed the task which she intended to bring to completion when the spell was cast. Now, as the spell does not tell the caster what was this intent, he could get some surprise with

an unexpected reaction from his victim. Otherwise, the spell creates a phantasm in the victim’s head which overcome reality, but only to a certain extent. If the reality is obviously not what the victim believes, she gets a Will saving throw for disbelief. If the reality as elements on which the phantasm may rely on, the victim doesn’t get a saving throw. In between cases may give penalties to the save at GM’s discretion. Here are some examples:

- The character was in melee combat. Once the spell has been cast, she will see her opponents slain, subdued, or fleeing, as was her first intent. If the opponents act in an appropriate manner, she will get no saving throw; if she searches for their corpses and do not find them, she will be entitled a saving throw; and if the opponents attack her, the spell will be cancelled.
- The character was casting a spell, or had the intend to cast one. Once the spell has been cast, she believes she did cast the spell. If she was in the process of casting, she stops, with the spell lost; if she hadn’t yet begun, she doesn’t cast at all, believing she just did it. If her target(s) obviously do not suffer from the spell effects, she is entitled a saving throw. If the target(s) perform some appropriate gesticulation (even if they are really bad actors), she doesn’t get any saving throw.
- The character was requesting gold. Once the spell has been cast, she stops, absolutely convinced she gained it. If she gets a sack of copper pieces, even if in fewer quantity that was requested, she doesn’t get any saving throw. If she doesn’t get any sort of “token gold”, she gets a saving throw.
- The character was sculpting a statue. Once the spell has been cast, she stops, convinced the statue is finished. If it still is a shapeless rock, she is entitled a saving throw. The more that rock will resemble a statue, the greater will be the penalty to the save.
- The character was resting. Once the spell has been cast, she will feel and believe she is fully rested, no matter how much time she really rested. However, if she tries to do some strenuous activities that would get her on the brink of exhaustion, she gets a saving throw. If she fails her saving throw, she will unknowingly suffer some penalty to any to-hit or skill roll, and will eventually fall down in a faint.

The GM must consider the circumstances, to allow or not a saving throw, or to allow a save with a penalty of up to –10. A successful save reveals to the victim the illusory image warping her senses, with the reality appearing normally behind it.

Arcane Material Components: A bit of hallucinatory mushroom, plant, or substance. (Usually a Profession: herbalist and Spot checks with DC=15 are sufficient to get them for free in a nearby forest.)

GLAM DICINN

Transmutation

Level: Brd 6, Satire 6

Components: V, S, F/DF

Casting Time: 1 full round

Range: Close (25 ft. + 5ft./2 levels)

Target: One living creature

Duration: Permanent

Saving Throw: Will negates or None

Spell Resistance: Yes

The Glam Dicinn (or Glamdice) is the supreme curse that a bard can pronounce upon someone. The subject of this spell suffers from “the three furuncles of disgrace”: shame, blame, and disfigurement. The resulting effects are mainly societal and political, with the subject being despised by others, dismissed from his position, and even banished from society.

This spell has a traditional cultural importance, and is almost never cast lightly. It is normally used to condemn a character whose behavior somehow wrong the other members of the society he lives in. Evil bards may cast it on those who offended them; but in any case it cannot be used as an offensive spell (for instance to curse an enemy during a battle). In fact its typical use occurs as follows: A great bard was received poorly by the king, despite his excellent performance and praise. Such event is not simply a matter of the bard feeling insulted and getting the moral right to avenge himself. It before all means that the king doesn't abide anymore by a very important custom of the Celts: generosity and hospitality. From the Celts' point of view, the king is symbolically an embodiment of the land. Henceforth, if he ceases to be generous, so will cease the land, and famine may well ensue. However, the king's subjects having pledge loyalty to him are probably not going to cast him down. This will typically be done by a bard who, through his satire, will somehow expose to everyone the king's inability to continue his reign. Then, there is a Celtic law which states that for a king having the right to rule, he must be whole of body and fair of aspect. (For instance, Nuada could not be king anymore when he lost his hand, even after it had been replaced by a silver one. He could resume his kinship only when he got back a true hand of flesh.) Hence the disfigurement, in addition to the blame, inflicted by the spell. Anyway, this satire is by no way restricted to rulers. It may be inflicted on anyone with the relevant result, although there is usually little point on casting it on simple commoners.

This spell is a little complex, and produces several different magical effects at once. First of all, it cannot be cast discreetly. On the contrary, the caster must have the attention of a group of creatures. So the spell basically works exactly like an *Enthrall* spell (see core rulebook I), enabling the caster to maintain the attention of the audience during all her revelations.

Then the bards pronounce his anathema upon the target in verse and rhymes. The subject of the spell is entitled a Will saving throw to escape the effects of this spell only if it is unjustly cast at him. If he deserves to get this satire (GM determination), he is not entitled to a saving throw. The spell incurs the following effects:

- The subject's visage is disfigured in a particularly humiliating way, putting an effective decrease of 6 points to his charisma score (minimum 1).
- The enthralled audience get an immediate dislike of the target. From that time on, as long as the spell continues,

they will automatically have their reaction rolls concerning the target shifted two factors closer to a “Hostile Attitude” reaction. Note this is independent from the loss of charisma points due to the spell, and adds to it.

- If the target was a ruler or military leader among the Celts, he is “suggested” (as per the *Suggestion* spell) to abandon his position.

This spell being a sort of curse cannot be removed by a Dispel-magic or similar spell. It requires either a Miracle, Limited-wish, Unveil-the-truth, or Wish spell to dispel it if it was unjustly cast; or a Miracle / Wish spell to dispel it if the subject deserved it. Otherwise note that a character may use some magical disguise to conceal the effects of the spell if he cannot remove it.

Material Components: none per se, but the bard must have his musical instrument and play it, to be able to cast the spell.

BLIND LOVE

Illusion (Phantasm) [Mind-affecting]

Level: Brd 6, Sor/Wiz 7, Wch 7, Satire 7

Components: V, S, M

Casting Time: 30 minutes

Range: Unlimited

Target: One living creature

Duration: 1 day/level

Saving Throw: Will disbelief

Spell Resistance: Yes

The victim of the spell will see one specific humanoid as the perfect lover, and will fall in love with him/her. The spell creates a so intense phantasm in the head of the victim, that it will overcome any fact, event, etc., which would otherwise make such a love impossible, or even absurd.

The caster must designate one specific living humanoid (it doesn't work with undead), that the victim of the spell will perceive thereafter as the ideal lover. Then, the spell will draw from the subject's mind what he considers as ideal, then will put that false perception on the named humanoid. As such, suppose the victim of the spell would fall in love with a beautiful big breasted blonde. If the “humanoid” designated by the caster is already a big breasted woman, with everything ideal but the color of her hair, the spell will only change that color in the eyes of the victim. Now suppose that the designated humanoid is a male bugbear, then the spell will make the victim perceives that bugbear as a beautiful big breasted blonde all the same. However, the spell doesn't change nor influence anything else. So in the first case the victim won't understand why his friends keep on pretending her wonderful lover has black hair, while they are obviously blond. In the second case, he will certainly think that they have gone mad, or are mocking him. If the “beloved bugbear” lives in a tribe of bugbears, the victim will believe “she” is a slave from the odious brutes, and so forth. Otherwise, the spell won't influence in any way the designated lover's behavior, but the victim will nonetheless perceive it in the most favorable way, even if it is obviously absurd. However, the enamored victim won't act in a manner different from that he would have if he was passionately in love normally.

In the worst of cases, the victim is entitled to a Will saving throw, only if confronted to strong evidences that something is amiss (like several friends telling him that they only see a stinking bugbear where he sees a beautiful girl).

Then, according to circumstances, a penalty of -1 to -10 will be applied to that saving throw. If the victim believes he sees a beautiful blonde where there is only a normal girl, despite what his friends could say, he will get a -10 penalty to his save. Otherwise, the victim acts as if under a powerful *charm* spell toward the “designated lover”. Lastly, if the victim doesn’t meet the object of his love, the spell won’t produce much effects, except that the victim will vaguely feel longing for the perfect lover that he would like to meet.

Arcane Material Components: a doll figurine crudely resembling the victim, in which have been put some “body part” from both the victim and the humanoid destined to be seen as the ideal lover. That body part may be a lock of hair, a nail, etc. Special herbs and other materials worth 100 gp are also required. Everything is consumed during the casting, so there is no doll to be destroyed as a mean to end the spell effects before end of normal duration.

GROTESQUE POLYMORPH

Transmutation

Level: Sor/Wiz 8, Wch 8, Satire 8

Components: V, S, M

Casting Time: 1 action

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

Targets: Up to three creature, no two of whom can be more than 30 ft. apart.

Duration: Permanent

Saving Throw: Fortitude negates

Spell Resistance: Yes

This special variant of the *Polymorph-others* spell, changes several creatures into misshapen forms of themselves. The subjects of this spell not only become ugly, but also get impediments from their deformities.

Upon casting the spell, you must determine what kind of deformities your targets will get, and how much it will hinder them. It can be as lenient as getting a few warts on the nose, to grievous as being changed into a club-footed hunchbacked midget with a snarling distorted face. Then, the deformities inflicted will incur impediments and penalties upon the subjects of the spell. As such you can determine a loss of -2 to -12 points of ability scores among Strength, Dexterity, and Charisma of the targets. The amount and distribution of this loss is determined by yourself, but should match the deformities suffered. For instance, a few warts on the nose would incur a -2 loss of charisma; while being changed into a club-footed hunchbacked midget with a snarling distorted face, may incur a loss of 4 points of strength, dexterity, and charisma each. Note that this loss must be the same for all the targets, although the deformities they gain may be different. Also, the maximum loss of points is 12, whether there are one, two, or three targets. That is, three targets would lose up to only 4 points of ability score each, while a single target may lose up to 12 points. No ability score may be lowered under 3 by use of this spell.

Otherwise, this spell incurs a secondary effect. The targets’ grotesque appearance will now induce aversion in others. That is, from that time on, all reaction rolls concerning the targets will be shifted one factor closer to a “Hostile Attitude” reaction. Note this is independent from the eventual loss of charisma points due to the spell, and add to it if any.

Like other polymorph spells, the subjects of this spell return to normal upon death, or through the use of a successful *Dispel-magic* spell.

Arcane Material Components: a lock of hair, nail, or else, of a naturally malformed character, plus an insect which is crushed upon casting.

UNVEIL THE TRUTH

Divination

Level: Sor/Wiz 9, Wch 9, Satire 9

Components: V, S, M

Casting Time: 1 full round

Range: Close (25 ft. + 5ft./2 levels)

Target: One creature

Duration: Up to 1 hour

Saving Throw: None

Spell Resistance: No

This spell is a magical song of great potency, which reveals the truth about the target of the spell. It typically uncovers lies, dispels disguises and false shapes, but also dissipates curses and defamation.

This spell is a little complex, and produces several different magical effects at once. First of all, it cannot be cast discreetly. On the contrary, the caster must have the attention of a group of creatures. So the spell basically works exactly as an *Enthrall* spell (see core rulebook I), enabling the caster to maintain the attention of the audience during all her revelations.

Then the caster is imparted with the ability to see the real nature of her subject; and telling it in rhymes and verses, makes it magically revealed to the audience. As such, the caster will see if the subject is disguised or under a false shape (as with *Polymorph-self* spell), and telling it will turn back the subject to its true form and appearance. The caster will see the real alignment and personality of the subject, and even if the subject concealed them, it will nonetheless be revealed to all, as the caster tells it. The caster will learn about the subject’s history; thus will know about his courage or cowardice, his secret scheming and treachery, or his unknown worthy deeds. In telling them to the assembly, everyone will know it is true. In short, kept secret / magically hidden or not, the caster will see all what is to be known about the target of her spell. Then, upon saying it, all the listeners will know it is true. Likewise, if the subject unjustly suffered from a bad reputation, the caster will learn about it, and telling so will dissipate it among the audience.

