

Volo's Guide to All Things Magical

As Edited and Amended by Elminster of Shadowdale
(However Hard He Might Care to Deny it)

by Ed Greenwood
with Eric L. Boyd

Elminster's Introduction

What a pretentious title. Not even I would dare to pen something that purported to be a guide to all things magical. Volo did not even try. What he foisted upon Faerunians hungry for enough secrets of magic to make them rulers of the Realms was a grab bag full of odds and ends about the Art: notes about this and that, gossip, and distorted fragments of spells and processes copied from spellbooks on the sly or mis-remembered from brief glimpses snatched in places and on occasions when he dared not write anything down.

In the interests of reader safety I was forced to spearhead an exhaustive search for every last copy of his masterpiece of horrors - I think we got them all-and then convince him of the error of his ways. Just about every other mage who had seen the work offered to help in this little task. After due passage of time, I agreed that something called Volos Guide to All Things Magical (that title-what an arrogant longnose!) should become available across Faerun , if only to stop greedy adventurers from getting themselves killed in the defenses of every mage's tower between Evermeet and Kara-Tur in an attempt to gain a copy of the work rumored to yet to survive.' Yet mark ye -it was not going to be the same opus Volo fondly thought of as his great gift to all seekers after magic. I set to work on the only copy of the text remaining (safely kept up to that point in my library) to expunge the worst of his distortions and just plain errors in order to keep Faerun from being overrun with uncontrolled elementals and worse summoned extraplanar beasts-to identify just one consideration.

And then, of course, a little minor surgery was necessary on what he got right. I really do not think the Realms would be better off without any wizards around to keep the beholders, dragons, drow, orc hordes, petty sword-swinging tyrants, insane Baneliches, and other evils at bay-and that is what would have happened if Volo's little list of carefully pilfered command words, phrases of activation, truenames, and the like had fallen into the hands of the inhabitants of wider Faerun Some things only the magically enlightened, whether wizards or priests, are meant to know-really! Accordingly, I considered just what delicate deletions to make and then went out and got a good sharp meat axe.

When a small pile of tattered scraps of parchment were all that remained of Volo's opus, I set to work restating his fumbling prose into understandable terms' and chopping the most irresponsible blow-up-all-Toril spells. What emerged is that which ye hold in your hands: a few fragments of useful material about magic. These are only the bones of Volo's colossus of magical revelation, but at least they are now the right bones to keep the thing standing up.

Spells found in other recently released volumes of Realmslore, I by the way, for the most part are not repeated herein unless substantial amplifications or corrections of earlier accounts are also included. With that said, the reader is warned that to act on much of the information in these pages is inherently dangerous and may even earn the dabbler some perilous foes. Moreover, much of the information herein' is dangerously wrong!

On the other hand, the revised work in your hands does have value as a source of ideas - a spur to the sorcerously creative, if ye will. A crucial part of the Art and any understanding of it is to recognize that there are many ways to achieve a desired effect or result, just as many cooks prepare the same dish in different ways. What Volo says herein may be a way of doing thus or so, but bear in mind that it is often (nay, usually) not the only way of doing it.

Priests will find some lore of practical use to them in this book, and mages who follow other paths to mastery of magic will find that what appears herein is almost wholly concerned with magic as practiced by humans dwelling in Faerun . Thankfully, Volo resisted the temptation to set down wizard jokes in print, so none of them are perpetuated here.'

For all my work, this tome is still a grab bag of this and that and not a comprehensive guide at all. That is something that can probably never be written. Only the beings known to us as Mystra and Azuth could possibly encompass the subject, and I can conceive of nothing that would induce them to write a work that lays bare in a few pages what should take mortals a lifetime of careful study and experimentation to learn the paltry beginnings of.

To readers who trust in the sword or the dagger and hope to find in these pages a guide to how to lay mages low, I tender the following piece of very good advice: "Wizards? Avoid 'em. Life's better when ye're not a frog." That anonymous trail saying of the Sword Coast lands has been around a long, long time, but it is best never forgotten-if ye take my point.

Happy reading, then, dabblers in magic-and try to leave a little of the Realms still standing when ye are done, will ye not?

--Elminster of Shadowdale

The Secrets Laid Bare

Volumes such as this one come along but once in a lifetime. You are wise indeed to have opened this tome after, I hope, laying down good coin for it-for your eyes now look upon more tore useful to spellcasters than can be found anywhere else in all Faerun . Oh, there are more powerful spells, and books that bristle with more of them, but this is the place where lore about the use of such magic appears. The reader of Volo's Guide to All Things Magical can gain a brief taste of the rich variety and many-fold complexity of the Art of wielding magic-at least, as human mages outside of secretive Thay and Halruaa practice it.

Writing this book almost got me killed - or worse, transformed into a helpless shape and placed in a spell-governed situation of endless torment where death would remain forever elusive, but the raw pain would make it desirable (or so a certain Catanarla the Crimson Cloaked, a sorceress of Telflamm, promised me). Many mages, it seemed, objected to my revelations of their pet spells, past peccadilloes, secret words, and names of power. Elminster and Khelben between them saw to it that I lived-though not before amusing themselves by delivering me into the claw - er, graceful hands of the Simbul, Witch-Queen of Aglarond, who demonstrated upon my person what the consequences of future unauthorized sorcerous journalism would be. It is not much fun to be thrust into bird form and forced to fly full-tilt into a stone wall, not to mention smelling all the hair burnt out of my head, along with other more-horrific-experiences.

I will not even open the subject of all the curses that are riding upon me as we speak, ready to strike if I do delve further into any means of revealing the secrets of sorcery. Suffice it to say that I am going to be a very good boy where dealings with wizards are concerned for a long time to come. They

have promised me that.

This book of mine, however (suitably butcher - er, revised and embellished by the vigilant Elminster), will now see a wider audience than I had ever hoped it would, and some, at least, of the juicy secrets I uncovered will be shared with readers who are not all I hope) crotchety old archwizards or liches already. So welcome, and read on: magnificent power and fascinating lore about it awaits thee, as old Elminster might say.

This spot is perhaps the best place to touch on a few odd topics that do not fit anywhere else in this dissertation. They are but a few of the fascinating things I have learned about sorcery in Faerun . Read on, and discover a whole book of them. It is my hope that my Faerun readers find this work both enjoyable and practical and that it goads them into at least investigating magic. Life for all in the Realms can only become richer and better if there are many folk who can wield a modest amount of magic rather than a few stunted old graybeards' who wield a lot!

-- Volothamp

The Mage Fairs

Many wild legends and tavern tales across the Realms mention these wild, spell-hurling occasions, and only a few of these stories exaggerate what goes on at a Mage Fair. These gatherings are open only to wizards, and the usually remote sites at which they are held are guarded by heavily spell-shielded guardian mages (often levitating) who permit entry only to those who demonstrate an ability to cast spells.

Initially held once a decade, then every five years, and for a brief time every three summers, Mage Fairs are now annual affairs, their increasing frequency driven by the enormous rise in the numbers of competent mages in Faerun during the current century. At a Mage Fair, mages of all backgrounds meet under the safety of an agreed-upon set of rules' to conduct business. They negotiate and sign contracts, non-aggression and territorial agreements, and research pacts, and they sell services, spells, training, enchanted items, rare material components, potions, and information. Young mages lusting after a reputation and elders desiring to attract followers or pupils show off their mastery of difficult or powerful spells, and would-be masters and would-be apprentices take their measures of each other, trying to find the right match. Several well-known mages in cities up and down the Sword Coast sell complex spell disguises (for 1,000 GP per layer, with the simplest having eight layers and most running to at least double that) for use by wizards who dare not attend a Mage Fair as themselves. (Wizards of any age or accomplishment seem to acquire enemies or at least unscrupulous rivals, as easily as most of us breathe.)

Most readers will be unsurprised to learn that duels are common at Mage Fairs, and magical pranks even more numerous. Due to the nature of magic, both duels and pranks are apt to get out of hand, and Mage Fairs are therefore usually held in remote meadows or valleys, ruins, abandoned castles, and similar places where few folk dwell who might be terrorized - or driven to attack attendees of the fair. The only recent Mage Fair to be held in a settlement of any size took place over a dozen years ago in Derlusk, a port city in the Border Kingdoms. I do not know where the next Mage Fair will be held, but the Heralds will begin to spread the word a good year before the event, once the Magister decrees the site. A council of senior wizards organizes and decides the location of the fairs, but how one gets onto that governing body-or even who is on it-are secrets guarded, I am told, by no less than divine Azuth himself!

The Well of Spells

This legendary site seems to move about from place to place in Faerun at the will of Mystra.' It is always found in a large cavern, but the cavern may be deep in Undermountain or the Underdark, high up in the heart of a lofty mountain, beneath the crumbling ruins of Myth Drannor, or half a hundred lesser fallen places. Apprentices in the Art and readers in Candlekeep who do not care to get any closer to magic than reading about it whisper excited tales of the Well of Spells to each other as they come across them in their readings, for it truly seems like a paradise for mages.

The Well is not a shaft or pit filled with water at all, but rather a vertical, cylindrical field of glowing golden light that marks the boundaries of its magic. Its diameter has varied from appearance to appearance, but it seems able to assume any diameter. Any wizard who finds and enters it is borne up by its enchantment, flying very slowly at MV 3 (A) in a random direction and for a random distance until the Well stops providing lift for him or her; the wizard floats slowly along, driven by force of will, but need not concentrate unduly on this movement so as to affect his or her other actions.

If this is the mage's first visit to the Well, she or he is confronted in its glowing heart by a monster materialized by the Well. All sorts of beasts have been reported to have shown up, but neither they nor the mages they attack can employ magic or psionics while inside the Well. If a wizard flees from the Well, this monster pursues, but if the mage slays the beast within the Well by physical means, she or he is instantly granted full knowledge and use of a spell new to him or her. The spell is never be one that is wished for, but seems to be always determined randomly-it may even be of a level or school normally denied to the mage and still be successfully used by him or her at no penalty. This mystically granted spell is gained as an extra spell and carried in addition to the wizard's usual roster. Its casting never requires material components.

Note that if a mage flees or is hurled forth from the Well and defeats the monster outside it, no spell is gained. Reentry into the Well calls forth another monster for the wizard to face. The Well lands the wizard and ceases to allow him or her to fly if the wizard leaves the Well while fleeing the monster or after the wizard gains the random spell.

The Well has no top or bottom. A wizard reaching its uppermost reaches is transported instantly to the bottom, and vice versa. Any number of sorcerers can be in the Well at the same time and can see and speak to each other, but they cannot strike at or pass items to each other, since each wizard and all of his or her possessions seem intangible to other wizards in the Well. Missiles fired into the Well reach its edges and stop, hanging frozen in its radiance, but they can readily be retrieved by anyone reaching into the radiance.

If a wizard has entered the Well before, all that is gained by reentering it is a vision of a being, place, or item of importance to the mage. This subject is not necessarily something the mage is interested in or desires to see, and the vision is often cryptic in its relevance. Beings who are not wizards are not affected by the Well or its monsters. They can see its radiance, but it does not cause them to float or affect them in any way, except to remove charm spells, curses (including lycanthropy), geas spells, and other magical controls and compulsions existing upon them at the time of contact. This power of the Well can affect the same non-wizard beings again and again if they find and enter the Well repeatedly.

Hideaways

Across Faerun , many scores of extradimensional chambers or complexes of rooms known as hideaways or safeholds exist. Here I recount only descriptions of a few of these hidden places, but it should be noted that Chessenta. and Turmish are said to be positively riddled with them. They are said to feature so many of these hideaways that a military invasion of either country would be imperiled from the outset by the ability of defenders to hide away in the heart of an invading army, striking at leisure from concealment.

The construction of such hidden lairs was evidently greatly in fashion in the dangerous days of human dominance in Faerun in the centuries after the fall of Myth Drannor, but many of the spells used to construct these areas, which typically have magically concealed and operated entries, have since been lost or become secrets hoarded carefully by liches and perhaps a few living mages.' Some of these safeholds are clearly retreats for desperate warriors to hide in, but others are just as plainly cozy corners for wizards to study in at their leisure or caches for merchants to employ in the safe storage of coins, food, and trade wares.

Gaining entrance to most safeholds involves the speaking of a certain word or the possession of a magical key item, but all hideaways share the necessity for a person attempting to enter them occupying a precise location to effect entry. I know of one hideaway that is reached by leaping in a certain direction off the top of the Standing Stone in the Dales at a certain time of day. if one avoids falling injury by making the correct leap, one enters a dark, echoing labyrinth of chambers guarded by at least a dozen beings that resemble liches.-, The deepest chamber is rumored to contain a spell library, but other tales insist that the innermost chamber holds a stair into the Underdark, a gate to the Outer Planes, or even a cache of treasure put there by the Cult of the Dragon.

Another known hideaway is entered from inside a certain ruined, once magnificent building in Myth Drannor by means of a magical key, at least a dozen of which are known to exist. This safehold is a single chamber furnished with spellbooks, a wardrobe, a Murlynd's spoon, a bowl, a decanter of endless water, magically preserved food, and a comfortable armchair complete with a footrest! Anyone trying to remove any of the spellbooks or enchanted items is instantly attacked by the fully operating eyes of a death tyrant' that open in the chamber walls, floor, and ceiling - but this guardian is not otherwise seen. The maker of this hideaway remains unknown, though many mages who have spent a night there and found it a safe refuge in the heart of Myth Drannor's dangers swear that they felt as if someone were examining their memories, knowledge, and the spells ready in their minds---although no host otherwise betrayed his or her presence.

A third hideaway is thought to exist somewhere in the heart of Athkatla in Amn. It is used by a secret society of unscrupulous merchants to hide stolen items, smuggled goods, kidnap victims, hired slayers and unsavory evidence from the eyes of the general populace. Local legend has dubbed this place "the Nighthole" because its owners only enter it during the hours of darkness.

Making permanent extradimensional lairs requires not only entrance-cloaking and entrance-locking spells, but also magical means of heating or cooling and circulating fresh air through the interior. Some hideaways even have facilities that magically remove personal waste (presumably to a locale not traceable to the hidden lair) and many have back doors or several entrances. Both Castle Waterdeep and Piergeiron's Palace in Waterdeep are rumored to have safehold chambers, and the Palace of the Purple Dragon in Suzail definitely has one-stuffed with the bones of would-be usurpers, if tales of the deeds of some Obarskyr kings are to be believed.

The Sorceress in Grey

A persistent and widespread legend in the Sword Coast and the North on both sides of Anauroch is that mages who face peril alone are sometimes visited in their hour of greatest need by an unspeaking, ghostly image of a tall, graceful lady in robes. This apparition can heal injuries and restore cast and forgotten spells with her tingling touch. Supposedly, those who dare to gaze into her eyes see visions to guide them here and now. I have been unable to see this apparition myself or otherwise confirm these tales. Any reader who can is urged to contact me.'

The Magic of Guardianship

Almost as many traps, defensive spells, and mis-directional magics, guard the towers, lesser abodes, and storage caches of powerful mages as there are mighty wizards around to create them. Contingency magics guard those who can cast them-or afford the services of other casters-against death and calamity, and even the lowliest wizards paint impressive but powerless symbols on things and cast magic mouth spells in profusion in an attempt to cow would-be thieves into seeking safer goods to make off with, A definitive guide to all traps and wards used by mages-from the glowing but false spellbook that is the counterweight of a falling bag of boulders to the chain contingency-linked multiple meteor swarms of certain archmages' tombs that slaughter intruders in entire networks of false burial chambers--is something I doubt any mortal could pen. Here I have set forth some brief notes and spells gathered from my own observations of spell-hurlers.

Construction Materials

It seems half of Faerun now knows that gorgon's blood in the mortar and stucco of a building prevents astral and ethereal travel into or out of it and that lead sheeting or strong concentrations of lead in rock foils scrying magics, but there is far more to be learned. To be effective, the gorgon's blood must be in a solution of one drop to a pint of water or stronger and must be applied so that no area of the external walls larger than a large man's head is untouched by it. Xorn or medusa blood can be used instead, but it must be applied in the following complex formula: three drops of xorn blood or four drops of medusa blood and two drops of unholy water per pint of water. Needless to say, the second formula is not used within upon buildings belonging to or used by good or (most) neutral faiths.

Trans-locational travel, such as teleport spells, can be prevented by magical items such as weirdstones' or by the presence of sufficient Underdark radiation (strange emanations from certain rocks in which the metal arandur is found).' These radiations fade swiftly if the rock containing them is exposed to sunlight, but if taken to the surface on moonless nights or cloaked in magical darkness, the ore can be used as a rubble filler within double walls to foil teleporters. Be warned that certain preservative spells not known to me, wondrous web spells, and magics that melt the rubble into a flowing, briefly molten mass must be used to make the protection of the radiations both continuous and long-lasting. Even with such precautions, use of Underdark ores is notorious for leaving, as die turtle soup fanciers of Neverwinter say, "gaps in the shell," so that teleportation is difficult and its destinations restricted, but complete prohibition rarely gained.

I am told that when mixed with mortar, a solution of three drops of giant slug spittle, two drops of remorhaz ichor, and (as a base) a flask of amber-jet poison prevents the entry of all slimes, molds, jetties, cubes, and other amorphous, creeping, corrosive monsters into a building or over a wall whose stones are set with this substance. I have not seen the precise formula, but I have been assured by several sages and merchants, as well as a mage I trust,' that it is preserved at Candlekeep and that the mixture works because it is abhorrent to these creatures rather than a damaging magical or biological

barrier to them.

Spells

Magic is far more commonly used for the defense of temples and wizards' homes than the aforementioned construction materials with the attendant hard work necessary to implement them. Most mages are familiar with the guards and wards spell. Its clerical equivalents are all the secrets of the various churches' priesthoods, so I will not discuss them here--to reveal such things means sure death if the church one has offended can reach one.

As readers of my guides to various regions of the Realms know, the wardmist spell is a popular defense in the Sword Coast lands, especially in the Sword Coast North.' The crafting of wardings began in the North, probably in ancient Netheril. Ancient wards often include wild magical effects and prohibitions against magical items, which simply cannot enter the wardmist. There are also instances of prohibitions against spells of a specific school or those manifesting as heat, fire, lightning, or cold. Many sorts of monsters and spells - I ran into something very nasty known as a guardian whirlwind just the other day - can be linked to wardmist spells to battle intruders. Some old wards incorporate reverse gravity effects or huge blade barriers.

The boundaries, guardian monsters, and other properties of a ward cannot be changed once it is cast--and therein lies a weakness of wardmists. Only a single wardmist can exist in a given area, and safe entry and egress from such wards is provided by means of tokens - specific objects made of a certain material and bearing a certain rune to link them to the wardmist. Thus, ward tokens are like keys, and though they cannot be readily copied as keys can, they are often stolen. Well-known shops in all the cities of Sembia, Athkade, Baldur's Gate, Calimport, Luskan, Mulmaster, Myratma, Waterdeep, Westgate, and Zazesspur--plus many lesser-known or more prudently covert establishments - do a brisk trade in stolen tokens.

A second line of defense often employed by mages, priests, or those able to hire them, when they know that ward tokens have fallen into the wrong hands or that capable and unfriendly adventurers may come calling is the use of so-called wandering wards: glyph and symbol spells that cause their harmful runes to move about from place to place within an abode in order to block intruders who seek to evade such things. A third means of harming unwanted visitors is by means of enchantments on doors or doorways.' I am still engaged in researches on the effects of such enchantments, but I have included here a rare but very useful spell, web of ways that can render magical door traps far more dangerous than they usually are.

Wizard Guardianship Spells

7th Level

Wardmist

(Wiz 7; Evocation, Alteration, Enchantment/Charm)

Range: Special

Components: Special

Duration:

Permanent

Casting Time: 1 hour

Area of Effect: Special

Saving Throw:

Special

The caster must stand in an area that will become part of the ward and visualize the route of the desired ward boundary. An area of 600 square feet per level of the caster may be enclosed. If the wizard tries to enclose too large an area, the spell fails and is wasted. Wizards casting simultaneous wardmists may combine their protections

The spell creates a wardmist. This is a 40-foot-high, 60-foot-wide band of permanent, milky-white mist that must rest on the ground, floor, or other solid surface. (It need not be level.) The area protected by the ward is

measured from the inner edge of the wardmist. The thickness of the mist is not included. The ward extends 40 feet beneath the surface of the ground and may be narrower than 60 feet in width wherever desired. Its boundaries can twist and turn corners as sharply and as often as desired to protect a certain area, and they may exclude whatever areas the caster desires. Once cast, a wardmist cannot be moved.

A wardmist can always be freely entered or left. Beings entering it are sensed by the spell, which reacts by flashing a radiant or audible warning (or both, as desired) to a specific spot or being. The spot or being is set upon casting, and it cannot be changed thereafter. Such a warning would still function in the location of a destroyed room--even in midair - or inside the tomb of a dead being.

Warnings classify those who enter the wardmist into two categories: those who bear ward tokens and intruders. Wardmist warnings transmit numbers and general locations of all intruders.

Sight and all known magical and psionic means of scrying do not work through the boundaries of a wardmist. A being in the mist can see through the mist to a distance of about 10 feet in darkness and 40 feet when light is present. One cannot see out of the mist though, even if one is only inches away from its edge. one cannot see out of the mist to either the area it excludes or the area it encloses. A wardmist can be seen over freely by anyone tall enough or stationed high enough to be able to do so.

When visibility is reduced by darkness, intruders in a wardmist who do not use lamps, markers, or other means of proceeding in a straight path will move in a random direction each round of movement in which they fail a secret Intelligence ability check. It is possible to wander, lost, in a wardmist for quite some time.

The caster of a wardmist spell can try to link certain types of magically animated or undead monsters to the ward as it is forming to serve as guardian monsters. To become guardians, these monsters must be present, and must fail a saving throw vs. spell.

When an intruder reaches a certain locale in a wardmist or has been in the mist for a set time, some guardian monsters are teleported to within 20 feet of the intruder. The types and numbers of guardian monsters are set by the initial wardmist spell but are limited by the available stable of guardians. Their typical orders are to attack and destroy all intruders, although some may be instructed to subdue, disarm, and capture while dealing as little damage as possible.

Guardian monsters are kept in stasis by the wardmist when not active. 'They do not age, heal, or eat. They become inactive 2d4 rounds after an intruder is slain or leaves the warded area. A guardian monster can be healed at any time by application of the proper potions or spells. A destroyed guardian is forever gone. it cannot be resurrected or replaced by the wardmist spell. Monsters can be unleashed to wander in an existing wardmist, but to be linked to and teleported about by the ward, they must be part of the initial wardmist casting. Only the types of magically created or undead monsters listed in the boxed text at left can be linked to a wardmist, although individual mages may have successfully modified their wardmist spells to augment this list. Tales exist of wards defended by golems and even by undead titans.

Mages may combine their efforts when creating a wardmist so as to give it multiple sets of guardians of the same or different types. Each mage casts a wardmist spell at the same time, though only one ward is created, and it is

set to a single sort of ward token.

A few wards are linked to more powerful guardians, such as liches assisted by robed and hooded skeletons (to look like other liches or mages). These skeletons are imbued with spell ability to cast combat spells and have magic mouths cast on them to allow them to "speak." They act as decoys and are used to identify spellcasting intruders to their lich. There are even reports of multiple invisible stalkers linked to a wardmist—each being freed from servitude in Toril after they slay a certain number of intruders.

A wardmist does not seem to exist for a being who carries the proper token. Ward tokens must be made of a certain material, and they must bear a certain rune that is drawn while a secret word is uttered. The material, the rune, and the word are all set during the ward's casting, and they cannot be changed thereafter. For convenience, tokens to a particular ward are usually of a common shape and size, but the wardmist recognizes anything of the right material that bears the right rune. Some ward tokens have been inset into the pommels of swords, for instance, or baked into clay jugs or statuettes. In some large holdings, warders carry rings of varying tokens just as they do rings of keys. Tokens can be made freely after the casting of a wardmist—but the requirements for a valid token cannot be changed without using another wardmist spell.

A being bearing a valid token cannot see or be affected by a wardmist and is not subject to attacks by any guardian monsters linked to the wardmist. An intruder who seizes a valid token from another being, even while in battle with a guardian, is instantly free of such guardian monster attacks.

Only one wardmist spell can exist in a given area. If a dispel magic is cast on a wardmist, it increases visibility around the caster by 20 feet, delays the appearance of any guardian monsters by a round, and sets off an immediate warning. Only a limited wish or wish can destroy a wardmist. Even repeated dispel magics will fail, and an anti-magic shell cannot form within a wardmist. If this is attempted, the anti-magic shell is wasted, and the wardmist is unaffected.

The most common addition to a wardmist is a band of armed human guards assigned to respond to the magic's warnings. Spell triggers are also popular. These are spells that have specific preset conditions to set them off; they then launch the effects of other "hanging" spells, also cast earlier.

The material components of this spell are an amount of silver larger in total volume than the caster's fist, phase spider silk, and three powdered pieces of amber of no less than 500 GP value each. Other material components may be required if unusual spells or monsters are to be linked to the wardmist.

Typical Wardmist Guardian Monsters

d8 Number & Type of Monsters

- 1 2d6 baneguards* (MCA1)
- 2 1d3 blazing bones+ (MCA1)
- 3 2d8 bonebats* 4 3d4 helmed horrors' (MCA1)
- 5 3d4 skeletons or 2d4 monster skeletons (MM)
- 6 1d2 watchghosts.*
- 7 1d2 wraiths (MM)
- 8 2d12 zombies (MM)

Monsters marked with an asterisk (*) appear in the revised FORGOTTEN Realms Campaign Setting box. Those appearing in the MONSTROUS Manual game accessory are denoted by "MM," and those in the Monstrous Compendium Annual volumes have the volume number appended to the abbreviation "MCA." Those marked with a

dagger (+) appear in the Ruins of Myth Drannor boxed set. A diesis denotes those in the Ruins of Undermountain boxed set. DMs lacking a particular source should substitute another monster from the list.

Web of Ways

(Wiz 7; Alteration, Conjunction/Summoning)

Range: Touch

Components: V, S, M

Duration: Special

Casting Time: 3 turns

Area of Effect: Two to seven doors or doorways Saving Throw: None

This spell is cast on two to seven doors or doorways located within a 1-mile-radius sphere, all of which must be touched by the caster during the casting of the spell. Web of ways has one of two effects. If one or none the doors or doorways bear no enchantments of their own, this spell causes beings passing through any of its effected doors or doorways to be whisked via a teleport without error journey to the destination reached by another of the seven doors, either at random or in a set substitution dictated by the nature of the beings attempting to pass through the doors, the equipment they carry, and/or the direction of their travel. Such set sequences and the variables that control them are fixed through specific conditions set during the spell's casting and unalterable thereafter, in the same way as the activation of a magic mouth spell is set. This use of this spell is permanent.

If two or more doors or doorways do carry enchantments (even temporary or one-shot magics), this spell causes their magic to be translocated from one door to another in a similar random or predetermined way established during the spell's casting as described above under the first use of the spell. If a door's magic is later exhausted, it remains part of the rotation until the magic of all but one door is gone, which ends the spell.

The first or second use of a web of ways spell can also be shattered by casting dispel magic on all of its doors and doorways. The caster of a web of ways spell is rendered immune to the translocation effects and to all enchantments on the doors involved.

The material components of this spell are an arachnid with seven legs, any item that has been previously transported by a teleport or dimension door spell, and one rock crystal of at least 25 GP value for every door or doorway to be involved in the spell.

9th Level

Wandering Symbol

(Wiz 9; Alteration, Conjunction/Summoning Invocation/Evocation)

Range: Touch

Components: V, S, M

Duration: Special

Casting Time: 2 turns

Area of Effect: Special

Saving Throw: Special

This spell is cast to include two to nine different surfaces located within a 1-mile-radius sphere, all of which must be touched by the caster during the casting of the spell. This enchantment creates two magical symbols of the types described in the 8th-level symbol spell and having all of the properties of those writings save that the caster cannot trigger and is immune to all effects of his or her own symbols. In addition, wandering symbols are not stationary. They can move by themselves to one of the up to nine different surfaces touched during casting. (If less than nine spots are touched, less than nine are utilized.) Except initially, when the symbols must appear at two different spots, each of the chosen surfaces can hold one or both of the symbols.

Wandering symbols stay at specified surfaces until triggered to go to others or move about from designated surface to surface at random. Nonrandom

appearance sequences and conditions are set at the time of the spell's casting and cannot later be changed. Triggered symbols deal their usual damage to intruders activating them and are spent in doing so. A wandering symbol spell is not ended by the discharge of only one of its symbols, and the symbols can be commanded to keep apart during casting, so that only one ever appears in a given location. The expenditure of all symbols in a wandering symbol spell or a dispel magic successfully cast on all of the symbol locations set in its casting ends the spell.

The nine surfaces (often doors) set during spellcasting become "sensors" for the spell. The symbols can be called to a locale when one of the surfaces designated by the spell detects either the approach of a creature of a certain alignment; the discharge of magic in an adjacent area that is not sourced in the caster of the wandering symbols spell; or the approach of any creature who, does not bear a certain token, wear a certain uniform or badge, or speak a certain password.

For each of the surface locations the wandering symbols is to be able to travel among, the material components of this spell are a sweet water potion, gem dust from translucent crushed gemstones (of one color or colorless) worth not less than 1,000 GP, and powdered black opal worth not less than 1,000 GP.

Priest Guardianship Spell

5th Level

Wandering Glyphs

(Pr 5; Abjuration, Evocation) Sphere: Guardian

Range: Touch

Components: V, S, M

Duration: Special

Casting Time: Special

Area of Effect: Special

Saving Throw: Special

This spell is cast to include two to six different surfaces located within a 1-mile-radius sphere, all of which must be touched and outlined with burning incense by the caster during the casting of the spell as in the 3rd-level priest glyph of warding spell. Wandering glyphs creates two glyphs of the same type as those created by a glyph of warding spell; the glyphs have all of the properties of normal glyphs of warding save that the caster cannot trigger and is immune to all effects of his or her own glyphs of warding. In addition, wandering Glyphs are not stationary. They can move by themselves to one of the up to six different surfaces touched during casting, though they can never both be in the same place. (If less than six spots are touched, less than six are utilized.)

The time required to cast the spell is equal to the time required to trace the areas desired to be protected by the glyphs. This time is equal to 1 round for every 5 square feet of area to be protected. A caster can protect at each of up to six locations an area equal to a square the sides of which are equal to his or her level in feet. The casting of this spell may in no case exceed 8 hours.

Wandering glyphs stay at specified surfaces until triggered to go to others or move about from designated surface to surface at random. Nonrandom appearance sequences and conditions are set at the time of the spell's casting and cannot later be changed. Triggered glyphs deal their usual damage to intruders activating them and are spent in doing so. A wandering glyph spell is not ended by the discharge of only one of its glyphs, and the glyphs can be commanded to keep apart during casting, so that only one ever appears in a given location. The expenditure of all glyphs in a wandering glyph spell ends the spell.

The six surfaces (often doors) set during spellcasting become "sensors" for the spell. The glyphs of warding can be called to a locale when one of the

surfaces designated by the spell detects either the approach of a creature of a certain alignment; the discharge of magic in an adjacent area that is not sourced in the caster of the wandering glyphs spell; or the approach of any creature who does not bear a certain token, wear a certain uniform or badge, or speak a certain password.

The material components of this spell are enough incense to trace the areas to be protected, a drop of holy (or unholy) water for each location, and a black opal worth at least 250 GP. If any location to be protected exceeds 50 square feet, the locations must also be sprinkled with at least 2,000 (total) GP worth of powdered diamond

The Magic Of Items

It has been said that one of the defining characteristics of a wizard is paranoia: the suspicion that most the other living things in Faerun are against you, watching and preparing for the best chance to strike you down when you are asleep, hurt, under attack from another foe, or otherwise vulnerable. Whatever the truth belief, many mages do feel this way. I should know - I am one of them.