Note however, that this spell reveals only what is really important to learn, not trivial or mundane things (unless they were specifically requested by the caster). Also, this spell cannot be used by the caster to tell lies about the subject. She cannot but tell the truth that she discovers. Likewise, she cannot choose to hide things she learns about the subject; she can only choose to concentrate on the important information, and omit to tell what isn’t pertinent or relevant in the context.

The target of this spell does not get any saving throw against it, and moreover is affected as with a *Sanctuary* spell (with no saving throw) preventing him to attack the caster. Nonetheless, any appropriate magic (spell or item) which can shield the subject from detection spells will also be effective against *Unveil the Truth*. However, the caster will immediately learn about the magic which hinders her spell.

Material Components: A small golden cup filled with clear water. The caster first drinks a little of this water, and throws the remain in the direction of the target. Then the cup is disintegrated into a golden mist which spreads over the assembly, and then disappears.

SUN LIGHTS

Evocation

Level: Clr 2, (Sun 1)

Components: V, S, DF

Casting Time: 1 action

Range: Close (25 ft + 5 ft/2 levels)

Target: 1 creature/level

Duration: Instantaneous

Saving Throw: Reflex negates

Spell Resistance: Yes

Upon casting this spell a cluster of intensely glowing balls of sunlight fly from the fingertips of the caster to wash over the targets. Each target that fails a Reflex saving throw will be dazzled for 1d4 rounds. The visual acuity of a dazzled victim is greatly diminished and he is only able to perceive vague areas of light and shadow.

If this spell is cast against any targets vulnerable to sunlight, they will suffer the same effect as if they were exposed to the sun for a full round. The spell must be prayed for in daylight.

[author: Bob Hall]

SUNSPEAR

Evocation [Force, Light]

Level: Clr 3, (Sun 2)

Components: V, S, DF

Casting Time: 1 action

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

Target, Effect or Area: See text

Duration: 1 minute/level (D)

Saving Throw: Fortitude partial

Spell Resistance: Yes

This spell creates a glowing spear of white positive energy. At the caster's discretion, the weapon can appear and function as a halfspear, shortspear or longspear. The caster can wield the sunspear proficiently as a standard melee weapon, with an enhancement bonus to attack and damage rolls of +1, plus an additional +1 per 3 caster levels above 5th level. The spear glows brightly, providing illumination as per the light spell.

The caster can also use the sunspear to make a single touch or ranged touch attack in order to cure or inflict damage. The sunspear's enhancement bonus applies to this attack. The sunspear may be hurled up to the maximum range of the spell with no penalty to the roll. A successful attack results in a brilliant blast of positive energy inflicting 2d4 + 2 points per caster level. The victim must also make a Fortitude save or be blinded for 1d4 rounds.

If the caster elects to use the healing effect, she must touch a willing ally or make a ranged touch "attack" to a distant ally. If successful, the recipient is surrounded in a bright nimbus of white light and cured of 2d4 + 2 points per caster level. As with other curing, this effect damages

undead. Any excess hit points over the target's normal maximum, gained from this effect, remain for one round per caster level as temporary hit points.

When the sunspear is used for either this special attack or healing effect, the spell ends regardless whether or not the touch was successful.

[author: Relics & Rituals]

PURIFYING FLAMES

Evocation [Fire]

Level: Sor/Wiz 4, Sun 4

Components: V, S, M/DF

Casting Time: 1 action

Range: Close (25 ft + 5 ft/2 levels)

Target, Effect or Area: Ray

Duration: 1 round/level (D) (see text)

Saving Throw: Fortitude half

Spell Resistance: Yes

This spell causes the target's body to bust into flames if the caster succeeds at a ranged touch attack. The target suffers 3d6 points of damage or half damage if he succeeds at his initial Fortitude saving throw. Anyone within five feet of the target will also take 1d6 points of heat damage with no saving throw. The purifying flames continue to deal similar damage each round until they are extinguished or the spell's duration lapses. Each round that the flames are in effect, the victim must roll a new Fortitude save to determine if he takes half or full damage that round.

The target can try and beat the flames out by using a full round action. If he succeeds in a Dex check at a DC equal to the saving throw DC of the spell, then the victim manages to extinguish the flames. Other creatures can help to beat out the flames, and every person who spends a full round action attempting to put the fire out may similarly attempt his own Dex check to extinguish the flames.

If the fire bums for more than two full rounds, it will deal the same damage each round after the second to the target's personal gear as it deals to the target. (See Items Affected by Magical Attacks core rulebook I, page 150).

Material Components: A piece of sulfur.

[author: Relics & Rituals]

CHARIOT OF SUSTARRE

Evocation [Fire]

Level: Drd 9, (Equines 9, Sun 9)

Components: V, S, M, F/DF

Casting Time: 1 minute

Range: 10 ft.

Effect: 1 flying chariot of fire and light.

Duration: See text (D)

Saving Throw: See text

Spell Resistance: Yes

A favorite of the Sun God's priests, this spell brings into existence a magnificent chariot of gold, fire, and light, pulled by two great flaming stallions. This chariot can fly high across the sky at great speeds, transporting the caster plus 1 passenger per two caster levels. (Medium or smaller sized creatures count as 1 passenger, while large sized creatures count as 2 passengers. Mounts can be brought in this chariot,

but it will look like they have become another flaming stallions for all spell duration.)

This spell can be cast only during the day under open sky, and it will last until night, at which time it will end. (If the night begins to fall while the chariot is still high in the sky, it progressively decelerates and goes down, landing just before the sun disappears beyond the horizon.) Every creature looking at the chariot will be hindered by the intense light it casts, thus suffering a 50% Concealment Miss Chance to attack the chariot's passengers. (Note that all creatures with sight get a +20 circumstance bonus to Spot the chariot, although they cannot see what's inside.) Moreover, if coming within 10 feet of the chariot, they suffer 2d4 of fire damage (Reflex saving throw for half). Caster and passengers are immune to these effects however, and furthermore gain a +4 Cover AC Bonus when in the chariot. Only the caster can drive the chariot, and he must have his golden helm to do so. The chariot can only fly, with a maximum speed of 480 (twice the speed of running horses); it can fly up at half speed and descend at double speed. The chariot's maneuverability rating is average. Driving the chariot requires concentration, so to attack or cast spells, the driver cannot but have the chariot continues its course onward at the same speed. The chariot has no hit-points, Hardness, etc., and can only be destroyed by a successful dispel magic or similar spell.

Focus: a great ornate helm entirely made of gold (costing no less than 1000 gp), that the caster must wear upon casting, and for all spell duration.

Material Components: A burning torch and a tiny golden figurine of a chariot (costing 2d4 gp).

Standing Stones

There is two types of Standing Stones and Stone Circles. The most ancient and impressive ones (like that of Stonehenge) were built in the prehistoric times by the gods. They are always magical, though their magic may operate only rarely when the appropriate conditions are met. Those ancient structures are almost always related to the Otherworld. They generally are gates, or places where creatures from the Otherworld may be summoned more easily. The smaller standing stones and stone circles are erected by the druids, usually in their nemetons (sacred places). They usually are created magical (with the Craft Wondrous Item feat), as protection devices (to protect the sanctuary), or to enhance divination magic and count the passing of days, seasons, etc.

PEERLESS CHARGE

Evocation [Fire]

Level: Drd 8, (Equines 8)

Components: V, S, M, F/DF

Casting Time: 1 minute

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

Effect: 10 horses / level

Duration: 1 minute per level

Saving Throw: None

Spell Resistance: Yes (harmless)

A full charge of riders on the battlefield is certainly an impressive sight. It is less however, when the horses are dispatched by volleys of arrows and lances set to receive the charge. This spell gives the mounts of a charge a mean of protection until they actually enter in the melee. It may also be used in numerous occasions such as leading a mass of mounted warriors into a fast flowing stream while enemies fire arrows from above, or jumping over a dangerous chasm.

10 horses/caster level are immune to extra damage from weapons that are set to receive a charge. During their charge, all horses receive DR 4 against ranged attacks. In addition, all Jump, Ride, and Handle Animal checks made during the charge gain a +4 circumstance bonus. Otherwise, the casting time is a full minute as the caster must give a rousing speech and then lead the charge!

New Character Classes

The Fili (core class)

Class released as Open Gaming Content.

Level	Base Attack	Fort	Ref	Will	Special	Spells per Day									
	Bonus	Save	Save	Save		0	1	2	3	4	5	6	7	8	9
1 st	0	+0	+0	+2	Awe aura ; Savant	3	1+1	—	—	—	—	—	—	—	—
2 nd	+1	+0	+0	+3	Salmon of Knowledge	4	2+1	—	—	—	—	—	—	—	—
3 rd	+1	+1	+1	+3	Diviner (+1)	4	2+1	1+1	—	—	—	—	—	—	—
4 th	+2	+1	+1	+4	Savant (+1)	5	3+1	2+1	—	—	—	—	—	—	—
5 th	+3	+1	+1	+4	Bonus feat	5	3+1	2+1	1+1	—	—	—	—	—	—
6 th	+3	+2	+2	+5	—	5	3+1	3+1	2+1	—	—	—	—	—	—
7 th	+4	+2	+2	+5	Diviner (+2)	6	4+1	3+1	2+1	1+1	—	—	—	—	—
8 th	+5	+2	+2	+6	Savant (+2)	6	4+1	3+1	3+1	2+1	—	—	—	—	—
9 th	+5	+3	+3	+6	—	6	4+1	4+1	3+1	2+1	1+1	—	—	—	—
10 th	+6 / +1	+3	+3	+7	Bonus feat	6	4+1	4+1	3+1	3+1	2+1	—	—	—	—
11 th	+7 / +2	+3	+3	+7	—	6	5+1	4+1	4+1	3+1	2+1	1+1	—	—	—
12 th	+7 / +2	+4	+4	+8	Diviner (+3)	6	5+1	4+1	4+1	3+1	3+1	2+1	—	—	—
13 th	+8 / +3	+4	+4	+8	Savant (+3)	6	5+1	5+1	4+1	4+1	3+1	2+1	1+1	—	—
14 th	+9 / +4	+4	+4	+9	—	6	5+1	5+1	4+1	4+1	3+1	3+1	2+1	—	—
15 th	+9 / +4	+5	+5	+9	Bonus feat	6	5+1	5+1	5+1	4+1	4+1	3+1	2+1	1+1	—
16 th	+10 / +5	+5	+5	+10	—	6	5+1	5+1	5+1	4+1	4+1	3+1	3+1	2+1	—
17 th	+11 / +6 / +1	+5	+5	+10	Diviner (+4)	6	5+1	5+1	5+1	5+1	4+1	4+1	3+1	2+1	1+1
18 th	+11 / +6 / +1	+6	+6	+11	Savant (+4)	6	5+1	5+1	5+1	5+1	4+1	4+1	3+1	3+1	2+1
19 th	+12 / +7 / +2	+6	+6	+11	—	6	5+1	5+1	5+1	5+1	5+1	4+1	4+1	3+1	3+1
20 th	+13 / +8 / +3	+6	+6	+12	Bonus feat	6	5+1	5+1	5+1	5+1	5+1	4+1	4+1	4+1	4+1

The Fili (plural Filidh) belongs to the branch of druids who perform as seers, healers, lawyers, and teachers, among the Celts. They are the guardians of knowledge and laws, where bards are the guardians of memory and history. Nonetheless, the fili is not only a scholar, but also a skilled poet like bards. As such, when a fili comes to condemn an unjust noble or king, he will do it through magical verses known as "satires".

Adventures: Filidh typically adventure to help their communities or further their understanding of the world. Many will also travel the land to ply their trade where they are needed, thus leading a wandering life which more often than not lead them into adventures. Then, at times, filidh will go on quests as inspired by their patron deity.

Characteristics: Like clerics Filidh are masters of divine magic. A fili's spells are granted by the deity who emphasizes his domain of specialization (like medicine, law, craft, etc.). Filidh are also great scholars and diviners, and sometimes function as ethical judges, cursing with satire spells those who deserve it. Filidh are in fact given much respect in their society, and it is considered anathema to harm them. On the other hand, filidh are less effective in combat than other type of

priests, even if they still are able to defend themselves should the need arise, or for if they would accompany the clan's warriors to war.

Alignment: As filidh are the guardians of Celtic traditions and lawyers (the Brehon law), and given the importance of truth in their society, most of them are of lawful alignments, while the archetypal filidh is lawful neutral. Conversely, chaotic filidh are very rare.

Religion: Filidh are in fact more sages than priests, which is the province of Druids. However, the Celts do not make a very clear distinction between science and spirituality, and their path to knowledge delves into both. Thus, while filidh are bound to show the normal reverence to all the Celtic gods, they nonetheless must choose one as their patron deity. That is, the deity who exemplifies their field of study. Hence, a fili specialized in medicine will choose Diancecht as her patron deity; while one specializing in magic will choose Math Mathonwy.

Background: Filidh may come from all walks of life, provided someone would pay for their studies. In any case, many would become filidh for its high social status among the Celts. However, druidic studies tend to be long, and often require several years to learn the basics. In fact, to become an accomplished fili will

typically takes twenty years. A fili could learn from only one mentor, but will generally be instructed in druidic colleges, learning under several masters. There, filidh also learn to read and write (in Ogham and Common). Nevertheless, since writing is considered unsuited to keep knowledge, all of their science is memorized, never written down. As such, filidh students will spend much time learning by heart, often teaching younger students, as in the process they can strengthen their knowledge. A low level fili adventurer could thus teach a companion who may consequently multiclass as a fili. However, it should not be possible to take the class on a whim when having enough XP to get a new level. Becoming a fili can only result from long and thorough studies.

Races: Filidh may be of any race, but will typically be found among the Celts, and thus will be mainly humans. Of course, half-breeds (part-Sidhe, etc.) raised in a Celtic society will proportionally become filidh as much often as humans.

Other Classes: Filidh get along best with Celtic warriors, especially rangers who usually have some basic knowledge of druidism, thus are more able to understand them than the others. They are of course on excellent terms with bards and druids. On the other hand, filidh rather dislike those who tend to act in devious ways (like many rogues), for they revile lies. Then, filidh are highly suspicious of those not of the druidic priesthood who wield magic, especially sorcerers.

GAME RULE INFORMATION

Filidh have the following game statistics.

Abilities: Wisdom determines how powerful a spell a fili can cast, how many spells the fili can cast per day, and how hard those spells are to resist. To cast a spell, a fili must have a Wisdom score of 10 + the spell's level. A fili gets bonus spells based on Wisdom. The Difficulty Class of a saving throw against a fili's spell is 10 + the spell's level + the fili's Wisdom modifier. A high Intelligence is also important so filidh can have more skills.

Alignment: Varies by deity. A fili's alignment must be within one step of his deity's, and it may not be chaotic unless the deity's alignment is chaotic.

Class Skills

The fili's class skills (and the key ability for each skill) are: Bluff (Cha), Concentration (Con), Craft (Int), Diplomacy (Cha), Heal (Wis), Knowledge (any) (Int), Perform (Cha), Profession (Wis), Scry (Int, exclusive skill), and Spellcraft (Int). See *Skills Overview and further* of the SRD for skill descriptions.

Skill Points at 1st Level: (4 + Int modifier) x 4.

Skill Points at Each Additional Level: 4 + Int modifier.

Class Features

All of the following are class features of the fili.

Hit Die: d6 (six).

Weapon and Armor Proficiency: Filidh are proficient with the following weapons: club, dagger, darts, quarterstaff, sickle, sling, and spear (half, long, short). Their spiritual oaths prohibit them from using weapons other than these. They are proficient with light armors only, and are prohibited from wearing metal armor (should they acquire a medium or heavy armor proficiency).

Spells: A fili casts divine spells. A fili may prepare and cast any spell on the cleric spell list, provided he can cast spells of that level. The Difficulty Class for a saving throw against a fili's spell is 10 + the spell's level + the fili's Wis modifier. Each fili must choose a time at which he must spend an hour each day in quiet contemplation to regain his daily allotment of spells. Time spent resting has no effect on whether a fili can prepare spells. In addition to his standard spells, a fili gets one domain spell of each spell level, starting at 1st. When a fili prepares a domain spell, it must come from one of his two domains.

Domain spells: At 1st level, the fili chooses two domains from those granted by his deity. These cannot be changed thereafter.

Chaotic, Evil, Good, and Lawful Spells: A fili cannot cast spells of an alignment opposed to his own or to his deity's.

Spontaneous casting: Much like the clerical power described in the SRD, filidh can channel stored spell energy into divination spells that they haven't prepared ahead of time. The fili can "lose" a prepared spell in order to cast any divination spell of the same level or lower. A fili can't use spontaneous casting to convert domain spells into divination spells. These spells arise from the particular powers of the fili's deity, not divine energy in general. This ability comes as a result of filidh being expert seers and prophets; they can convert divine energy into an act of divination at any time.

[Exception: filidh whose patron deity is Diancecht – the god of healing – get the normal spontaneous casting ability of clerics instead, and convert prepared spells to cure spells – but not inflict spells –]

Bonus Languages: A fili may substitute Sidhe for one of the bonus languages available to him. In addition, a fili knows the Druidic language (as per the SRD druid class). This secret language is known only to druids and filidh, and they are forbidden from teaching it to non-druids. Druidic has its own alphabet: the Ogham script. Ogham is highly versatile: a fili (or druid) can create a coded message to another, hidden in a piece of art or arrangement of twigs. There are even several ways of communicating in a highly subtle Ogham sign language that can be used without non-proficient observers having any idea what is being said.

Awe Aura: Filidh are protected at all time by an aura of taboo affecting humanoids. Provided that the fili doesn't perform any obviously offensive action against them or their allies, humanoids cannot attack him unless they succeed a Will saving throw. The DC for this saving throw is 10 + half the fili's level + his Cha modifier for Celts; and 5 + half the fili's level + his Cha modifier for non-Celts (i.e.: any humanoid not raised in a Celtic culture). Once a save is failed, an humanoid cannot attempt a new save until the next day.

Savant: Filidh are scholars as well as priests, and spend much time memorizing knowledge. As such, at first level a fili gains 8 ranks in two knowledge skills (4 ranks each) chosen among the following: Arcana, Brehon law, Geography, History, Local, Nature, Nobility and royalty, The Planes, and Religion. Then, at 4th level the fili gains a +1 competence bonus to these two knowledge skill. This bonus increases to +2 at 8th level, +3 at 13th level, and +4 at 18th level.

Salmon of Knowledge: At 2nd level, filidh get the *Bardic Knowledge* ability (as per the SRD bard class). A fili may make a special knowledge check with a bonus equal to his level + his Intelligence modifier to see whether he knows some relevant information about local notable people, legendary items, or noteworthy places. This check will not reveal the powers of a magic item but may give a hint as to its general function. The fili may not take 10 or take 20 on this check; this sort of knowledge is essentially random. The DM will determine the Difficulty Class of the check by referring to the table below.

DC	Type of Knowledge
10	Common, known by at least a substantial minority of the local population.
20	Uncommon but available, known by only a few people in the area.
25	Obscure, known by few, hard to come by.
30	Extremely obscure, known by very few, possibly forgotten by most who once knew it, possibly known only by those who don't understand the significance of the knowledge.

Diviner: At 3rd level, the fili gets a +1 circumstance bonus to his Scry skill checks; as well as to all Spot, Search, or Sense motive checks made to detect any kind of falsehood (i.e.: lies, forgery) or concealment (i.e.: secret doors, hidden treasures). He also gets a +1 bonus to her Will saving throws against Illusion spells and effects. These bonuses increase to +2 at 7th level, +3 at 12th level, and +4 at 17th level.

Bonus Feats: At 5th, 10th, 15th, and 20th levels, the fili gains a bonus feat from the following list: Craft standing stones,

Ex-Filidh

A fili who grossly violates the code of conduct expected by his god (generally acting in ways opposed to the god's alignment or purposes) loses all spells and class features and cannot gain levels as a fili of that god until he atones.

Multiclass: if a fili multiclass with the cleric class (and provided he still worships the same god), the level of fili and cleric stacks to determine the spellcasting level (both the fili and cleric classes have the same spellcasting progression, domain spells, and spontaneous casting ability).

The priests of Celtic deities are normally filidh. Only the following gods and goddesses have priests of the cleric class: Arawn, Goibhniu, Morrigann, Nuada, and Oghma.

Author's note: The Fili is before all intended to represent a priest closer to the historical Celtic priesthood than the SRD cleric. As such, the Fili is heavily inspired by the AD&D 2nd edition Celt Campaign Sourcebook's druid, bard, and manteis, as well as by the D20 Slaine RPG's druid. The name "Vate" would have been probably more accurate, but it seems to come from Latin, or at least Gallo-Latin. As such, I opted for the term Fili, as filidh were the counterpart of vates, even if they are mistaken for Irish bards. In any case, the Fili class was checked with both the *D20 CCE* and the *ClassCalc*, with the following results:

- It gets 245 points with the d20-CCE, where the cleric gets 240, the druid 250, and the monk (the highest rated) gets 287 points.
- It gets 305 points with the ClassCalc, where the druid gets 293, and the cleric (the highest rated) gets 308 points.

The War-Smith (core class)

Class released as Open Gaming Content.

Class Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Special	Splt Lvl	1 st	Spellcasting 2 nd	3 rd	4 th
1 st	+1	+2	+0	+0	Weapon focus: hammer ; Smith talent (+1)	—	—	—	—	—
2 nd	+2	+3	+0	+0	—	—	—	—	—	—
3 rd	+3	+3	+1	+1	—	—	—	—	—	—
4 th	+4	+4	+1	+1	Mighty arm & hammer (+1) ; Smith talent (+2)	1 st	0	—	—	—
5 th	+5	+4	+1	+1	Identify weapons & armors	2 nd	0	—	—	—
6 th	+6 /+1	+5	+2	+2	—	3 rd	1	—	—	—
7 th	+7 /+2	+5	+2	+2	Resist fire & heat (1/—)	4 th	1	—	—	—
8 th	+8 /+3	+6	+2	+2	Mighty arm & hammer (+2) ; Smith talent (+3)	5 th	1	0	—	—
9 th	+9 /+4	+6	+3	+3	—	6 th	1	0	—	—
10 th	+10 /+5	+7	+3	+3	Craft Weapons & Armors	7 th	1	1	—	—
11 th	+11 /+6 /+1	+7	+3	+3	—	8 th	1	1	0	—
12 th	+12 /+7 /+2	+8	+4	+4	Mighty arm & hammer (+3) ; Smith talent (+4)	9 th	1	1	1	—
13 th	+13 /+8 /+3	+8	+4	+4	Resist fire & heat (2/—)	10 th	1	1	1	—
14 th	+14 /+9 /+4	+9	+4	+4	Craft Weapons & Armors (improved)	11 th	2	1	1	0
15 th	+15 /+10 /+5	+9	+5	+5	—	12 th	2	1	1	1
16 th	+16 /+11 /+6 /+1	+10	+5	+5	Mighty arm & hammer (+4) ; Smith talent (+5)	13 th	2	2	1	1
17 th	+17 /+12 /+7 /+2	+10	+5	+5	—	14 th	2	2	2	1
18 th	+18 /+13 /+8 /+3	+11	+6	+6	Craft Weapons & Armors (superior)	15 th	3	2	2	1
19 th	+19 /+14 /+9 /+4	+11	+6	+6	Resist fire & heat (3/—)	16 th	3	3	3	2
20 th	+20 /+15 /+10 /+5	+12	+6	+6	Mighty arm & hammer (+5) ; Smith talent (+6)	17 th	3	3	3	3

During the antiquity, the Celts had in fact a superior metallurgy. Thus, warsmiths are the elite blacksmiths of the Celtic society, who craft the best weapons and armors available. They hold a highly respected status among the Celts, being warriors, artisans, and even something of priests at the same time. They could be independent artisans in a village, or in the service of a noble. In any case, warsmiths know how to take advantage from their knowledge of warfare when forging weapons and armors, and likewise will benefit greatly on the battlefield from the strength and resistance gained at the forge. These warriors know how to work metal to make weapons and armors, and eventually render them magical.