Accordingly, most mages start to look for ways to defend themselves. Their suspicions tend to make them uneasy when it comes to trusting servants, so they either make or try to establish unshakable magical control over their own servitor creatures or try to acquire items that store magic, often in unusual or disguised shapes, to be unleashed later. Such items are always difficult and expensive to make, usually soon exhausted in their powers, and in constant short supply. Their rarity is due in part to the fact that most of them can be wielded by anyone who knows how, thus offering non-spellwielders their only chance to ever command magic.

So, many mages make their own magical items-or at least try to make their own. It is rare to find a clear and complete set of instructions on how to make an item thoughtfully written down by a wizard, because the same suspicions that most wizards harbor about the world' lead them to hide any writings they make, encrypt or deliberately distort what is written, and even split their writings into different formats and hiding places so that all pieces must be assembled for the process to work and as many pieces as possible are dangerous to anyone following what they say in isolation. For example, an item involving the summoning of an elemental might have its process split into a fragment that takes the follower to the point of bringing an uncontrolled elemental to his or her presence, a second fragment that describes governing the elemental through what it is needed for and then releasing it from all control, and a third fragment that details how that elemental can be safely dismissed. Any mage lacking that third fragment is placed in great danger by following the writings.

It is also true that in the making of potions and items, perhaps more than in any other aspect of sorcery, there are many ways to achieve a desired end: one mage's wand of magic missiles may be made in a very different way than the same item made by another sorcerer, even though this is a relatively simple, straightforward item.'

Typically, the making of an item begins with design, some experimentation follows, and then comes the refinement of the design until a mage believes she or he has hit upon a workable process And then, as the old saying goes, "Chaos storms in."

Simple (single function) items may be made by casting an enchant an item spell on a suitable physical object, usually one made to the finest

specifications and specifically to receive an enchantment. Then the necessary spells to preserve the item, imbue it with power, and establish control over it are cast into the charged object. Items with multiple effects-even something - as simple as a classic wand of lightning, which can emit forked or straight bolts or instead unleash its powers in a shock attack tend to be more stable and to have more chance of operating properly when done if constructed by a more complex process.

Most wizards make very few permanent items in their lives, and them. The necessary time, trouble, and expense of such processes-not just the weakening of Constitution involved in working a permanency spell-are important reasons why.

In this guide, I present a sample method for the making of a multifunction magical item modeled in part on craftings I participated in when training under Raedolphyn of Starmantle and upon several processes I observed in the towers of various mages in Baldur's Gate, Saerloon, Telflamm, Turlagol, and Yhaunn. Examination of this method should yield suggested routes for crafters of magical items to follow in the making of other items.

The Effects of Overenchantment

it has been observed that some wizards become distant, withdrawn, and even mentally unstable over time. Although there can be many reasons for such behavior, if it is accompanied by occasional wild magic results from proper castings of normal spells and by a shadowy or vaguely blurred appearance to the spellcaster's body, it is probably spell hollowing brought on by too much enchanting of items in too short a time. The susceptibility of mages to this condition varies with the individual, but all mages should beware it, for a spell-hollowed mage who comes into contact with the wrong combination of spells can be transformed into a wizshade

Item Entrapment

One of the classic horror stories among wizards (told by many a mage to keep the least bold of his or her apprentices from unauthorized rummaging) is the tale of an item sucking the essences of any living beings touching it into itself. Such trap items do exist, often created by liches or would-be liches to gain themselves younger, fresher bodies, but they are not as common as legend would have you believe. (Incidentally, to bring any such item into a Mage Fair is grounds for disintegration on the spot.)

It has long been suspected that Szass Tam, Zulkir of Necromancy in Thay, has established several such items in his various holds and towers as traps for ambitious Red Wizards seeking to unseat him and adventurers hired to destroy him. The royal bedchamber in Castle Tethyr once sported a glowing, jeweled broad sword that floated enticingly above its own purple-cushioned plinth beside the canopied regal bed. it is known to have claimed the wits of several would-be assassins, whose drained, lifeless bodies were found collapsed beside the plinth on several mornings down through the decades. Where it came from and where it has gone to are both mysteries lost in the history of strife-torn Tethyr, which only recently has come out from under its long civil war, but at some time previous to the struggles, the Sword of Doom vanished from the bedchamber.

Doors that accomplish the same fell end are rumored to be in use in Halruaa, and legends insist that at least one noble family of Waterdeep -the house of Zoar, now outcast-had a door that operated with such powers only when specially activated. This deadly portal made rivals vanish during seemingly innocent feasts and meetings held in House Zoar.

More common are "trap" items willingly entered by wizards and priests who have

prepared them as hiding places or instruments to preserve their essential selves in bids for immortality through lichdom or other means. It should be noted that most humans lack the strength of will and depth of experience to keep from going insane in the experience of so transferring their consciousness to a storage item. The archmage Nathaglas of Tashluta once described the experience and its dangers as: A dark, detached confinement, where there is no sound but your own screaming, and nothing to be seen but your own memories in an ongoing display. This replay of memory can all too easily descend into obsession and mad repetition of favorite moments to the exclusion of all else-including sanity." Mages contemplating a stay in such a vessel should seek training and experience in dream magic or obtain means to gaining far-sensing to guard against the deleterious effects of self-induced oblivion.

The Enchantment of Items

Even young children in the Realms-if they pay any attention at all to the tales their elders spin by firesides and over tankards know the basics of how wizards and priests imbue items-inanimate, often quite normal objects-with the eternal fire of magic, making them mighty and valuable things that can last for centuries and serve many hands to work major changes on the Realms. But few folk, even among experienced wizards and priests of high rank and long, devoted service, know the specifics of enchanting anything beyond a simple single-use or one-function item (that is, making an item that can do more than duplicate the effect of a single spell). Priests can pray to their deities for guidance. In fact, they had better do so if they contemplate crafting anything beyond simple potions or weirdstones, as most deities take a dim view of mortals who act on their own without divine consultation while professing to diligently serve a deity. But wizards are on their own, save perhaps for occasional moments of insight sent through the grace of Mystra or Azuth and prefaced by years of hard work.

This is, in the view of many other inhabitants of Faerun a good thing. The lack of clear, widely known, safe instructions causes accidents that remove some of the most ambitious and dangerous wizards from the Realms. It also helps to slow the remaining sorcerers down in any wholehearted effort to produce items by forcing them to spend much time in experimentation and in the procurement of rare, hard-to-find, and often ultimately unnecessary ingredients.

Despite years of searching, I have been unable to find a complete, clear, fully detailed account of the making of a complex item. Such things are too well disguised and guarded by their owners. I have, however, unearthed scores of fragmentary processes, several chests worth of cryptic notes, and some talkative learned priests, liches, archliches, and baelnorns who could explain things. Adding these aids to my own admittedly paltry experience as a wizard I am now prepared to reveal in these pages two sample processes for the enchantment of a complex magical item.'

So read on, and learn something that a few armies of wizards have died seeking knowledge about down through the ages. All spells mentioned in the process that are not already widely known are detailed fully at the end of the relevant example (wizard or priest).' Bear in mind that the presented process is a general outline, not an ironclad one true way.

Beginnings

The process of making a complex magical item begins with an initial plan for what the item will do and preparation of the necessary stones: gems that hold the spell powers of the item until its component magics are combined into a coherent, controllable whole. (The types of gems that are used in magical item construction, including those that make the best focal stones, are detailed a

later section of this chapter.) The necessary spells to create the effects the future item will release are gathered or researched. Note that what spells can be best adapted may be a matter of some speculation and is not necessarily clear-cut and definite at this point-and mistakes made at the outset can doom an otherwise well-conceived item.

Primary Casting

When sufficient spells and focal stones have been gathered, the wizard or priest governing the process casts, or hires others to cast, the desired spells into the focal stones by means of dweomerflow spells that link the cast spells to the stones. In rare cases, minor magical items may be magically miniaturized and enchanted so as to be encased within a spell-generated focal stone. They can then be made part of a larger item-though it should be noted that such cobbled-together items are never as stable as one generated from the raw and are generally mistrusted.

Abeyance spells are then cast on the focal stones to hold the enchantments within them for an indefinite time while the rest of the item creation process is carried out. Many priests and wizards across the Realms have caches of focal stones that they have been adding to for years as they await the proper time, sufficient wealth, or the procurement of other ingredients necessary to create the finished items they envisage.

Shell Creation

The physical form of the item is then planned. It can be an existing item or several items magically melded together if such are properly purified, but more often it is a newly created item crafted of magically prepared materials. If an item is to be made permanent, as is most common with multifunction items, it is important that inorganic substances-such as gems, metals, or stone-predominate in volume over organic components in the created shell. The exceptions to this principle are wood-or rather certain woods which have an affinity for enchantment-and items primarily concerned with necromancy, which can have bone as their principal component.

Most staves, wands, and rods are made of wood, as the old saying goes: of these three are great magic born, With silver cut. oak, ash, and thorn.

To these famous three woods, known in many magic-using planes and worlds, can be added certain Faerun ian varieties: blueleaf, calantra, chime oak, duskwood, felsul, hiexel, laspar, phandar, shadowtop, silverbark, suth, vundwood, weirwood, and zalantar. The "silver cut" of the saying refers to the fact that wood intended for magical uses can be carved with anything, but should be initially felled or severed from its living tree with a silver-bladed implement such as an axe, hatchet, saw, adz, or sickle.

To be used to construct an item, inorganic principal components of an item must have been affected by or in contact with a similar type of magic as one of the properties the finished item is intended to produce or command-for example, energy discharge, healing, or translocation. Or, at the very least, these inorganic components must have been soaked in tinctures" of substances that have been affected by or been part of such magics or natural powers (such as lightning, fire, or decay).

Organic components of an item must have been gathered or harvested in a manner related to a finished item's powers or themselves be of something akin to those powers. A wand whose powers are concerned with the sea, for example, could be fashioned of driftwood or simply of wood cut by a sailor; a wand of lightning could be fashioned from wood cut from a bough that was blasted from its parent tree by a natural lightning strike or by a lightning bolt spell. Failing all else, an organic component can be immersed in the liquid of a

completed, operable potion whose magic is concerned with a similar subject or effect as the completed item is intended to exhibit.

Substances bearing a previous dweomer that must be preserved for use in the new item must be treated with Azundel's purification spells. All other substances involved in the creation of the magical item-and all liquid components of a tincture or substance bath-must also be treated with this spell or with Obar's lesser purification. Priests typically use a higher consecration spell to obtain a similar effect.

When the various pieces that will make up an item have been fashioned, they must be strengthened or the item will be no less fragile than an unenchanted object composed of its various parts. Typically a Veladar's vambrace or holy might spell is cast on inorganic pieces and a Nulathoe's ninemen on organic components, Priests typically perform rituals unique to their church to strengthen organic components.

Up to eight substances can be used in the making of an item, and these can be used in or formed into as many pieces as necessary. The pieces can be attached to each other by the usual straps, bands, bolts, plug-and-socket fits, wire wrappings, engravings, prong/claw or bezel settings, or left separate, as desired, to be held together entirely by magic, but in any case it is customary to make every contact between two different pieces of an item that are to bear an enchantment into an unshakable join by means of a Merald's meld spell. If more than four different substances are to be part of the same item, a crown meld spell should be employed after all of the various lesser melds are cast to weave the melds together into what sages call a harmonic fusion. Additional pieces or later repairs can also be added by the casting of a Merald's meld and a crown meld for each piece to be bound onto the item. (When magical items explode through abuse or circumstance, it is usually because these melds call forth the powers of the item into

an explosion as they fail, even though the item's powers may not normally be explosive or violent.) If the magical item creation process must be interrupted at this point, a time stop spell can be cast into any crown meld existing on an item in such a way that the item is protected against decay, physical damage, or spell failure until it is next touched by a living creature (or a specific living creature)-which ends the time stop. In this manner, completed but not yet empowered items and the focal stones holding the powers they are to later be imbued with can wait for years for the crowning steps of the item-making process. Often their creators perish in the interim, and so numerous raw components of incomplete items are stored in tombs, caverns, and other hiding places all over the Realms.

Enstarmment

When the item's shell is judged complete and all of the focal stones holding its powers are gathered in the same place as the shell in a setting where rest, drinking water, and freedom from interruptions are all available, the infusion of power into the item can begin. A mage covers an inorganic surface (usually a stone table, casket lid, or floor) with a mystic design enclosing the assembled item shell at its heart and linking it with a circle of its focal stones. Each stone must be in a circle, and the shell in a closed outline; each circle must be linked to the shell's outline by an unbroken line, and an unbroken circle must enclose all of the other markings. A priest re-purifies an altar-top, by washing it with water or other liquid consecrated specially to his or her deity and places the shell in its circle of stones so that all components are within the washed area.

At this point, items that will unleash healing or necromantic powers must be anointed with an ointment (purified with Azundel's purification, Obar's lesser

purification, higher consecration, or a religion-specific ritual) composed of powdered gems of a type favorable to the magic, pure essential oil, and herbs harvested with a silver weapon or a weapon consecrated to the item creator's deity (if a priest) in particular and obscure conditions, such as under a full moon on Midsummer night, in the shadow of an oak inhabited by a dryad, or from the grave dirt of a vampire in the dark of the moon. The all-important eternal flame spell is then cast, rendering the shell ready to receive enchantments, followed by a wondrous web or holy vesting spell linking the shell with the focal stones. If cast properly, eternal flame makes the shell glow with an eerie deep blue, powerful radiance, and wondrous web or holy vesting creates a humming network of white lines of light encircling each focal stone and linking it with a straight beam of light to the blue radiance surrounding the shell. Priests can also transfer powers from an altar, artifact, or item or directly cast spells into an item as a part of this process by using a ritual of transference spell instead of or in addition to holy vesting.

Mastering

Time now becomes critical, for this step must be completed before the wondrous web or holy vesting spell expires. This is the point at which the maker, when in direct, bare-flesh contact with the item shell, enunciates the precise controls to govern the completed item, speaks any words of activation that will be involved, speaks commands the item will obey and gives the item a name (if applicable). If the mystic design has been prepared to allow for such things, parchments inscribed with words or phrases of activation can be introduced into the wondrous web or holy vesting; in the same way the spells held in the focal stones are slowly drawn from them into the item, dissolving the stones, such parchments shrink, shrivel, and disappear as their contents are absorbed into the item. These parchments must either be spell scrolls or bear writings done in magically formulated inks of the same sort that spells are written in.

Errors, omissions, or contradictory commands introduced at this point can leave an item unusable, uncontrollable, or possessing unforeseen side effects or power loopholes. Wizards and priests experienced in the crafting of items can often identify these immediately merely by observing how the item is mastered.

Any magical item or spell crafted so as to operate only when the caster touches it, holds it, or enters its area of activation must by definition involve a truename linked to the caster in its construction and mastering. "Truename" is something of a misnomer; such names are identifiers that must apply correctly to the caster but may be pseudonyms, pet names, or favored titles or phrases. They are usually not innate, unchangeable, unique names that define the caster from birth. "The Sage of Shadowdale," for instance, is a truename for Elminster. If a skilled mage or priest of high rank gains the time and opportunity to study the finished item or spell at leisure and manages to slowly unravel the magic without triggering it, she or he can derive the truename (or truenames) used in its making, and thus can learn of the item or spell's origins and something personal about its creator.

Pulsing in the radiance surrounding the item shell herald the acceptance of the various elements of the mastering; a fading to darkness indicates failure of the entire process. Most often, the focal stones and any parchments fade away entirely, the mystic design follows them into oblivion, and the item glows brightly, turns and spins slowly by itself, and then settles into immobility as the glow fades. The item's infusion with magic is then complete.

Awakening

Finally, the empowered item is awakened by application of an awakening spell. This more powerful alternative to the enchant an item spell is less likely to

end in a failure of the item. If it does cause item failure, however, the empowered shell explodes spectacularly!

Veiling

Although this stage of enchantment is named for the possible alteration in an item's appearance, the most crucial of its two optional elements is permanency. This step can be omitted

entirely if concealment of the true appearance of the item is not desired or the item is not intended to be permanent. A nonpermanent item often requires the use of charges, and if not recharged-or if by its nature not rechargeable-it crumbles to worthless dust when exhausted. Other nonpermanent items fade in efficacy with time or use until they fail entirely, and a few are so enchanted (or mis-enchanted) as to drain life energy from their wielders or other nearby creatures to power their continued operation. A rare few nonpermanent items are even enspelled so as to destroy themselves in a spectacular manner when their capacities are exhausted.

If a change in an item's appearance is desired, another eternal flame spell must be applied immediately before the necessary illusionary or shape-altering magics are applied to the item. Note that a magical item can be altered in size, hue, shape, and apparent composition, but cannot be made to appear alive if it is not composed wholly of organic materials, or vice versa. In other words, a staff made of wood could be made to look like a (lifeless or comatose) human body, but a long sword could not. The true materials of which a magical item is composed are not altered by veiling, only the item's external appearance, including smell, texture, and weight.

An item can be made permanent at any time after first being enchanted, but it assumes its present powers in its permanent state, not its initial ones. If some of the item's abilities have been used up or lost, the permanent item will have only those lesser powers remaining. Again, eternal flame must be cast on the item. With this spell still in operation, permanency is then cast on the item. Priests can achieve permanency by the use of eternal flame followed by a permanency prayer spell. Wizards or priests of vile and evil bent can even avoid the permanent detriment to their Constitutions involved in casting the spell by employing a blood link spell to steal the physical heartiness from another creature. Devout followers of a good or neutral deity may volunteer the sacrifice of their own stalwartness to make an item permanent; it is up to the individual deity to decree whether or not the priest casting the permanency may accept such an offer without jeopardizing his or her alignment or standing in the faith.

If an item has been awakened before veiling is attempted, there is no chance that permanency will fail. If a change in an already awakened item's appearance is demanded that is beyond the bounds of what can be done-for example, a wizard trying to turn a wand of illumination into a moving, speaking flesh-and-blood companion-and the veiling therefore fails, the item is not harmed in any way." For these reasons, veiling is usually the last step in the preparation of an item-but either element of a veiling (altering an item's appearance or rendering it permanent) can occur before awakening if the item creator so desires.

The Random Element

Although there is always a chance for magic to go wild or simply to create or exhibit something its wielders did not intend or anticipate, there has always also been a place in the Art for deliberate randomness. Accordingly, there is a school of thought in magical

item creation that insists that the most durable items-and almost all of the

rare few that surprise their makers with superlative advances in performance beyond what was planned for-are those that include a random ingredient in the making, usually as a tincture in which the item shell is bathed just prior to the casting of the last meld before enstarment on it. Some random ingredients from which tinctures have been made include: the tongue of a griffon that was severed from its body with a blade of whip-grass soon after the griffon's death of natural causes, a cluster of dragon-slumber berries cut with a silver-bladed sickle by the light of a full moon, the caps of three faerie-glow mushrooms that sprouted from ground that was struck by lightning, six tears from a sprite weeping from happiness, one eye from a silver-fin fish caught with a silver hook, and three acorns scorched by spellfire. This mystery ingredient is considered part of the crazed search for a universal material component" by those who do not subscribe to its inclusion in the making of items, but adherents to the practice of its inclusion regard it as a offering to Mystra that is essential to the success of all items-and its inclusion, in their opinion, is occasionally rewarded by the goddess of magic through the infusion into an item of an unexpected extra power or property.

Wizard Item

Andratha's Wand of Battle

To illustrate the long process of making an item, let us watch the sorceress Andratha, emboldened by her mastery (in practice, at least) of the spells abeyance and focal stone, prepare a wand of baffle. She envisions a simple wooden wand that has no command words, but rather is under the silent mental control of its wielder, who must be a wizard and is to be mentally informed of the wand's powers upon touching it. The wand is to be permanent rather than having charges and is to have three powers: the ability to fire a gout of flame once per round, 17 the power to emit a trio of magic missiles once per round, and the power to send a surge of healing life energy into the wielder once per round. The wand will only be able to unleash one of these powers per round.

After much study and experimentation, Andratha creates a spell, gout of flame that shoots forth a beam of flames from her hand reaching up to 10 feet away; it deals 2d4+2 points of damage and forces saving throws vs. magical fire on flammable items it comes into contact with. it is a 2nd level spell, and rather than risk ruining her future magical item by trying to tinker with her gout of flame with some sort of augmentation magic, Andratha spends the better part of a season modifying and improving on the spell until she gets a 3rd-level spell, improved gout of flame that sends a beam of tightly focused flame up to 40 feet away, deals 4d6 points of damage, and has with the same effects on flammable items as gout of flame She makes several improved gout of flame scrolls for safekeeping and turns to the second desired power.

Magic missile is a simple enough spell and limiting her normal casting of it down to three of the magical bolts by altering her incantation is easy, but she suspects that directing the missiles at up to three separate targets through her mental control over the wand is going to be tricky. Faced with possibly a year or more of research on this point, Andratha abandons it and turns to altering one of her more powerful spells, the Simbul's synostodweorner (the only means she knows for converting spell energy into healing magic) into a variant form that can be used in the wand. The only way she can see of doing this is to power the healing effect directly from the magic missile ability gaining her a flood of 3d4+3 points' worth of energy. The wand could then heal this much damage in a round, but any excess healing gained over and above the wand wielder's normal maximum hit points would simply be lost, probably leaking out as a visible nimbus of radiance to avoid a possible backlash effect that might destroy the wand. Work on researching the spell to convert the energy of a memorized magic missile spell to healing energy takes her the better part of a year, and it is with mingled triumph and

wry amusement that she dubs her variant 7th-level spell Andratha's Little Victory.

With her preliminary researches done, Andratha sets out to get some stones to enspell into focal stones. Deciding she needs to acquire them personally to be sure that they are pure, property cut gemstones, she hires some adventurers in a distant city to escort her to the best dwarven gem mines she knows of. When there, she pays a steep price for all she needs (and a few extra) of what she believes to be the right gems, according to writings on focal stones she gained long ago when she was an adventuress. To avoid possible treachery, she pays off the adventurers and teleports herself and the gems back to her tower."

Back in her tower, Andratha casts focal stone spells on the gems and via *dweomerflow* spells pours her improved *gout of flame* into one, her *damped-down magic missile triad* into another, and Andratha's little victory into a third, slapping an *abeyance* spell on each stone as her spell goes in. Charging each stone takes her several days of spell study, work, and rest. Once the focal stones are safely hidden inside a hollow statuette out behind her privy," she turns her attention to how to construct the wand itself, suspecting-rightly-that her real work is just beginning.

Andratha wants a wand that is resistant to flame, and yet it must be associated in some way with flame. After some research, including a long journey in disguise to consult an expensive sage, Andratha concludes that she needs to find some duskwood trees that have survived a forest fire and sever a bough from one of them with a silver-bladed axe after dousing the selected branch with potions of healing and raking it with three *magic missile* spells. Relieved that she is not going to have to stand in the full flare of a red dragon's breath weapon or hire someone to heal her while someone else thrusts a stake that the wand will later be carved from into her and someone else hurls *magic missiles* her way, Andratha begins scrying and querying.

She soon locates her trees, loads up on *magic missile* spells and the necessary items, and harvests her wood. Taking the bough to a caravan town, she hires a woodcarver to cut and whittle a dozen or so "spokes for a broken carriage wheel" from it and ignores the knowing smile he gives her.

Taking her "spokes" home, she whittles one to a rough wand shape herself, and casts *Azundel's purification* twice on it to render it into a fine, slender, regular wand in the finest possible condition. Then she bathes it in a potion of healing and casts *Nulathoe's ninemen* on it to make it durable.

Andratha decides to make her wand usable by herself alone. Laboriously she carves her personal sigil into its butt and then melts down several silver pieces in a crucible. Pouring the molten silver out on a rock, she casts *Obar's lesser purification* on the puddle, and then breathes on it, casts *gout of flame* on it and a *magic missile* into it. She picks up the silver with a pair of purified tongs and places it into a smaller purified crucible with a ladle lip where she reheats it until the silver is once more molten. Finally, she pours the molten silver into the grooves of the sigil, leaving her with a wand emblazoned with her own silver sigil.

As the metal cools, she casts a *Merald's meld* on the wand to fuse it and the silver sigil together. Then she gets her deepest, best-hidden storage cellar ready with a cot, chamber pot, several drinking jugs, candies, some food, a marble-topped table, some potions of healing and her spellbooks, retrieves the hidden focal stones, and barricades herself away in the cellar behind a conjured wall of stone to make her wand at last.

She places the focal stones and the wand on the table, draws a mystic design carefully linking them, and anoints the wand with an ointment made of powdered amethyst, essential rose oil, and heal-mint harvested with a silver knife on green-grass next to a pool blessed by a unicorn's horn. She then casts an eternal flame

spell on the stick of wood. Following it with the wondrous web spell, Andratha quickly touches the sigil on the wand and whispers her nickname in youth, "Dappleback, " a cruel taunt bestowed on her by other children in the village where she grew up because of several large moles on her back. It is a name she doubts anyone but herself remembers, but identifies her alone.

After announcing that only she is to be able to call forth its powers, Andratha carefully (following out a written-out script she prepared earlier) outlines what those powers will be, not forgetting to stipulate that she will be able to bestow the healing flow of energy on another being by touching them with the wand and willing it so. As she completes her reading, Andratha recalls that she forgot to work out how the magic missiles could be directed to separate targets-so they will have to all be hurled at the same being.

As the deep blue glow of the wand shell and the web of white radiances connecting it and each of the stones pulse and flicker, Andratha can from the pulsing that the wand has taken the powers from the focal stones. Andratha checks that her potions of healing are within reach, whispers a prayer to Mystra that she find success and not need any healing, and casts an awakening spell. The wand flashes with light, almost blinding her, but does not explode. Exhausted, Andratha feels for it, grasps it, and stumbles to her cot. Slipping the wand inside her girdle, she sleeps with it next to her.

Andratha sleeps for a long time. When she awakens, she takes out the wand, holds it tip, and is relieved to find that it communicates its ready powers to her. She casts permanency on it-and collapses onto her cot again. This time when she awakens, weak and ravenously hungry, Andratha takes up the wand to test its powers and finds that they all work, but that only the healing function is permanent, and it will work but three times a day. The improved gout of fire and magic missile powers are going to need recharging. Andratha sighs and then shrugs. She knows of no way around that necessity, but at least she has a wand.

She raises it proudly as she uses her last memorized spell to blast away her defensive wall of stone. The Andratha's wand of battle is simple and straightforward-and it only took a few years to make. Next time she feels the need for a wand, Andratha vows, she will go and buy one-or find a large, alert mage-killing red dragon who has a few in its hoard and slay it. It will be easier.

Wizard Item Enchantment Spells

Here are the major item creation spells mentioned in the text or involved in the processes described. Many wizards have developed alternatives to these spells.

4th Level

Dweomerflow

(Wiz 4; Alteration)

Range: 20 yards or touch

Components: V, S

Duration: 1 round

Casting Time: 4

Area of Effect: One person or one item Saving Throw: Special

This spell can be cast in one of two fashions. In the first version, dweomerflow is cast on a spellcaster by another being or by the spellcaster himself or herself. The spell causes the next spell the recipient spellcaster

casts to be unaffected in casting and particulars but to flow from the caster into a prepared receptacle instead of taking its usual effect. No saving throws are required or permitted by the spellcaster or the receptacle. Appropriate receptacles include a focal stone, a crystal ball, or another item that can hold magics within itself, such as a magical item in need of recharging, crucibles temporarily empowered by spells to accept enchantments, artifacts, and the like. If the item is destroyed or later affected by spells that force it to disgorge stored magics, the "flowed" spell is released then.

Dweomerflow creates a resonating field between the recipient spellcaster and the item to be infused with a spell. If the item is not present or not within range when the spell takes effect, the dweomerflow creates a ghostly swirling radiance which fades if an alternative item cannot be found or brought within range within the single round of the spell's duration, and the spell is wasted.

The second version of dweomerflow allows the spellcaster to transfer charges or stored spells from item to item, such as a charge from one wand of lightning to another or a spell from one ring of spell storing to another. When this version of dweomerflow is cast, a saving throw vs. spell must be made by both items involved. If the sending item fails its saving throw, the dweomerflow spell is ruined, but no charges or stored spells are lost. If the receiving spell fails its saving throw, the charge or spell being transferred is lost-sometimes with spectacular effects-along with the dweomerflow. In this version of the spell, the spellcaster must be touching both items involved to provide a "bridge" for the spell energy involved.

Merald's Meld

(Wiz 4; Alteration)

Range: Touch

Components: V, S, M

Duration:

Permanent

Casting Time: 1 round

Area of Effect: Two nonliving objects

Saving

Throw: None

This spell is used to bind two objects together without any physical attachments. The caster must touch both items to be linked and move them into conjunction with each other into the desired join position; the magic then forms a permanent join. Organic objects can be melded, but living or undead material cannot.

The two items need not be materials that would normally adhere to each other and need not fit to form a large meeting surface; Merald's meld fuses them into a join that is unbreakable under normal circumstances. The two melded items are not actually altered in any way, which is why a particular item can be involved in an infinite number of melds.

A Merald's meld can be broken, separating the fused items without harming them in any way, by application of four dispel magic spells specifically to the join or joins unless a crown meld was later applied to the linked items. If a crown meld has been applied, all of the melds are impervious to any number of dispel magics as if the entire item were made without magical joinery.

If an item containing melds fails an item saving throw, the most common result is that one of the melds fails, separating the joined pieces, rather than the materials of the item being shattered, burned, or otherwise affected. Again, the joins do not separate in this way if a crown meld has been applied.

The material components of this spell are a flake or drop of resin, an iron filing or sliver, a strand of spider silk, and a paste made of ground legumes.

Obar's Lesser Purification

(Wiz 4; Abjuration)

Range: 3 yards Components: V, S, M Duration: Permanent
Casting Time: 4

Area of Effect: One item or a volume of liquid or raw materials no greater than the caster's body volume Saving Throw: None

This spell destroys any curses, magical tracers linked to other spells or magics, and remnants of previous magics from a single nonliving item (which may be composed of any number of materials) or a single body of liquid (in puddle form or filling a container). The spell causes its target material to glow to indicate the presence of active or not-yet-unleashed magics in the item or substances the spell is applied to, but it does not trigger, alter, or identify such dweomers. Obar's lesser purification affects dry or powdered materials of the same volume as a liquid if they are gathered into a heap or continuous volume (for example, filling a cup or coffer), but does not affect recently living materials, such as the bodies of beings who have been dead for less than a month or who are now undead. Obar's lesser purification also serves to purge liquids-such as those used in the making of potions or magic-related unguents, baths, or tinctures-of impurities, either natural or magical in origin. It performs this secondary function simultaneously with its major dweomer-related purging.

The material components are a pinch of limestone dust, a pinch of salt, and three drops from a potion of sweet water.

5th Level

Abeyance (Wiz 5; Alteration)

Range: Touch Components: V, S Duration: Special
Casting Time: 5

Area of Effect: 1 focal stone or 1 magical item Saving Throw: None

This spell may be cast in one of two forms. In the most commonly used form, this magic freezes another spell that has earlier been cast into a focal stone so that it will delay its execution indefinitely, not taking effect for years, if need be, until released by a dweomerflow, wondrous web or holy vesting spell; by the shattering of the focal stone; or by certain other spells that can extract magics from within such a magical prison. (It should be noted that dispel magic is not one of these.) The abeyance is broken by any such contact, freeing the spell to take instant effect, but if the contact is with a dweomerflow, wondrous web, or holy vesting spell, the abeyance fades but the stored magic is not released, being conveyed instead to another magical receptacle.

The second way that abeyance can be used affects only magical items (not artifacts). If the caster of the abeyance manages to directly touch a magical item with his or her bare flesh as this spell is cast, the next time the magical item is activated, its effect is delayed from taking effect for 1 round, and the abeyance dissipates thereafter.

Eternal Flame

(Wiz 5; Alteration, Necromancy)

Range: Touch Components: V, S, M Duration: Special
Casting Time: 5

Area of Effect: One item or body not exceeding twice the caster's own body volume in size Saving Throw: None

The name of this spell comes from a poetic name for magic attributed originally to the elves. Eternal flame can be cast to affect an item or a body. If this spell is cast on an object or body that has a volume more than twice that of the caster, it fails and is wasted.