Adventures: Warsmiths are peculiar in that they will adventure (or go to war) as part of their craftsman work. Warsmiths who are serious about their trade will test the weapons and armors they manufacture in real and varied situations of combat and warfare. They will thus take on adventures to seek such opportunities of battling different foes using different techniques and equipment. As such, they may see if their weapons and armors are efficient and how they could be improved. Then, adventuring is sometimes an opportunity to find in forgotten dungeons lost secrets of metallurgy and weaponsmithing, or veins of rare metals such as mithril or adamantite.

Characteristics: Warsmiths are both warriors and artisans. They know how to manufacture any metal tools, but in order to excel in creating weapons and armors they are also expert in their use. Their long

hours of hard work at the forge eventually gives them great strength and immunities to heat and fire. Then, at higher levels, their god reward them with spells that may help them in their work.

Alignment: Warsmiths may be of any alignment, but must be of the same, or close to the same alignment as their deity. Otherwise, good aligned warsmiths will create weapons and armors to defend their community, while evil warsmiths revel in making nice tools for shedding blood and inducing fear in others.

Religion: Warsmiths are not true priests, yet revere Goibhniu the god of metallurgy and smithing. In fact, Warsmiths view their work with a religious fervor, and their shrine will often be located in their smithy.

Background: Warsmiths are not simple artisans; they view their work as an art, and in a religious way. Then, as they manufacture the most beautiful and efficacious weapons and armors, warsmiths are usually held in high esteem and honored as nobles among the Celts. However, warsmiths rarely divulge their secrets, and so usually learned the trade from their family. Warsmith secrets are typically passed on from father to children, and are not available to learn for everyone else contrary to other trades, including more common blacksmiths.

Races: Warsmiths are in fact more typically found among Sidhe and humans. On the other hand they are almost non-existent among non Celtic cultures. In more typical campaign settings featuring dwarves, warsmiths are of course the most common among that race.

Other Classes: Wasmiths get along the best with characters who use the weapons and armors they manufacture, so they get the best with fighters. As Celts, they will of course appreciate to team with druids, filidh, or bards, even while their preference will go to priests of war deities who would use their weapons and armors. On the other hand, wasmiths have little in common with rogues, sorcerers, and wizards, whose ways are so much different from theirs. Nonetheless they still could associate with such characters without problem. However, they tend to be irritated by monks who combat without weapons and armors, and thus demonstrate that the equipment the wasmiths manufacture, is useless.

GAME RULE INFORMATION

Wasmiths have the following game statistics:

Abilities: A wisdom score of 14 or higher is needed to get access to the most powerful wasmith spells, and a score of 11 or higher is required to cast any wasmith spell at all. A high Constitution improves a wasmith's hit-points, and a high Strength makes him more effective in melee combat, where he typically excels.

Alignment: Any. However, a wasmith's alignment must be within one step of his deity's, and it may not be neutral unless the deity's alignment is neutral.

Class Skills

The Wasmith's class skills (and the key ability for each skill) are: Alchemy (Int), Appraise (Int), Concentration (Con), Craft (Int), Handle animal (Cha), Knowledge (metallurgy) (Int), Profession (Wis), Spellcraft (Int), and Spot (Wis).

Skills Points at 1st level: $(4 + \text{Int mod}) \times 4$.

Skill Points at each level: 4 (four) + Int modifier.

Class Features

All the following are class features of the Wasmith core class.

Hit Die: d10 (ten sided die).

Weapon and Armor Proficiency: Wasmiths are proficient with all simple and martial weapons. They are proficient with all kind of armors, and all sorts of shields.

Spells: Beginning at 4th level, a wasmith gains the ability to cast a small number of divine spells. To cast a spell a wasmith must have a Wisdom score of at least 10 + the spell's level, so a wasmith with a Wisdom of 10 or lower cannot cast these spells. Wasmith bonus spells are based on Wisdom, and saving throws against these spells have a Difficulty Class of 10 + spell's level + Wisdom modifier. When the wasmith gets 0 spells of a given level, such as 0 1st-level spells at 4th level, the wasmith gets only bonus spells. A wasmith without a bonus spell for that level cannot yet cast a spell of that level. The wasmith has his own spell-list.

The wasmith is a divine spellcaster who prepares his spells in advance through prayer like any cleric or druid. The wasmith has access to all the spells available to his class. Trough the 3rd level, a wasmith has no caster level. Starting at 4th level, a wasmith's caster level is equal to his class level minus 3 (see table).

Weapon Focus - Hammer: At 1st level, wasmiths gain the Weapon Focus feat with both the light hammer and the war-hammer.

Smith Talent: At 1st level, wasmiths gain a +1 competence bonus to their Appraise, Craft, Knowledge, and Profession checks related to metal armors and weapons. This bonus increases to +2 at 4th level, +3 at 8th level, +4 at 12th level, +5 at 16th level, and +6 at 20th level. Note this bonus also applies to discover the possible magical properties of such items (see thereafter).

Mighty Arm & Hammer: Wasmiths spend most of their time hammering metal with a hammer, and thus get a really strong arm. However, since they generally always use the same arm to beat the metal (the right arm for most people), this one becomes much more muscular than the other. As such, at 4th level the difference becomes important enough, that wasmiths get a +1 circumstance bonus to their strength checks made while using that arm/hand specifically, and likewise get a +1 circumstance bonus to damage done with any light or war-hammer wielded with this arm/hand. This bonus increases to +2 at 8th level, +3 at 12th level, +4 at 16th level, and +5 at 20th level. Note that trying to work with both hands equally won't give the bonus to both arms, but rather to none. The wasmith must select the one arm/hand that will get the benefit.

Identify Weapons & Armors: At 7th level, wasmiths get the ability to determine the magical properties of weapons and armors. This is done with an Intelligence check, plus Smith Talent bonus; and requires to study the item (including handling it) for the amount of time indicated. If the check is failed, it cannot be retried before the next increase in Smith Talent bonus.

DC	Time	Information gained
15	5 mn	If the item is magical or not
20	30 mn	Approximate power of item
25	1d4 hr	Exact power and abilities of item

Resist Heat and Fire: At 7th level, wasmiths become inured to heat and fire from working so long at the forge. They get fire (and heat) resistance of 1/-. This resistance increases to 2/- at 13th level, and 3/- at 19th level.

Craft Weapons & Armors: At 10th level, wasmiths get the Craft Weapons and Armor feat for free. At 14th level (improved) they require only 75% of the gold / XP cost to manufacture weapons, armors, or shields of metal. Then, at 18th level (superior) they require only 50% of the gold / XP cost.

Ex-Warsmith

Warsmiths are not just specialized warriors. They are before all specialized artisans. As such, a warsmith can progress to the next level only when he has made at least one masterwork quality weapon or armor during that level (in addition to earning the required amount of XP). Then, when he reaches the 7th level, he must now have his own forge. This means having the relevant building (or cavern) with a fireplace designed for smithing, as well as equipment and tools costing no less than 250 gp. Then, at 10th level, if he wants to manufacture magical weapons and armors, the warsmith must also have an alchemy lab (costing 500 gp) where prepare the various components that will help create special alloys, and chill cast iron with special methods.

Warsmith Arcane Spell List

Warsmiths are limited to the following spells only, that they get through prayer like clerics:

Warsmith Spell List:

1st level: *Cure light wounds, Create water, Detect magic, Endure elements, Mage hand, Magic weapon, Mending, Read magic.* / *Detect gold** / *Ignite*[°].

2nd level: *Bull's strength, Chill metal, Endurance, Heat metal, Make whole, Resist elements.* / *Flame-frost weapon**. / *Fire burst*[°].

3rd level: *Cure moderate wounds, Greater magic weapon, Keen edge, Protection from elements.* / *Iron storm**.

4th level: *Create food and water* (only if worshipper of Goibhniu), *Quench, Rusting grasp*.

(*: spells from Relics & Ritual supplement by Sword and Sorcery Studio / °: spells from the Netbook of Spells free supplement by the FanCC).

Author's note: The Warsmith class was checked with both the *D20 CCE* and the *ClassCalc*, with the following results:

- It gets 282 points with the d20-CCE, where the fighter gets 250, the paladin 257, the bard 276, and the monk (the highest rated) gets 287 points.

- It gets 298 points with the ClassCalc, where the fighter gets 299, the paladin 296, the bard 295, the monk 298, and the cleric (the highest rated) gets 308 points.

The Archdruid (prestige class)

Class released as Open Gaming Content.

Class Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Special	Spellcasting
1 st	+0	+0	+0	+2	Awe aura ; Druidic authority	+1 spell-casting level
2 nd	+1	+1	+1	+2	Recognize the Otherworld	+1 spell-casting level
3 rd	+1	+1	+1	+3	Spell secret ; Timeless body	+1 spell-casting level
4 th	+2	+1	+1	+3	Otherworld Travel	+1 spell-casting level
5 th	+2	+2	+2	+4	Spell secret ; Reincarnation	+1 spell-casting level

Archdruids are druids and filidh who achieved a high level of knowledge of the secret ways of nature and of the mystical Otherworld. They have a thorough understanding of the supernatural and the divine, and thus hold a special status among the druids, and then among the Celts in general. Archdruids focus most of their efforts and researches in piercing the secrets of the creation, and thus eventually cross the boundaries between this world and the other, and between life and death. As such, archdruids tend to live aside from others, yet are given the greater respect and authority by the Celtic society as whole.

It should be noted that the Celtic Druids (who include bards, filidh, and druids) are not organized in a worldwide religious structure, and therefore have no hierarchy of command of their own. Hence, archdruids do not represent the leaders of their order, only the most respected members of their kind. They likewise do not hold more power (magical or otherwise) than other druids, but certainly gain more respect as they are supposed to be the epitome of accomplishment in the druidic fields.

Candidates for this class are obviously always Celtic priests. As such, they could be druids, but also clerics and filidh of Celtic deities. On the other hand, the class is not available to priests (including non-Celtic druids if any) of other cultures. In any case, this class is a demanding path, and only those priests who devoted all their life to religious matters will be eligible for archdruid status.

Requirements

To qualify to become an archdruid, a character must fulfill all the following criteria:

Knowledge (Arcana): 10 ranks.

Knowledge (Nature): 10 ranks.

Knowledge (Religion): 10 ranks.

Spellcasting: Ability to cast 7nd-level divine spells.

Special: Candidates must defeat another archdruid in a "contest of knowledge". Note that an archdruid who is defeated by such a candidate loses honor, and cannot anymore progress in the archdruid class if he fails three such contests.

Special: Must have traveled to the Otherworld and returned.

Class Skills

The archdruid's class skills (and the key ability for each skill) are: Animal Empathy (Cha, exclusive skill), Concentration (Con), Craft (Int), Diplomacy (Cha), Handle Animal (Cha), Heal (Wis), Intuit Direction (Wis), Knowledge (any) (Int), Profession (Wis), Scry (Int, exclusive skill), Spellcraft (Int), Swim (Str), and Wilderness Lore (Wis).

Skill Points at Each Level: 6 (six) + Int modifier.

Class Features

All of the following are class features of the archdruid prestige class:

Hit Die: d4 (four).

Weapon and Armor Proficiency: Archdruids do not get any additional weapon or armor proficiencies.

Spellcasting: An archdruid continues training in magic. So, when a new archdruid level is gained, the character also gains spells as if he had gained a level in a spellcasting class he belonged to before he added the prestige class (i.e.: fili or druid). He does not, however, gain any additional benefits a character of that class would have gained, only the new spells per day. This essentially means that he adds the level of archdruid to the level of another spellcasting class the character already has (that must be druid, fili, or cleric) and then determines spells per day and caster level accordingly.

Druidic Authority: When dealing with other Celts, Archdruids thus get a bonus to their Bluff, Diplomacy, Gather information and Intimidate skill checks, equal to their archdruid level.

Awe Aura: Druids are usually seen untouchable in the Celtic culture, but this is even stronger with a figure like an archdruid. Archdruids are thus protected at all time by an aura of taboo that affect most people who understand who they are. Provided that the archdruid doesn't perform any obviously offensive action against them or their allies, Celts and related peoples cannot attack him unless they succeed a Will save at DC = 20 + Archdruid's level and Cha modifier for other Celts, or 10 + Archdruid's level and Cha modifier for non-Celts who yet live near Celts (dwarves, etc.). Other creatures aren't affected. Once a save is failed, a creature cannot attempt a new save until the next day.

Recognize the Otherword: At 2nd level, archdruids may recognize that something is in fact related to the Otherworld and its inhabitants. This requires a d20 roll + Wisdom modifier + Archdruid level; if the archdruid has 5+ ranks of Knowledge (The Planes), he gets a +2 bonus for these checks. DC varies for situations:

DC	Task
10	Identify a creature as coming from the Otherworld.
15	Identify disguised, or polymorphed creatures from the Otherworld (such as Sidhe traveling incognito).
15	Identify an item or building as having been created by Otherworld creatures.
15	Identify a gate to the Otherworld.
20	Recognize that a spell has been cast by a creature from the Otherworld.
20	Detect that a place is linked to the Otherworld.

Spell Secret: At 3rd and 5th levels, an archdruid can choose one spell that he can cast, so that spell becomes permanently modified as though affected by one of the following metamagic feats: Enlarge spell, Extend Spell, Still Spell, or Silent Spell. The spell's level does not change, and once the choice of spell and modification are chosen, they cannot be changed. As the archdruid goes up in level, he can choose either a new spell or the same spell to be modified in different ways with multiple metaspell. He does not need to know the feat he applies to the spell.

Timeless Body: At 3rd level, archdruids no longer suffer ability penalties for aging and cannot be magically aged. (Any penalties they may have already suffered remain in place.) Bonuses still accrue, and archdruids still die of old age when their time is up.

Otherword Travel: At 4th level, archdruids who discover any gate that brings into the Otherworld, any place where the boundaries between the mortal world and the Otherworld are weak, any magical item that transport into the Otherworld, etc. may use them to actually travel to the Otherworld even if they don't know of an appropriate command word or what not. This requires a Wisdom check at DC 15, with failure meaning the archdruid cannot attempt another crossing for one hour (bad timing). For every additional person / creature that the archdruid want to bring with him, that DC increases by 1 (Unwilling passengers are entitled to make a Will save with a DC equal to 10 + the level of the archdruid). Otherwise, when using spells such as Plane Shift to go to the Otherworld, they go exactly where they want and don't suffer any risk of being lost or arriving at the wrong destination.

Reincarnation: After reaching 5th level, archdruids are automatically reincarnated when they die, whatever may be the cause of their death. That is, if they are not raised from the dead or resurrected before one week has elapsed, they return to the world of the living in a new body whose race they choose. This otherwise works as per the *Reincarnate* spell.

Annexes

SRD Core Classes

This chapter details how the SRD core character classes best fit in a typical Celtic campaign setting. The following guidelines are primarily intended for Celtic campaigns set in Old-Europe-like worlds, which can be much more restrictive on character classes.

Barbarian

The Barbarian class apply fairly well in a Celtic campaign. In fact, a good number of warriors will be of that class, rather than fighter (who will be found mostly among nobles). This is especially true in an authentic Celtic setting as inspired by ancient Ireland. However, during a medieval (as featured in *Braveheart*) or early Renaissance era (as featured in *Highlander I*), this class will be rare, coming always from remote clans of the Highlands. In any case, the name "barbarian" is not appropriate, and this class should rather be called *Tribal Warrior* (see the version in the *Slaine d20* book) or *Clan Warrior*. As such, Tribal Warriors are rugged individuals from rural communities, who are used to a boisterous and physical life, and at war cannot afford to buy expensive armors.

Bard

Bards also apply fairly well in a Celtic campaign, as the concept for this character class derives from the ancient Celts. However, Celtic bards are not roguish troubadours or mere jacks-of-all-trades, as in regular fantasy settings. In fact, their function and status is closer to that of priest, in that they are the keepers of the oral traditions and history of the Celtic culture, that is exclusively oral. As such, bards are very important in the Celtic society, and each clan will have its own bard to act as the recorder and guardian of its collective memory. Then, kings and chieftains will greet and honor travelling bards, so the fame of their clan may be propagated among the other clans. In fact, bards are never taken lightly, as in Celtic society their satirical verses could defame and dishonor an individual, with terrible results in a culture where personal reputation so much influences most relationships and social interactions. The preferred musical instrument of Celtic bards is usually the harp, but a bard from the Highlands will of course rather play the Scottish bagpipes!

Cleric

Clerics are appropriate to a Celtic campaign setting allowing only SRD classes. They should just choose a Celtic god as their patron deity, and not be given proficiency in heavy armors (which are unknown in a Celtic setting).

However, we suggest that the cleric class be rather kept for other religions, for non-Celtic cultures and societies. In fact, the "cleric" name itself suggests some kind of organized church with curates, bishops, and abbots. Then, the cleric doesn't personify well the priesthood of the Celts, and should be replaced with the new Fili class presented in this chapter. Nonetheless, there are some cases where the cleric class may fit better than the fili, especially where deities of war or death are concerned. Only the following gods and goddesses should have priests of the cleric class: Arawn, Goibhniu, Morrigan, Nuada, and Oghma. Such Celtic clerics conform to the SRD cleric, except on the following point: they are not proficient with heavy armors (for cultural reasons), but get proficiency in the favored weapon of their deity in addition to all simple weapons.

Druid

Druids are THE archetypal Celtic character, a central figure of Celtic societies, and are mentioned in most of their legends. However, the SRD druid shares little in common with the historical Celtic priesthood. This class is described as a sort of nature-priest, friend with animals and protector of the woodlands, who abhors cities and prefer to live as an hermit in the deep of forests. Then, there is no evidence that the class advocates any religion, only some kind of secret order about which nothing is said. Clearly, such a druid doesn't fit in a Celtic campaign world. Yet, the SRD druid's game mechanics may be kept as they are, while the class description should be as follows:

Celtic Druids are the most honored members of their society. They form the druidic branch who are in charge of the religion and the rites (where the *filidh* are more of mentors and guardians of knowledge, techniques, and traditions, rather than priests in the usual sense). Druids are thus sages and mystics who devote their time to studying the universe's mysteries, and act as intermediaries between the mortal world and the spiritual realms. Their power comes from their thorough knowledge of nature, from the simplest grass twig to the movement of stars in the sky (unlike *filidh* whose more limited understanding makes them dependant on the gods for their magic). Druids hold that spirits (of humans and everything that exist, including animals, plants, mountains, the sun, and the moon) are immortal, but that all forms perpetually change and are subject to cycles. They exemplify it by their sacred ability to change their own shape into that of animals, or even the elements.

A few druids may live as hermits in the wilderness, but they are not "protectors of trees and forests". In

fact, most druids will have an active social life among the Celts. At lower levels, they will travel across the land, learning more about the world, and acting as emissaries, diplomats, or informants. Then, at higher levels druids will be appointed as advisers to nobles and kings, as well as spiritual leaders of the Celtic society. As such they are highly respected and listened to. In fact, druids are the most important people of the Celtic society, but do not govern themselves, only helping (with their knowledge and magic) those whose traditional function is to rule.

Fighter

The fighter class is perfectly appropriate, yet will remain uncommon in the Celtic world. In fact, fighters are found mainly among nobles who can devote all their time to weapon practice, and do not need to work in the fields to make a living. Common tribal warriors have to spend a fair amount of time farming, hunting, etc, thus will rather be of the barbarian, ranger, and other similar classes (if any). Fighter on the other hand, becomes the choice profession of nobles, and often valorous fighters will acquire noble status as this class somewhat represents the counterpart of the medieval knight. As such the fighter could be renamed Noble Warrior (as in Slaine d20).

Monk

Monks are clearly an oriental type of character, and have nothing to do in the Celtic world. As such, the monk class should not be allowed. Nevertheless, some GMs do not care about historical consistency in their games, or do not want to restrict their players' choices. In this case, we may find ways to keep the monk class, and turn it into a character fitting with Celtic legends. However the Shaolin archetype of monk honing mind and body in the monastery, definitely cannot apply. Instead, we propose two characters who may use the monk's game mechanics in a Celtic campaign setting. But remember: while the game mechanics are still those of monks, the theme of the class (and the names of its abilities) is new. This shouldn't be considered a monk anymore!

- **Laoch Taibhse ("ghost warrior"):** Always operating in the dark of the night, this evil character (typically a part-fomorian – i.e.: half-orc) works as an assassin for some otherworldly entity. He gets his unnatural fighting skills and other abilities from the demon he serves, during ritual trances carried out in the deep of foggy nights... And so, his hands and feet turn to talons when he fights, reverting back to normal thereafter; while his legs seem to lengthen and change to that of an animal when he runs, reverting back to normal afterwards. However, all of this usually yields a price, as the more he gains of such powers, the more he becomes enslaved to his supernatural mentor's will.

- **Witches of Kaer Lloyw:** These legendary witches are known to train young men who were promised to a heroic destiny by fate (like Cuchulainn trained by the

witch Scatach), not only in the arts of war, but also in love and magic. However, they are witches, not muscled warriors wielding great axes and shields. As such, they owe their mysterious art of combat to magic and other secrets only known to their kind. These women are thus rumored to strike their opponents with their bare hands better than with many weapons, a thing of witchcraft indeed. Others tell of these witches being able to dismiss arrows shoot at them with a gesture of the hand. So, they are often called *Gaisge Buitseach Maighdeann*, which roughly means: "maiden able to perform incredible feat of arms through witchcraft".