Transmitted only by direct touch, this spell imbues an item with a receptive

neutral enchantment that causes it to readily accept later magics cast or transferred (by dweomerflow spells, for example) into it. In other words, eternal flame allows magic to be fed into an item simply by casting spells in the normal way and choosing the item as the target, but then willing the spell to enter and not harm the item. (in other words, it makes a dweomerflow spell unnecessary unless a spell is being transferred from another item such as a focal stone.) One spell or magical effect per level of the caster of the eternal flame can enter the affected item without a saving throw being needed for the item, any chance of the transfer failing, or any damage occurring to spell or item. There is no time limit to this entry of powers, but the opportunity to imbue them is ended by the casting of an awakening spell on the item.

Note that unlike the enchant an item spell, eternal flame merely allows an item to hold enchantments within itself-it does not enchant the item so as to allow it to emit enchantments flowed into it as controllable powers. In other words, an item affected by an eternal flame spell bears a dweomer and may hold magics within it, but it is not a usable magical item until the magics to give it powers have been conveyed into it and an awakening spell successfully cast upon it. (In other words, this spell handles only the very beginnings of the process that the enchant an item spell encompasses.) Unless or until power transfer occurs and an awakening spell is cast, the item is an item storing magic that no one can call upon in any controlled way-though if the item itself is shattered, the magics within it will usually find instant and explosive release.

This spell can also be cast on living, dead, or undead mammalian bodies by touch. it completely attunes body tissues to fully receive a spell. The next spell to come into contact with a body prepared by an eternal flame spell takes full effect, exhibiting maximum possible duration, beneficial effect, damage, or whatever, even if a saving throw is normally necessary for the body to be affected at all-and does not require the affected being to make any saving throw, system shock survival roll, or resurrection survival roll, even if one is normally imperative. (Note that a clerical turning or dispelling attempt is not a spell.) Two schools of wizardry spells are exceptions to this: enchantment/charm and illusion/phantasm. An eternal flame does not cause the effectiveness of enchantment/charm or illusion/phantasm spells to be changed for the affected body at all.

The material component of an eternal flame spell is a spark struck by the impact of an item bearing a dweomer from a rock, bladed weapon, or metal item that bears some sort of dweomer. (Neither item is harmed in any way by the spell.)

Focal Stone (Wiz 5; Alteration)

Range: Touch Components: V, S, M Duration: Permanent

Casting Time: 1 round

Area of Effect: 1 clear or translucent gemstone of crystalline structure no larger in size than the caster 's balled fist

Saving Throw: Special

This spell transforms the internal structure of a clear or translucent gemstone of crystalline structure no larger in size than the caster's balled fist to enable it to receive and hold a spell dweomer (usually cast into it by use of a dweomerflow spell). At the time the spell is cast, roll an item saving throw for the gemstone vs. magical fire (rock, crystal vs. magical fire). Success means that the spell is successful; failure destroys the gemstone. Gemstones of above-normal quality may receive a bonus to the saving throw at the DM's discretion (usually from + 1 to up to +3 for flawless or otherwise extremely exceptional quality stones).

The gemstone glows with a soft internal radiance once focal stone is cast (which in some markets raises its value), and it emits a faint dweomer. If immersed in a poisonous liquid, the focal stone turns a vivid purple and can be commanded by touch and will to neutralize poison. If so commanded, the focal stone dissolves and is destroyed, but it leaves the liquid safe to drink or touch.

A focal stone otherwise has no special properties; contrary to popular belief, it cannot reach out and trap spells cast near it or suck in passing enchanted creatures, though it is an ideal receptacle for the life force of a being using a magic jar spell. The focal stone spell does not prevent the focal stone from being shattered by deliberate attack (a crushing blow, for instance), but does prevent it from being damaged by natural and magical heat, flame, lava, extreme cold, or mineral contamination. Shattering a focal stone immediately unleashes the full effects of any spell stored in it in a manner determined by the DM. A dispel magic cast on such a stone does not affect it or any stored magics.

The material component is a pinch of any sort of opal dust.

Veladar's Vambrace

(Wiz 5; Alteration)

Range: Touch Components: V, S, M Duration: Permanent
Casting Time: 5
Area of Effect: One item no larger in volume than the caster's body volume
Saving Throw: None

This spell serves to strengthen inorganic substances so they do not rot or age. The caster touches one item, which may be crafted of any number of inorganic substances joined together but must not be larger in total volume than the caster's body, and the vambrace takes effect. Organic substances, such as glues, can be present in the object, but if they make up more than a tenth of its total volume, the spell fails. Any fractures or weaknesses existing in the item are purged, so that it is whole, looks like new and is free of blemishes. In addition, fragile substances are hardened, and hard

substances made more resilient; an item treated with Veladar's vambrace gains a bonus of +5 on all item saving throws vs. acid, crushing blow, disintegration, fall, normal fire, and cold.

The material components of this spell are a whole diamond of not less than 2,000 GP value, a sliver or chunk of ironwood of the same size or larger than the diamond, a piece of chitin of about the same size from a beholder, ankheg, or bulette, and a drop of giant slug spittle.

6th Level

Crown Meld

(Wiz 6; Alteration)

Range: Touch Components: V, S, M Duration:
Permanent
Casting Time: 1 round Area of Effect: One item Saving
Throw: None

This spell is used by mages to securely bind together either the melded pieces of an item that will later be made into a magical item or—more rarely—to securely bind a fragile item (a repaired boat, for example) upon whose wholeness lives will depend. A crown meld is necessary whenever more than four different substances are used in the making of a magical item or whenever four or more Merald's meld spells are used in the construction of such an item.

A crown meld links multiple preexisting melds together into a resilient whole,

unharmmed.

The material components are six strands of spider silk and a piece of fishing net or lace.

7th Level

Awakening

(Wiz 7; Enchantment, Invocation)

Range: Touch

Components: V, S, M

Duration:

Permanent

Casting Time: 2 rounds

Area of Effect: One item

Saving

Throw: Special

This spell is used to activate a touched magical item bearing multiple enchantments or exhibiting multiple functions. It is an alternative to the better-known enchant an item spell, but accomplishes less. To create a magical item with an awakening spell, several other spells must be used first, including eternal flame and usually wondrous web or holy vesting and various dweomerflow castings. Awakening can be used on a magical item that has been created with an enchant an item spell if additional powers are added to the item after its initial creation and enough use of the item has occurred to call upon all of the original powers at least once.

When the spell is cast, the item must make a saving throw to determine if the awakening has been successful. The item's base saving throw is the same as the caster's saving throw vs. spell, modified as follows: a -1 penalty per being other than the spell caster who cast spells on the item during preparation or contributed magics that were put into the item before the awakening attempt, a + 1 bonus per meld and crown meld spell existing on the item, and a +1 bonus if both an eternal flame and a Veladar's vambrace, Nulathoe's ninemen, or holy might spell were cast on the item before the awakening attempt. These bonuses are cumulative, but a roll of 1 is always a failure.

The failure of an awakening attempt means either the item crumbles to worthless dust or explodes violently. Roll 1d6; a result of 1 or 2 means an explosion occurs similar to a fireball centered on the item that deals 1d6 points of damage per level of the awakening caster and in addition destroys the item utterly. A roll of 4-6 means that the item collapses into dust. A wind will rise from nowhere to carry this dust away, and even if some dust is somehow retained, it is magically inert and worthless.

Success of the awakening attempt means the item is awakened instantly into operation. It functions perfectly, though if the creator has been careless or inattentive in his or her preparations, the item's performance may involve some surprises. A successful awakening may be heralded by a flash of light from the item, but this effect is never a harmful discharge of wild magic or item powers.

The material components for this spell are a single wizard spell scroll bearing at least as many spells as the item has functions, a gem of any sort of not less than 2,500 GP value each for each item function, and a living plant that has been altered by magic. Some sages believe an awakening is more likely to succeed (an additional + 1 bonus to the item's saving throw at the DM's discretion) if a random dweomer-bearing component is also present in the spellcasting components.

Azundel's Purification

(Wiz 7; Abjuration)

Range: 3 yards

Components: V, S, M

Duration:

Permanent

Casting Time: 1 round

Area of Effect: One item or a volume of liquid or raw materials no greater

than the caster's body volume Saving Throw: None
Similar to Obar's lesser purification this more.. potent spell destroys any curses, magical tracers linked to other spells or magics and remnants of previous magics from a single nonliving item (which may be composed of any number of materials) or a single body of liquid (in puddle form or filling a container). In addition, Azundel's purification expunges any existing wizard spells or special spell-like abilities imposed by a wizard on an item without setting them off. Note that such magics are not identified, but simply obliterated- The spell causes its target material to glow to indicate the presence of active or not-yet-unleashed priest spells or priest-imposed spell-like abilities in the item or substances the spell is applied to that are not removed by this spell. It does not trigger, alter, or identify such dweomers, nor does it destroy or remove them.

Azundel's purification affects dry or powdered materials of the same volume as a liquid if they are gathered into a heap or continuous volume (for example, filling a cup or coffer), but does not affect recently living materials, such as the bodies of beings who have been dead for less than a month or who are now undead. Azuridel's purification also serves to purge liquids-such as those used in the making of potions or magic-related unguents, baths, or tinctures-of impurities, either natural or magical in origin. It performs this secondary function simultaneously with its major dweomer-related purging.

If this spell is cast twice on the same item or material, regardless of how much time elapses between the castings, all component parts of the item are rendered as fine as possible. All internal and visible imperfections are removed, and the craftsmanship of the material's shaping and adornment, plus the nature of the material itself is raised to the finest possible state. A crude cudgel or a toy sword, for example, could be transformed into exceptional showpieces by this spell, items fine enough to take the most powerful and complex magical enchantments.

The material components of this spell are a pinch of dust from a powdered focal stone, a flawless diamond of any size or value, and at least three drops of a potion of sweet water.

Blood Link

(Wiz 7; Necromancy)

Range: Touch
turn

Components: V, S, M

Duration: 1

Casting Time: 1 round
Throw: Neg.

Area of Effect: 1 sentient creature

Saving

This spell can only be used in conjunction with a permanency wizard spell or a permanency prayer priest spell. It must be cast within 1 turn preceding either of these spells to have any effect at all.

A blood link enables a caster to drain another sentient creature of the 1-point Constitution loss involved in casting a permanency related magic. Unwitting or unwilling target creatures gain a saving throw to break a blood link, avoiding this loss. The caster must touch this target creature. If the creature is able to move, hostile, or suspicious, a successful attack roll is required.

Note that use of this spell is not a good act; good- and neutral aligned casters imperil their moral standing unless there are divine commands or other circumstances mitigating the spell's use (such as a willing worshiper of the same faith or a loved one desiring to make the sacrifice for the spellcaster). The DM must adjudicate such situations.

The material components of this spell are a short length of chain carved from

Priest Item.

Mace of Reaving

Not far away from Andratha's tower is a small, hidden temple of Talos where devout followers of the evil Lord of Storms and Destruction run a hostel for brigands on the run and dedicate themselves to organizing destructive raids on outlying hamlets, small caravans, and undefended herds of cattle (to gain themselves food). Darthin, door-warden of the temple, is sorely wounded while fighting off a vengeful band of mercenaries hired by a merchant who escaped temple-sponsored brigands and did not forgive nor forget the loss of six wagons of trade goods. While recovering, the door-warden muses on what sort of surprising magic he might wield to defend the temple doors more or less alone-and find victory.

Out of his dreams swims a vivid vision, night after night, of himself standing at the open temple door on a clear summer night with lightning cleaving the starry sky along the distant horizon,

while angry priests of Lathander lead forces to assault the temple. Darthin raises the mace in his hand-and it spouts fire to strike down one attacker. He swings it again, at empty air, and magical bolts-like a wizard's magic missiles-burst forth from it to smite another Lathanderian. And then, as the servants of the Morninglord all shout and charge, smashing at his body with their own hammers and maces, Darthin feels healing power flooding through him from the mace and keeps his feet, hurling these foes back from the sacred threshold.

He awakes shouting in exultation. After the same vision comes for the third night, Darthin informs his superiors. The Master Reaver, head of the temple, sleeps in the same room the next night with his sacred storm-staff laid across both men to link their sleeping bodies from cot to cot. In his dreams, the Master shares Darthin's vision. In the morning, the Master tells Darthin that he is released from all other duties until he has created the mace seen in the vision-and that he has a free hand with temple resources and to command his fellow priests to accomplish this making.

Immediately Darthin goes to the temple smith and tells him to fashion a mace from the last precious adamant ore struck by the divine lightning of Talos in the Stormcall ritual of last Midsummer night. 'For the glory of Talos, let it be the best mace you have ever made,' Darthin says, and after hearing the tale of the vision, the wonder-struck smith agrees. The door-warden then withdraws into the darkest temple cellar to fast and pray to Talos for guidance, seeking visions to direct him as to how to make the mace.

He sees himself slaying a wizard barehanded, calling on the name of Talos as he strangles the man and endures the pain of a frantic barrage of magic missiles from the wand the wizard wields and has thrust desperately into Darthin's ribs-the wand Darthin staggers away with after the man is dead. Darthin takes careful mark of the wizard's face in the vision.

The next vision he sees is of his own face lit by flickering flames rising from his own hands in the very cellar lie is sitting in. Obviously, Tales wants Darthin to craft the mace's fire magic himself. Modifying aflame blade spell should make a good beginning.

The last vision takes almost a tenday to come. It is of himself on his knees, holding the mace, which has been anointed with a glistening ointment. All of the senior priests of the temple, dressed in full ceremonial robes, hold forth their hands in unison to cast healing spells on him-and the ointment boils away from the mace like smoke roiling away from a fire.

Darthin tells the Master Reaver of what he has seen, omitting no detail, and they discuss what must be done. The Master agrees to devote time to improving the rituals of purification and consecration of items to Talos and to set the senior priests to the task of modifying the known process of creating a staff of curing to imbue an item with the ability to cure serious wounds.

Armed with good walking shoes, as much small coin as the temple can spare, and a variety of garments intended to make disguises possible, Darthin sets out to find the wizard in his vision. It takes him over a year, keeping to port cities having the crowded alleyway settings he saw in his vision of the battle, to find the man, and a few months more to corner him alone to perform his dastardly assault. But when their struggle occurs, it happens just as in Darthin's vision. More dead than alive, Darthin seizes the hard-won wand and staggers away, calling on Talos to see him safely home.

The god obliges, and after a long, painful journey, Darthin returns to the temple in triumph to find that the Master Reaver is similarly jubilant over the capture of a priest of Gond. Negotiations between the Talassans and the Gondar to regain their brother have ended in the release of the Gondar priest and the delivery to the Talassan temple of a scroll containing the clerical prayer version of the wizardly spell *dweomer divination*, which will allow the priests to examine the magical workings of the wand.

Darthin finds that the mace itself was completed long ago and has been taken to hired mages to have magic missiles cast at it several times, as well as being touched by priests unleashing healing spells and shrouded in the flames of fiery spells at the high altar of the temple. The mace and the wand are placed together on the altar, and Darthin, the temple smith, and the Master Beaver begin a vigil around it—a vigil that lasts for a day and a night before the exhausted men fall asleep.

They soon wake, as Talos sends lightning snapping out of the mace to strike the hammered steel lightning bolts that adorn the four corner pillars of the holy sanctuary and rebound again. The men wake to discover that they have shared the same visions: First and last comes a scene of the mace floating amid lightning, drifting slowly nearer as the echoing voice of Talos intones: "Let this mace of reaving be wielded always in true service to me. Take care that it serve no other." Between those identical visions come scenes of the anointing of the mace and its dedication to Talos at the altar; then the weapon flashing with lightning strikes as it stands, planted head uppermost in the ground, on a storm swept hilltop; Darthin kneeling as the assembled senior clergy cast healing magic into the (differently) anointed mace; and then the ritual of transference, at which all the priests and novices of the temple are gathered around the altar while arcs of magical energy crackle between the mace and the captured wand and both float above the altar. The three holy men of Talos agree to follow the procedures they have seen without delay and set about it. 22

First, holy water is newly consecrated to Talos, and taken forth in blessed jugs to be touched by lightning during a storm on a nearby hilltop where the priests have set up a tall metal pole in the shape of a lightning bolt. Focal stone spells are cast on some of the temple's store of gems, and Darthin sets to work modifying a flame blade prayer to produce a firebolt spell, ending up with a 4th-level spell that could probably have been more quickly derived from a produce fire prayer, and creates a jet of flame that can leap out up to 40 feet (length controlled by the caster), that forces item saving throws vs. magical fire on all flammable substances it touches, and that deals 2d4 + 8 points of damage.

While Darthin is repeatedly revising and testing his firebolt prayer to Talos

in seclusion in the cellar, a well-armed delegation from the temple has taken a focal stone to a wizard and hired him to cast magic missile into it. They pay him handsomely in temple gold and provide for him a copy of the dweomerflow spell used in the transference.

The firebolt and cure serious wounds spells find their ways into focal stones by the same process, and then all three stones are placed, with the mace, in the specially prepared holy water, in a deep bowl sacred to the Destroyer. A prayer is offered to Talos, an eternal flame spell is cast on the mace, and the priests chant the most holy Stormcall ritual. Lightning bursts forth from the holy water, the mace rises to levitate above the altar, and the water and the focal stones are consumed.

The jubilant Master Beaver dedicates the floating mace to Talos and is struck senseless when he touches it. Darthin hesitantly reaches out for the floating weapon and finds no harm come to him as he takes it from its floating position and leads the assembled priests in a procession out to the hilltop. There the mace is planted upright, as shown in the vision, within a ring of guardian priests. A storm begins over the hilltop before the group led by Darthin even reaches the temple again, and lightning begins to stab at the mace in a furious display that sends the guardians fleeing to the base of the hill to watch in exalted wonder.

When the storm passes, Darthin takes the mace to his cot and falls asleep clutching it to his breast. The visions he had earlier, both of guarding the temple threshold and of the making of the mace, are repeated.

It is several days before the Master Reaver is well enough to lead the other senior clergy in simultaneous castings of cure serious wounds. Darthin uses this time to compound and purify the ointment with which the mace will be anointed. (It contains powdered ruby and lodestone, pure essential glow-flower oil, and tingle-berries harvested with a curved silver knife dedicated to Talos during the dark of the moon.) The scene shown in the vision is duplicated, and then the mace is left under guard at the altar for priests to say prayers of thanks to Talos over it.

All of the holy men and women of the temple, priests and novices, assemble the next day to hear the Master Reaver's directions. The ritual of transference is planned for several days later, and all clergy are ordered to either pray to Talos for that spell if they are able to or to pray for a combine spell instead if they are of lesser rank, so that all can participate. The ritual takes place, is successful, and is followed by an awakening.

Darthin then wields the mace, calling on its powers to demonstrate that they work. As hymns are sung to Talos, the Master Reaver casts permanency prayer on the mace, using a blood link spell first to transfer the necessary sacrifice of Constitution to a willing devout lay worshiper.

Talos decrees that the mace shall be a permanent magical item, requiring only recharging by a wizard casting magic missile to keep that power operable. The fire and healing abilities need no charges to function, and one magic missile spell put into the mace allows it to fire a dozen 1d4 +1 magic missile, one or two in the same round (as the wielder desires). The mace can absorb a dozen of these magic missile spells at maximum to be recharged, and as a benefit from the god, they do not need to be placed into the mace with a dweomerflow spell. (They must be specifically targeted into the mace, however, to recharge it; they are not just automatically absorbed as if the mace were a brooch of shielding.) Darthin is charged by the god through a vision with the task of developing a priest version of magic missile to charge the mace with in the future.

Priest Item Enchantment Spells

4th Level

Dweomerflow (Pr 4; Alteration)

Sphere: All Range: 20 yards or touch Components: V, S

Duration: 1 round

Casting Time: 7 Area of Effect: One person or one item

Saving Throw: Special

This spell can be cast in one of two fashions. In the first version, dweomerflow is cast on a spellcaster by another being or by the spellcaster himself or herself. The spell causes the next spell the recipient spellcaster casts to be unaffected in casting and particulars but to flow from the caster into a prepared receptacle instead of taking its usual effect. No saving throws are required or permitted by the spellcaster or the receptacle. Appropriate receptacles include a focal stone, a crystal ball, or another item that can hold magics within itself, such as a magical item in need of recharging, crucibles temporarily empowered by spells to accept enchantments, artifacts, and the like. If the item is destroyed or later affected by spells that force it to disgorge stored magics the "flowed" spell is released then.

Dweomerflow creates a resonating field between the recipient spellcaster and the item to be infused with a spell. If the item is not present or not within range when the spell takes effect, the dweomerflow creates a ghostly swirling radiance which fades if an alternative item cannot be found or brought within range within the single round of the spell's duration, and the spell is wasted.

A holy water font or consecrated altar can accept up to a dozen flowed spells to be released separately, one per round, at any time thereafter by any being of the faith the holy object is consecrated to who touches the altar and wills the magics forth. The targets, aims, and areas of effect of such magics are under the silent mental control of the being unleashing them, who need not be the caster of the dweomerflow or even of a class or level necessary to normally wield such magics. Any individual who is not aware of what magics are stored in a holy font or altar requires 1 round of contact with the holy object per stored spell to identify and gain control over such magics. One randomly chosen magic at a time is revealed-but only to beings of the same faith as the holy object or to wizards and priests employing dweomer divination or similar powerful magics.

Spells of fifth or greater level must be accompanied by an abeyance spell cast on the altar or spell vessel within 1 turn of their being flowed into it-or they erupt back out at again, visiting their full effects, at a random time and at a random target or area of effect. (Previous abeyance spells cast into the same altar or vessel do not suffice to govern a newly arrived flowed magic.)

Most temple and shrine altars are imbued with powerful offensive spells by high-ranking clergy of the faith for lesser priests to use in defending the holy ground against intruders. Those planning to despoil an altar are warned that breakage of a holy object; its exposure to fire, lightning, or the touch of unholy water; or cold iron used to chisel away holy symbols or inscriptions almost always awakens stored magics-to take effect right where the cause of their activation occurs!

The second version of dweomerflow allows the spellcaster to transfer charges or stored spells from item to item, such as a charge from one wand of lightning to another or a spell from one ring of spell storing to another. When this version of dweomerflow is cast, a saving throw vs. spell must be made by both items involved. If the sending item fails its saving throw, the

dweomerflow spell is ruined, but no charges or stored spells are lost. If the receiving spell fails its saving throw, the charge or spell being transferred is lost-sometimes with spectacular effects-along with the zweomerflow. In this version of the spell, the spellcaster must be touching both items involved to provide a "bridge" for the spell energy involved.

5th Level

Abeyance (Pr 5; Alteration)

Sphere: All Range: Touch Components: V, S Duration: Special
Casting Time: 8 Area of Effect: 1 focal stone or 1 magical item Saving
Throw: None

This spell may be cast in one of two forms. In the most commonly used form, this magic freezes another spell that has earlier been cast into a focal stone so that it will delay its execution indefinitely, not taking effect for years, if need be, until released by a zweomerflow, wondrous web or holy vesting spell; by the shattering of the focal stone; or by certain other spells that can extract magics from within such a magical prison. (It should be noted that dispel magic is not one of these.) The abeyance is broken by any such contact, freeing the spell to take instant effect, but if the contact is with a zweomerflow, wondrous web, or holy vesting spell, the abeyance fades but the stored magic is not released, being conveyed instead to another magical receptacle.

The second way that abeyance can be used affects only magical items (not artifacts). If the caster of the abeyance manages to directly touch a magical item with his or her bare flesh as this spell is cast, the next time the magical item is activated, its effect is delayed from taking effect for 1 round, and the abeyance dissipates thereafter.

Eternal Flame

(Pr 5; Alteration, Necromancy)

Sphere: All, Elemental Fire, Necromantic Range: Touch Components:
V, S, M Duration: Special
Casting Time: 8 Area of Effect: One item or body not exceeding
twice the caster's own body volume in size
Saving Throw: None

The name of this spell comes from a poetic name for magic attributed originally to the elves. Eternal flame can be cast to affect an item or a body. If this spell is cast on an object or body that has a volume more than twice that of the caster, it fails and is wasted.

Transmitted only by direct touch, this spell imbues an item with a receptive neutral enchantment that causes it to readily accept later magics cast or transferred (by zweomerflow spells, for example) into it. In other words, eternal flame allows magic to be fed into an item simply by casting spells in the normal way and choosing the item as the target, but then willing the spell to enter and not harm the item. (In other words, it makes a zweomerflow spell unnecessary unless a spell is being transferred from another item such as a focal stone.) One spell or magical effect per level of the caster of the eternal flame can enter the affected item without a saving throw being needed for the item, any chance of the transfer failing, or any damage occurring to spell or item. There is no time limit to this entry of powers, but the opportunity to imbue them is ended by the casting of an awakening spell on the item.

Note that unlike the enchant an item spell, eternal flame merely allows an item to hold enchantments within itself-it does not enchant the item so as to allow it to emit enchantments flowed into it as controllable powers. In other words, an item affected by an eternal flame spell bears a zweomer and may hold magics within it, but it is not a usable magical item until the magics to give

it powers have been conveyed into it and an awakening spell successfully cast upon it. (In other words, this spell handles only the very beginnings

of the process that the enchant an item spell encompasses.) Unless or until power transfer occurs and an awakening spell is cast, the item is an item storing magic that no one can call upon in any controlled way-though if the item itself is shattered, the magics within it will usually find instant and explosive release.

This spell can also be cast on living, dead, or undead mammalian bodies by touch. It completely attunes body tissues to fully receive a spell. The next spell to come into contact with a body prepared by an eternal flame spell takes full effect, exhibiting maximum possible duration, beneficial effect, damage, or whatever, even if a saving throw is normally necessary for the body to be affected at all-and does not require the affected being to make any saving throw, system shock survival roll, or resurrection survival roll, even if one is normally imperative. (Note that a clerical turning or dispelling attempt is not a spell.) Two schools of wizardly spells are exceptions to this: enchantment/charm and illusion/phantasm. An eternal flame does not cause the effectiveness of enchantment/charm or illusion/phantasm spells to be changed for the affected body at all.

The material component of an eternal flame spell is a spark struck by the impact of an item bearing a dweomer from a rock, bladed weapon, or metal item that bears some sort of dweomer. (Neither item is harmed in any way by the spell.)

Focal Stone

(Pr 5; Alteration)

Sphere: All, Elemental Earth

Range: Touch

Components: V, S, M

Duration: Permanent

Casting Time: 1 round

Area of Effect: 1 clear or translucent gemstone of crystalline structure no larger in size than the caster's balled fist

Saving Throw: Special

This spell transforms the internal structure of a clear or translucent gemstone of crystalline structure no larger in size than the caster's balled fist to enable it to receive and hold a spell dweomer (usually cast into it by use of a dweomerflow spell). At the time the spell is cast, roll an item saving throw for the gemstone vs. magical fire (rock, crystal vs. magical fire). Success means that the spell is successful; failure destroys the gemstone. Gemstones of above-normal quality may receive a bonus to the saving throw at the DM's discretion (usually from + 1 to up to + 3 for flawless or otherwise extremely exceptional quality stones).

The gemstone glows with a soft internal radiance once focal stone is cast (which in some markets raises its value), and it emits a faint dweomer. If immersed in a poisonous liquid, the focal stone turns a vivid purple and can be commanded by touch and will to neutralize poison. If so commanded, the focal stone dissolves and is destroyed, but it leaves the liquid safe to drink or touch.

A focal stone otherwise has no special properties; contrary to popular belief, it cannot reach out and trap spells cast near it or suck in passing enchanted creatures, though it is an ideal receptacle for the life force of a being using a magic jar spell. The focal stone spell does not prevent the focal stone from being shattered by deliberate attack (a crushing blow, for instance), but does prevent it from being damaged by natural and magical heat, flame, lava, extreme cold, or mineral contamination. Shattering a focal stone immediately unleashes the full effects of any spell stored in it in a manner

determined by the DM. A dispel magic cast on such a stone does not affect it or any stored magics

The material component is a pinch of any sort of opal dust.

6th Level Higher

Consecration

(Pr 6; Alteration, Evocation)

Sphere: All

Range: Touch

Components: V, S, M

Duration: Permanent

Casting Time: 2 rounds

Area of Effect: One item

Saving

Throw: Special

This spell dedicates an item to the service of the caster's deity, cleansing it of all other influences (especially those of other deities). The caster performs the prayer, touches the item, and an item saving throw is made. If the item fails this saving throw, it crumbles to dust or is consumed by fire. If it succeeds, the item is cleansed and dedicated to the deity. Typically, the success of the spell is demonstrated by the item briefly levitating and exuding a blue-white glow, but a deity may choose a different color of radiant glow, may wreath the item in unending flame, or may even make it vanish if the casting priest is deemed unworthy or unready to possess the item or its continued possession by the faithful is imperiled by events, such as an impending attack on the temple where the spell is cast.

The item's saving throw is the same as the caster's own saving throw vs. spell, modified by the following cumulative factors: + 1 if the item has been specialty crafted by the caster or others dedicated to the service of the deity; + 1 if the higher consecration is cast on an altar consecrated to the deity or ground sacred to the deity; + 1 if the item is being prepared at the command of the deity (either expressly or through dream visions); + 1 if all of the material components have either been made or gathered personally by the caster; -1 if unholy water is omitted; -1 if holy water is omitted; -2 if plain water is used; and -2 if the caster knows the item is physically flawed or incomplete.

The material components for this spell are the priest's holy symbol and a spark struck from flint by a piece of cold iron (spark, flint, and iron are all consumed in the casting); a pinch of earth from a dung heap on which plants have grown; a drop of holy water; a drop of unholy water; and a vial of air from a cavern, room, or passage in which a dragon used its breath weapon within 1 turn of the sealing of the vial.

Holy Might

(Pr 6; Alteration)

Sphere: All, Creation

Range: Touch

Components: V, S, M

Duration: Permanent

Casting Time: 9

Area of Effect: One item no larger in volume than

twice the caster's body volume

Saving Throw: None

This spell serves to strengthen inorganic substances so they do not rot or age. The caster touches one item, which may be crafted of any number of inorganic substances joined together but must not be larger in total volume than twice the caster's body, and holy might takes effect. Organic substances, such as glues, can be present in the object, but if they make up more than a tenth of its total

volume, the spell fails. Any fractures or weaknesses existing in the item are purged, so that it is whole, looks like new and is free of blemishes. In addition, fragile substances are hardened, and hard substances made more resilient; an item treated with holy might gains a bonus of + 6 on all item

saving throws vs. acid, crushing blow, disintegration, fall, normal fire, and cold.

The material components of this spell are a whole and unflawed ruby, emerald, or sapphire of not less than 3,000 GP value, a sliver or chunk of duskwood of the same size or larger than the diamond, a piece of chitin of about the same size from a beholder, ankheg, or bulette, a piece of obsidian of any size, and a black dragon acid.

Holy Vesting

(Pr 6; Alteration, Evocation)

Sphere: All, Creation Range: Touch Components: V, S, M

Duration: 1 turn + 1 round/3 levels

Casting Time: 3 rounds Area of Effect: Special Saving Throw: Special

This spell is used to imbue readied items with magical powers. The caster touches first the destination item and then any other items that hold magic that is to be drained into the destination item. The items to be drained may be potions, spell scrolls, parchments with magical command words or inscriptions, focal stones, or existing magical items.

A holy vesting creates a shimmering disturbance in the air between the readied recipient item and any items being drained. This shimmering remains visible until the spell ends, whereupon it fades. One power or control property is transferred per round to the destination item. The absorption of powers can often be seen by observers due to the sequential disappearance of focal stones, spell scrolls, and the like. Powers and magical controls drained by a wondrous web are transferred intact to the destination item and there combined harmoniously, being held within the item in stable magical stasis until the item is awakened by use of an awakening spell. (Control conditions are attached to the magics they are intended for, powers that are to work in sequence are arranged that way, and so on.)

Only existing magical items are allowed a saving throw against this spell. Any item having less than three effects or functions has a base saving throw of 9; any item with four or more effects or functions has a base saving throw of 11 and adds one point per function beyond four. If the item successfully saves against the effect of holy vesting it is unaffected. If it fails, the holy vesting draws a random function out of it. If any of its effects or functions drain charges to function, they are affected first, and 1d4 charges are transferred per round, not the ability to perform the function. For items lacking charges, the ability to perform the effect is permanently taken from the item, possibly destroying it or rendering it nonmagical. The holy vesting spell provides no mitigation or protection against any explosive effects that might be built in to the destruction of an item.

Holy vesting can be ended prematurely if the caster so wills. Whichever magic is in transit (if any remain untransferred) when the spell is ended is ruined and lost, but those that have already entered the destination item are unaffected, as are the powers or properties not yet taken from their original holding places. A dispel magic also disrupts a holy vesting spell if the spell is not being

performed on an altar dedicated to the caster's deity (which provides it immunity from this spell), but other magical attacks (short of a properly worded limited wish or wish spell) do not affect it. Missiles or thrown weapons that strike the caster of a holy vesting while the spell is being cast have the normal likelihood of ruining the casting of holy vesting, but once the spell is cast, they have no effect on its progress unless the caster loses consciousness or perishes, which ends the holy vesting prematurely as described above.

The material components of this spell are one drop of holy water consecrated to the caster's deity for the item to be imbued, one for each source of magic to be connected to it, and a stick or block of burned incense.

7th Level

Awakening (Pr 7; Enchantment, Invocation)

Sphere: All, Creation Range: Touch Components: V, S,
M Duration: Permanent

Casting Time: 3 rounds Area of Effect: One Item Saving
Throw: Special

This spell is used to activate a touched magical item bearing multiple enchantments or exhibiting multiple functions. It is an alternative to the better-known enchant an item spell, but accomplishes less. To create a magical item with an awakening spell, several other spells must be used first, including eternal flame and usually wondrous web or holy vesting and various dweomerflow castings. Awakening can be used on a magical item that has been created with an enchant an item spell if additional powers are added to the item after its initial creation and enough use of the item has occurred to call upon all of the original powers at least once.

When the spell is cast, the item must make a saving throw to determine if the awakening has been successful. The item's base saving throw is the same as the caster's saving throw vs. spell, modified as follows: a -1 penalty per being other than the spellcaster who cast spells on the item during preparation or contributed magics that were put into the item before the awakening attempt (unless those beings are clergy members of the same faith as the caster of the awakening), a + 1 bonus per meld and crown meld spell existing on the item, and a + 1 bonus if both an eternal flame and a Veladar's vambrace, holy might, or Nulathoe's ninemen spell were cast on the item before the awakening attempt, and a + 1 bonus if the awakening is cast on or before an altar of the deity of the caster's faith. These bonuses are cumulative, but a roll of 1 is always a failure.

The failure of an awakening attempt means either the item crumbles to worthless dust or explodes violently. Roll 1d6; a result of 1 or 2 means an explosion occurs similar to a fireball centered on the item that deals 1d6 points of damage per level of the awakening caster and in addition destroys the item utterly. A roll of 4-6 means that the item collapses into dust. A wind will rise from nowhere to carry this dust away, and even if some dust is somehow retained, it is magically inert and worthless.

Success of the awakening attempt means the item is awakened instantly into operation. It functions perfectly, though if the creator has been careless or inattentive in his or her preparations, the item's performance may involve some surprises. A successful awakening may be heralded by a flash of light from the item, but this effect is never a harmful discharge of wild magic or item powers.

The material components for this spell are a single priest spell scroll bearing at least as many spells as the item has functions, a gem of any sort of not less than 2,500 GP value each for each item function, and a living plant that has been altered by magic. Some sages believe an awakening is more likely to succeed (an additional + 1 bonus to the item's saving throw at the DM's discretion) if a random dweomer-bearing component is also present in the spellcasting components.

Blood Link

(Pr 7; Necromancy)

Sphere: Necromantic Range: Touch Components:

V, S, M Duration: 1 turn
Casting Time: 1 round Area of Effect: 1 sentient creature
Saving Throw: Negates
This spell can only be used in conjunction with a permanency wizard spell or a permanency prayer priest spell. It must be cast within 1 turn preceding either of these spells to have any effect at all.

A blood link enables a caster to drain another sentient creature of the 1-point Constitution loss involved in casting a permanency-related magic. Unwitting or unwilling target creatures gain a saving throw to break a blood link, avoiding this loss. The caster must touch this target creature. If the creature is able to move, hostile, or suspicious, a successful attack roll is required.

Note that use of this spell is not a good act; good- and neutral-aligned casters imperil their moral standing unless there are divine commands or other circumstances mitigating the spell's use (such as a willing worshiper of the same faith or a loved one desiring to make the sacrifice for the spellcaster). The DM must adjudicate such situations.

The material components of this chain carved from zalantar wood, a drop of blood, a drop of holy water, and a drop of unholy water.

Dweomer Divination

(Pr 7; Divination)

Sphere: Divination Range: Touch Components: V, S

Duration: 1 round/level

Casting Time: 3 rounds Area of Effect: One item Saving

Throw: None

This spell reveals things about a touched item in an unfolding process that continues until all information about the item has been gained or the spell duration expires. If the same caster employs another dweomer divination on an item already examined by him or her by use of this spell, the magic skips over information the caster has already gained to reveal new information.

In the first round of a dweomer divination, all dweomers present on the item or linked to it are revealed; on the second round, any alignment or class restrictions or special benefits associated with the item are identified; in the third round, the primary function or most powerful dweomer on the item is fully revealed—in other words, how it works—to the dweomer divination caster; during the fourth round any word of activation or command process associated with that primary power is revealed; and on the fifth round, anything wrong with, or missing from, the functioning of that power is clearly and fully identified. These successive rounds of inquiry occur even if there are no words or magical problems associated with the power, and at the end of each round, the caster is made positively aware of such absences.

On subsequent rounds, this process is repeated for any additional item powers or properties after the primary or most powerful one in descending order of intensity of their dweomer or importance of their effect until all item powers have been explored. (In other words, the cycle of rounds three through five repeats as necessary.) The spell then turns to revealing any additional control words or operating restrictions on the item for a round (such as special purposes or personal linkages), recharging methods or the confirmed absence of same on the next round, and some images of how the item was made on subsequent rounds.

Note that all information gained after the first round occurs only for items that have been enchanted, not normal tools, furniture, or garments. Upon normal items dweomer divination essentially performs as a very sophisticated,

but ultimately little more informative, detect magic.

A dweomer divination ends immediately if the caster neglects to touch or handle the item for an entire round or if the item is found to bear no dweomer. Note that a powerful spell that touches an item—a fireball blast that flings a weapon down a hall, for example—leaves a trace dweomer on the item for 1 day per level of the spell, so that non-enchanted items can still bear trace dweomers. magics meant to be permanent or long-lasting and spells that wait quiescent indefinitely for specific trigger conditions to occur leave dweomers of much longer duration—months or years per spell level—on items in contact with them. The spell reveals the approximate nature of such associate dweomers, but not what their precise damage, extent, or trigger conditions were or are.

Note that a dweomer divination provides no protection against curses or magical traps placed on items other than to identify them in its unfolding process, and it does not delay or prevent such traps' or curses' normal functioning in any way. Dweomer divination may well also not reveal side effects of using an item that its enchanter did not intend or foresee.

Permanency Prayer

(Pr 7; Alteration)

Sphere: All, Creation Range: Touch Components: V, S Duration: Permanent

Casting Time: 3 rounds Area of Effect: One item's enchantments Saving Throw: Special

This spell renders the enchantments on an item permanent. No presently known form of a permanency prayer can cause the effects of cast spells to last permanently or render their effects permanent upon a being.

The caster of the permanency prayer touches his or her holy symbol and the item to be affected and calls upon his or her deity to accept the item's service for eternity. A saving throw is then made. There is a 12 in 20 chance that the permanency prayer is successful, cumulatively modified as follows: + 1 if the caster

casts the spell on an altar consecrated to the deity or at a spot sacred to the deity; + 1 if the caster has performed an exceptional service for the deity's causes within the season (and not cast any other permanency prayer spells); + 3 if the caster is preparing the item in accordance with the commands of the deity (whether direct commands or those given through visions or dreams); -1 if the caster intends to make any use of the item for personal gain or aggrandizement; and -2 if the item is flawed, damaged, or incomplete.

Whether or not the spell succeeds—and a caster knows if she or he has or has not by the feeling of exaltation or chill foreboding they feels upon touching the item after the spell is done—the caster loses 1 point of Constitution (unless she or he has employed a blood link to transfer the loss of vitality to another being).

Ritual of Transference*

(Pr 7; Alteration)

Sphere: All, Creation Range: 20 yards Components: V, S, M

Duration: 1 turn

Casting Time: 1 turn Area of Effect: One Item Saving Throw: Special

This complicated cooperative spell ritual allows its participants to cast spells into a prepared item or being; to transfer charges of magical energy from one item to another; or to infuse an item or being with powers from another magical item, altar, artifact, or other item of great power. The usual use of the ritual of transference is to infuse an item with magic. The spell

is sometimes employed to empower devout lay worshipers with the means to help in a mission or defend a holy place, but it is only rarely used to imbue priests with spells beyond their capabilities. The only powers that can be transferred into a being are those which are spell-like in nature; the ability of say, a rod of lordly might to change into a climbing pole or a magical weapon could not be transferred.

The caster must have touched the destination being or item (or one of its component parts) or at least one of the donor sources of magic at some time in the past, but no contact with them is necessary during casting. A droning chant is begun and must continue unbroken for the entire turn of casting, though the initial caster can cease to chant without ruining the spell if other participants are chanting.

Once a ritual of transference is begun to be cast, other priests can participate by casting their own ritual of transference or a combine spell and touching the caster of the original spell with their bare flesh. Once the turn-long casting of a ritual is complete, the spell lasts for another turn, and it is during this time that participants can cast spells of their own into the item or being. If a participant casts a spell at the wrong item or being (in other words, not the spell's designated recipient), the spell takes its normal effect, and the mistaken (or hostile) participant's involvement with the ritual is broken. Note that the ritual lasts for 1 turn following the initial turn of casting; additional participants do not extend its length by the casting of their own ritual spells.

Any number of spells or charges can enter the recipient item or person during the same round without causing harm or affecting each other, but all spells take their normal casting times. Charge transference is one charge per level of the transferring priest per round. Magical item effects take 1 round each to transfer.

As each spell, set of charges, or magical item effect enters the recipient being or item, a saving throw is made by the recipient being or item:

if the recipient of the ritual of transference is a creature, the creature makes its usual saving throw vs. spell; every time that throw succeeds, the transferred spell or magical item effect successfully enters the being. Every time the throw fails, the magic dissipates and is lost. Spells and effects do not affect a being as if they had been cast at it or used on it, but become magic stored within the recipient under his or her mental control in addition to any memorized spells or natural spell-like powers they possess.

if the recipient of the ritual of transference is an item, its saving throw is a base 12 in 20 chance. Every time that throw succeeds, the transferred spell, magical item effect, or set of charges successfully enters the item. Every time the throw fails, the magic dissipates and is lost. Spells and effects do not affect an item as if they had been cast at it or used on it, but become magic stored within the recipient item that is used to imbue it with certain powers.

Both creature and item saving throws are cumulatively modified as follows: +2 per priest other than the initial caster that participates in the ritual; + 1 if the recipient item or being is in or on an altar or other sacred spot or object; -1 for a spell or magical charge transferred into the recipient by a being other than the initial caster; -1 per priest participating who does not serve the same deity as the initial caster; -2 if any hostile magic is cast into the recipient or so as to affect any participating priest during the ritual of transference; and -5 per participant who is slain or deliberately wounded during the casting. Since repeated saving throws are made, events

which occur during the ritual's duration only effect saving throws made after they occur. The ritual does not protect its participants in anyway.

Beings who have had spells or magical item abilities transferred into them can use these stored magics in one of two ways: They may unleash them by silent act of will as the same spells or abilities they absorbed or they may absorb them as healing energy, transforming a stored magic into a curative effect upon themselves. Only one spell may be unleashed during a round, but any number of curative effects may be instantly performed during a round and may even be combined with a stored spell unleashing or the recipient being's normal actions for a round. Unleashed spells require no casting time, components, or skill at wielding magic, and their unleashed effects perform as if they were wielded by their original source caster or item. Curative energy gained is 1d4 points of healing for every spell level used up; a partially transformed spell cannot be cast forth, and extra points of healing gained above damage taken by the being are lost and wasted. Stored spells or magical item abilities remain until they are used by the spell recipient.

The material components are two properly consecrated holy symbols: the priest's own and another dedicated to the same deity that is consumed during the casting.

Collected Words of Activation

Over the years, I have amassed a considerable list of words of activation for unknown magical items-that is, the items the words pertain to have become separated from the writings and cannot now be positively identified save by experiment. Proper use of such magics as dweomer divination discern most words of activation if one possesses an item and not the word, but much time and trouble may be saved by testing the item with words from the following list.

It should be noted that in the time after the fall of Myth Drannor, it became fashionable for several centuries to hide the actual trigger word inside a more easily memorized phrase. This practice fell out of favor because too many words of activation thus were everyday words" and so too many items were unintentionally triggered-often with fatal or disastrously destructive results. So, old items may well have simple trigger words.

Later, words described as "elegant nonsense" by one now forgotten sage became widespread. They were used for their unusual but memorably distinctive sound, and there are even persistent rumors (aided by little chapbooks sold by certain wizards at every Mage Fair) that certain of these words are overwords that activate many items beyond the one they were originally linked to, though they do so sometimes imperfectly, accessing only one power of several or awakening only low-power effects. Some of the words gathered here were believed by those who recorded them-on the underside of a floor cobble in a deep dungeon in Castle Waterdeep, for example-to be overwords.

So those acquiring items of unknown governance are urged to consult this handy pool of words, uttering a prayer of thanks to Mystra that praises one Volothamp Geddarm while doing so. I her favor finds you, you will not be disappointed."

Suspected Words of Activation

Alabraunzor	Alooshtabban	Andorn	Araundeth	Baershoon
Balahond	Bedeaver			
Blaraun	Brindith	Challace	Chathond	Dalash
	Dlarbuth	Dontin		
Durammath	Elember	Filjin	Gahoast	Gochal
	Gortbalath	Guth		
Halaugle	Igathar	Indralagar	Jathoondar	Kaltroot

Kloktlann	Koyth				
Loezyn	Loryndalar	Maerleergoch	Nartheq		Obaerambair
Ooblar	Oountokh				
Orblemar	Orlaway	Orzendar	Phajdryn	Porairatar	Quelamtor
Rild					
Ruthdass	Salartryn	Sansrar	Shalasstalla	Soortyn	
Talagh	Tallarag				
Theertar	Tothtoin	Tryndluu	Undleovar	Vezarn	
Wiylethoene	Yallabar				
Yeetleen	Zindrilaraz				

The Universal Material Component

For aeons elven, half-elven, and human wizards of Faerun have searched for a legendary ever-elusive, and possibly unattainable treasure: the universal material component. Many spells known to wizards and priests require rare, hard-to-get, or just plain expensive material components for their castings, and legions of mages have sought to find something that will do it all in powering spells so that they can dispense with the difficulties of acquiring larders of often unappetizing items needed to work the magic they desire to wield. Many are the frustrated notes in sorcerer's diaries about years of being hampered by the lack of some small flower, snail, or esoteric knick-knack-the smallest toenail grown by a mimic assuming a humanlike form in the hours of darkness, slain by bladed weapons alone while in that shape and continuously lit by the rays of the waxing moon, for example.

Some of these difficulties are deliberate ruses introduced by twisted or cruel wizards: unnecessary ingredients added merely to hamper mages who follow in their footsteps. In this way, such devious folk slow the advances of apprentices and even extend their influence beyond the grave. Mages using spells crafted by others have no sure way of knowing when an ingredient is superfluous and when it provides an important element of control or a crucial element of stability. They have no choice but to follow a list of esoteric elements unless they want to risk their lives to uncontrolled magic or sudden explosions or spend months, perhaps even years, in painstaking and dangerous experimentation to modify spells or invent new equivalents of their own.

Many have tried that route, turning to verbal-only magic such as dragons use in a bid to circumvent all needs for material components. Although a few mages have made great strides in this research, certain magics-particularly more powerful effects simply demand specific substances or the modified versions either do not work or are faltering shadows of what they should be. Verbal-only spells are always at least one level higher in difficulty than their materially fueled counterparts and often two levels higher; even the substitution of one material component for another often seems to inescapably bump a spell up one level.

Other mages, rewriting spells as they go, have tried to substitute one material component for another in a grand attempt to trim the small wagonload of necessary components for their spell-hurlings down to a few standard substances. This has also met with some success. Gemstones in particular have worked well as alternative components for a surprisingly wide range of spells, except for incantations in the schools of alteration and necromancy.

Sages concerned with things magical have from the earliest days postulated the existence of a universal material component-and it is something many mages have searched for. In the days of Myth Drannor, some even gave their lives for this elusive goal. Many wizards and sages have taken the view that this is an idle fantasy, not something that truly exists, and that time spent searching for it is time wasted. But, just as many more wizards have excitedly announced advances toward the goal at Mage Fairs, as they twist yet another spell to

function only with gemstone components.

Gemstones certainly seem the most versatile of known components, and it is widely believed that a gemstone treated in some as yet undiscovered way will prove to be the closest mages ever come to a universal component. Some sorcerers comment sarcastically that the expense of gems make switching spells to them hardly worth the effort of study and experimentation, but others praise the small size and imperishable nature of gems as advantages and point out that an ambitious wizard who is willing to do some work is easily able to earn coins by casting spells city folk or nobles need; only hermits, the lazy, or the obsessed need go hungry.

Still other mages claim that the universal material component will prove to be something touched by divine power-perhaps the Tears of Mystra" or something similar captured in gemstone form. Whatever the truth, it is certain that no one has found a universal component yet-and that many mages have not lost the hunger for looking.

Recent exciting developments in this age-old hunt concern the brains and cranial fluids of deep, shadow, and topaz dragons and "drow dust." If a wizard can mix material from specimens of at least two of these three dragon species in a silver vessel, cast various still-secret spells into the oily, colorless mixture and carry the result about in a glass or silver vial, allowing no other metals to touch it until it is actually used in casting, drops of this dragon dew will power any alteration and abjuration spells attempted. (Admittedly, the entire known range of such spells has not been fully tested.)

Drow dust is an older idea that has finally been given a somewhat practical form. For centuries wizards have speculated that the mysterious radiations of deep layers of rock so often found in strong concentrations in caverns where drow dwell, which undoubtedly add much power to subterranean magics, could see use as a power component of magics in the sunlit surface world if only they could be kept effective there. Many methods of magically shielding or altering the form of drow magical items have been tried to keep what little radiations they possess intact and functioning, but all have been in vain until now-perhaps.

A certain mage of Kelazzan, one Harladryn, claims to have perfected a method of mixing dust from strongly radiant rocks, melted-down drow armor, or drow enchanted items with molten gold while still underground and casting certain cloaking spells on the resultant mixture that make the gold discs he produces (which resemble oversized gold coins) both strongly reflective and resistant to solar damage. Although the discs are attractive to thieves, large, soft and crumbling as anything made principally of gold is apt to be, and expensive, Harladryn claims that they last for at least a hundred spell levels each-and in some cases half that again. As a disc functions, the gold and radiant dust vaporize, so that the disc grows steadily smaller, and when it has powered its limit of spells, it vanishes entirely. However, much to the chagrin of those eager to repeat or utilize Haladryn's work, recent reports suggest that Harladryn has disappeared-although whether this is due to misadventure, other-planar explorations, an extended expedition to gain more drow dust, or the wizard's capture or murder at the hands of wizards eager to obtain all the drow dust currently available in Faerun for their exclusive use is a matter of lively speculation.

Some skeptical mages who purchased discs at a recent Mage Fair have reported great success in using the discs to power spells of the invocation/evocation school, but great difficulty in modify alteration spells to function with them-and no success in employing them with other sorts of spells at all. So it seems that some known substances can serve to replace most of the components

needed for the spells of a single school or, at most, two schools of magic. Spell modifications are still needed for most of these new wonder components to work, and many mages are suspicious of them, suspecting that those who peddle them have set lurking magics within them that eavesdrop on those who use them or wait to work some spell-treachery at a critical time.

Yet the search for "the Universal Wonder" continues-and more mages seem interested in it than ever before. Elminster has warned that the search for such a thing is a matter for "those blessed with the luck of the gods-or the very young, who still have several centuries to waste and as yet lack any weariness for battering their brows against unyielding walls of stone." Be that as it may, the current candidates for development into, or that mark the way toward, the true universal material component include:

Various gems.

Drow dust.

Dragon dew.

Powdered lich phylacteries.

Distillate of wizzshade phlogiston.

Powdered magebane claws (of magebanes that have absorbed much magic).

The brains of disenchanters,

Items touched by the goddess Mystra.

It is certain that folk who do discover a universal component or even one reliable for all spells of one of the major schools-will both imperil their lives and make themselves rich and powerful beyond their wildest dreams. Lucky sorcerers who believes they have found the elusive Universal Wonder should hurry in disguise to Candlekeep, the Herald's Holdfast, or the House of Mysteries (temple of Mystra) in Elventree, and present a sample for independent verification to the personages there. The wizards of the world are waiting!

Raw Materials: Gemstones

The gemstones of Faerun are many and splendid-even their identification is a vast field stretching beyond the scope of this guide. Here I have set down only what I have learned about gemstones having special uses in magic-for instance, in the crafting of items or in the augmentation of enchantments, not solely as raw material components. I must stress that I have much more to learn about lapidary.

Stones come in seven rough categories, each one in general more valuable than the next: hardstones, ornamental stones, semiprecious stones, fancy stones, precious stones, gems, and jewels. The last six classes are reserved for gemstones and usually applied to stones of relatively small size. "Hardstone" is a collective term given in the Realms to natural substances valued for their appearance that are found in large quantities and lend themselves readily to carving. Such carvings can take the form of screens and panels, furniture inlays, figurines, bowls and trays, bookends, spheres, scarabs, beads, and rings (among other things). Artwork can also be carved in gemstones (intaglios or engraved gemstones) or the material carved away so that the artwork appears in relief (cameos). Cameos are most frequently carved in shells, although cameos made from banded stones are also popular.

Many of the cheaper gemstones found in massive form are also cut for use as precious gemstones if of the highest value-of the most desirable hue and texture or of flawless composition. If not, they are sold by weight for carving. These include jade (jadeite and nephrite), chalcedony, agate, tiger eye, jasper, rhodonite (phenalope), beryl, tourmaline, rock Crystal, rose quartz, and serpentine. Softer and/or more brittle materials used for carving include amber, jet, obsidian, moonstone, turquoise, malachite, and opal. These weaker stones are rarely used for carving unless of low value.

Agni Mani: This black, irregularly shaped glasslike ornamental stone has fallen from the sky in meteoritic form to crash among the sands of Anauroch and other Faerunian deserts. It is used in garments and the crafting of magical items because in all blasts (such as the explosions caused by fireballs and beads of force), Agni Mani's vaporize but protect beings wearing or carrying them by, negating 4 points of damage per Agni Mani stone.

Alabaster: Alabaster is the white, finely textured, but brittle, form of gypsum (plaster). This hardstone is used ornamentally in the interiors of buildings in the Realms and is sometimes carved into containers and vessels of a delicate, decorative, but practical nature, such as vases and perfume and cosmetic jars (though such containers are notoriously fragile). While able to be formed into vessels that are impervious to moisture and evaporation in the short run, and so often used as a container for potions, unguents, and ointments, alabaster has no known magical properties of its own.

Alestone: Brown to yellowish brown, the hues of old ales, alestone is named for its color. More properly called clinozoisite, this semiprecious stone is found in crystals and cut into faceted gemstones of handsome appearance. It is also known to some adventurers as a "scatterer" because it can deflect solid objects that approach it very quickly (such as fired arrows, slung stones, and other hurled items). This forces any being trying to catch or snatch from an alestone to make a successful Dexterity ability check to perform the desired action and also increases the effective Armor Class of a being wearing or carrying an alestone on the side from which a projectile attack is coming by 1. Increasing the amount of alestone does not further augment this protection.

Alexandrite: A greenish form of chrysoberyl which appears reddish under non-natural light, including wizard's light spells, alexandrite is a transparent fancy stone usually cut into facets and mounted as a pendant or in earrings. Alexandrites are favored for focal use in any items of magic that confer good luck, favor, or protection, such as luckstones, though many are used for lodestones as well.

Algae: Algae is a quartz ornamental stone that is covered with rich, dark brown, wavy patterns. It is sliced and used for inlay in belts, baldrics or furniture or cabochon cut (polished glassy smooth and curved, without facets), and polished to bring forth the pattern. Algae resists changes in shape or state, and all beings or items wearing or otherwise in contact with an 'y algae make saving throws against polymorph or shape-changing spells, spell-like powers, similar psionic sciences or devotions at a +? bonus they must save even if they are willing to be transformed.

Amaratha: Also known as shieldstone, amaratha is a soft, greenish white or very pale green, sparkling type of jewel. It is unique to the Realms and is found in the form of small lumps or nodules in deep rock strata. It is most often found in exposed canyon walls or in the Underdark. When cut and polished, such nodules usually yield a dozen or more 1-inch-diameter smooth spheres (the base-price, most common amaratha stone). Amaratha is too soft and easily chipped or shattered to wear well in exposed settings such as rings, the tops of staves, or the peaks of ornamented helms, but it serves magnificently as a gemstone set in pieces of personal jewelry, ornamental armor, or other lapidary pieces worn in protected locations.

Shieldstone attracts and absorbs electricity in a 10-foot radius and can be used to protect those who wear it of, accompany the wearer from lightning and electrical discharges. Static charges and the like are continuously absorbed by shieldstones without altering them in any way, but a piece of amaratha

automatically neutralizes even the most sudden and powerful of electrical effects (such as an electric eel shock, lightning bolt, of- the like). A 1-inch-diameter sphere of shieldstone absorbs 1 to 6 points of electrical damage; in absorbing the charge, the shieldstone is consumed, vaporizing at the rate of a 1-inch-diameter volume per 6 points of damage absorbed. (A 1-inch-diameter stone disappears, and a 2-inch-diameter stone becomes a 1-inch-diameter stone, etc.) if an electrical discharge exceeds the capacity of a shield stone or group of shieldstones (such as several set in a necklace) to absorb it, all of the amethysts vaporize and the excess points of damage are suffered by those creatures or objects in the vicinity who would have normally been the targets of the discharge.

Amber: A golden or, orange-hued, fossilized resin, this fancy stone is soft and brittle and is usually tumbled smooth and cut cabochon. Some amber contains other preserved fossils, such as primitive plants and insects. These variants with identifiable inclusions are valued much more highly in the Realms than clear amber, and command four or five times the prices of "empty" amber. Amber pellets strung on thongs are used as a medium of trade by northern barbarians, but these same pellets are graded and valued among civilized peoples as gemstones not just currency. Amber is often used as a good luck charm to ward off diseases and plague and as a component of spells and magical items with healing or diseased-related effects. (There is no evidence that it has any real power to protect against such afflictions.) In magical uses, amber serves as a spell component and spell ink ingredient in most enchantments that involve lightning and electrical discharges, from shocking grasp through chain lightning

Amethyst: Amethysts are the most valuable of the quartz gem stones and are normally facet cut into brilliant shape. Related to agates and other less valuable quartzes, amethyst vary in purple hue from a lilac color to a royal purple, but the rich deep purple stones are most remembered and valued. Such stones are, called by some the crown of kings because many Faerunian rulers in olden times restricted the use of this gemstone to those of royal blood.

Amethysts are supposed to ward off drunkenness and convert poisons to harmless substances. These abilities are folk belief not truth. Because of their attributed capabilities, these fancy stones are usually used as ornaments for mugs and chalices particularly those used by nobles.

Amethyst is one of the "nine secrets-types of gemstones that can be transformed into ioun stones by the proper spells-and also serves as ink ingredient of- spell component in magics involving the communication of messages (such as magic mouth spells) and the augmentation of Wisdom. Amethyst represents safety when seen by seers, and romance when seen in the dreams of women. Magic-workers should use it at morn-bright.

Andar: Also known as andalusite, this hard, durable semi stone is found as small, translucent crystals (sometimes as water-worn streambed pebbles) averaging 1/2 inch in diameter that flash green-red or brown-red when properly faceted. Andars are known to alchemists and adventurers as the easy half of the two alternative ingredients for a potion of treasure finding. They must be powdered and then boiled with a dragon scale of amethyst, gold, or silver; the scale is the difficult half of the two power ingredients, which must then be combined with an oily base using the process and enchantments that give the potion its powers.

Angelar's Skin: Angelar's skin (also known as asimon's skin) is a fine pink coral suitable for use in jewelry. This fancy "stone" is usually found in shallow tropical seas upon isolated reefs or atolls. It is delicate and

easily shattered unless properly treated and mounted. Angelar's skin is slowly , sun-baked oil large, flat rocks to drive off water and tiny dead animals present within it that other wise would give it ail offensive odor and reduce its value for adornment.

Found in shallow tropical seas oil isolated reefs and atolls, Angelar's skin is associated in legend with the sorcerer Angelar, who became a wereshark (see the Monstrous Compendium " Annual Volume Two) after eating this powdered coral, which had been mixed with sea water ail(] then receiving the cast spells polymorph self water breathing, and Angelar's own wizard version of the priest free action spell. Angelar survived the transformation, emerging as a long-lived human who has complete control over his were-transformations into shark form; presumably other wizards of, individuals able to hire others to cast the necessary spells can, too.

Aquamarine: This type of precious stone is it hard, transparent blue green form of beryl found throughout the northern reaches of Faerun and much employed by barbarian tribes for adornment because of its durability Aquamarine is known to alchemists its the sole reliable gemstone that, when sacrificed in a very secret spell process that I have not , yet been able to get a copy of, can make other sorts of gemstones multiply. That is, a ruby or diamond vanishes and is replaced by two identical stones each of which is it perfect replica of the original stone-even down to carvings and scratches. This Orgonil's ritual is a closely guarded secret of someone in Telflamm who has used it to make gemstones enough to buy mercenaries and prevent the city from being overwhelmed by Thay on a number of occasions. The discovery of it mill packed full of identical rubies --- several thousand in all - in back-country Turmish hints that someone there is also familiar with this magic.

Archon: Archon is the name by which fluorspar in large quantities of less desirable color and grade is known in the Realms. Also known as Blue John this soft, readily carved, purple-and white hardstone glows with a faint green in radiance itf magically invisible (not disguised or ethereal) Objects or creatures come within 20 feet of' it.

Augelite: A soft, fragile ornamental stone found naturally in clear, colorless crystals, augelite is easily worked without special skill or tools but does not last long in normal use for adornment, though it is often used for such by the Uthgardt barbarians and other primitive peoples. It cannot be carved into delicate of, intricate shapes without splitting.

Augelite is magically inert, and in fact has the property of lessening magical effects in its vicinity. The damage done by a spell is lessened by 1 point per die within 10 feet of any augelite stone, and saving throws vs. all spells and magical effects are augmented by a +2 bonus within the same area of effect.

Aventurine: Sometimes called love stone, this semiprecious quartz gemstone contains many mica crystals that give a spangled appearance to the stone when it is viewed from tire, proper angle. Aventurine can be golden, medium to light green, of, dark to pale blue in color. It is used for tumbled gemstones, cabochons, and ornamental inlays or carvings. It occurs in large deposits, and 20pound blocks are not uncommon. Powdered aventurine is offer) used to penetrate magical disguises; its touch shatters most illusion and transformation magics.

Azurite: Azurite is a form of malachite slightly rarer than that mineral's banded, multi-tone-green normal color variety. This ornamental stone is a deep blue with opaque intoning in darker shades of blue. It is often smoothed from

its irregular natural condition and used to ornament belts and rings. Its powers are akin to those of malachite but more restricted: Azurite prevents all heat damage to any being in direct (flesh-to-gemstone.) contact with it. This lessens most fire and flame damage by half. Among certain Netherese, Halruaan, Myth Drannor, and (later) Calishite families, lucky tokens of azurite were tied to the body in hidden places (such as the armpits) for protective reasons (to lessen damage while cooking, for example).