Paladin

The paladin is another class ill-suited to a Celtic campaign setting. Even if the Celts hold in high esteem courage, honor, and integrity, their heroes definitely aren't of the paladin sort. Such champions of law and goodness wielding healing abilities do not belong to the Celtic culture. They could nonetheless be included in the campaign, but always as the occasional stranger from a neighboring or distant land. Examples of such foreigners paladins include:

- **Arthurian Knights:** Note first, that before being a medieval mythology, Arthurian legends were Celtic (and much different from *La Morte d'Arthur*). In any case, the typical Arthurian kingdom would make a perfect neighbor for many Celtic settings. And the typical Arthurian knight is often a paladin.

- **Exiled Paladins:** Historically, during the 13th century, when their order was dismantled and its members persecuted, many Knight Templars fled to Scotland. Then, it is said that a battalion of Knight Templars helped the Scots at the battle of Banockburn. Therefore, it wouldn't be ridiculous (from a historical point of view) to find a few castles of paladins in a Celtic land. These paladins would be ready to rally the clans to repel invaders when the need arises. But note that they would be refugees from a foreign country, not natives.

Psionicists

The problem with psionic classes, is that they seem to be more appropriate to a science-fiction setting than a Celtic one. Yet, these powers of the mind could still fit in a Celtic campaign. After all, the well known power of "second sight" displayed by a few gifted Norse people, had more to do with psychic abilities than spells. The same idea apply to many a wise-woman all over Europe who would display a natural talent for clairvoyance or healing, without belonging to any cult nor practicing true magic. Nonetheless, if you decide to allow psions and psychic warriors in a Celtic campaign, we suggest to change what the class is supposed to represent. As such, psionics should be seen as a natural flair for magic or witchcraft (thus using the *Psionics-Magic Transparency* option). Terminology would be modified accordingly, with psionic classes

being called "witches" or at least being mistaken for sorcerers. There are likewise no words as "egoist" or "telepath". We rather suggest the following changes:

Psionic / Psychic Power	Sortilege
Psionic Discipline	Group of Sortileges
Psionic Power Points	Mystic Power
Clairsentience	Sortileges of Insight
Psychokinesis	Sortileges of Elements
Psychometabolism	Sortileges of Health
Psychopotation	Sortileges of Movement
Telepathy	Sortileges of Thought
Psy-Crystal	Power Stone

Ranger

Rangers fit in a Celtic or Highlands setting. In fact they will be even more common than fighters. In a pure Celtic age, rangers would learn their magic from the druids (or filidh). Then, in a medieval or Renaissance era, they would have to be followers of the "Old Religion". This is their interest in the old faiths and traditions of their culture that would enable them to get magic at higher levels. (As such, and from a roleplay perspective, rangers shouldn't automatically gain spells for reaching the relevant level. They should instead get magic from appropriate circumstances. For instance, rangers who belong to the old religion and serve it well, or have performed some quest for nature, could be instructed in the ways of magic by some elder druid or witch, or even fairies and nature spirits. Nonetheless, where rules are concerned it still only happens at the relevant levels.)

Rogue

Rogues are fine in a Celtic setting, but will be less frequent than in more traditional fantasy worlds. The first reason is that the rogue is typically an urban character, while Celts are essentially rural. Yet, this aspect may be easily adapted: just replace the crossbow and rapier proficiencies with sling and longsword, and discard such skills as Decipher script, Forgery, Open Locks, or Pickpockets, at least until you travel to more civilized lands and get a chance to learn them (get a few ranks). In any case, you could use the Wilderness Rogue variant from *Unearthed Arcana* fairly well. The second reason to shun the class is that the Celts will usually scorn rogues for their devious ways, valuing honor and bravery much more than cunning and trickery.

Sorcerer

Sorcerers are very appropriate to a Celtic campaign setting, and will happen every now and then (unlike wizards who should remain very rare). Nonetheless, a sorcerer's innate ability for spellcasting should not be considered a natural (even if only rare), trait. Instead, sorcerers will normally be half-breeds (such as half-Sidhe, part-Sidhe, or part-Fomorian), or non humans (such as Sidhe or Small Folk – i.e.: gnomes and

halflings). Or they may be fully human characters who made pacts with some otherworldly (and probably evil) entity to get magical powers. In any case, being a sorcerer in a Celtic setting should not be just another type of spellcaster. Sorcerers will typically attract the attention of supernatural powers who will try to tempt them, convert them to their cause, etc. As such, some unnatural events will often happen in the vicinity of sorcerers, and they will be viewed with suspicion by the Celts. Then, in medieval /Renaissance Highlands, sorcerers are feared if not reviled.

Witch

Celtic legends are full of stories about witches. Hence, such characters, although not being common, will be widespread. However, the GM should first determine who the witches really are in his campaign setting. Here are a few suggestions:

- Use the Witch class as described in the "Netbook of Witches" (Liber Mysterium), available for free on the Internet (see where you downloaded this netbook).
- Use the Psion and Psychic Warrior classes, as outlined above, that is: with an appropriate change to all the relevant terminology to get a witchcraft feel.
- Use the Sorcerer class, but give them access to a cleric domain for belonging to a witchcraft cult and having a supernatural patron. Note that these patron deities are most of the time demons or Fomorian gods, although this is not necessarily the case.
- Witches are in fact the last remnants of the "old religion" that disappeared when the medieval culture expanded into the Celtic lands, and the righteous "True Faith" persecuted all pagan cults. As such, druids (and filidh) will be held for evil witches and satanic worshipers by the intolerant Holy Church. Then, a superstitious and fearful populace will be prone to see a witch in any character who displays magical abilities without being a priest of the official religion.

Wizard

Wizards may occasionally appear in a Celtic setting, but seldom as natives. Celts are a rural people and their culture is almost exclusively oral, which is incompatible with all the books, libraries, universities, etc., necessary to practice wizardry. Then, in the medieval / renaissance era, the Highlands are a very poor region where most people are also illiterate. These economic conditions cannot permit the development of wizardry in such disinherited regions, as the wizard class requires a high level of education and a lot of money. Henceforth, the rare wizard who may appear in the campaign will normally be a stranger from a neighboring or distant land. On the other hand, many Sidhe will be knowledgeable in arcane magic, but will carefully keep it for themselves. Even half-Sidhe will have a hard time learning it from them, even if they could have a natural talent for it.

SRD Core Races

As far as their heroes are concerned, Celtic legends essentially revolve around humans. Sidhe, fomorians, and the like are certainly not like elves, dwarves, and orcs, as in more typical d20 settings, as exemplified by Tolkien's LOTR. Nonetheless, in a "Celtic flavor" campaign we can find ways to include dwarves, elves, gnomes, halflings, and half-orcs. The differences will be mostly of culture and aspect, not statistics. Then, these races will appear in much fewer number, and rarely live in the same realms as humans. Lastly, for those who like new d20 material, lets introduce two new races: the Pict, and the Sidhe.

Humans:

Celts are before all humans, and thus humans can be expected to be the most common race in a Celtic setting. Celtic humans typically live in tribes and clans, with a cultural and technological level that can be seen intermediate between "barbarian / bronze age", and the common medieval fantasy.

Dwarves / Picts:

Dwarves, as an underground dwelling race, hardly fit with Celtic legends. In fact, for those who want to play dwarves in a Celtic campaign, we rather suggest to use the Pict race (see thereafter), that is really a sub-race of dwarves. If not, dwarves could be strangers from a distant nation or neighboring mountain in such kind of setting.

Elves / Sidhe:

Where elves are normally just another humanoid race, the Sidhe (who could be seen the counterpart of elves), are a magical race from the "otherworld". They are of divine status and descended from the goddess Danu; they are from the original *Tuatha de Danann*. As such, the Sidhe are a race of much superior breed, live in another plane, and should get the "outsider" type rather than humanoid. Hence, we suggest to use elves as half-breeds of humans and Sidhe (i.e.: half-Sidhe); and half-elves only as "part-Sidhe", that is, people with some Sidhe blood in their veins. Then, for true Sidhe, use the race described thereafter.

Elves as "half-Sidhe": Normally no self-respecting Sidhe will mingle with humans. Sometimes however, a male Sidhe will have fun with a human maiden, while some Sidhe maiden could bewitch a human male for a time. Nonetheless, the Sidhe invariably become bored of such relationships and quickly abandon their human paramour. Yet children may be born from these unions. Such half-castes look extremely human, although they usually come close to the ideal of human beauty. In character, they tend to be individualistic, introspective, and often have a fascination for magic. Nonetheless, even if racially speaking they are but half-breeds, such characters are humans from a cultural perspective, for having been raised among their human parents with no

contact with their Sidhe ancestors. In fact, those half-Sidhe who would be born from a Sidhe woman in the realm of Anwyn, will eventually be sent (usually at age of 4 or 5) forever in the world of men with no hope of ever returning.

Gnomes & Halflings (Small Folk):

Like dwarves, gnomes and halflings hardly fit in a Celtic setting. However, they could be used to portray the "small folk". As such, gnomes and halflings will be considered fey (with relevant effects on the kind of spells and magical items they may be subject to), rather than being of the humanoid type.

The small folk are normally found in the otherworld realms, but many like to roam the mortal world and interact with humans. Their hidden lairs are always located in mysterious areas, under hills and standing stones, and always connect with the otherworld. The small folk are otherwise small and light, with large pointed ears. Their clothing are typically green and rust in color, and intertwine with plants and flowers. The small folk are usually noted for their good will, as well as a strong penchant for wine and gold. They will often choose magical professions, especially illusionist, but will rarely be priests of any sort.

Half-Elves (Part Sidhe):

As suggested above, Sidhe are a superior race that rarely mingles with humans, and thus should not be available as common adventurers. Then, if elves are to be used as half-Sidhe characters, half-elves thus should be used as "part-Sidhe" characters; that is: characters with some Sidhe blood in their veins. So typically, a half-Sidhe and a human give birth to a "part-Sidhe". Then, after 1d4 generations, the Sidhe blood is too diluted and the characters are born fully human.

Half-Orcs (Part Fomorian):

In fact, orcs do not fit with Celtic legends, so half-orcs will hardly belong to a Celtic setting. However, as much as there are some humans with Sidhe ancestors, there are people with Fomorian blood in their veins. Ugly, powerful, and ill-tempered, such characters are easily identified from the common human stock. Some may even grow as tall as seven feet in height, and have bulging muscles. Otherwise, their temperaments range from bad to worse, although they do have their good moods and sense of humor. Unsurprisingly, many part-fomorian characters are kinless people who tend to ally themselves with evil, but this isn't necessarily the case. Note that a part-fomorian could be born in a Celtic clan and be perfectly accepted in it.

Races Variants

In addition to the regular races (as outlined above), here follow two custom races that would fit well in a Celtic setting: The **Pict** and the **Sidhe**.

Pict (dwarf sub-race)

Author's note: Historically, the Picts were Scottish tribes about whom very few is known. Some historians believe they were not Celts, but came from the continent. They would have been smaller people than true Celts, with dark hair rather than blond or red, and spoke a language similar to Old Norse rather than a Celtic language. In any case, they were mostly known for their matriarchal culture, and their habit to tattoo their bodies. The Picts described here built on all of this, but are otherwise designed for game purpose only, and have no historical relevance.

Picts are based on Dwarves and Korobokuru (from OA rulebook). Since they do not live underground but on the surface, they gain low-light vision instead of darkvision, and lose the Stonecunning ability. Furthermore, for living in cold mountainous areas, they gain resistance to cold weather.

Description:

Picts are dwarves who do not live underground, but in the open mountains of the Highlands. Unlike their cousins from the underground, picts have a somewhat more primitive and barbarous culture. In any case, for having lived so long above ground, picts have lost the ability to see in complete darkness and any knowledge of underground and stone which is specific to dwarves.

Personality: Picts are a physical race, and love nothing more than physical exertion. So they generally spend their time hard working, roaming the wilderness, or training with weapons. In fact, as they also tend to be quarrelsome, it unsurprisingly appears that the preferred activity of picts is fighting. Nonetheless, they are rather sociable when their trust is earned, and are usually known for being extremely loyal to their kin and their friends. However, friendship with picts may be difficult to obtain when one is not like themselves: a physical individual prone to solve his problems with strength of arms rather than with magic or diplomacy. This will easily explain that picts are almost never thoughtful and philosophical, preferring to keep a simple view of things and life.

Physical Description: Picts are of short and stocky features, typically standing 5 feet high, for an average 150 pounds. Their skin is pale in color, but their hair are usually dark brown or black, and like dwarves they have thick beards. They reach adulthood at about age 30, and live about 200 years, though some of them live almost 400 years. What's peculiar about picts however, is their love of tattoos, and almost all picts has is body almost entirely covered with blue symbols and designs which show who they are and to which clan they belong to. In some cases, these tattoos have magical properties as well (see thereafter). Otherwise, picts have a tendency to go half-naked, just wearing a thick cloak when the weather is cold.

Relations: Picts are warlike people, and despite being not inherently evil, tend to consider those who aren't able to defend their property, as not deserving owning it. Nonetheless, picts are usually just interested in raiding cattle or stealing money, and normally do not

go out of their way to brutalize peoples. Then, since their own habit is to see others as potential targets for their thefts, they tend to meet strangers with weapons, for fear they would do the same or come to them for revenge. On the other hand, picts have no specific love or hate toward particular races, except for goblinoids and the like that they abhor and hunt for sport.

Otherwise, note that picts' society is a matriarchal one, in which women traditionally hold properties and leadership positions. Male picts are leaders only within raiding parties or short-lived armies raised to repel a common threat. As such, picts easily accept authority and leadership from women, unlike many men in more classical medieval societies (and such as among the dwarves who normally are exclusively patriarchal).

Alignment: Picts are fiercely independent people, and so tend to be of chaotic alignments. Nonetheless, lawful picts also exist, particularly among those who emphasize on the clan's life and traditions. On the other hand, most picts are neutral (whether lawful, chaotic, or true neutral) being fair with their kin, but indifferent to others. Evil and Good picts tend to remain rare.

Pict Lands: The picts are not a widely spread race. In fact all the picts of the world live in a number of clans scattered in the remote parts of the Highlands. As these are usually poor hills and rocky mountains with few forests, picts supplement a meager farming with raiding those populations who live in more favorable regions. In their homeland, picts build great fortified villages and castles of stone, easily recognizable by their round design. Picts encountered in human lands are commonly mercenaries or brigands; almost never artisans or other honest workers.

Religion: Picts typically worship various local demi-gods and spirits, or adhere to the druidic faith. Despite being a dwarven sub-race, the picts rarely, if ever, worship the "god of dwarves". They would rather worship the "god of strength", or the "god of nature" when they follow the druidic faith. Anyway, the most typical pict priest is in fact a shaman (see Netbook of Classes vol-1 or vol-2).

Language: Picts speak a variant of old Norse. They don't have a written language, but carve standing stones and paint their bodies with complex symbols and drawings, to acknowledge important things regarding the clans. In fact, despite the picts may seem primitive and illiterate at first sight, they are actually quite advanced artistically. Simply, their culture is unlike that of more civilized societies.

Names: *Male names:* Booth, Brander, Canute, Carr, Dag, Erland, Esbern, Hallam, Halsten, Haral, Howe, Inger, Kell, Latham, Lunt, Odell, Roald, Rutlind, Skipp, Sorley, Sparke, Stig, Storr, Tait, Tarn, Torquil; *Female names:* Asta, Bo, Bodil, Dagna, Erica, Helga, Hulda, Inga, Kelda, Linnea, Liv, Runa, Signy, Solveig, Thordis, Valda; *Clan names:* Fiery Axe clan, Thicket Farm clan, Red Well clan, Mountain Pool clan, Willows clan, etc.

Adventurers: Picts are, by custom, raiders and warriors who spend their time fighting monsters or waging wars of plunder against their neighbors. As such, most of them are already accustomed to go "on adventures". Thus, a more independent minded pict, or one who has been outcast by his clan, will naturally choose the life of a true adventurer. This is how picts, who are otherwise a minor population, are usually well known across the world, although generally as traitorous unlawful and nefarious barbarians...

Racial Traits:

- **Abilities:** +2 Strength, +2 Constitution, -2 Charisma, -2 Intelligence. Picts have powerful bodies, but are not used to develop their intellectual capacities, and are, by cultural tradition of solving problem with brutality rather than diplomacy, bad communicators and unfavorably seen by others.

- **Medium Size:** As medium-size creatures, Picts had no special bonuses or penalties due to their size.

- **Speed:** 20 feet base speed.

- **Low-light Vision:** Picts can see twice as far as a human in starlight, moonlight, torchlight, and similar conditions of poor illumination. They retain the ability to distinguish color and detail under these conditions.

- **Save Poison:** +2 racial bonus on saving throws against poisons: Picts are hardy and resistant to toxins.

- **Save Magic:** +2 racial bonus on saving throws against spells and spell-like effects.

- **Resist Cold:** +4 racial bonus to Fortitude saves to resist the effect of cold temperatures, and they suffer only 1d4 of subdual damage from cold, rather than 1d6. Picts are exceptionally resistant to cold weather.

- **Attack Bonus:** +1 racial bonus to attack rolls against orcs and goblinoids (goblins, hobgoblins, and bugbears): Picts are trained in combat techniques that allow them to fight their common enemies more effectively.

- **AC Bonus:** +4 dodge bonus against giants: This bonus represents special training that Picts undergo, during which they learn tricks that previous generations developed in their battles with fomorians. Note that any time a character loses his dexterity bonus to AC (like being caught flat footed), he loses his dodge bonus too.

- **Skill Bonus:** +2 racial bonus on Wilderness lore checks: Picts are familiar with the wild lands in which they dwell.

- **Automatic languages:** Pict (a variant of Old Norse). Bonus languages: Common, Giant, Goblin, Orc.

- **Favored class:** Barbarian. A multiclass pict's barbarian class does not count when determining whether he suffers an XP penalty for multiclassing.

Sidhe (elf sub-race)

Author's note: Sidhe are based on Elves, but gain the Outsider type, plus greater low-light vision, spell resistance and an innate spell-like ability. Also, they have better ability scores, and their lifespan is much longer. Hence, Sidhe are before all a superior breed of elves, so they are ECL +2, and the GM may restrict them to NPCs only, asking PCs to be half-Sidhe instead (i.e.: use normal elves stats).

Description:

Sidhe are a much ancient race, the descendants of the original *Tuatha De Danann*, the children of Danu, the Celtic great goddess. However, Sidhe are now on the decline in their own realm of Anwyn, and become increasingly rarer in the mortal world of humans.

Personality: Sidhe are a dying race, in the twilight of their society. As such, most Sidhe are perpetually sad, even if for no true reason. For having lived so long they also tend to be calm and take their time to do anything (at least if not pressed by circumstances). For the same reasons, Sidhe likewise seem always bored and annoyed, and rarely get strong feelings of any sort. In fact, the main interest of Sidhe usually reside in art and magic. As such, they can be artisans of incredible skill, and everything they manufacture will be a work of art in itself.

Physical Description: Sidhe are as tall as human but leaner, with smooth and beautiful features. Their eyes are slender, their mouth is small, and their ears slightly pointed. Their eyebrows are very thin and their complexions very pale or golden. They all wear long golden or silver hair, but the men are always smooth-shaven, without beards or mustaches. When they are in a wrathful mood, their visage becomes supernaturally twisted and frightening. Conversely, when they wish to be charming, they features become more pleasing to the eye. These effects are not under the control of the sidhe, often giving themselves away to uninvolved viewers. Otherwise, Sidhe reach adulthood at about age 100, and are thereafter almost immortal, dying only of violent death, or leaving the world on their own accord when they grow tired of their unending life.

Sidhe wear clothes of Celtic fashion but invariably of the finest and richest quality. In fact, the simplest Sidhe will be dressed as a human king, while noble Sidhe harbor garbs of incredible splendor. When they come to the world of humans however, Sidhe always employ magic in order to appear like normal humans or remain invisible.

Relations: Sidhe usually consider the mortal races inferior and distasteful. Nonetheless at times, a Sidhe will seek the love of some young beautiful human, although such affairs always end in tragedy or sadness for the abandoned mortal paramour. In other cases, a Sidhe may harbor a considerable animosity toward humans, and will harass them at every opportunity. However, such an antagonistic character will typically seek to humiliate humans rather than kill them, which

in their opinion would be a nonsense since they are so shortly lived as compared to Sidhe. On the other hand, while they may have different feeling toward humans, Sidhe invariably hate fomorians, and will slay them at the first opportunity. This kind of feeling often extends to part-fomorians (i.e.: half-ores).

Alignment: Sidhe have a tendency for detachment and indifference to other races, and thus tend to be of neutral alignments, with a tendency for chaotic neutral. Likewise, most Sidhe are neutral rather than good or evil. In any case, all Sidhe are either "Seelie" or "Unseelie" (see religion below). Sidhe of the Seelie court are either good or neutral, while those of the Unseelie court are either neutral or evil.

Sidhe Lands: Sidhe are an otherworldly race living in the fabled realms of Anwyn. This is truly another plane of existence, which is nonetheless connected to the material plane through magical gates usually located under sacred mounds where have been erected standing stones. Anwyn is often depicted as a gloomy underworld, as its sky remains dark blue during the bleak day, and turns to a pitch black nonetheless illuminated by luminescent fog under a large and malevolent silvery moon during the night. There, the Sidhe build mighty and marvelous magical castles of glistening colors or dark beauty. Their society is otherwise much similar to the Celtic society, with its noble warriors, kings and high-king, and druids. War among Sidhe clans are much rarer than among Celtic clans, but usually far deadlier. In some cases of such wars, Sidhe have been known to seek human help, promising them magic as a payment.

Religion: Since the Celtic gods in fact come from the *Tuatha de Danann*, from whom are also descended the Sidhe, they obviously worship the Celtic gods. However, they will see them more as kings and leaders than as deities. In any case, the Sidhe of the Seelie court pay homage to Nuada of the Silver Hand, the leader of the *Tuatha de Danann*, while the Sidhe of the Unseelie court pay homage to Midir, the dark god of the Otherworld.

Language: Sidhe speak their own language, which also the language of the gods. Note that while Celts essentially rely on oral traditions, and thus usually do not know how to read and write; the Sidhe on the other hand use a written language. However, they keep it for themselves, so humans usually do not know about it. Otherwise, treat the Sidhe language as Elven.

Names: *Male names:* Amlawdd, Ardwyad, Avaon, Bedwyr, Brys, Caswallawn, Cnychwr, Culvanawd, Dadweir, Deorthach, Dirmyg, Dyvynarth, Ergyryad, Evrawg, Fflewdrwr, Garanwyn, Govynyon, Gwalhaved, Heilyn, Huabwy, Llewelyn, Maelwys, Meilyg, Nynnaw, Rhonabwy, Sywllch, Ysgawyn; *Female names:* Angharad, Blodeuwedd, Eheubryd, Essylt, Goleuddydd, Gwaeddan, Gwenwledyr, Rathtyen, Tangwen, Tegwedd.

Adventurers: Sidhe may take up adventuring out of boredom. However, the few Sidhe adventurers will rarely, if ever, team with mortal races, and would rather operate alone or among others of their kin (or at least half-sidhe or part-sidhe characters).