Banded Agate: This opaque stone is a waxy smooth form of quartz that has striated bands of brown, red, blue, and white stripes. While it is primarily used as an ornamental stone in inlays on furniture, in cheap brooches, and as "soothe stones" that merchants fondle to relieve, tension during negotiations, banded agate is also crushed and placed into sleeping drafts in small amounts to insure a long and restful sleep. Although it does not increase the efficacy of sleep-related potions or spells, banded agate powder is used, it's a spell ink ingredient and its potion base.

Beljuril: Beljurils, also known as fireflashils, are unique to the Realms so far as any sage can determine. These jewels are found as smooth surfaced asymmetrical (but roughly spherical) fist sized stones. They occur in old rock, and most frequently are quarried from blue claystone. They are durable and very hard, and cutting one typically wears out several sets of metal tools. Because of this, beljurils are usually worn whole or simply split in half in pectorals or shoulder plates that are fashioned with pronged (claw) settings. No beljurils significantly larger or, smaller than approximately 3 to 5 inches in diameter have yet been found.

Normally a deep, pleasant, sea water green, beljurils periodically blaze with a sparkling, winking, flashing light. This discharge is pleasantly eye-catching in a candlelit great hall or an lantern-lit dancing grove, but in a dark chamber or the murky night, it is dazzling. At random, beljurils absorb some small amounts of heat, light, and vibratory energy from their surroundings in the area within a 30-foot radius around them, without negating that energy's normal effects. Periodically, they then discharge this stored energy in a sparkling flash. Beljurils usually flash about once per hour, but rates vary from stone to stone, regardless of size or age and for no known reason. Their discharge is silent and cold; the sparks given off are few and do not carry a strong electrical jolt.

Beljurils are sometimes used in experiments by alchemists, sages, and artisans, but have not yet proven useful as a power source, but wands of lightning and other magical items that discharge electricity fashioned with beljuril chips at their ends deal an additional 1d6 points of damage beyond the normal 6d6, and powdered beljuril is a prized ingredient in spell ink formulae and item enchanting baths for all things magical concerned with gathering, storing, or conducting electricity. The gemstones are often used for warning lamps or night beacons by the wealthy.

Black Opal: Black opal is a greenish type of opal with black mottling and gold flecks. Usually found in ancient hot springs or their dry remnants, this gem is most often tumbled smooth and cabochon cut. The Faerunian phrase "Black as a black opal" means effectively, "not very black (or evil) at all. It is used to describe good hearted rogues and similar individuals who would be embarrassed by praise. Those who work with magic know black opal as a potent explosive: When powdered and mixed with powdered oil and then introduced to any open flame in a particular way, the result is a violent explosion that does 6d8 points of damage to all within 10 feet, 4d8 to all 11 to 20 feet distant, and 2d8 to all 21 to 30 feet distant. A saving throw vs. petrification is allowed to sustain only half damage and whether owner's save or not, items must make a successful saving throw vs. disintegration if within

10 feet or against crushing blow if 11 to 20 feet away or be destroyed items need not save if beyond 20 feet front the blast.

Black Sapphire: Black sapphires are a rare variety of sapphire that is a deep, rich black with yellow or white highlights. These jewels come mostly from the South in particular the Great Rift, as they are most plentiful in the Deep Realm of the dwarves and are brought up through the Great Rift to the surface world for trading. Dwarves prize them highly as do it growing number of wizards who have learned that once it black sapphire flits been cut and polished, it temporal stasis, time stop, and all chronomancy wizard or priest spells and time sphere spells from functioning within 30 feet of it. Such magics cease to function if a black sapphire is brought within 30 feet of their areas of effect (Some resume operation after the gem is no longer present, and others are ended according to there natures.)

Bloodstone: Bloodstone is it dark greenish gray variety of semiprecious quartz gemstone flecked with red crystal impurities that resemble drops of blood. Ninety percent of the bloodstones in the Realms come from the Vaasa/Damara area (the Bloodstone Lands), and most of' those come from it single mine that is manned by human and gnome miners. Bloodstones are the chief export of this region, and its a result they are readily found throught out the Inner Sea lands. The output of this mine is so plentiful that the stones are used, uncut, as currency along the Sword Coast, in the Moonsea North, and among mercenaries all over the Realms When worn as gemstones (typically by farmers and foresters who have little wealth to spare oil such things), these, stones are usually cabochon cut with beveled edges into smooth ovals.

The magical uses of bloodstone are many. It has long been known that it single, bloodstone and a leafy spring of the herb heliotrope can serve as alternative. material components for the invisibility spell without altering the magic in any way, but fewer priests and wizards by far know that the gemstone can serve as an alternative material component in most divination and storm-related magics. A bloodstone laid on an open wound acts as a blood-staunch, closing the wound, banishing any disease or blood poisoning, and stopping bleeding instantly. It cannot heal damage that has already occurred and dissolves in conferring this boon. Bloodstone healing only works on a particular being once per month (lunar cycle).

Bluestone: A colloquial name for the ornamental stone sodalite (sometimes called ditroite), this soft, brittle gemstone is rich blue and sometimes veined with pink, cream white, and yellow. It can be found in old and weathered rocky environments such as the Galena Mountains, the Storm Horns, and the Thunder Peaks, where it is plentiful. It is usually cut cabochon or tumbled in barrels of gravel and sand, because it is very rarely hard enough to be cut in facets. Powdered bluestone, added to plain water lit by any magical radiance yields a potion that acts either as a neutralize poison or heals 1d2 points of damage. If added to any magical healing potion, it adds both a neutralize poison function and an additional 1d4 points of restorative boon to the draft.

Blue Quartz: This ornamental stone is a transparent, pale blue crystal. Usually employed only as adornment. In rare cases, blue quartz crystals can be fist-sized or larger and in olden times these were the favorite jewels for gems of seeing. These days blue quartz sees use as a material component in scrying spells and, when sliced and properly treated in the making of the magical cusps known as eyes (eyes of the eagle and the like)

Boakhar: Also known as wulfenite this extremely soft and fragile semiprecious stone sees some use in ornamental situations because of the brilliant red-and-orange flash of the translucent gemstones cut front its flat red and

orange crystals. Most often seen in old Sembian and Calishite furniture adorning inlays, boakhars erupt in jets of flame in a magic missile spell is cast or a moving magic missile passes within 10 feet of them. Such jets are 7 feet long, last for 1 round consume the gemstones, ignite flammable substances they touch (but never anything touching the gemstone they come from), and deal 2d4+2 points of damage to creatures that come into contact with them

Brandeen: Also known as stibiotantalite this rare, hard mineral yields small reddish brown to honey yellow faceted fancy gemstones which are worn by many merchants and courtiers who are unable to afford more expensive gemstones. Brandeens magical use is as a cure for deafness. It is powdered and added to the sap of any living hardwood tree. a message spell is cast on the mix (the message consisting only of vowel sound utterances) The resultant potions which must not see sunlight unprotected must then be drunk within a day .

Carnelian: Also known as sard, this is the clear reddish or red dish-brown form of chalcedony tumbled smooth or cut cabochon and polished to a high gloss, this, semiprecious stone is used as an adornment. Though Seers consider that dream visions of carnelians mean misfortune will come, the gemstone is used by mages to make luckstones and items that protect against evil or harm and as a material component in spells concerned with the same ends.

Chalcedony: Chalcedony stones are often very large and are used in the carving of statuettes or coffers. Chalcedony is usually cabochon cut and polished, looking rather like ivory when finished. Varieties of this semiprecious Stone are mostly white, but rare variations slip to gray or black. The more colorful variants of this translucent stone include carnelians, chrysoprase and agates; in Faerun the term "chalcedony" is used to refer to all the rest of this sort of gemstone. Chalcedony is used in the making of magical items that ward against undead or have necromantic powers, particularly when human bone is to be avoided because the undead to be controlled or resisted are non-human in origin. Powdered chalcedony call be enchanted with a simple spell to make it a tasteless, safe antidote to alcohol-so that when a pinch is added to a drink, no drunkenness results. (Spies and covert agents often use this powder to remain sober during long feasts.)

Chrysoberyl: This hard, transparent green fancy stone is usually facet cut for adornment One of the "nine secrets" (types of gemstones that can be transformed into ioun stones by the proper spells), chrysoberl is used in enchantments that protect against magic jar spells, other hostile forms of possession and similar necromancies and in the making of weapons designed to strike incorpoeal creatures, such as certain undead. It also has medicinal uses, can aid in divination and scrying magics and of old was used by certain Netherese sorcerer-kings in message stones that would utter magically recorded speech when touched. Treasures collected today as inspirational utterances, heart-stirring words of passion, valued instructions in the working of magic, or directions to hidden treasures.

Chrysocolla: Chrysocolla is it translucent variety of chalcadony that has been colored blue green to green by traces of copper. This ornamental stone is most highly valued when of uniform color' and free of inclusions flaws caused by the incorporation of other minerals (and impurities into its structure.) Most specimens are tumbled for use in earrings and pendant stones; some chrysocollas are faceted for the same uses. It neutralizes alcohol upon contact and is also a valued ingredient in animate dead spell inks and related castings (often used as a powder and thrown into a fire).

Chrysoprase: A translucent chalcedony with all apple-green color, this semiprecious stone is found throughout the Realms, but its, greatest concentration is in the Storm horn Mountains of Cormyr, where it is called

storm rock. A popular pectoral and ear adornment for Cormyrean ladies, chrysoprase is also used in the making of magical items and spell inks concerned with both invisibility and its material component in spells concerned with invisibility and seeing invisible beings and objects. It is also one of the "nine secrets" (types of gemstones that call he transformed into ioun Stones by the proper spells).

Citrine: Also called false topaz this semiprecious stone is transparent yellowish quartz. It cleaves well and is usually cut into facets in brilliant or marquise styles. It has the magical property of preventing magic jar attacks from affecting any being wearing or carrying a citrine. Conversely whole citrines are a favored gemstones for use as the "jar" itself in the casting of magic jar spells.

Clelophane: Clelophane is the exceptionally beautiful pale green variety of sphalerite (a rock called zincblende or blackjack) This semiprecious stone yields transparent gemstones of green flash (color-play reflection) and unusually large size. Faceted specimens 3 inches across have been cut. Clelophane is, however, soft and fragile, and such gemstones wear quickly.

The only known magical property of this gemstone is the "echo effect": If a spell is cast by or on a being wearing, touching, or carrying a clelophane, that gemstone is 70% likely to record a still and silent mental three-dimensional image of the being, their surroundings, and the situation. This image is in turn 70% likely to obliterate any and all previous echoes recorded by the stone; otherwise, a new image is added to any previously recorded images. Such echoes can be called forth repeatedly from the stone by grasping it and mentally willing them to appear. They manifest beside the stone, visible for all to see, and are slightly luminous (in other words, they can be seen in the dark and even used as a very dim light source by those lost in darkness); such echo displays last for 3 rounds.

Echoes can be called up as often as desired and persist until replaced, even if hundreds of years pass. They are always of perfect lighting and sharp clarity, even if the original situation was confusing or obscured, and the scene they originally record fills a 10-foot-radius globe centered on the stone, appearing in at a similar size next to the stone when replayed.

Coral: Coral is formed by small animals that live in the warm seas of the Realms, including the Sea of Fallen Stars. The pink and crimson varieties of this fancy "stone" are considered valuable enough to class as ornaments and be treated as gemstones. Sunbaked to dry them and drive off any smell of rot, coral pieces are smoothed and polished for carving purposes and used as the stems or leaves of mock flowers that are then set with gemstones. It has long been known in the South of Faerun that powdered coral is an extremely effective ingredient in the making of potions of healing and of extra-healing. (When determining the hit points -restored by imbibing drafts containing coral, reroll all results of 1 and 2.)

Corstal: This ornamental stone is more rarely called petalite. This rare mineral is found in crystals ranging from colorless to pink. It is fairly hard, brittle, and commonly has inclusions; when free of these impurities it can be faceted, but otherwise it is cut cabochon. Worn for adornment mainly by nomadic tribes and poor folk, corstals have only one known magical use: When touched by a magical radiance of any sort (from a fiery blast to a faerie fire), they mirror the hue and intensity of that light within themselves, becoming light sources for 2d12 rounds before the radiance suddenly fades away again.

Crown of Silver: Crown of silver is the colloquial name for psilomelane

chalcedony, a variety of chalcedony containing abundant, minute plumes of black manganese arranged in bands. These bands polish to a brilliant, metallic black. Crown of silver is an ornamental stone usually sliced and polished for inlays so as to best show its black bands, but it can also be tumbled or cut cabochon.

Crown of silver prevents rusting when powdered and applied to ferrous metals. It sees use in spell ink and as a casting component of the everbright spell, and can also serve in place of iron filings in most castings (such as the clerical protection from evil magic).

Datchas: The common name for the semiprecious stone datolite is datchas. Pink datolite is also called sugar stone. Datchas is cut into faceted gemstones of very pale yellowish green if of the fine variety. Massive datolite, colored by copper and other minerals, is found in the form of warty nodules up to 10 inches in diameter. Such nodules range from white to red, reddish brown, and orange. The most valuable gemstones of the massive variety are orange, and all massive datchas are usually cabochon cut or sliced and polished for inlay work. If powdered datchas is ingested by a wizard (washed down with any nonalcoholic liquid), it doubles the duration of a spider climb spell affecting him or her.

Diamond: Translucent jewels that catch fire when properly faceted, diamonds are hard, translucent jewels that can be clear (appearing blue-white), rich blue, yellow, or pink, among other hues. The hardest of gemstones (save for a few very rare types unique to the Realms) and among the most valuable, diamonds are found in scattered locations throughout the mountain range of the northern half of Faerun and in current or former volcanic regions across the face of Toril. Many of these locations are far underground, making them only accessible to dwarves and underground races that trade with the surface world for other goods. Diamond can be used to cut or etch glass, horn, bone or leather and so serves as a point or cutting edge on the finest artisans' tools. It is also worn as adornment.

Diamond dust is almost a universal ingredient in spell ink formulae, serving whenever one lacks a substance specific to the magic at hand. It is particularly suited to spells concerning vision, divination, or locating objects. The best gems of seeing are diamonds, and diamonds are essential adornments in a helm of brilliance.

Conversely, diamonds worn at the throat or on the head ward off dream visions and enchantment/charm magics. In some magics, diamond dust is poisonous, but when combined with certain substances in a secret process, it creates both sweet water potions and empowers both spell inks and item baths concerned with the neutralization of poison. Diamonds are best used in alchemical and sorcerous work at highsun.

Dioptase: A soft, brittle semiprecious stone of vivid emerald-green hue, diopside (also known as diopside) is found in tiny, flawed crystals and yields only the smallest of faceted gemstones that are used in figurine adornment or to decorate lace. Larger specimens are extremely rare and highly valued, commanding the same prices as more valuable color and clarity variations.

In two turns diopside dissolves in liquids that have already been enchanted by any spell effect—and each gemstone that is so dissolved restores 1 hit point of damage to a creature who drinks the resulting mixture. Few folk in the Realms know of this alternative sort of potion of healing, but word is spreading.

Disthene: Also known as kyanite, disthene is an abundant ornamental stone that

is easily cleaved, but difficult to cut in facets without unintended splitting occurring. It usually has many inclusions. Disthene is found in crystals ranging in color from dark blue to pale green. Translucent, blue, facet-grade crystals are the most prized. (Treat doubled base value versions of this stone as this fine blue variety.) Disthene sees magical use as a powdered ingredient in spell inks and the spells themselves that involve controlled fiery effects (in other words, shaped flames as opposed to explosive).

Emerald: A brilliant green beryl, the emerald cleaves along straight, boxlike lines. This jewel is so often displayed with a particular rectangular faceted cut that the cut's name has become an 'emerald" cut, and it is known-more properly-as a modified step cut only among gem-cutters. Emeralds also lend themselves to the baguette or table faceted cuts. It is used for adornment, in spell ink formulae, as a spell component, in item enchantment baths, and (as whole, mounted gemstones) as a discharge point in items concerned with fertility, health, and growth. Emerald breaks to reveal falsehood and concealed hatred, and many kings have worn rings carved entirely of emerald to parleys to detect treachery and deceit without the use of spells. When employed in complex magical processes, emerald is best used at "waterclock".

Epidote: This abundant ornamental stone can be cabochon cut or faceted. Its smallest crystals are clear, but larger crystals are progressively darker shades of red. A variety of epidote known also as piedmontite can be cut into large cabochons of a deep rose color. Epidote is prized as an ingredient in potions of undead control and in the inks used to write protection from undead scrolls.

Euclase: Euclase is a rare precious stone found in small, readily cleavable crystals ranging from colorless to pale yellow, vivid yellow, pale green, and blue. The blue stones are the most prized. (Especially valuable samples of euclase are blue euclase.)

Euclase reacts violently to magic: If a spell is cast on one of these gemstones or on a being wearing or bearing one, a flame strike identical to the area of effect of the priest spell of that name roars up from the gemstone, consuming it and dealing the usual 6d8 points of damage, or 3d8 if a successful saving throw is made, to beings in contact with it.

Eye Agate: Eye agate is similar to banded agate, but instead of striated bands, the layers within the stone appear as concentric circles. These rings are usually gray, white, brown, grayish-blue, and drab green. Like banded agates, these ornamental stones are often ground up and pinches of their dust placed in sleeping drafts, though its effectiveness in these drafts is pure folk belief, and in actuality the gemstone powder does not alter their normal effectiveness.

Fire Agate: Fire agate is the name given to chalcedony which contains thin lines of iridescent goethite (a rustlike impurity). When properly cut, the iridescence of this ornamental stone displays red, brown, gold, and green hues. The finest specimens are partly translucent, which allows the best display of color. (Treat improved variations of this gemstone as this translucent variety.) Whole fire agates are dissolved in the blood of a fire lizard or pyrolisk to form the most favored base for potions of fire resistance.

Fire Opal: A brilliant orange-red type of gem, fire opals are usually uniform in hue or contain golden or greenish flecks. They are most often found near active hot springs and geyser activity. Fire opals are often enchanted and are an essential part of producing helms of brilliance. More broadly, they are used in the ink formulae, enchantment baths, or as a discharge point of spells

or items that cause, release, or control fire."

Flamedance: This precious stone is an extremely rare translucent gemstone found in small crystals or fragments. It is hard and resists cleaving when worked, making it ideal for use in carving. It is usually used in lapidary work only when faceted gemstones can be cut from the crystals. A very pale yellow or green in hue, it sees magical use for the property for which it is named: it can withstand any fire, protecting items set with it and beings wearing it alike.

Fluorspar (Fluorite): Fluorspar, also known as fluorite, is a soft, readily cleavable ornamental gemstone occurring in many colors. If the rough gemstone is pale blue, green, yellow, purple, pink, red or is physically small, it is usually cut into faceted gemstones. The pink or red varieties, sometimes known as cabra stones and are the rare, more valuable varieties. A massive, purple-and-white banded variety known as archon or Blue John is used for carving. In all of its forms, fluorspar has the same properties: It glows with a faint greenish radiance if magically invisible (not disguised or ethereal) objects or creatures come within 20 feet of it.

Frost Agate: Also known as frost stone, this rare, beautiful ornamental gemstone has frostlike white markings. It is usually tumbled and polished glassy smooth. A gem-cutter of unusual skill (such as one possessing more than one nonweapon proficiency slot devoted to gem cutting) can cut the fragile stone into facets without splitting it so that at each point where the facets meet (such as in a polyhedron cut, which forms the stone into the shape of a d20), a snowflake of white "frost" appears. Enchanted versions of these stones are often luckstones. Lesser varieties are powdered and treated like other agates and used in sleep drafts and as ingredients in numerous potions. In all potions, as it seems to almost ensure peaceful (in other words, nonpoisonous and nonexplosive) potion miscibility.

Garnet: Garnets are general class of crystals ranging from deep red to violet in color. These precious stones are normally isometric in shape, with 12 or 24 faces to a typical crystal, though 36- or 48-faced crystals have been found. Garnets are found in granites and in metamorphic rocks, such as marbles, in a number of locations throughout northern Faerun. Thought by some fading faiths to be the hardened blood of divine avatars, garnets are generally considered useless in magical work. They actually have the ability to double or treble damage done by weapons they are mounted on-when such weapons have been properly enchanted to call on this property. Such enchantments should commence at high morn."

Gold Sheen: Gold sheen is a rare variety of obsidian that is golden in color and flecked with minute spangles. When used as a gemstone, gold sheen is usually tumbled so as to retain as much of the stone as possible and polished to a glassy, gleaming finish. This semiprecious stone is brittle but in the past was often used to ornament belts or shields. Chips of gold sheen are sometimes used as a form of currency among mercenary encampments. Added to any type of spell that creates a radiance, gold sheen allows the caster to precisely control the hue of the spell effect, and when added to invisibility magics, it increases the duration of such spells by 1d3 rounds.

Goldline: Goldline is the name given to quartz with lines of gold-colored goethite imbedded in it. It is sometimes called cacoxenite. The native quartz stone that forms the base for the goldline can be citrine, amethyst, or smoky quartz, and the goethite appears within this base as brilliant yellow or gold fibers or tufts that run in parallel lines. This ornamental stone usually occurs naturally in pieces 2 to 3 inches in diameter, and it is tumbled or cabochon cut for decorative use. Sometimes larger slabs of goldline are found,

but these rarely survive travel unbroken. When consumed in an open flame in combination with the right spells, goldline is one of the easiest to obtain magical empowering ingredients to give a bladed metal weapon a bonus enchantment.

Greenstone: Greenstone is the common name of chlorastrolite, a gray-green variety of pumpellyite found in nodules of up to 3/4 inch diameter in solidified lava flows. It is a soft ornamental stone and is usually cabochon cut. The finest quality greenstone can be polished to a glassy finish, and such stones are sometimes called chlorastras. Greenstones of exceptional size are made into greenstone amulets (protective devices that make the wearer immune to many mind-influencing spells, based on the protections of an ongoing mind blank spell), but not all greenstone jewelry is so enchanted. Often a ruse involving nonmagical greenstones and Nystul's magic aura makes such jewelry appear valuable when it is actually worthless.

The smallest and most flawed greenstones are ground to powder for use as material components in spells that resist mental attacking magic and other protective and barrier spells. It should be used with care: There are reports of it completely negating certain spells it was added to. It is also one of the "nine secrets" (types of gemstones that can be transformed into ioun stones by the proper spells)."

Hambergyle: Hambergyle, also called hambergite, is a semiprecious stone that is found in crystal or fragmentary crystal form. It is rare, colorless, and fairly hard, yielding small, faceted gemstones. Its crystals can be held in a flame and a light spell pronounced over them to create (at the cost of the gemstone, which vaporizes) a continual light effect.

Heliodor: This precious stone is a deep yellow variety of golden beryl varying in hue from greenish yellow to reddish yellow and yielding large or medium impressive faceted gemstones. In magic, heliodor can be used as a casting component in all priest spells of the sun sphere in place of normal components that one lacks (provided these need not be specialty constructed). Powdered heliodor is essential in the forging of a sun blade.

Hematite: Hematite is a shiny gray-black gemstone often cut in a baguette fashion (rectangular with beveled sides). These ornamental stones are prized by fighters and often used in magical periapts (both periapts of healing and periapts of foul rotting). They are not magical in nature, though they are particularly responsive to enchantments, especially those dealing with healing and necromancy, because hematite has a magical affinity with blood and life forces. Even among powerful mages, few Faerinthians know that hematite is one of the "nine secrets" (gemstone varieties that can be transformed into ioun stones by the proper spells).

Horn Coral: This precious stone is a deep black coral similar to Angelar's skin save for its solid color. It is also called night coral. Horn coral is used in jewelry as a polished twig or branch of material or is cabochon cut. Those who wear horn coral and touch it with one of their own tears can call forth its magical property (as the cost of the gemstone, which dissolves when the effect ceases"): It empowers creatures to water walk (as the 3rd-level priest spell) for up to 6 turns at a time.

Hornbill Ivory: Hornbill ivory is not ivory at all, but rather material from the beak of the hornbill bird. This hardstone is carved into items such as combs and beads or used for inlay work in stone or wood items of furniture. This tough substance can be employed as a material component in spells and in the making of certain magical items and tokens concerned with flight.

Hyaline: A milky (or white) quartz, hyaline is often set or inlaid in silver and is either cabochon cut or sliced into plates. The milkiness of this ornamental stone is caused by tiny droplets of water or gas (carbon dioxide) trapped in the crystals. Grains of gold often fleck hyaline. It glows with a blue radiance when active magic takes effect, is launched, or passes within 20 feet of it.

Hydrophane: Hydrophane is a gemstone much favored by sailors and aquatic races. This semiprecious stone is a variety of opal that is opaque and of a frosty-white or ivory color when dry. In this state, it appears rather unattractive. When soaked in water, it becomes transparent and iridescent, reflecting a rainbow spectrum of colors like a prism. It is usually cabochon cut or sliced into layers for use in inlays. It is also used in water-oriented items and potions, especially those conveying the ability to breathe water or control over water elementals. When used as an additional component in the casting of color spray spells, hydrophanes forces creatures to make a saving throw vs. the spell at a -1 penalty.

Hypersthene: Also known as bronzite, hypersthene is normally an opaque brown color containing silvery spangles, but it is sometimes reddish or greenish in hue. This semiprecious stone and is rarely found in uncracked pieces larger than 1/2 inch across, and as a result it yields small gemstones. It is usually cabochon cut. Hypersthenes have the magical property of wyvern warding: If worn or carried by any being who encounters a priest's wyvern watch spell, they prevent their bearer from being seen or struck by the spell, so that the spell maintains its vigilance, but the gem-bearer can freely pass its warded area.

Iol: Also known as iolite, cordierite, or violet stone (despite its usual overall hue of blue), this semiprecious stone is usually cut into faceted gemstones to best display its color change when viewed from different directions. Iols so viewed appear straw-yellow, blue, and dark blue. Small, cut iols can be clear, but larger specimens usually contain silky inclusions of another substance that gives them an internal star effect or even trapped hematite crystals, which give the same rich golden flash of color as is found in sunstones. Iols have strong associations with magic in Faerunian legend, but few folk know their true magical use: They are the best sort of gemstone to transform (with the proper, secret spells) into ioun stones.

Iris Agate: Iris agate is a massive hardstone variety of agate much used in temples for effect. Its many swirling colors can be seen vividly when light shines through it, but it otherwise appears white. Its sole magical property is that of spell reflection: A spell that is hurled against a screen or statue of this material rebounds right back at its source. For this reason, false guard statues or silhouettes of iris agate are sometimes placed in vault doorways when magical attacks are expected.

Irtios: Also known as danburite, this hard, transparent-to translucent semiprecious stone is found as crystals in deep rock or as water-worn pebbles in streambeds or gravel deposits. It is either colorless or a very pale yellow. Irtios crystals are often found on sword scabbards and wizards' staves because they prevent mildew, rot, and molds from affecting any organic substance they are in contact with. This protection includes yellow mold, mummy rot, and fungal diseases, and it can extend to a living or even undead creature if an irtios crystal is in continuous, direct flesh contact with them.

Ivory (or Dentine): The substance that provides the teeth of all mammals is referred to as ivory or dentine when used for decorative purposes. Whenever the teeth or tusks are large enough, they can be used for carving—thus, ivory

comes from elephant tusks, hippopotamus teeth, cachalot whale teeth, and the tusks of the walrus, narwhal, and boar. Tiny quantities of fossil ivory from prehistoric elephants, mastodons, and sabre-toothed tigers (smilodons) are also encountered occasionally. In addition, ivory also comes from less commonplace creatures such as behemoths, mammoths, and umber hulks. The price of this hardstone depends on its hardness and durability, its line and degree of mottling and the shine it can be buffed to or type of surface treatment it can take. Prices depend on current preferences of style and ornament, and what is valued highly in a particular place or at a certain time can be nearly worthless elsewhere and elsewhere. Ivory provides an ornamental carving material for carried items, building decoration (and ever) construction in some fantastic instances), and clothing. Dragon teeth and the fangs of certain creatures of a magical nature (such as displacer beasts) have magical uses and properties, but the ivory of common beasts generally does not.

Unicorn horns (alicorns) are technically not ivory, since they are not teeth. It should also be noted that unicorn horns are not used for ornamental carving and that they command prices of thousands of gold pieces from alchemists, as they are, believed to have mystical properties including the abilities to purify water and food, cure poisoning and disease, return the dead to life, and convey youth and immortality. On a cautionary note, certain Faerunian religions--especially followers of Mielikki and Lurue the Unicorn--take great exception to people flouting unicorns for their horns--or even owning unicorn horns except in special circumstances. They have even been known to put to death people convicted of the evil act of killing unicorns.

Jacinth: Also called yacynth or flame-gem this fiery orange jewel is a relative of the sapphire and other corundum gemstones. It is found not only in the Realms in other crystal spheres, all interior type of garnet or essonite takes the name jacinth. At the heart of every jacinth a tiny flame flickers and dances--not enough to illuminate surroundings, but enough to be seen from afar. This property of the jewel forms the basis for many splendid cloaks and gowns worn by wealthy nobles. Powdered or whole jacinth is a valued ingredient in the making of potions and items dedicated to protection against fire, such as rings of fire resistance.

Jade: Jade is a class of fancy stone including both jadeite and nephrite. It is often found in a massive, carvable form of a lesser grade and is then classified as a hardstone. It appears as an opaque, waxy mineral of light to dark green or white. As jade ages, it darkens further to become a rich brown. Jade is said to enhance musical ability and so is worn as a lucky stone by bards and other musicians in the Realms. In magical work, powdered jade is the preferred base for spell inks and used as a substitute for all non-organic spell components for all illusion/phantasm spells. It is an essential ingredient in enchantment baths for magical items that cast illusions as any of their functions--and when so used, should initially be put into such a mixture at candle-glass time.

Jargoon: Jargoon is a rare, red variety of zircon much prized for its deep ruby luster. The name jargoon is often carelessly applied in the Realms to any large group of mixed gemstones, as in the favorite pirate catch phrase: "a duster of jargoons, matey with garnets as big as yer hand." This fancy stone is credited in legend with being able to prevent a lycanthrope from changing out of his or her human form, though this folk tradition has never been proven true. Jargoons have a popular use in magic. If a magic missile spell is cast into a jargoon held in the caster's hand, the gemstone explodes violently (dealing the caster 1d4+2 points of damage), but the number of missiles hurled forth by the spell is doubled. In damage, unerring aim and other, specifics, they conform in all respects to the missiles created by an unaltered magic missile spell effect.

Jasmal: Jasmal is a durable, very hard gem is found in small veins or, very rarely, larger seam deposits in the Thunder Peaks and the Spine of the World mountains. When polished, jasmals catch sunlight or torchlight and give off haloes of amber light, although they themselves remain transparent and colorless. Jasmals are usually cabochon cut and thus appear as small, glassy globes of orange light when worn on cloaks or tunics Jasmal is so hard that it can hold a cutting edge and even be worked into small non-metallic weapons or, mounted in a row along a blade. In this latter use, it is prized for its ability to take multiple or complex enchantments that the strike of the blade can visit upon victims whenever the jasmals strike for damage. Powdered jasmal is also a favored ingredient in enchantment baths for magical armor and in the ink formula for the spell Veladar's vambrace.

Jasper: Jasper is air opaque quartz semiprecious stone found in reds, browns, and blacks. Vary rare specimens are blue or have bands of blue against the other colors. Crushed jasper is a universal substitute ingredient in the making of potions, antidotes, and magical items that protect against or, neutralize poison-and drinks stored in vessels of carved jasper for at least a day (as is now done at the Palace in Suzail and many other courts) are leached of any poisons, faints, or, corrosive powers they may carry. Jasper is the preferred Stone for use in both periapts of foul rotting and periapts of proof against poison.

Jet: A deep black gemstone, this fancy stone is a tough variant of bituminous coal that can be facet cut and displayed either as a pendant or inset into a larger setting. it is the stone of mourning and sorrow in wealthy cities (such as those in Amn, Calimshan, and Sembia, as well as Waterdeep and Westgate), and remains a preferred material for magic jars, a use contributing to its fell reputation. Certain treatments of a jet stone (or specific spells cast too close to one) may well unintentionally free a furious, long-imprisoned mage or strange magic-wielding beast from its depths-or summon a wizshade to the spot. Some such imprisoned beings can use their magic in limited ways to try to bring about their release-but possession of their prison gemstones rarely gives one any influence over them.

Kings' Tears: Sometimes called frozen tears or lich weepings, kings' tears are unique to the Realms and are very rare. These jewels are clear, teardrop-shaped, smooth-surfaced, and awesomely hard; in fact, none have as yet been fractured, cut, or chipped, even by hammer and forge. The origin of these gemstones is unknown, but folklore believes they are the crystallized tears of long-dead necromancer kings and queens.

Sages value kings' tears above all other gemstones for the scenes that can be seen in their depths. In each gemstone, it is said, can be seen that which the weeping monarch loved long ago: in some, women or men; in others, lands now lost and forgotten or greatly changed with time; in yet others, bizarre and incomprehensible dream scenes and battles. It is indisputable that these scenes are so bright, sharp, and detailed as to seem alive-and that they are immobile and never change-but what they truly are is unproven.

The presence of a kings' tear within 90 feet always reduces the casting time of a legend lore spell to 2 turns and causes a name, word of activation, or similarly crucial word regarding the spell subject to come into the caster's mind. An old and secret ritual, known to very few high priests, liches, and reclusive archmages, enables a spellcaster to permanently gain 1 point of Wisdom through the sacrifice of a kings' tear. A kings' tear can be cut to yield up to four gems of insight (if the proper enchantments are used). Finally, kings' tears have been rumored to be tied to the process of creating a philosopher's stone, among other magical items.

Kornerupine: Kornerupine is a hard, rare, brown or green, translucent fancy stone usually found in streambed or esker ridge deposit gravel that yields faceted gemstones of up to middling size. Brown kornerupines have no known magical properties, but if a magic mouth spell is cast on a green kornerupine and the last word of the incantation is left unsaid, the stone reveals a potent property. It can be carried indefinitely, and when the caster later touches it and utters the missing last word of the spell, the stone does not grow a mouth to utter the usual message, but instead records all sounds that can be heard within 20 feet of it for 4 rounds after the caster says the final spell word. Any number of beings may make the sounds, and noises made purely by items are also heard when the sounds are called forth and "played back" for other listeners.

The stone holds these sounds forever-or until it is destroyed. It cannot be used to record other sounds, nor can the sounds be magically silenced or altered without shattering the stone. Such stones can and have been used to record solemn agreements, promises, speeches, whispering conspirators and lovers, and bardic performances. Depending on what a stone has recorded, it may be worth many tens of thousands of gold pieces and that price paid gladly. (After all, what price can one put on words of love from a now-dead beloved or a superb ballad or instrumental minstrelry performed by a famous bard?)

Laeral's Tears: Named for the famous sorceress Laeral, these soft, brittle, colorless fancy stone crystals tend to be large and to keep a glossy, magnificent finish. This stone is the rarest and least known of the "nine secrets" (types of gemstones that can be transformed into ioun stones by the proper spells) and has another important magical use: if prepared by a complex, secret process known to a few senior witches of Rashemen (and involving the casting of many spells), these gemstones can absorb the harm done to warriors who wear them into battle until the stones shatter, exhausted (whereupon they cease to instantly heal all wounds, leaving the warriors to fend for themselves).

Lapis Lazuli: Lapis lazuli is an opaque, dark to sky-blue ornamental stone with gold flecks. The deeper blue the stone, the more highly it is prized. Incorrectly called lazurite in the South, lapis lazuli is usually cabochon cut and polished to show off its golden inclusions. Often the cabochons are carved into fanciful shapes such as scarabs, unicorns, or griffons. Lapis lazuli is the best gemstone to use for a periapt of health if one cannot get or afford a ruby, and when powdered, it becomes the principle base ingredient in the making of potions of heroism and super-heroism.

Lumachella: Also known as fire marble, this hardstone is a rare, dark brown fossil marble variety containing small, iridescent, opal-like snails. (Lumachella means little snail.) Powdered, it can be used in the spell inks or as a casting component for both water breathing and airy water spells.

Luriyl: A soft stone, easily worked and widely used, luriyl is also known as apatite. Found in crystals, this semiprecious stone commonly yields attractive faceted gemstones of vivid yellow, green, and yellow-green and on rare occasions comes in hues of blue and purple. Large specimens of blue or purple command high prices (commanding six times the price of the other luriyls or more) and are often used in necklaces, pendants, belts, and as insets in gowns or cloaks. Luriyls glow and vibrate slightly when touched by a magical tracer or scrutiny (any form of scrying or a clairaudience spell, for instance) and hence serve as warnings of unseen eavesdroppers.

Luspeel: Also known as magnetite, this magnetic hardstone is used in temple furnishings for effect (to awe the faithful by tugging on their ferromagnetic

metal items) and also has many uses in the making of magical items. In particular, its use is considered vital by many for the proper tempering of swords that will be endowed with several enchantments.

Lynx Eye: Lynx eye is a specific type of labradorite (a feldspar gemstone). Labradorite as a class of stones is pale to dark gray and has patches of colored reflections. This flash is most commonly blue but can be of any shade. Green-flash labradorite is called lynx eye. Lynx eye is usually cabochon cut and fractures easily, so that most of these ornamental stones are less than an inch in diameter. Dissolved in griffon blood or the tears of a catoblepas, lynx eye gemstones form either a base for all healing or necromantically helpful potions or a valuable alternative ingredient in the making of Keoghtom's ointment.

Malachite: Malachite is a green ornamental stone with striations of darker green. It is related to azurite, which is bluer in hue, and is usually cabochon cut to provide poorer folk with jewelry. It is (falsely) rumored to prevent falls, and to help sales is often set on rings of feather falling and the like as an ornament. Its true magical use is as a material component in priest spells of the elemental sphere and wizard spells concerned with ice, cold, fire, and heat. Powdered, it is a valued ingredient in enchantment baths for items concerned with warmth, fire resistance, and cold resistance.

Malacon: This glassy brown variety of zircon is found in crystals and provides large faceted gemstones. This semiprecious stone is hard but easily chipped and so is not used in rings or the like; the large gemstones its crystals yield see most service as room adornments rather than for wear. Malacons have an unusual magical use: Those who know how to modify the castings of their spells can choose to cast them into a malacon for release later in one of three ways: when the gemstone is cracked or destroyed by being dropped or a struck; when the caster touches the gemstone and wills the spell to come forth (whereupon the gemstone vaporizes and the magic is launched under full control of the caster); or when a period of time set by the caster during the initial casting expires (whereupon the gemstone dwindles away to nothing and the magic within is launched in accordance-as to the target, specific location of the area of effect, and so on-with the directions set down during the initial casting). Malacons can thus be used to create death traps, unpleasant gifts, or turn ornately furnished rooms into defensive strongholds for the caster. Note that specialized spells are necessary to call forth a magical spell from a malacon if one is not the being who originally endowed it with a spell.

Marble: Also called calcite, marble is widely used in the Realms in sculpture, construction, and building ornamentation because of its beautiful colorations (white, black, gray, and pink, among others), its ability to take a polish, and its abundance. This hardstone is extremely heavy, but it is easily quarried in precise dimensions without fracture or wastage. It is porous but (so far as is presently known) is magically inert.

Meerschaum: Also known as sepiolite, this hardstone is very light, porous, compact, and white, and can be quarried and transported in large pieces without much equipment. It is used in the making of pipes and other small carvings. In magical processes, it maybe converted (by the use of a wizard's spell known as stretchbone) into the missing bones for a skeleton, becoming indistinguishable from real bones. (Thus, a priest could successfully employ an animate dead spell to activate a skeleton that contained only one real bone, the rest being meerschaum.) There are rumors that certain wizards can cast clairaudience and wizard eye spells through distant pieces of this stone that they have previously prepared, and the usual legends about horrific necromantic uses that any bonelike substance attracts exist about it, but details of these latter matters remain either secrets or conjecture.

Mellochrysos: Mellochrysos is a vivid yellow variety of zircon found in large crystals. In the Realms, these are seldom cut, but rather they are polished as is and mounted in metal claw settings for rings, brooches, and knife hilts. This semiprecious stone is hard, and when left in crystal form, mellochrysos resists chipping. Its magical use comes from its reaction to a light spell: if a mellochrysos stone is held in an open flame within a day of a light spell having been cast on the gemstone (the spell can also have just been cast on the gemstone or have been cast some time ago but still be in effect), a single flame rises from the gemstone. The gemstone fuels that flame for up to 12 hours, dwindling away very slowly--and the flame thus produced is not extinguished by wind (including magical breezes) or water (even immersion). An adventurer can therefore carry a flame while swimming underwater or employ the gemstone as a long-term light source. It is also ideal for starting fires--particularly fires designed to harm enemies or their property--because the ignited gemstone can easily be thrown into the midst of flammables or hidden away where its flame is not discovered until too late. Would-be arsonists should be aware that there is a counter to such gemstone flames: the gemstone phenalope.

Microcline: This feldspar ornamental stone is usually tumbled or cabochon cut. It is deep green to blue-green in hue and is sometimes referred to as amazon-stone. Tiny cleavage cracks within the gemstones reflect light so that a polished microcline stone visibly shimmers. Microcline crystals cleave easily, and finished stones may split if handled carelessly. Powdered and dissolved in the sap of any deciduous tree, microcline is the most versatile and abundant alternative to octopus and squid ink as a base for spell inks.

Moonbar: Moonbar crystals are pearly white, opaque gems found in desert and tropical areas of Toril. Moonbars are naturally large and rectangular with curved corners. They have a smooth, shiny surface, and so when found and washed clean, specimens are immediately suitable for use as decorative stones. Cutting a moonbar to finish the stone is only required when fragmentary moonbars are found. The largest known moonbar serves as the lid of an unknown king's casket in a barrow on the Trollmoors and is almost 7 feet long, but most of these gems are approximately 1 foot long and 4 inches wide. Powdered moonbar is used in ink formulae, potions, and spell components in magic concerned with the control, healing (or cobbling together of disparate bones), and creation of undead. It can serve in the place of important but missing ingredients relating to necromancy.

Moonstone: Moonstone is an opaque, white, semiprecious feldspar gemstone usually polished to a bluish sheen. Moonstone glows faintly with captured light for an hour or so in darkness after surrounding or nearby light sources (for example, a torch) are gone. Folk legends say (falsely) that merely seeing this stone forces a lycanthrope into his or her animal form, but magical items that control lycanthropy, affect lycanthropes, or protect against lycanthropy often use moonstones as ornamentation. To dream of moonstones, seers say, is a warning of danger. These semiprecious stones are also considered sacred to Selune in her faith.

The only true magical uses of this gemstone are (in powdered form) as a material component in many spells involving barriers or abjurations, and in many evocation spells as a source of magical storage and sudden, thrusting redirection of that energy. With careful experimentation as to amounts, a wizard can substitute moonstones for many of the nonorganic material components called for in such spells. (This is the so-called "moonstone magic" of the sorcerer Pelathyon Hawkryn of Impiltur, whose family owned rich moonstone mines.)

Moss Agate: This pink to yellow-white agate quartz has fernlike, gray-green manganese inclusions that make it look like a white stone covered with moss. It polishes well, and is sometimes used in coffer inlays or even (when the growths form eyes, circles, or other striking or meaningful shapes) as a ring or pendant jewel. Moss agate promotes serenity and stability. Ground into a fine powder, it serves as an ingredient in medicines that bring on enforced deep sleep, and in the making of all potions, it causes substances that normally clash to mix together in stable tranquillity and so is always a safe additive, removing any possibility of an explosion or of a failed potion being poisonous.

Mykaro: Also known as smithsonite, this massive semiprecious gemstone can be yellow, straw yellow, pale brown, reddish brown, green, blue, and blue-green. It is brittle when in crystal form, but is both soft and durable when found as a crust in a rock cavity; such crusts can be 2 inches thick and cover a huge surface area. It is usually cabochon cut, particularly if it is patterned with thick bands of varying colors, but it is sometimes faceted. In any form, these gemstones can magically cure blindness if they are powdered and mixed with any nonalcoholic drinkable, the viewing eye of a wizard eye spell is then passed through the mixture, and the afflicted being then imbibes the mixture within 1 turn. The cure takes effect in 1d4+1 rounds unless eyeballs must be regenerated, which slows the remedy until it takes 1 turn.

Mynteer: Mynteer is the name given to phenakite, a hard, colorless, and rare gemstone. This semiprecious stone occurs in crystals, usually with inclusions. Because of this, the crystals yield only small faceted gemstones. Its magical use is as a spell ink ingredient for magics concerned with levitation, telekinesis, and other constructs of force that move, hold, or carry things (such as unseen servant spells, Tenser's floating disc, and so on).

Nelvine: Nelvine is the common name of albite, a variety of white feldspar. It is soft and fragile, but easily cut with crude tools. It is found in large amounts in older rocks. Nelvine is occasionally called pigeon stone due to its white, cream, fawn, or brownishpink color. This ornamental stone exhibits a beautiful celestial blue flash of iridescence known as peristerism. It sees magical use as a spell or spell ink component in magics that disguise or change the appearance of an object or being (without altering such an item's or person's its true nature).

Nune: Translucent, brown crystals also known as staurolite, cross stone, or fairy stone, nunes occur in small, cross-shaped crystals up to 1 inch across either arm in size. The crystals of this ornamental stone are commonly polished to a smooth sheen and pierced to be worn as pendants or linked to form bracelets. Nunes are prized by wizards as a powdered ingredient in the spell ink of the dispel magic spell and in the bath that a wand of negation is immersed in during its formative enchantments.

Obsidian: Also called natural glass or volcanic glass, obsidian is a hard, glossy, and black ornamental stone. It is volcanic in origin. While it is often chipped into arrowheads or, in larger chunks, used to make weapons, serving as a blade or club, the ornamental grade of stone is usually polished and smoothed. (Waterdhavian parcel-binders wear rings with obsidian roundels for easily snapping twine on the insides of their fingers.) An inferior form of obsidian (stones of decreased value) is called pitchstone and is both duller and rougher than volcanic glass; it is used for many grinding purposes. Many folk wear polished and tumbled obsidian for adornment, either as jewelry or as inlays on copper or bronze bracers and pectorals. Obsidian is one of the most favored materials for the carving of small figurines and ornamental fingerbowls.

Obsidian is too fragile for most magical uses, but can be employed as a material component in various wizard spells that emulate the famous priestly blade barrier magic. It is used in the making of the famous obsidian steed figurines and is the best known of the "nine secrets" (types of gemstones that can be transformed into ioun stones by the proper spells).

Octel: Also known as scheelite, this fancy stone occurs in soft crystals that yield sparkling faceted gemstones of pale yellow or orange hue. Larger, irregular octel crystals are sometimes mounted on silver for wear as pendants (some jewelers call them savage fire"), used for slicing and polishing as inlays, or carved and mounted. Octels that have been touched to a ring of free action are called "awakened." They glow with an inner fire bright enough to illuminate their surroundings to a distance of 2 feet when taken into darkened areas. More importantly, they prevent all manner of paralyzation and hold magics from affecting anyone touching them or bearing them. These "awakened" properties are permanent, once gained.

Onyx: Onyx is an opaque agate of black or white hue or bands of both colors in straight lines. This semiprecious stone carves and wears well. In addition to being finished into gemstones, it is often used for figurines, statuettes, and game pieces, including the magical onyx dog. It is one of the "nine secrets" (types of gemstones that can be transformed into ioun stones by the proper spells). Contact with onyx aids in safe, relatively painless childbirths, but the stone is otherwise considered unlucky.

Oolite: A quartz variety which occurs in minute spherules, this ornamental stone is solid brown in color and is very similar in appearance to wave-patterned algae gemstones. Oolite spherules (or ool stones, as they are known in the Inner Sea lands) are commonly up 1/16th of an inch in diameter and are too small to be cut. They are usually polished to bring out their color and mounted in silver jewelry, particularly tiaras or pectorals, to form patterns or the eyes of chased and sculpted figures. Powdered ool stones are a valued ingredient in the castings and spell inks of purification and neutralization magics.

Opal: Opaque, smooth gems, opals are pale blue with green and gold mottlings. They are related in type to fire and black opals, but are only slightly more common. Opals are used in a number of magical items and spells, including helms of brilliance. Opal is almost a universal component in items concerned with the storage of spells so that they can be released later without loss of efficacy or alteration of effect; it can be used as a replace component when other components are lacking. Enchanters are warned never to employ opals in the making of items that evoke both fire and lightning or an immediate chain of small but deadly explosions occurs. When employed in a magical process, opal is best used at twilight

Ophealine: Ophealine is also known as axinite, glass stone, or (if violet) yanolite. Ophealine is cut in facets, and although it does not possess one of the most attractive gemstone hues, it can yield finished gemstones of considerable size that are both hard and durable. On the streets of Waterdeep, such gemstones are once known as knuckle stones because they are often sharpened and worn on rings to serve as punching weapons. When worn, ophealine prevents all manner of magical hold spells and paralyzations from taking effect and is in fact so deadening to magic that it cannot be used in any castings or spell preparations or the magic fails.

Orhaline: Also known as benitoite, this blue to colorless, soft precious stone shatters easily and is usually found in fragments. These can yield small faceted gemstones, but orbaline is most often used in inlays in statuettes and small ornamented boxes and coffers. Orbaline renders objects (but not living

things or undead) it is in contact with resistant to fire, giving them a +4 bonus to all item saving throws vs. normal fire and a +5 bonus to all item saving throws vs. magical fire.

Orblen: A mineral unique to the Realms, orblen crystals yield deep golden gems of large size that can be faceted or cabochon cut. The hue of this gem has earned it the nickname 'honeystone,' and it is much favored in the Sword Coast North. Though found in large masses, it is quite rare. The largest known honeystone in existence, a huge hunk of rock 6 inches in diameter, is in the possession of King Azoun IV of Cormyr.

If any healing spell is cast into it, an orblen radiates a warmth and a golden radiance of 60-foot radius for 12 turns. Anyone in this radiance is affected as if they had imbibed a potion of vitality, beings who remain within the radiance for at least six consecutive turns also are cured of 2d6 points of damage. If any invocation/evocation school or combat sphere spell is cast into an orblen, however, it explodes in a triple-strength meteor swarm, hurling 12 2-foot-diameter, fiery spheres that cause 10d4 points (A damage each outward for 20 feet in all compass directions--with the same overlapping effects as the 9th-level wizard spell of the same name.

Orl: A gem believed unique to the northern half of Faerun. Orls are found only in "blue caves" such as those at Wheloon. Orls occur in the softest rock as sharp-edged, spindle-shaped, symmetrical crystals. These crystals are of red, tawny, or orange hue, but redhued orls are the most valued. Some orl fanciers prefer to wear the uncut, natural crystals rather than faceted cuttings, but most orls are finished into faceted forms. Those who work with magic know orl as a potent explosive: When powdered and mixed with powdered black opal and then introduced to any open flame in a particular way, the result is a violent explosion that does 6d8 points of damage to all within 10 feet, 4d8 to all 11 to 20 feet distant, and 2d8 to all 21 to 30 feet distant. A saving throw vs. petrification is allowed to sustain only half damage, and whether owner's save or not, items must make a successful saving throw vs. disintegration it within 10 feet or against crushing blow if 11 to 20 feet away or be destroyed. Items need not save if beyond 20 feet from the blast.

Orprase: The common name in the Realms for pollucite, orprase is a brittle, colorless or faintly straw-yellow gemstone of a medium hardness. This semiprecious stone is found as clear areas in fragments of rock and yields faceted gemstones of small to middling size. Orprase is in high demand by followers of Tymora and a small but growing number of adventurers who have learned a secret of that faith: if orprase is powdered and mixed with wine that has been consecrated to Tymora by a full priest of the goddess and the mixture (of at least 3 ounces of liquid and one gemstone) drunk, the imbiber gains a +6 bonus on his or her next saving throw or ability check (however far in the future that may be).

Pearl: The product of oysters and other mollusks, these precious stones are layers of aragonite formed around a bit of grit or other irritant. The resulting pearl has a rich, deep luster. Most pearls are white in the Realms, though rare and more valuable versions come in different colors. (Rainbow and black pearls are the most valuable.) Pearls of exceptional size (3 inches or more) are usually marred or otherwise less valuable, though in one extreme case a head-size, perfect pearl was enchanted and turned into a crystal ball. Pearls are the material components of several spells that transform acids into harmless water and of the neutralize poison spell, as well as being a component in many more generalized spells. Pearls are the basis for three well-known magical items (the pearl of power, the pearl of the sirines, and the pearl of wisdom), and when powdered, pearl is also valued for use in the enchantment of all magical mirrors.

Peridot: This translucent version of olivine is usually olive green in appearance. It is normally found in basalts and with other quartz deposits. It is a precious stone often used in abjuration spells and items which provide protection against spells and enchantments, and it forms a versatile, "good-as-the-original" spell component in such spells and items, as follows: One peridot per level of the spell to be cast or spell level of the magic to be warded away by an item must be employed (and consumed) in the casting or making.

Phenalope: Also known as rhodonite, this rose-red or pink semiprecious gemstone related to rhodochrosite is occasionally found in deposits large enough to yield cut slabs the size of books, which are shattered, tumbled, and then cut into attractive faceted gemstones. Phenalope prohibits all magical flames (including explosive effects such as fireballs) from igniting or remaining alight within 60 feet, and so it is included in the polished floor mosaics of many palaces and grand houses. (An unleashed fireball spell would manifest only as a momentary flash of light and a puff of smoky vapors outlining the edges of where the fiery blast would have occurred.) Phenalope also inhibits or extinguishes nonmagical fires. Such fires within its radius of effect have a 6 in 8 chance of extinguishing themselves per round, unless the fire is oil-based (whereupon the chance falls to 4 in 8). Once a normal fire is out, no re-ignition can occur.

Pipestone: Also known as catlinite, this soft, easily carved brown-to-red hardstone has a single odd magical property: It can be substituted for wood in the casting of any wizard (not priest) spell.

Psaedros: Psaedros is the more common name for lepidolite, a soft lilac to mauve to pink mica used in carving. With time, this hardstone's colors fade, especially in strong sunlight. Psaedros is used in the carving of cheap coffers, statuettes, bowls, and the like. Its only known magical property is that a priest can use a hand-sized or larger total mass of it to replace both the fire and the holy water as the material components of a wind walk spell.

Rainbow Obsidian: Rainbow obsidian is an obsidian variety in which all colors save yellow are included in the black or gray base, sometimes in pronounced bands or spangles. These semiprecious stones are usually tumbled into irregular gemstones. Like other obsidian, rainbow obsidian is hard but brittle and rarely finds use in places that receive wear. Its magical use is as a pass stone for prismatic magics: It can pierce the various shells of such spells without ending them or suffering harm and can bring inorganic materials that it is fastened to with it. (In other words, a rainbowobsidian-tipped weapon could strike through a prismatic wall, but a living person or undead creature wearing a rainbow obsidian ring would not escape the normal effects of the prismatic magic.)

Raindrop: The common name given to cassiterite in the Realms is raindrop, which refers specifically to the flawless, colorless crystals or areas in larger, dark brown cassiterite crystals. These crystals can yield small, hard, durable faceted gemstones. The precious stones are usually fashioned into teardrop shapes polished to a velvety smoothness and used on cloaks and other garments for decoration-hence their name. Dark brown cassiterite is much less valuable and known as woodtine. Raindrop and woodtine shares the same magical property: They temporarily darken when touched to any gemstone, metal, or stone that has previously borne a deliberate enchantment (as opposed to just being touched by an unleashed spell), but no longer does. Raindrops (and woodtine stones) are more sensitive than the various magical detection and tracer spells, which tend to betray only the strongest of residual, exhausted enchantments as well as active or waiting, untriggered magics.

Ravenar: Ravenar, a glossy, black variety of tourmaline that is also called schorl, is highly valued in the northern half of Faerun. The gem is less prized in other lands, where it is rare and carries little value. Ravenar is commonly used for inlay work on daggers, buckles, and the like. It shares the magical property of all tourmalines: If any sort of spell is cast into a ravenar (regardless of level or class), the gem "drinks" the spell and transforms it into an instant burst of lightning bolts: three 6d6, straight-line bolts that radiate out from the ravenar in any directions desired by the caster, consuming the ravenar in the process.

Red Tears: Also called Tempus' weeping, these teardrop-shaped, glossy crystals of vivid cherry-red, blood-crimson, or fiery orange hue are thought to be unique to the Realms. They are found in deep mines or gorge walls where old rock has been exposed. Legends say they are the tears of lovers shed for their beloveds who were slain in battle, stained red by the spilled blood of the fallen. Red tears can be used as a universal substitute for all material components of healing spells (provided they do not need to be specially constructed) and as an ingredient in the inks of spells concerned with mending objects.

Rhodochrosite: A translucent, pink stone with a glassy luster. Rhodochrosite is usually tumbled smooth and polished, displayed in pendants and rings.

Rhodochrosite is a pink, glassy, translucent ornamental stone that is usually tumbled smooth and polished for wear in rings and pendants, though at times it is left irregular. Its magical use is as an aid in healing. If powdered and consumed in a special tea, an eyeball-sized "rosenstone" has a 20% chance of acting as a neutralize poison or cure disease. The entire batch of tea must be consumed by one being to gain the possible benefit.

Rock Crystal: Rock crystals are clear, transparent stones that are generally softer and less wear-resistant than higher-priced gemstones; it sees more use as adornment on furniture and crowns than as everyday jewelry. Rock crystals of particularly fine grade—that is, lacking any impurities—are used for optics and prisms (such as eyeglasses, magnifying eyepieces, and spectacles).

In magic use, rock crystal is commonly employed as a component in spells that call for gemstone material of a particular value without specifying the gemstone type. When properly treated (by two minor but secret spells and Veladar's vambrace), it becomes molten, so that it can be melted together with other rock crystal in the same way that glass can be fused—and then becomes so hard as to be usable for mace heads, rock-climbing spikes, and spear or ram heads.

Rogue Stone: Rogue stones are small jewels of a shifting, rainbow-colored, iridescent hue. Their fluid shades of color appear almost liquid under normal sunlight. Rogue stones are extremely rare and always found as singleton gemstones among others in gemstone hoards or in cold regions or underwater in swamps; no more than one is ever found in one place at one time. No one has as yet managed to determine in what sort of rock they are most likely to be found. Rogue stones cleave into natural facets, and it is these surfaces that are iridescent. Some primitive human tribes believe rogue stones to be the sentient essences of dragons or mighty heroes, but sages hold this view to be folk nonsense. Rogue stones are (correctly) thought to increase the chance of magic going wild in their vicinity and are used for the fabled gemjump spell.

Rosaline: Also known as unionite, thulite, or pink zoisite, this ornamental stone is found in either in massive, soft quantities about the size of a human head or in small, harder crystals displaying vivid trichroism: the exhibition

of three different colors when viewed from three different angles. The soft variety is cut in 1-pound blocks for trading and later cabochon cut for final sale. The trichroic type, which most often displays either purple, blue, and red or purple, green, and red hues, is cut into facets. Large trichroic crystals have brought higher prices when fashions have turned to brooches and rings adorned with rosaline. (Treat the trichroism, variety as a higher value stone.) Certain of the threecolored crystals have a magical use: if borne by a being who comes into contact with any prismatic spell, they vanish, but each crystal consumed also negates one layer of the prismatic magic (outermost layer first, and so on). The difficulty is that most rosaline crystals do not have the right nature (color mix) to work in such situations, and identifying the rare "correct" stones is a deadly process that consumes the stone while testing it.

Ruby: This rather common (in Faerun) clear to deep crimson red corundum stone is highly valued because of its sparkling shine and vivid hues. From least value to greatest, it can be found as a clear stone, crimson, or deep crimson. Of about every hundred rubies, one has a white star at its heart and is known as a star ruby. Folklore generally holds rubies to be lucky objects.

Spellcasters know that all items concerned with improving personal fortune in specific instances (that is, anything that augments ability checks, saving throws, or system shock/resurrection survival rolls) can be made with a +25% probability of the enchantment succeeding if one ruby per item function is powdered and used in the enchantment process. (If an item has multiple functions but only one ruby is used, its boon is a + 10% bonus.) Ruby dust has a myriad of magical uses, including a key role as an ingredient in spell inks in spells of the elemental and sun spheres or the abjuration, alteration, and evocation schools. It is particularly effective in such uses when employed at 'the time of summer sunset.'" Rubies are essential features of a helm of brilliance and are the preferred gemstones in any item concerned with healing. Correctly used, they can ward off lightning and earthquakes (both natural and magical), and in very rare instances have been found to contain creatures hitherto unknown in Faerun -creatures that live and grow rapidly once the gemstone is shattered with enough care to release but not harm them.

Rusteen: Also known as microlite, this dark reddish brown to pale brown precious stone is much prized for its durability. It is used to adorn swords, armor, and even shields. Its magical use is as a spell component of wall of force and forcecage magics.

Saganite: Saganite is a variety of chalcedony with numerous straight, needlelike inclusions of a different color. It is usually ivory or yellow in color with brown or greenish-black needles, and the needles often radiate, starlike, from a common center. Saganite occurs in large deposits and is often sold in fist-sized or larger chunks. In Amn, one may hear two tradespeople discussing the sale price of 'a fist of saganite.'" This ornamental stone is sometimes called needle stone, love stone, or hairstone. Saganite added to the material components of all spells that involve explosions or outbursts of flame as their direct spell effects augments the usual damage dealt by the spell by an additional 1 point of damage per die.

Samaraskite: Samarskite is a hard and heavy, velvet-black rareearth mineral with a metallic luster. These semiprecious stones are cabochon cut for use as mourning gemstones or in black ceremonial finery in the Realms. In either use it has the same magical function: The presence of samarskite anywhere on a being diminishes all damage done to that being by any undead attack by 1 point of damage per attack or, if an attack causes multiple dice of damage, per die of damage.

Sanidine: A feldspar gemstone that is pale tan to straw yellow in color, sanidine is found on the surface of gravel screes or sand dunes. This ornamental stone is cut into faceted gemstones of a size to be set in finger rings or smaller and is a favorite of nomadic desert peoples, such as the Bedine. If present in solid form as large as the caster's thumb (or greater), it can serve successfully as the sole spell component for all spells involving either water or purification (provided a component need not be specially constructed).

Sapphire: Sapphire is a brilliant blue, translucent corundum mineral. Sapphires vary from a clear, pale blue to a radiant azure. Sapphires augment enchantments, and so are widely used in the making of magical swords and other magical items, especially those related to magical prowess, the mind, and the element of air. An important exception to this boosting is magic that causes fear, anger, despair, or insanity: The wearer of a sapphire is partially protected against such effects. In magical processes, sapphires are best used at midmorn .

Sarbossa: This ornamental stone bears a wide variety of alternate names: thornsonite, lintonite, comptonite, ozakite, eye stone, or fire rock. It is found in small nodules of up to 1 inch in diameter in small cavities in rocks formed during volcanic eruptions. Sarbossa is fibrous and therefore is both tough and soft. It is basically grayishgreen in hue but is sometimes beautifully colored with rings of pink, red, white, and green. When used as a component in spells that involve transformations of the shape of a spell victim or recipient, any amount of sarbossa adds 1d2 rounds to the spell duration.

Sardonyx: Sardonyx is a form of onyx with alternating bands of carnelian in a red and white pattern. This semiprecious stone is used in spells and in creating magical items which affect Wisdom. It has the same magical uses and properties as the jewels known as kings' tears and is also one of the "nine secrets" (gemstones that can be transformed into ioun stones by the proper spells). Sardonyx gemstones sometimes guard against magic missile damage, but this is not a reliable protection."