Racial Traits:

Note that the Sidhe race being a more powerful version of Elf, adds 2 class levels to the character. That is, PCs wanting to play that race will begin a 1st level Sidhe adventurer when the others are 3rd level, and to become 2nd level characters will require the experience points to normally reach the 4th level; etc. As far as NPCs Sidhe are concerned however, this is largely compensated by their much longer lives than any mortal race.

- **Racial Type:** Outsider (extraplanar creature) rather than humanoid. As such, the Sidhe is immune to spell that specifically affect humanoids, like *Charm person* or *Hold person* for instance. However, the Sidhe is subject to spells that affect extraplanar creatures such as *Dismissal* for example.

- **Abilities:** +2 Charisma, +2 Dexterity, and +2 Intelligence; Sidhe are a superior and race, more handsome, agile, and intelligent than humans.

- **Medium Size:** As medium-size creatures, Sidhe had no special bonuses or penalties due to their size.

- **Speed:** 30 feet base speed.

- **Low-light Vision:** Sidhe can see four times as far as a human in starlight, moonlight, torchlight, and similar conditions of poor illumination. They retain the ability to distinguish color and detail under these conditions.

- **Resist Enchantment Magic:** Immunity to magic sleep spells and effects, and a +2 racial saving throw bonus against Enchantment spells or effects.

- **Spell Resistance:** Sidhe have spell resistance equal to 11 + 1 per class level.

- **Spell Like Ability:** Sidhe can cast the following spells once per day each, as cast by a sorcerer of the Sidhe character level. *Detect magic*, *Identify*, and *Daylight* (if "seelie") or *Darkness* (if "unseelie").

- **Skill Bonus:** +2 racial bonus on Listen, Search, and Spot checks. Otherwise, a Sidhe who merely passes within 5 feet of a secret or concealed door is entitled to a Search check to notice it as if she were actively looking for the door. Furthermore, Sidhe gain a +4 competence bonus on all Craft skill checks.

- **Proficiency Bonus:** All Sidhe, regardless of class, are proficient with the longsword, shortbow, and longbow.

- **Automatic languages:** Common and Sidhe (treat as Elven). Bonus languages: Draconic, Fey, Fomorian, and Sylvan.

- **Favored class:** Wizard. A multiclass Sidhe's wizard class does not count when determining whether he suffers an XP penalty for multiclassing.

Celtic Names

This paragraph gives you a list of Celtic names (excerpted from celtic-art.net), and of clans' names (excerpted from contemporary Scottish clans' names). There are two kinds of clans names: those beginning with "Mac", which signifies they descend from a same ancestor; and those without it, which means they are rather peoples who chose to follow a specific leader rather than belong to a family.

CLANS NAMES:

Aitcheson	Kerr	MacLeod
Arbuthnott	Kilgour	MacLintock
Baillie	Kincaid	MacMicking
Baird	Kinnaird	MacNab
Bannerman	Kirkpatrick	MacNaughton
Birse	Laing	MacNeil
Blaikie	Landrum	MacPhail
Borthwick	Lauder	MacPheeter
Brodie	Leask	MacQuarrie
Bruce	Lockhart	MacRae
Buchan	Lumsden	MacTaggart
Budge	MacBeth	MacTavish
Burness	MacCallum	Maitland
Campbell	MacCaskill	Mar
Cargill/Cargile	MacClachlan	Menzies
Chisholm	MacColl	Milne
Cockburn	MacCord	Moncreiffe
Colquhoun	MacCorquodale	Mowbray
Comyn, Cumming	MacCulloch	Muir
Connal	MacDiarmid	Munro
Craig	MacDuff	Murdoch
Cranstoun	MacEachain	Murray
Cullen	MacEwen	Nairn(e)
Cunningham	MacFadyen	Pringle
Currie	MacFarlane	Ruthven
Dalglish	MacFie	Scrymgeour
Dalrymple	MacGhie	Sellars
Dinwiddie	MacGill	Seton
Donnachaidh	MacGillivray	Sinclair
Drummond	MacGregor	Skene
Dunbar	MacHardy	Snodgrass
Duncan	MacLain	Spens
Dundas	MacInnes	Sturrock
Erskine	MacInroy	Sutherland
Farquharson	MacIntyre	Swinton
Findlater	MacIver	Tearlach
Gair	MacKay	Telfer
Galbraith	MacKean	Tennant
Gemmell	MacKellar	Tullis
Gillies	MacKendrick	Urquhart
Gunn	MacKerrell	Weir
Guthrie	MacKillop	Wemyss
Haig	MacKinlay	Wotherspoon
Hannay	MacKinnon	
Harkness	MacLachlan	
Hume	MacLaine	
Inglis	MacLennan	

CELTIC NAMES:

Celtic form (pronunciation) / modern form

MALE:

ÁENGUS (Angus)
ADHAMH (Awv) / Adam
AIBHNE (Avna) / Aveny
AILBHE (Alva) / Albert, Bertie
AILILL (Aleel) / Elias, Irial
AINÉISLIS (Anaslis) / Standish, Stanislaus
ALASTAR (Alistar) / Alexander
ANAMCHA (Anamka) / Ambrose
ANRAOI (Ownry) / Henry
AODH (Ay) / Hugh
AODHÁN (Aidan) / Aidan
ARTGAL (Ardal) / Arnold
ARTÚR (Arter) / Arthur
AULIFFE (Awliff) / Olaf
BAIRRE (Barry) / Barry
BEIRCHEART (Barhart) / Bernard
BRENDAN (Brendan) / Brendanus
BRIÓN (Brian) / Barney
CAINNEACH (Konock) / Kenneth
CALBHACH (Calvock) / Charles
CATHAL (Kohal) / Charles
CATHAOIR (Kohir) / Charles
CEARBHALL (Carol) / Charles
CONCHOBHAR (Connor) / Cornelius
CONN (Konn) / Constantine
CORMAC (Kormak) / Charles
CU COIGRÍCHE (Koo Kigrihy) / Peregrine
CÚMHAÍ (Koovy) / Coeey, Hughey, Quinton
DIARMAID (Dermot) / Dermot, Derry
DONAL (Donal) / Daniel
DONNCHADH (Dunnaka) / Denis, Donagh
DUALTACH (Dualtock) / Dudley
ÉAMONN (Emon) / Edmund
EARNAN (Ernan) / Ernest
ÉIBHEAR (Ayvar) / Harry, Ivor
EIGNEACHÁN (Aygnockawn) / Ignatius
ÉIMHÍN (Evan) / Evan
EOGHAN (Owen) / Owen
EOLANN (Olan) / Olan
ÉIREAMHÓN (Irvin) / Irwin
FACHTNA (Foktna) / Festus
FEARADHACH (Faradock) / Frederick, Fergus
FELIC (Fellick) / Felix
FIACHA (Feeocka) / Festus
GEARÓID (Garod) / Gerald
GIOLLA CHRÍOST (Gilchrist) / Christian
GIOLLA NA NAOMH (Gulla Na Neev) / Nehemias
GLAISNE (Glashan) / James
LACHTNA (Locktna) / Lucius
LAISRÉN (Lossren) / Lazarus

LAOISEACH (Leesock) / Lewis
LIAM (Liam) / William
LOCHLAINN (Lochlin) / Laurence
LUCHAIDH (Louie) / Aloysius, Lewis/Louis
MÁELECHLAINN (Meloklin) / Malachy
MAITIÚ (Mattyu) / Matthew
MÁNUS (Mannus) / Magnus
MAOLMHAODHÓG (Mel Vayog) / Malachy
MAOL MHÓRDHA (Mel Vora) / Myles
MAOL MHUIRE (Mel Vira) / Murray, Myles
MÍCHEÁL (Mickel) / Michael
MUIRCHEARTACH (Mirartock) / Mortimer, Murtaugh
MUIRÍOCH (Murray) / Murray
MUIRÍOS (Meeris) / Maurice
MURCHADH (Murrough) / Morgan, Murrough
NAOISE (Neeshay) / Noah
NIALL (Neil) / Nicholas, Nigellus
NICOL (Nickol) / Nicholas
PÁDRAIG (Paarig) / Patrick
PEADAR (Pader) / Peter
PIARAS (Pierce) / Piers
PILIB (Philib) / Philip
RÉAMONN (Raymun) / Raymond
RAGHNALL (Rannal) / Reginald
RIOCARD (Ricard) / Richard
RUAIRÍ (Rory) / Richard, Roderick, Roger
SEÁN (Shawn) / John
SEANÁN (Shanawn) / Senan, Simon
SHEARY (Sheerey) Geoffrey
SOLAMH (Solav) / Solomon
STIOFAN (Steeffan) / Stephen
SUIBHNE (Sweeney) / Simon
TADGH (Teeg) / Ted, Timothy
TÁRLACH (Tarlock) / Terry/Terence,
TOMALTACH (Tomaltock) / Thomas, Timothy
TOMÁS (Tomas) / Thomas
ÚAITHNE (Ooney) / Anthony, Hewney, Owney

FEMALE:

ABAIGEAL (Abigail) / Abigail
AGATA (Agatah) / Agatha
AIGNEIS (Agnees) / Agnes
ÁINE (Anya) / Anne, Hannah
AILIS (Ahlis) / Alice
AILIONÓRA (Alanora) / Eleanor
AIMILIONA (Ahmileena) / Amelia
ALASTRIONA (Alastrina) / Alexandra
ANNÁBLA (Anawbla) / Annabel(la)
AOIFE (Eva) / Eva
AISLINN (Ashlin) / Alice
ALMHA (Alva) / Alva
BÉIBHINN (Bevin) / Bevin
BLINNE (Blinna) / Blanche

CAIREANN (Karen) / Carina
CAITRIONA (Katrina) / Catherine
CRISTIN (Kristeen) / Christine
CRISTIONA (Krissteena) / Christina
DOIREANN (Dorren) / Doreen
EILIS (Ilees) / Elizabeth
EIMILE (Imly) / Emily
EITHNE (Enna) / Annie
FAINCHE (Fanny) / Fanny
FINOLA (Finola) / Flora
FIONNUALA (Finola) / Penelope
GOBNAIT (Gobnat) / Abigail, Deborah
GORMLAITH (Gormley) / Barbara
GRÁINNE (Grania) / Grace
ISIBÉAL (Ishibeel) / Isabel
LUIGHSEACH (Leeshock) / Lucy
MAEVE (Mayv) / Madge
MAILLE (Molly) / Molly
MAIRSIL (Marcel) / Marcella
MÁIRÉAD (Maurayd) / Margaret
MÁIRE (Marie) / Mary
MÓIRNE (Morna) / Maria, Maud
MÓR (Mare) / Martha, Mary
MUADHNAIT (Moonit) / Mona
MUIREANN (Miran) / Marion
NORA(Norah) / Honor(a)
PÁDRAIGIN (Pawrigeen) / Patricia
PEIGÍN (Pegeen) / Meg
PROINNSEAS (Pronshe-is) / Frances
RIONA (Reeowna) / Regina
SARAID (Sorit) / Sarah
SEARLAIT (Sharlit) / Charlotte
SEOSAIMHIN (Shosafeen) / Josephine
SIBÉAL (Shibeel) / Cybil
SÍLE (Sheila) / Cecilia
SINÉAD (Shinayd) / Joan
SÍNA (Sheena) / Joan
SIOBHAN (Shivawn) / Janet
SÍVE (Sheeva) / Sarah, Sophia
SORCHA (Sorka) / Sarah
SUSANNA (Susanah) / Susan
TAILLTE (Talty) / Taltena
TREASA (Treesa) / Teresa
ÚNA (Oona) / Agnes

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