Satin Spar: Also known as feather gypsum, this extremely soft but sparkling and easily polished ornamental stone is too fragile for wear. It is white, pink, pale orange, or pale brown in hue. It can readily be dyed to any hue at the cost of its sparkle and is often used in gemstone carvings. It has the sole magical property of partially negating magic missiles: Any such missile vaporizes a satin spar stone worn, carried, or touched by its target being, but deals only half damage to that being.

Scapra: This name is given to the finest scapolite stones: pale to medium yellow fancy stones that are soft and easy to cut into facets, but also too soft for use in rings or on clothing. Scapras have a very specific magical property: When added to the material components of a guards and wards spell (and consumed in its casting), they permit the addition of either another one of the five possible "additional magical effects" (either a duplicate of one chosen by the caster or another effect) or a phantasmal force (usually an illusion of a guard, monster, glowing eyes, or a menacing wizard is chosen). One addition per gemstone can be made to the warded area, with a limitation of another five additional effects. Serpentine: Serpentine refers to a wide variety of related minerals known more precisely as williamsite, ricolite, verde antique, picrolite, taxoite, bowenite, or poor man's jade. Those varieties used extensively for carving are traded as serpentine stone. The most common usage of serpentine as a semiprecious stone in the Realms refers to the finest translucent, vivid, pure green williamsite. This intensely green stone is cut into faceted gemstones or cabochons. Serpentine of this type is

most widely used in cabochon form and is set into ornamented weaponry, armor, and harnesses, rings, and courtly jewelry of all types.

This type of serpentine confers magical protection equal to that afforded by a priestly resist fire or resist cold spell. Each stone functions once against cold and once against fire, automatically and regardless of the bearer's wishes, and then crumble into useless, ashen dust. If a being wears multiple serpentines, only one acts to protect in a trigger situation, not all of them.

Serpentine Stone: Serpentine ranges in use from being cut into fine faceted gemstones to-in less valued forms such as this dark green hardstone variety-being carved into ornamental screens, furniture inlays, and such items as the serpentine owl. Also known as verde antique, this carving hardstone is really a group of very similar stones. Three of them share the same property as the gemstone known as serpentine: They afford the same magical protection as a priestly resist fire or resist cold spell. Each piece of the right sort of serpentine stone functions once against cold and once against fire, automatically and regardless of the bearer's wishes, and then crumble into useless, ashen dust. if a being carries, is in contact with, or wears multiple serpentine stones, only one act to protect in a trigger situation, not all of them. Unfortunately, only jewelers, expert miners (such as most dwarves), and wizards and priests experienced in working with this particular material can tell the right serpentine stone from the wrong (magically inert sort).

Shandon: Also known as natrolite, this fancy stone occurs in slender, colorless crystals that yield tiny faceted gemstones used by skilled clothiers to adorn veils and robes with ornamentations to impart the effect of beads of water glistening on the material. Such gemstones fetch their true value only when sold to gem-cutters and others familiar with them; they are too small and colorless to impress the eye of the uninitiated. When an ironguard spell (which renders the subject's body immune to all metal weapons, which move freely through the body as if it were not there) is cast on a single shandon stone that has already been affixed to a garment on which there are at least six other shandons, the ironguard effect becomes a permanent effect of the garment, protecting whoever wears it. Note that the effect does not extend to body areas not covered by the specific garment and that a poisoned metal weapon still introduces its poison into the body that the metal blade cannot harm. (The garment is also invisible to metallic items, which do not catch on it.) if the enspelled shandon is ever crushed, shattered, or becomes separated from the garment, the magical effect is ended.

Sharpstone: Sharpstone is another name for novaculite, a quartz variety that occurs in various colors. Commonly quarried as a gritty sharpening stone, it is sometimes fine enough for gemstone use (as an ornamental stone) when a high-grade chunk is cabochon cut. it is difficult to polish to a high luster since it is both hard and dense, but it can yield large stones. It has the magical property of increasing the radius of spell effects by 10 feet at the cost of 1 die of damage (or, if a spell does not do direct physical damage, of 1 round of spell duration). Any amount of sharpstone consumed in a casting has this effect; large amounts or multiple stones cannot increase its efficacy.

Sheen: Sheen is a variety of obsidian that has many minute, spangly inclusions ranging in color from mahogany to russet to silver and gold. The most valuable of these, gold sheen, is a semiprecious stone, but most forms of sheen are merely ornamental stones. Sheen is usually tumbled if it is large in size and attractive or cabochon cut if smaller or possessed of flaws that a skillful cutting could eliminate; it can be polished to a glossy, gleaming finish. Sheen added to any type of spell that creates a radiance allows the caster to precisely control the hue of the spell effect. When added to invisibility magics, it increases the duration of such spells by 1d3 rounds.

Shou Lung Amethyst: Shou Lung amethyst is a corundum mineral closer in compositions to ruby and sapphire than it is to the Faerunian amethyst. Shou Lung amethyst takes its name from its deep purple hue. This gem is said to come from the lands of Kara-Tur in the uttermost East, where it is used to protect the lives of noblemen. It is reputed to have puissant magical powers so far unknown even to the most persistent wizards of Faerun.

Shou Lung Emerald: A much harder and more lustrous variation of the western (Faerunian) emerald, the Shou Lung emerald is called the bureaucrat's stone in the fabled lands of Kara-Tur. Legend says that only three of these jewels exist, but since at least a dozen caches of them are scattered throughout the west, this statement is discounted as myth. Regardless, the bright green gemstone is highly valued. This eastern stone is little seen in Faerun and little is known of it, though its pleasing appearance makes it highly valued.

Shou Lung Topaz: A fiery yellow corundum mineral, Shou Lung topaz is only imported to the western Realms by travelers from Shou Lung and the other mysterious nations of the East. This gem is often used in magical items associated with felines; its color reminds some observers of the deep yellow of some of cats' eyes. It is rumored to have many magical properties so far unknown to Faerunian wizards.

Silkstone: A quartz ornamental stone, silkstone is a special, fibrous variety of tiger eye which has a faint sparkle. It is found in many colors, yellow being the most abundant, and can be cabochon cut, tumbled, or engraved to make seals for nobles and merchants. To priests and mages, powdered silkstone is a reliable substitute component in the casting of spells, and the making of the inks to write them, concerned with life-energy draining and restoration. Silkstone is also sometimes worn around the neck to ward off spirits. This is more folk tale than fact, but it is true that the undead creatures known as shadows always hesitate for 1 round when they confront a being wearing silkstone. (This hesitation ends abruptly if the silkstone wearer attacks them, but does allow the gemstone wearer to flee untouched, to get out a weapon or item of gear from a backpack or other awkward storage spot, or to launch the first attack.)

Sinhalite: A rare stone, sinhalite is found only in streambed gravel or the deposits left by vanished streams as pale strawyellow to yellow-brown water-worn pebbles. This fancy stone yields cabochon gemstones up to 1 inch in diameter known as sinhalas. Sinhalite has only one magical property: No sort of magical darkness can form or persist within 20 feet of a sinhala.

Skydrop: The common name given in the Realms to clear or lightly colored tektite material, especially fragments of glass of celestial (meteoritic) origin found in the vast shifting sands of Anauroch and other deserts. Such semiprecious stones are usually buffed and polished to sparkling clarity and fixed in claw mounts to be worn as pendants or teardrop earrings. They render any beings touching, carrying, or wearing them immune to petrification.

Smoky Quartz: Also called cairngorm or moorland topaz, smoky quartz ranges from a gritty yellow to brown or black in color. As a black gemstone, it is called morion and used by necromancers. This semiprecious stone is usually brilliant cut into faceted gemstones. Often found in quite large masses, it is much used as a weapon adornment, but only its morion form sees magical use as a spell ink ingredient and spell component in all necromantic and necromancy magics, bone tinctures, and bone-strengthening baths, especially when bony material is to be incorporated into a permanent magical item.

Snowflake Obsidian: Snowflake obsidian is a brittle, weak, volcanic, black

glass with grayish, flowerlike inclusions that resemble snowflakes if the stone is properly cut. This ornamental stone is found in large deposits and either tumbled to gemstone form for sale or sold as quarried in large, irregular chunks (trade blocks) of up to 25 pounds. It is sometimes carved into small figurines. If worn or carried on an outer surface of a being or item, a thumbnail-sized or larger piece of snowflake obsidian reduces any damage done by a dragon breath weapon attack by 1d4 points per die, to a minimum of 1 point per die. The stone is consumed in doing so and has no effects on transformations or incidental effects of the breath weapon attack.

Soapstone: Soapstone (also known as steatite), which comes in varied hues from white to green and is often dyed other colors, can be intricately carved and quickly brought to a warm, glossy finish. Too brittle and soft for extremely fine and delicate carving, this hardstone type of tale is easily worked by unskilled hands. It is reputed to have magical properties related to fire and the capture of warmth, but these remain (as yet) a mystery to my investigations.

Sphene: Sphene is a soft, brittle precious stone easily worked by unskilled cutters (like scapra). It comes in various yellow to green shades, but a fine emerald green is the most prized hue. Spheric crystals can be cut into beautiful sparkling, faceted gemstones of small and medium size. It has the little-known magical property of warding off lightnings (including those borne of spells), causing saving throws against such effects to be made at a +4 bonus and all damage rolls from lightning to be made at a penalty of -1 point per die.

Spinel: A translucent, durable precious stone found in red (from the hot deserts of the South), blue (from lands east of Faerun) and green (from the jungles of Chult and Mhair) hues. Green spinels are the rarest sort. Spinel that are specially crushed and ingested enable any spellcasting being to instantly recall the last spell it cast.

Spodumene: A hard and quite durable stone, spodumene is also known as kunzite in its pink-to-purple varieties and hiddenite when emerald green in hue. This semiprecious stone is readily cleaved and can often be cut into faceted gemstones of great size. The kunzite variety suffers from a strange phenomenon: Its color fades with the passage of time to a pale shadow of its former self. Such variants of kunzite are called ghost stone. Spodumene has the magical property of opening wizard-lock doors and items upon contact, provided it is sprinkled with at least three drops of holy water. (The water is consumed at each functioning, but the gemstone is not.)

Star Diopside: Star diopside is the most prized form of a hard, durable mineral that is rarely found in attractive colors. This mineral is usually too dark green in color for great beauty, but mountain- and streambed-pebble crystals of pale to medium green hue produce attractive semiprecious stones. (See diopside above.) A few mineral specimens of darker green appear to radiate four- or six-rayed stars when cut, and these fancy stones are rated at higher values for gemstone variation under this classification rather than that of diopside. These starred stones are valued in both jewelry use and for mounting in palace, temple, and courtroom entryways, because they have the sole magical property of winking and flashing vigorously when any sort of active illusion/phantasm magic (in other words, a magically disguised person) passes within 10 feet of them.

Star Metal: Star metal is another name for metallic meteorites. These hardstones are extremely rare and usually no larger than a human's thumb in size, though larger examples the size of an ogre's head or bigger have been found. Smiths have mastered the technique of forging star metal by adding

small amounts of alloys of more common metals to make weapons of great strength and durability, ideal for taking enchantments. Combined with alloys such as steel, star metal adds to the sharpness and flexible temper of bladed weapons and is reputed to heighten the strength and duration of all enchantments laid upon blades of which it is a part (though I have not yet been able to learn anything definite about such matters). Because of this, star metal ore is valued in the thousands of gold pieces when obtained in large enough chunks to be worked. Star metal is classified as a hardstone because its innate value lies primarily in its transformed state, after it is melted and forged into weapons or armor. In addition to being so transformed, tiny pieces of star metal are sometimes sliced and polished for inlay work.

Star Rose Quartz: This smoky, rose quartz is asteriated; that is, when cut, it reflects or transmits light in a starlike pattern. Aside from its jewelry uses as a centerpiece in pectorals and earrings worn by mature matrons and courtiers of "old family" standing, this semiprecious stone serves as an alternative spell component in all wizard spells of the abjuration school and all priest spells of the protection sphere that have or can use components (provided the components need not be specially constructed). When worn or carried as a stone, star rose quartz has a 14% chance of magically redirecting (turning) a spell directed at its bearer at some other target or area.

Star Ruby: A variation of the ruby (red corundum), this jewel is less translucent than a normal ruby and has a white star highlighted at its center. Such stars are caused by the optical properties of the mineral crystal. They most commonly have six points, though other even-numbered combinations are possible. Of every hundred rubies, one is a star.

This sort of stone shares the properties of the ruby, but it is the epitome of healing: If a wraithform spell is cast on a star ruby that has already received a knock spell, the gemstone becomes a thick, heavy red vapor. If this is inhaled by a mammalian being, it combines the effects of an elixir of health, a regeneration spell, and a heal spell. It cannot bring the dead back to life, but can instantly restore a being brought back to life by a raise dead or resurrection spell to full, energetic health and vitality.

Star Sapphire: An exceedingly valuable variation of the sapphire (blue or black corundum), this jewel is less translucent than a normal sapphire and has a white star of four or more points highlighted at its center. Such stars, caused by the optical properties of the mineral, always have an even number of points—most commonly six. For every thousand sapphires found, one is a star.

Star sapphires are used in producing and ornamenting devices that offer protection against hostile magic. A star sapphire may be used as the material component of a minor globe of invulnerability or globe of invulnerability spell, and in each case increases the level of spells warded off by the barrier by one. If used as a material component in an antimagic shell spell (an enchantment normally requiring no material component), a star sapphire increases the duration of that spell by 14 turns, and maintains it while the caster slumbers (if need be). This gemstone has many other uses in the fashioning of protective items—far too many to even list here.

Sulabra: The name by which argillite is more commonly known is sulabra. This hardstone is a soft, gray mineral halfway between slate and shale in its properties. It cleaves easily in planes and is of relative little value compared to other hardstones due to its hue and softness. It is widely used for inexpensive carvings, ornamental lintels, and the like. It is (so far as is known) magically inert.

Sunstone: Sunstone is a feldspar ornamental stone closely related to

moonstone. It is more properly known as oligoclase. Sunstone can be colorless or faintly greenish and of facet grade, but most common by far is its softer variety suitable only for being cut cabochon. The cutting of a cabochon rarely yields a gemstone larger than 3/4 inch diameter. Such gemstones have bright red or orange spangles (minute crystals) suspended in parallel in a nearly colorless background, giving the whole a rich golden or reddish brown color. Sunstones are prized for their ability to store light-related and energy-discharge magics of all sorts for later release by touching the stone and speaking the last word of the spell incantation, whereupon the magic erupts out of the stone at a target chosen by the will of its activator or at a random target (depending on how the spell was cast and if the activator concentrated on a target or not). This touch and utterance need not be made by the spell's original caster or even by a spellcaster at all. Such an activation destroys the gemstone.

Tabasheer: This semiprecious stone is an opal-like silica found in the joints of certain types of bamboo. Tabasheers are irregular in shape and are usually tumbled and buffed to a velvetsmooth finish and worn as tiny stones in rings or fringe stones on jeweled pectorals or shawls. Most common in the South, tabasheer sees use as a trading currency there and when southern traders deal with barbarian tribes. It has the magical property of infusing beings with temporary extra hit points. If a tabasheer is crushed and a cure light wounds spell cast on the powder while it is on the tongue of (or in an open wound on the body of) a being, the being gains 3d.6 hit points for 24 hours (or less, for each one lost is gone for good). Any damage suffered by an augmented being is taken from these phantom hit points first, but gaining them does not increase a being's level, spell abilities, saving throws, or anything else.

Tchazar: Also known as aragonite, this soft, fragile strawyellow gemstone is found in elongated, prism-shaped crystals. This semiprecious stone requires skilled cutting to yield faceted gemstones, and cabochon-cut tchazar is much less valuable than such faceted gemstones. (Tchazar gemstones revalued as ornamental are cabochon cut.) Any cut of tchazar has the same curious magical property: it clouds scrying magics from seeing anything but a blur within 2 feet of it. For this reason, coffers, collars, reading desks, locks, keys, and wrist bracers are often adorned with tchazars. If a tchazar shatters, its magical power is instantly lost.

Tempskya: This hardstone is a form of quartz also known as petrified wood. The silicified wood varies widely in hue from black or white through red, yellow, tawny, brown, and sometimes pink. Like the original wood, pieces of tempskya vary in size from twigs to huge logs. Some examples of tempskya are difficult to polish because of differences in hardness across their surfaces, and most samples have fractures and inclusions of clear quartz, opal, or chalcedony. Tempskya of pretty grain and hue is sometimes cabochon. Tempskya is known to be useful to wizards as an alternative material component in all spells concerned with petrification and enchantments that create magical items concerned with petrification.

Thuparlial: Also called prelmite, this hard, tough, translucent volcanic ornamental stone can be found in various hues from rich green through pale greenish-yellow and yellow to brown. It is abundant in hardened lavas as a crust lining gas cavities in the rock, but only rarely is this crust thick enough or colorful enough to be cut into gemstones. When powdered, it is a valued ingredient in the spell ink formulae and casting components of pyrotechnics and heat metal spells-and Thayan mages who have access to plentiful thuparlials continually experiment with the use of this gemstone as a replacement components for various fiery and heat-related spells (so far without any reported success).

Tiger Eye Agate: Tiger eye agate is a golden agate with dark brown striping; the coloration and striping give the ornamental stone its name. Legends state that unenchanted tiger eyes are useful in repelling spirits and undead creatures. This has never been proven to be true, but the buying public expects potions of undead control, the inks used to mark caskets and tombs to prevent their dead kin rising in undeath, and other items having to do with repelling or controlling the undead to employ powdered tiger eye agate, so many alchemists shrug and include it.

Tomb Jade: This rare, highly prized gem is jade that has turned red or brown through being buried for great lengths of time. Buried jade can also be turned green if bronze objects are buried near it; jade of such hue is no more valuable than normal jade. Tomb jade can be powdered and used as an ingredient in potions of undead control or brandished by a priest who has failed in an earlier turning attempt-it allows a second attempt at a + 1 bonus.

Topaz: Sometimes called the jewel of light because it prolongs faerie fire spells cast upon it so that they last 6d4 days, the topaz is a very hard, durable, golden, translucent precious stone found in large crystals in granite. Usually yellow or brown, it can be made pink or a bright light blue if exposed to great temperatures, such as by thrusting it into forge fires. Topazes are often mounted on protective magical items because the stone ensures that the item itself will be immune to breakage or a change in state (disintegration, petrification, melting or corrosion due to acid or fire, and so on).

A topaz is the best jewel to use in the making of a gem of brightness because the enchantments used in the making of that item render it as hard as mithral. A topaz also has the natural property of storing any healing spell cast upon it without preparation; the spell is released by placing the gemstone into an open wound, where it melts away, or by powdering it and drinking it in milk or wine from a mithral goblet. (The container cannot be of any other metal or the draft is useless and the magic lost; topaz that stores healing magic has a distinctive cold, sour taste.)

Tourmaline: Long-crystalled tourmaline in its multicolored varieties is considered a fancy stone and is abundant throughout Faerun . The black variations are called ravenar; they are valued more highly and considered gems. Tourmaline hues vary from green to blue, brown, or red, all in pale shades. Often a tourmaline crystal may display multiple hues, and in this case it is classified as rainbow tourmaline and is more valuable than purely monotonal stones. All shades of tourmaline share the same magical property: if any sort of spell, regardless of level or class, is cast into a tourmaline, the tourmaline "drinks" the spell and transforms it into an instant burst of lightning bolts: three 6d6-hp damage straight-line bolts that radiate out from the stone in any directions desired by the caster, consuming the tourmaline in the process.

Tremair: Also known as hexagonite (a pink variety of tremolite), tremair is found in small, translucent, pink crystals that yield even smaller faceted gemstones. Sometimes sewn onto debutantes' gowns in Chessenta, Sembia, and Waterdeep to signal the unmarried availability of the wearer, these fancy stones do just what legends say they do: make anyone who wears them next to their skin immune to all magical curses.

Turquoise: This opaque, aqua-blue ornamental stone most often has darker blue mottlings; elves especially prize specimens that lack such mottlings for use in sky-related spells. Turquoise gleams slightly when gold is nearby, and for this reason is thought to bring prosperity. It is also said to bring good luck; horsemen often place a sliver of this stone in a horse's harness to

bring good luck and protect the horse from a misstep or trail hazards such as venomous pests. Mages use turquoises in the enchantment baths of items concerned with flight-and when so used, this stone is best worked in the foredawn.

Turritella: Turritella is a dark brown agate (quartz) hardstone that consists of many small, silicified shells (all spiral-shaped and less than an inch long). This cheap alternative to marble is quarried in slabs and used for facings, inlay-work, and floorings, just as marble is. Many sages speculate that it should have a magical use, but (so far as is presently known) no one has yet discovered just what that use may be.

Ulvaen: Also known as amblygonite, this soft, but shatterresistant, pale to rich yellow fancy stone can readily be worked by the unskilled into large cabochons or faceted gemstones and so is very popular for jewelry. If touched to an open wound (or placed on the tongue, in the case of internal injuries), an ulvaen stone melts away in 1d4+1 rounds, regenerating the human, demilman, or humanoid body it is contact with, in the following order: stop bleeding, restore organs, close wounds, regain lost hit points.

For the efficacy of a particular ulvaen stone, roll, 1d4. On a result of 1, the victim gains is healed of 2d4 points of damage, and the stone's power ends. On any other result, bleeding stops; roll 1d4 again. On a result of 1, 1d6 +1 points of damage are healed, and the stone's power ends. Any other result means that any damaged organs are healed (as well as the cessation of bleeding); roll 1d4 again. A result of 1 heals 1d4+1 points of damage and ends the work of the stone, but any other result means that all wounds are closed (in addition to ending all bleeding and restoring organs), and 1d4 must be rolled again. A result of 1 means the healed being is healed of 1 point of damage to end the stone's work, but any other result means the stone heals 1d10 points of damage.

Variscite: Also known as lucinite and peganite, this deep to pale yellowish - green translucent ornamental stone is found in nodules or in rock seams. It is cut cabochon, and on rare occasions displays gray and yellow bands and eyes (rings) when so cut.

Variscite is poisonous to lycanthropes. if mounted on an arrowtip or blade, it triples the damage done by that weapon on its first strike foul y) against a particular. lycanthrope (Thereafter, that individual lycanthrope suffers no further damage from variscite contact for one frill day.) if worn as a gemstone variscite can have a one-time damaging effect of 1d6+4 points ony if' pressed into an open wound oil a lycanthrope or brought into contact with one's tongue; it must reach the bloodstream to do harm.

Violine: A purple variety of volcanic gemstone found in patches mixed with other minerals violine is calhochorl rut or. faceted into a baguette shape. Deposits of this ornamental stone occasionally yield gemstones of unusual size, (as big as a human fist, for example). Upon contact with a being afflicted with mummy rot, violine in air amount is consumed but it negates the mummy rot. if a mummy is brought into contact with air,\, amount of violine, it suffers 4d4 points of damage ll this destroys it, the mummy dust that results is ineffective for magical uses. Water Opal: Water opal is a clear, translucent variety of opal with only a play of color to it, like. oil oil a clear puddle. Transpar ent opals without a piay of color are, known as hyalite They are considered inferior and are those. variations of the gemstone which are nigh worthless. Water opals are rare and valuable gems used as ornaments around mirrors and windows or in the crafting of magical scrying devices (such as crystal balls). They have an additional property: If powdered and mixed with holy water, air elixir of health is created without any enchantments

being necessary.

Waterstar: Also known as achroite or colorless tourmaline waterstar is a rare, colorless, and sparkling stone. The only material of this stone valued for gemstone use (as a fancy stone) is that entirely free of flaws and inclusions. Crystals of this flawless type yield quite large faceted gemstones. Waterstar shares the magical property of all true tourmalines: if 'ant sort of' spell, regardless of level or class, is cast into a waterstar, flip. waterstar "drinks" the spell and transforms it into an instant burst of lightning bolts: three 6d16-hp damage straight-line bolts that radiate out from the stone in all directions desired by the caster, consuming the waterstar m file, . process.

Webstone: The ornamental stone known commonly as web stone. is more properly called spider web obsidian. Webstone is an obsidian variety in which small pieces of the stone have been cemented together by heat and pressure in all irregular mass; the joints show as irregular, weblike lines. It is usually black with whitish join lines, but webstone of brown, reddish brown, and rust-red hues with lighter webbing has been found. When carried in direct flesh-to-stone contact by humans or demihumans (certain jewelers make armpit bands of soft-tumbled webstones strung so as to be worn around a shoulder), webstones protect their wearers from all harmful gaseous and airborne particulate effects, from smoke. to poisonous gases to airborne, fungi spores.

Each contact with such things involuntarily and automatically causes a webstone to partially vaporize at an irregular, variable rate until nothing is left. The protection a webstone confers also varies wildly and randomly from specimen to specimen-from complete to nothing-which keeps the value of webstone low.

Witherite: Witherite commonly occurs in large, fibrous deposits containing translucent areas large enough to yield faceted, pale yellow to whitish gemstones. More rarely, this semiprecious stone is found in clusters of translucent yellowish crystals that are also faceted when they are cut into gemstones. Witherites only magical property is that, when set in a special electrum setting and worn in direct, flesh-to-stone contact by a human or demihuman it provides immunity to withering magics or psionic abilities and the reversed, damaging form of necromantic sphere priest spells.

Wonderstone: Wonderstone is a rhyolite variety displaying bands of red, brown, tan, or purple. This ornamental stone occurs in large deposits and can be cut into blocks of almost a cubic foot in size when quarried. It is typically cabochon when finished and takes a fair to good polish. It has the sole magical property of glowing with an eerie blue-green or deep royal blue radiance for 5d4 rounds after coming into direct contact with a spell effect, magical item, or any being or item that bears an active enchantment. It sees some use at entryways as a magic detector, but it is more often employed in inlay work in the making of furniture for the well-to-do to provide impressive mood lighting for feasts and revels.

Woodtine: The name of this stone is a corruption of the odd term "wood tin," applied colloquially here to a variety of cassiterite. This brownish, fibrous ornamental stone is found in large nodules and is cabochon cut as a gemstone. It has the strange property of temporarily darkening when touched to any gemstone, metal, or stone that has previously borne a deliberate enchantment but no longer does (as opposed to just being touched by an unleashed spell). It is more sensitive than the various magical detection and tracer spells, which tend to betray only the strongest of residual, exhausted enchantments as well as active or waiting, untriggered magics.

Xylopal: Also known as lithoxyle or opalized wood, this hardstone is moderately prized and is usually fashioned into bookends, polished for collectors, and formed into intricate carvings or statuettes. Fine-quality examples of xylopal are often used for table inlays and personal adornment. It must be well-polished to show its full beauty. For some unknown reason, a hand-sized piece (or collection of fragments) of xylopal can be used as an alternative material component to replace both the lodestone and the iron filings in the casting of the 7th-level wizard spell reverse gravity.

Zarbrina: Also known as cerussite, this very soft, leadlike, colorless mineral is easily cut into brilliant faceted gemstones. This ornamental stone is usually mounted in ceremonial, little-used jewelry or set in small metal claw mounts into the sleeves or collars of gowns because of its softness and fragility. Zarbrinas feel soapy to the touch and thus can be worn on intimate garments or sewn onto bed linens without doing harm. Powdered zarbrina is an acceptable alternative ingredient in spell inks for magics concerned with illusions.

Zendalure: A mottled blue-white gem presently unknown outside of Faerun, zendalure is found as large, egg-shaped crystals 2 to 6 inches in diameter in solidified lava flows. Polished to a glassy finish, zendalures are used for inlay work and as tiny cabochons in rings, earrings, and pendants. When powdered and mixed with water, zendalure creates "seasonsteal," a glycerinelike perfect preservative capable of keeping mammalian, reptilian, or avian parts completely undecayed and unaltered indefinitely, so long as the remains in question are completely immersed in the seasonsteal and kept out of direct sunlight. Things stored in this way can be considered fresh as far as healing magics and other magical processes are concerned.

Ziose: Ziose is the name given by sages to a particular facetgrade variety of ziosite. This rare mineral yields cut stones that flash three vivid hues depending on how the light catches them or in what direction they are viewed: purple, blue, and red or purple, green, and red. Very large, human head-sized specimens of this fancy stone are sometimes found, and they are prized for use in pendants by giants.

One ziose is suspended over a well of glowing enchanted waters in a temple of Mystra in Halruaa as a guardian: Ziose stones of any size have the potent magical property of being able to unleash six magic missile pulses (each dealing $4d4+1$ points damage) per round whenever this effect is desired by the last intelligent being to touch the stone (so long as the stone is within 30 feet of the being). The controller of the ziose is free to do other things while the stone is operating—even perform quite exacting tasks such as spellcasting, playing musical instruments, picking locks, and the like. A ziose stone can function continuously in this way for seven rounds, but then falls inert for two turns before being usable again. If it is never used for seven continuous rounds, no rest period is necessary.

Zircon: A brownish crystal found in igneous (volcanic) rocks, zircon attains the pale blue shade valued in the gemstone trade through skilled heating and cutting. It is usually cut into facets. These semiprecious stones are occasionally passed off as more valuable gemstones, though anyone with the slightest knowledge of gemstones—a jeweler, a gnome, a dwarf, an even an adventurer of long standing, or anyone with the appraising or gem cutting nonweapon proficiencies—can tell the difference. Zircons take enchantments readily and are one of the favorite gemstone types to serve as the base for a gem, scarab, or (when cut and ground into cusps) eye magical item.

Raw Material: Metals

Minstrels would have you believe there are metals that can talk even before

they are forged, and places where metal grows as trees, gleaming in glorious plenty for anyone who finds the hidden groves, but I have yet to see such things with my own eyes and remain what some sages call "strongly unconvinced." This section is not an exhaustive guide to the pure metals and alloys used in Faerun ian magic, but rather practical notes on the most commonly used metallic substances used in magic and the construction of magical items and the most common magical treatments for metals. Metals and alloys are listed together, alphabetically. A dwarf would chortle at the scanty magical lore gathered here, and it will even look paltry to the eyes of most sorcerer-smiths, who know and use far more alloys and a surprisingly large number of additional rare metals than I describe here. Yet these pages provide an overview of the value of certain metals to magic, a subject rife with distortions and misunderstandings even among mages.

Adamant: This is the pure metal form of the hard, jet-black ferromagnetic ore known as adamantite, from which the famous alloy adamantine is made. Adamant is rarely found in nature, but when it is, it is always be in large spherical pockets in hardened volcanic flows.

Adamant is one of the hardest substances known on Toril, but it is also brittle. A sword made of adamant could slice through most metals--but would snap off if struck by another blade or even a smartly wielded wooden cudgel. It sees use in Faerun only in dwarven experimentation and in styluses used to etch metal with names, strike chased ornamentation, and imprint inscriptions. Such a stylus shatters if dropped to the floor, though the chips can be used to scratch things. Adamant styluses typically costs 35 to 50 gp, if one can be found at all; Waterdeep and the Great Rift of the dwarves are the best places to shop for one.

Adamant is a gleaming, glossy black. Any reflections seen in it acquire rainbow edges, and this peculiar optical property is the sure-fire way to identify this surprisingly light, valuable metal.

Adamant is worth five times its weight in gold and takes enchantments readily. Some dwarves have worked together with human wizards to make adamant plate armor bound about with enchantments so that when it shatters, the pieces hang together around the wearer, providing some-albeit flawed-protection. Specifically adamant shields against all fire and heat, magical or nonmagical that it comes in contact with so a wearer of adamant armor call stride, through a small fire (one which still allows him, the use of some. oxygen to breathe) unscathed and even emerge from a fireball blast suffering only 1d6 points of damage from fiery damage to exposed areas. Items made primarily of adamant automatically succeed in all item saving throws vs. normal fire, cold, and electricity. They receive a +6 bonus to all item saving throws vs. magical fire and a +4 bonus to all item saving throws vs. acid, disintegration, and lightning. Unless items are enchanted to compensate for adamant's brittle nature however, they receive a -4 penalty on all item saving throws vs. crushing blow and fall.

Adamantine: This alloy, of five-eighths adamant to two-eighths silver and one-eighth electrum (itself a natural alloy silver of and gold) retains the hardness of adamant, but combines it with a rugged durability that makes adamantine so hard to shatter that it is the favored substance for the making of war hammer heads, the best non-mithral armor, and harbor chains. (By one of the miracle granted by the gods, adamantine can also be derived by steel and mithral-if one knows how.) Adamantine is black, but has a clear green sheen in candlelight--a sheen that sharpens to purple-while under the light given off by most magical radiances and by will-o'-wisps.

Adamantine, is tricky to make, and must be forged and worked at very high temperatures by smiths who know exactly what they are doing and who have access to special oils to slake and temper the hot metal in. Almost all such expert smiths are dwarves, as the Deep Folk guard the secrets of working adamant jealously, but a priest or wizard seeking to enchant items can make use of finished adamantine items and need not necessarily have to work with a smith to create an adamantine work anew. Adamantine readily takes enchantments, adding a +2 bonus to all saving throws of awakening, enchant an item, holy vesting, and wondrous web spells cast upon it. It is often the primary material for enchanted armors. Items made primarily of adamantine automatically succeed in all item saving throws vs. normal fire, cold, and electricity. They receive a +4 bonus to all item saving throws vs. acid, crushing blow, disintegration, fall, magical fire, and lightning.

Arandur: Once the exclusive secret of the gnomes, this legendary metal has since been worked by elven smiths of Evereska and Evermeet. Many gnomish locks and hooks, as well as some fabled elven warblades, have been forged of arandur, though new forgings--and folk who know how to work the ore--are both rarer than ever today.

Arandur is a rare natural metal found in igneous rock, usually as streaks of blue-green ore amid vitreous glass. So that it does not become as brittle as the glass it is found in, it must be tempered with the blood of a red or blue dragon in its forging. Because of this, working it is not a task for the roadside village smith. The finished forged metal is silver-blue with a green reflective shine.

Arandur bonds with other metals so well that Merald's meld and crown meld spells are not necessary when enchanting an item made of it and other metals. It is famous for holding a sharp edge even when abused and was the favored material of old for making swords of sharpness and vorpal weapons.

Items made primarily of arandur automatically succeed in all item saving throws vs. fall, normal fire, cold, and electricity. They receive a +3 bonus to all item saving throws vs. acid, crushing blow, disintegration, magical fire, and lightning. Arandur also partially absorbs magic missile energy pulses; folk who wield a sword or shield made of arandur or wear arandan armor take 1d2 (to a minimum of 1) fewer points of damage per magic missile bolt directed at them.

Copper: This well-known pure metal, with its distinctive pinkish sheen, is the best widely available purifier and amalgamator among metals. It is soft and easily worked, widely known in Faerun, and appears here because its role as a magical purifier and neutralizing agent cannot be overemphasized. The wizard and especially the priest seeking to work with a substance or item not suited to his or her faith or purpose can make the offending item usable by adding at least half the item's weight of copper to the item. (For example, by sheathing it in copper or adding a longer handle plated in copper, or similar means.) Holy or unholy water should not be stored for any length of time in copper vessels, because the metal will neutralize either in 2d4 months, changing them to normal water. Items made primarily of copper make all item saving throws at the normal listings for metal.

Darksteel: The composition of this alloy is (or was) a secret of the possibly extinct Ironstar dwarf clan. It is unheard-of to find a new item made of darksteel, though a rare and lucky few delvers into deep places have come upon ingots of darksteel. (A darksteel ingot is about as large as the empty area in the middle of four rectangular human warriors' shields stood up long-edges-together to form a hollow square when viewed from above.)

Darksteel behaves like steel but is lighter, and when coated in certain oils whose formula is known to few and heated in even a small fire, it becomes molten, and can be poured into mold, seven simple sand molds-to be cast into a new shape. Remarkably, this does not destroy or (usually) alter existing enchantments on the metal. Moreover, darksteel is durable and takes new enchantments readily, even if it is already dweomer-laden. All of this makes darksteel very valuable (about 10 to 12 times more than gold, by weight), and it is eagerly sought by dwarves and by adventurers of other races. Certain smiths in Neverwinter and Waterdeep have standing offers of 7,000 GP or more for an intact darksteel ingot.

Darksteel is silvery in hue when polished or cut, but its exposed surfaces have a deep, gleaming purple luster. It has the unique property of absorbing all natural and magical lightning or electrical energy (not heat, and not magic missiles or other pure energy pulses) into itself, without conducting any of it-or its damage-to a wearer or being in contact with it. Items made primarily of darksteel automatically succeed in all item saving throws vs. fall, normal fire, cold, and electricity. They receive a +3 bonus to all item saving throws vs. acid, crushing blow, disintegration, and magical fire, and a +5 bonus to all item saving throws vs. lightning.

Dlarun: This bone-white metal can take a high polish and is often mistaken for ivory when seen in finished items, but it has a distinctive greenish sheen in candlelight and when in the presence of magical radiances. Dlarun is a little-known metal of the halflings, who take care to keep word of it as paltry and as inaccurate as possible. Dlarun is usually encountered after having been formed by halflings into small figurines, inlay plates, or knobs and pommels shaped like beast claws, acorns, or other elements of nature.

Derived from roasting clay dug from the banks of certain rivers, dlarun is first gathered as white chips among fire ash that are then melted in a hot crucible that is filled with a secret mixture of liquids. A lump of soft, soaplike metal results that can be readily carved by anyone with a sharp knife. When the desired end result has been achieved, a second heating-in the open flames of a fire fueled and supplemented by secret ingredients, this time-transforms the metal into lightweight rigidity. It is thus ideal for item adornment and has the added property of steadying the mind of any being in direct (bare flesh) contact with it, allowing them to make all saving throws vs. enchantment/charm and illusion/phantasm spells (and similar psionic or spell-like power effects) at a +1 bonus. Items made primarily of arandur automatically succeed in all item saving throws vs. fall, normal fire, cold, and electricity. They receive a +1 bonus to all item saving throws vs. acid, crushing blow, disintegration, magical fire, and lightning.

Gold: This well-known pure metal is the softest of workable metallic substances, and one of the best conductors among them. Despite its high value, it is relatively common and is favored for use in ornamentation in the making of magical items, often being used as an inlay in graven runes or inscriptions, where meld magics can keep it from being damaged or falling out through rough handling

Gold has the important ability to hold multiple enchantments-even conflicting ones-and keep them from affecting each other or the stability of the gold-adorned item. It therefore makes all dweomerflow magics entering an item in which it is present (even in very small amounts) automatically succeed. In other words, saving throws for magical charge transfers are always made at the receiving end, if that end is an item having gold in its makeup. Items made primarily of gold make all item saving throws at the normal listings for metal.

Hizagkuur: This extremely rare white metal is named for its long-ago dwarf discoverer and is found only in scattered, but very rich, deposits deep in the Underdark as a soft, greenish-gray claylike ore or a flaky mud. Its preparation is complex, and it is a secret known only to a very few senior dwarven smiths and elders. If even a single element of the process is wrong, the hizagkuur remains mud and not a usable metal.

If successfully transformed into a metal, hizagkuur must be cast, worked, or forged into final form within a day and thereafter can never be worked again. (if an item made of hizagkuur is broken, only magical mendings accomplished by limited wish or wish spells can repair it.) If hizagkuur is left untouched for that 24 hours, it becomes inert and unworkable unless either a wish or limited wish is cast and properly worded to allow a second chance at working it.

Hizagkuur is unsuitable for use in the crafting of magical items or items that are to be worn because once it has cooled and hardened after being worked, it reflects all magic cast at it 100 percent back at the source and also deals 2d12 points of electrical damage per touch (or per round of continued contact) to all beings coming into contact with it. It sees most use as a sheathing for fortress gates, vault doors, and seals on coffers or hatches of crucial importance.

Items made primarily of hizagkuur automatically succeed in all item saving throws vs. normal fire, cold, and electricity. They receive a +6 bonus to all item saving throws vs. magical fire and lightning and a + 1 bonus to all item saving throws vs. acid, crushing blow, fall, and disintegration.

Mithral: Known as truemetal to the dwarves, this silvery-blue, shining metal is derived from soft, glittering, silvery-black ore found in rare veins and pockets all over Faerun -from the depths of the Underdark to surface rocks, particularly in the easternmost Sword Coast North lands. Mithral can be combined with steel (varying alloys of iron and carbon) to derive adamantine if one has no access to adamantite ore, but this process is both difficult and known only to a very few dwarves, who do not perform it for nondwarves unless there is a very good reason.

Mithral is the lightest and most supple of metals hard enough to be used in the making of armor; it is extremely valuable. Against magical attacks, it has an unpredictable nature: Whenever magic contacts it, roll 1d12. On an odd result, it does nothing; on an even result, it alters the magic, either giving a + 1 saving throw bonus to beings very nearby (in other words, the wearer of mithral armor) or lessening damage done by the magic by 1 point per die. (The result more favorable to the mithral wearer or bearer should be chosen.)

Items made primarily of mithral automatically succeed in all item saving throws vs. normal fire, cold, and electricity. They receive a +2 bonus to all item saving throws vs. acid, disintegration, magical fire, and lightning and a +6 bonus to all item saving throws vs. crushing blow and fall.

Silver: This relatively common valuable pure metal is known to the elves as 'the sheath and shield of Art' because, of all metals, it is the most associated with and suitable for magic. Some Faerun ians believe silver is the hardened tears of the goddess Selune and in the eldest dwarven tongues, the names for silver meant 'the blood of alloys,' referring to its versatility in making one metal combine with another. Many dwarves use silver in various alloy formulae of their own devising-or that have been handed down through clans for generations. Most of the beauty of metalwork down through the ages has been associated with the gleam and hue of mirror-polished, untarnished silver, and it has always been associated with the adornment of magical items.

Enchanted items that involve moon-related magics, electricity or lightning, and pure energy discharges (such as magic missiles) will always automatically make all saving throws related to awakening, enchant an item, holy vesting, wondrous web, Merald's meld, crown meld, Obar's lesser purification, Azundel's purification, higher consecration, and any other purification spells cast upon them if silver is their dominant ingredient (60% or greater composition by mass). If the silver content of an item is between 50% and 60%, the metal instead confers a +4 bonus on all such saving throws.

On other sorts of magical items, silver confers only one benefit: Silver content of 50% or greater gives a +2 bonus to all rolls associated with the success of purification, strengthening, and melding spells. Certain elven folk, and many senior Harpers, are known to command secret processes that exploit other magical benefits of silver. Dwarves are known to be able to combine it with mithral to make several lightning-warding alloys, so that a warrior clad in full plate armor made of such alloys can take the lightning strikes of a furious storm without harm and fight on.

Items made primarily of silver make all item saving throws at the normal listings for metal.

Telstang: Originally a gnomish secret, this alloy of copper, mithral, platinum, and silver has been adopted by the halflings and by certain elven and ore peoples in the Sword Coast North. Its making remains known to few, and in many writings it is hidden behind the term 'truesilver, " which has also been applied to mithral, or the phrase the trusty metal," often misunderstood by human sages to mean steel or perhaps bronze-the very mistake the writers hoped they would make.

Telstang is a dull silver in hue, rather like pewter, and is known as the singing metal because it gives off a clear bell-like tone when struck. It is non-ferromagnetic but readily forgeable, though it tends to be brittle and easily snapped off or shattered in large pieces. It never oxidizes and so lasts forever if not struck or dropped.

Telstang's shortcomings make it unsuitable for use in weapons or armor, but it is often worn (by folk who know of and can get it) as bracers, buckles, brooches, pendants, and the like because of its most valuable property: Telstang and all organic material in contact with or encased in it cannot be altered in state; that is, a warrior wearing telstang and the telstang itself cannot be affected by paralyzation, polymorph spells, disintegrate, petrification, shape change, and similar attacks. However, such a being also cannot be aided by beneficial magical state-altering effects such as those conferred by such spells as spider climb and water breathing.

Except where the special property of telstang comes into play, items made primarily of this metal automatically succeed in all item saving throws vs. normal fire, cold, and electricity. They receive a +2 bonus to all item saving throws vs. acid, disintegration, magical fire, and lightning, and save normally vs. crushing blow and fall.

Zardazil: This rare, durable, amber-to-red ferromagnetic metal is (thus far, at least) found only in mountains and delves around the Lake of Steam and in certain sand-scoured fissures in the heart of Raurin. It is a very soft metal, and because of this is never used in pure form, but rather alloyed or used to sheath other metals. It can be added to other metals in perfect bondings, apparently vanishing into them in alloys that have all the properties of the other metal-plus the one benefit of zardazil: the ability of any item partially or wholly composed of it to body phase with the first being whose blood it spills.

When a zardazil blade wounds its first creature, it inexorably begins a spell-like internal alteration that takes a full turn (though it can be used normally during that time and does not look or feel any different). At the end of that turn, the zardazil weapon behaves as it has always done for and to all other beings in Faerun but it cannot ever harm the being it first wounded again. Instead, the weapon passes through the body of that being harmlessly, as though the body is not present, in a manner similar to, but not exactly like, an ironguard spell." Such woundings are often done deliberately to enable a being to carry a concealed weapon: The weapon is simply slid into the body and carried internally until needed, whereupon-without bloodshed or internal damage-it is plucked forth for use. At least three Waterdhavian noble ladies have drawn forth daggers tied to throat jewelry from their bodies in recent years to defend themselves against attackers, and it is suspected that Ardrethra Laurindar, a professional slayer who has posed as an evening escort in Calimport and Westgate to gain access to her targets, also employs such a weapon.

No matter how small the amount of zardazil used in the making of a weapon, the entire weapon enters a state of body phase: It is able to coexist with the body it is linked to, and out of the reach of all magics such as heat metal, enlarge, or other spells that spellcasters may attempt to apply to do harm to the weapon carrier. This causes it to fall right through the body of the carrier unless a nonmetal part of the weapon is present. Usually a leather hilt grip or a loop of cord strung through a hole in the pommel is used to prevent this. The weapon hangs, swinging freely inside the body, from this nonmetal part, so the part is usually fastened to an anchor on body armor or a harness in the shoulder area.

The presence of a body-phased zardazil blade does not affect the body containing it in any way-weight, bodily processes, spells cast on the person, and so on are all unchanged. The blade moves with the body if magic or physical actions cause the body to teleport, change planes, and the like, but is itself (both metal and protruding nonmetal portions) unaffected by magic-even when this causes it to part company with the body it is linked to. Blood, poisons, and other contaminants a blade might have acquired while in use are not communicated to the body when the blade is slid back home; it is in body phase rather than being in direct contact with organs, bones, and flesh.

Note that a zardazil blade does not pass through clothing without doing damage. A blade's sheath can also be in body phase if it is all-metal and contains zardazil, so a swordpoint that might happen to protrude from a twisting or bending body need not be uncovered and dangerous. Except by such an emergence, a zardazil blade in body phase does not betray its presence in any way, including to magical scrying or metal detection. Multiple nonmetal anchors, such as leather thongs tied to fine chains affixed to the top and bottom of a sheath and incorporated into external garments could well prevent unintended exposures of zardazil weapons. Some anchors have been cleverly woven into long hair or otherwise concealed so that seemingly defenseless prisoners have surprised their captors by producing weapons.

Except where the special property of zardazil comes into play, items containing zardazil make all saving throws as the metal the zardazil is bonded with.

Treatments

Dwarven, gnomish, and elven smiths all know ways to make metal weapons and armor beautiful, durable, and rust-resistant-in fact, there are almost as many secret treatments as there are smiths at work. The most well-known of these

are blueshine and everbright, practiced by dwarves for centuries; another is Halabar's stealth, a treatment that improves the ability of a metallic weapon to be employed covertly.

Blueshine: Blueshine is normally acquired through a complex series of precisely timed beatings, slakings, and prolonged baths in arcane mixtures of rare and enchanted liquids known to include cockatrice feather distillate, drops of the blood of various draconian species, and sweet water potions. A human wizard, Toth of Calimport, recently developed a spell that duplicates the effects of blueshine-and was slain by the Red Wizards for his efforts. Toth's spell had already been stolen by a rival mage before the Thayans tried to make it exclusively their own, and appears here for the first time in any publication. It is a 4th-level wizard spell whose effects precisely duplicate the end result of the successful blueshine process.

Blueshine

(Wiz 4; Alteration)

Range: Touch

Components: V, S, M

Duration: Permanent

Casting Time: 4

Area of Effect: The metal parts of any one item that is less than the caster's own body volume in size

Saving Throw: None

This spell serves to alter and protect metals. The caster touches one item, which may be crafted of any number of inorganic substances joined together but must not be larger in total volume than the caster's body, and the blueshine instantly takes effect. Organic substances, such as glues, can be present in the object, but if they make up more than a tenth of its total volume, the spell fails. Any fractures or weaknesses existing in the item are purged, so that they are whole, look like new, and are free of blemishes. In addition, the metals are made more resistant to acids. An item treated with blueshine gains a bonus of + 1 on all item saving throws vs. acid and all corrosive effects, from venom to various bloods to ochre jelly secretions to black dragon acid. A blueshine spell also prevents future rusting and purges the metals of all oxidation, causing affected metal to revert to its former, state, not merely melting rust away and leaving the item thinner or with gaps and holes. All metals treated with a blueshine spell glow with a deep blue sheen when they catch available light.

The material component for this spell is a small piece of cobalt blue glass or a chip of a blue-hued gemstone.

Everbright: This long, difficult, and exacting dwarven process is now known to smiths of other races, but it has thus far defied all efforts to duplicate its end results with a spell. At least three mages-Athlagh of the Many Locks (who resides in Firepost Towers in Ithmong), Halandrar Crowncloak of Ulkan, and Spelargh of PheIzol-and one archpriest, Beltorvan Duircragh, Bright Blade of Tempus in the Bloodbright Temple of Doiselar, have mounted long-running, continuing researches to this end with no success. Metals treated with everbright gain an enduring bright shine (akin to chromium) and become immune to tarnishing and other discoloration, acidic corrosion, and roasting-even that caused by rust monster antennae. The passage of time does not affect the efficacy of everbright protection, but it can be broken if a protected item is shattered into more than three pieces or comes into contact with lava, dragon fire, spellfire or the heat of a forge hotter than that used in the latter stages of the everbright application.

Halabar's Stealth: The only widespread metal treatment devised by a human is this process of immersing and boiling items in a bath of stealthslake. The secret formula for stealthslake is known only to the House of Halabar merchant clan in Murano, which guards it viciously. The descendants of Halabar are

rumored to employ certain intelligent, shapechanging monsters to strike at lone thieves where they cannot easily do so in person targets such as Waterdhavian nobles and lords of Westgate.

Halabar's stealth renders metallic items nonferromagnetic, nonreflective, and silent, not clanging even when struck against other metals or stone with force. Treated items are able to take dyes and paints, so that even bare sword blades can readily be changed in color and thus concealed from long-range detection. Treated items still strike sparks at sharp impacts and when broken and conduct lightning as well as ever.

Raw Materials: Woods

Faerun is a land of trees, sporting a great variety of such flora. Many varieties found in Faerun are known widely on other planes and in the worlds within other crystal spheres, such as Oerth and Krynn. Trees of the Realms found on other crystal spheres include: apple, ash, beech, birch, cedar, cherry, chestnut, coconut palm, cork, cypress, date palm, ebony, elm, hawthorn, hickory, hornbeam, ironwood, mangrove, maple oak, pine, robber, spruce, thorn, willow, and yew. In warmer regions, the date palm, coconut palm, ebony, cypress, and mangrove are common. Evergreens exist in the northern regions, and most hardwoods live in the central forests. Birch and yew are present throughout Faerun, but rare. Cork and rubber trees are found only in particular areas in the far South. In addition, the Realms possesses more than a few apparently unique types of trees. These include: beetle palm, blueleaf, calantra, chime oak, duskwood, felsul, hiexel, laspar, phandar, rosenneedle pine, shadowtop, silverbark, suth, vundwood, weirwood, and zalantar. There are likely to be many more sorts of these homegrown trees than Faerunian mages are aware of—and more distant corners of Toril could well hold many, many more.

This is not an exhaustive guide to the flora of Faerun but merely a light overview for the use of folk interested in using wood as a material in the making of magical items and for other magical purposes. Each wood mentioned herein is rated for its suitability for long-term use (in magical items) and as a consumable (a material component for spell use). The most common of the unique trees of Faerun are listed hereafter alphabetically.

Beetle Palm: Beetle palm trees, named for their black bark, which looks like a beetle's carapace, are found mainly in the midwood of the great forest Cormanthor. On average, they grow to 70 feet in height, but a few grow to heights of too feet or more. Clusters of spindly, spiky fronds often mistaken for leafless branches crown their otherwise smooth trunks, and a small cluster'' of soft-rinded, smooth, black, bitter-tasting nuts the size and general shape of plums grow under the fronds, dropping off once a year after the first snowfall.

Beetle palm wood is a dull brown and lightens as it dries, becoming a mellow tan. Beetle palm wood contains oily deposits that make it exceptionally flammable, but long-burning rather than volatile; it burns nearly three times as long as other types of wood and produces about half the amount of smoke. The wood is sturdy, but not outstanding, and it has a tendency to snap in sections from 2 to 3 feet long after it has dried, so it is not often used in making buildings or carts.

Beetle palm wood conveys no special properties to items made from it or spells cast when using it as a material component. Beetle palm nuts, however, are exceptionally effective if used as a substitute material component in the goodberry priest spell. When so used, they enable up to a huge (size H), hungry creature to eat the soft outer rind and be as well-nourished as if a full normal meal were eaten or cure 1d2 + 2 points of physical damage from

wounds or other similar cases. The curative properties of goodberry affected beetle palm nuts do not have a daily maximum, and such nuts remain magical and do not rot for one year. It is considered poor form by most nature religions not to try and plant the inner, hard-cased kernel nuts left over from such an enchanted nut, though few so planted seeds have ever been noted to grow.

Calantra: This species is found south and east of Mosstone in the Forest of Tethyr and in all the woodlands south and east of there as far as northern Chult and the Shaar. One of the favorite carving woods of Calimshan and the Tashalar thanks to its durability and ability to absorb human oils and moisture for years after being cut so as to avoid decaying, drying, out, or splitting, calantra is the heartwood of the calan tree. Calans are stout, red-barked trees with deep brown wood that grow to no more than 11 feet in height and consist of thick trunks with no side-branches that rise up into a gnarly crown of many small, interwoven branches. Most humans can traverse calan stands only in a hunched-over posture, making such travelers easy prey for shorter creatures who can move at will among the trees below the canopy.

Calan trees are as hardy alive as they are dead, withstanding most frosts, fires (even red dragon breath), and floods. Much used in the making of furniture, travel chests, and walking sticks, calantra is prized by those who craft magical items because of this hardness: It makes all item saving throws with + 2 bonus over other woods. This increases to a +3 bonus if an item composed at least 20% of calantra bears any sort of enchantment, but strong or multiple enchantments cannot augment this bonus beyond +3. Calantra does not have any special properties when used as a spell component and may be used with safety and normal results whenever any nonspecific type of wood, leaf, stick, sawdust, or similar wood product is called for.

Chime Oak: Chime oak trees are a very rare type of tree that thrives in the northern sections of the east starwood, a section of the great forest Cormanthor. They resemble normal oak trees made of transparent glass, though the leaves often carry a slight greenish tinge. Aside from their appearance, chime oaks are indistinguishable from other oaks; birds nest in their branches, they sprout and grow from seedlings, their limbs can be cut and burned for firewood. Unlike normal oaks, however, chime oaks do not lose their leaves in the autumn. Instead, the leaves freeze solid, remaining frozen throughout the autumn and winter until they thaw in the spring. Light breezes cause the frozen leaves to tinkle like wind chimes, producing a soothing, pleasant sound especially attractive to basilisks. These creatures can often found curled up near the trunks, eyes closed, completely relaxed.

Chime oak wood gradually loses its transparent quality as it dries (as do chime oak leaves), becoming a silvery-white hue when fully dry. It can be used in manufacturing magical items in the same way that oak is. However, when used in the manufacture of magical musical instruments, it gives the instruments a very sweet and pure sound.

Chime oak wood is impervious to cold, whether of a magical or natural nature, and items made primarily of chime oak retain this quality, automatically succeeding at all item saving throws vs. cold. Items containing less than 45% chime oak wood (by volume) than other types of material retain a residual bonus of this resistance as a + 1 bonus to their item saving throws vs. cold. Chime oak wood and leaves can be substituted for normal oak wood and leaves interchangeably in spells, but they otherwise have no special properties when used as a material component.

Blueleaf: This species is found north of Amn from the Sword Coast to Impiltur, although a rare few blueleaf trees have been seen growing in Chessenta, Turmish, and the Border Kingdoms. Blueleafs (not "blueleaves") grow close

together in thick stands and reach 40 feet in height, but rarely attain trunk diameters of over 8 inches. Blueleaf trees have many small branches that begin about halfway up their trunks; branches grow in spider web-like swirls around the trunks.

These delicately built, but supple, trees are instantly recognizable when in leaf because of the eerie, gleaming blue color of their many-pointed leaves." Blueleafs bend in high winds or under heavy ice loads rather than breaking, and when curved entirely around like hoops, they form snow tunnels that provide ready shelter for winter travelers-and hungry hunting predators. They yield beautiful leaping blue flames when burned and are thus prized in many inns and taverns, where their light provides moody illumination for tale-tellers and minstrels in the late evenings. Their sap and crushed leaves yield a vivid blue dye which captures almost all of the glow of the living leaves and is much favored in the making of cloaks in the North.

Blueleaf is a durable, neutral wood popular for use in magical items, which it neither aids nor hampers the enchantment of, and as a material component. If it is the sole consumed material component in a spell (that is, not counting a holy symbol or item to be altered but not used up by the casting), it can reduce the casting time by 1 to a minimum of 1.

Duskwood: This tree species grows widely all over Faerun and the trees get their name from the dark, eerie appearance of the closely clustered stands they grow in. Duskwoods grow arrow-straight and can reach up to 60 feet in height. They have smooth, bare, non-tapering trunks, a crown of tiny, lacy branches at the top, and black bark, which turns silvery-gray when newly broken or peeled. The wood beneath the bark is always smoky gray and as hard as iron. Their wood's strength helps them survive the axes of woodcutters who come seeking firewood. Most mast spars and building roof beams in Faerun are made of duskwood spars. Duskwood is also very resistant to fire, smoldering rather than blazing, and because of this, duskwood trees tend to survive forest fires.

Duskwood is suitable for use in the making of staves and rods, but should be avoided in the fashioning of items, where it forces the caster of every eternal flame spell involved to make a saving throw vs. spell at -2 or have the spell fail, destroying any previous enchantments successfully cast on or into the item. Its use should also be avoided in the casting of spells that involve fire, where it adds a 20% chance of total spell failure, applied after casting, wherein all material components except the duskwood are consumed. The sole exception to this caveat is items and spells of fire resistance; duskwood augments these by increasing their protection by 1 point per die of fiery damage they are forced to ward (operate) against.

Felsul: This tree seems to favor cold and poor soil, and in many rocky places in the North and in those parts of northern Anauroch not cloaked in ice, felsuls provide the only tree cover to be seen. Felsuls grow on crags, cliff edges, and clefts where few other trees can find purchase. They are gnarled, twisted trees whose wood crumbles to the touch and is of a dusty cinnamon brown to deep brown hue.

Felsuls grow slowly, maturing only after about 10 years, at which point they are around 3 feet high. At around a decade in age, the soft green, fuzzy-barked straight saplings, which resemble many shrubs, darken and begin to twist and curve as their roots deepen, their upper reaches dry out, and winds begin to shape their frail trunks. Mature felsuls constantly shed flakes of rotting bark, and their wood is prone to split and crack, being too weak and misshapen for use in building or the making of furniture. Felsul wood also burns poorly, but felsul root is favored for use in the carving of small

things such as holy symbols, figurines, and toys.

Early each spring, felsuls burst briefly into flower, sprouting vivid, yellow-and-purple blossoms whose crushed petals yield a perfume prized by ladies of high rank throughout the Realms. A sack of these flowers can bring as much as 3 GP in years when these blossoms are scarce.

Felsul is unsuitable for magical use except as a material component in spells designed to hasten withering or decay or increase damage caused by something else. For such magics, this wood serves as a universal replacement, with one chip of felsul wood, bark, or root sufficing per spell as a substitute for the normal material components (provided they need not be specially constructed).

Hiexel: This species is very common in the Dales, growing in thickets in ravines and on hillsides. It averages about 30 feet in height, but can grow to reach 70 feet or more in a sheltered spot. Hiexel have gently curved, sparse branches that give the whole tree an upright oval foliage shape.

The wood of these trees, also called simply 'hiexel, " is brittle, green, and waxy. it succumbs to rot easily, and produces profuse amounts of thick, oily smoke when ignited. This brings it frequent use in signal beacon fires, in the smoking of meat or fish, or in driving beasts or foes out of an enclosed area.

Hiexel bark is silver-green and neither easily burned nor easily rotted. It has seen use as a binding material for books, including spell tomes, and-stuck down with wooden pegs and sealed with mud and clumps of moss-as a facing material for the outside walls of wooden buildings located in damp locations such as forest glades. Windstorms often fell old or large hiexel, because over time or as they grow big, portions of their wood dry out unevenly. This makes them topple easily and also renders them unsuitable for use in situations of stress or hard usage, such as in sledges or bridges.

Hiexel is unsuitable as a material component for any magic involving water or other liquids. it can serve as a universal replacement component for any spells whose effects involve mists or other vapors, and when so used, it increases the casting time of the spell by 1, but has no affect on other spell particulars. Hiexel should not be used in the making of magical items, as its unstable nature causes such an item to break after 2 years of service-at most.

Laspar: This evergreen species grows everywhere north of mid-Tethyr and west of Thay and has a distinctive olive-green to copper hue. Laspars look like squat cedars, rarely topping 30 feet in height, and have thick foliage that foils most searching eyes seeking to see under a single tree, let alone a stand of them. Laspar needles are flat and smooth-pointed, and they grow in spherical clusters (known as "shags") at the ends of a cloak of delicate branches that swirl around a straight, strong central trunk. Those trunks have dusty green bark that tends to form a surface of many small, interlocked, concave plates. Under the bark is a goldenhued wood that is easily worked, like pine, but is also pitchy like pine, spitting too many sparks for safe burning.

Boiled laspar needles are an effective laxative well known to the lore of the North, and crushed needles are used in the making of certain scents, such as those worked into torches and candies of superior quality. The sharp, distinctive laspar smell seems to attract laspar moths, which lair only in laspar trees. They are gray, furry-winged, but only fearsome-looking, things that have wingspans as large as 8 inches and a body length of up to 4 inches.

Laspar is unsuitable for use in magical items or any other permanent magic,

but for spells involving transformations of shape or state, a handful of laspar needles are a universal replacement component, decreasing the casting time of the spell by 1.

Phandar: This type of tree seldom grows north of about the midpoint of the High Forest and is now rare a] I across Faerun due to heavy cutting. It grows to about 60 feet in height with terrifically strong, springy curving boughs sprouting in great numbers from a massive, knobby central trunk, which greatly resembles the feared monster known as a roper, though the trunk, at 20 feet or so in height, is much taller than a roper. its leaves of mottled, varicolored green are shaped roughly like an egg laid horizontally. Their long axes point in the direction the wind is blowing, so a stand of phandars all seem to be pointing in one direction.

Phandar wood is greenish-brown and striped with thin black grain lines throughout. When the wood is cut for use in the making of jewelry or coffers, the grain forms striking waves of curling parallel lines. Tool and weapon handles, bows, and the musical instruments known as token are often fashioned of phandar wood, though its curving nature makes it unsuitable for spears, wands, staves, and other forms where straightness is desirable.

Phandars are very hardy; many leafy sprigs are carried for many miles and long days before being simply thrust into the earth or let fall onto it-and have subsequently grown, without attention, into towering trees. A phandar stump often grows a new tree, and even waste boughs tossed into a heap have been known to root and sprout. This has probably saved the tree from total extinction at the hands of loggers, who prize the central trunks of phandar trees because they are strong enough to support heavy roofs and can be chiseled to accept crossbeams without cracking or splitting.

Phandar wood is ideal for the making of durable magical items that need not be straight and as an ingredient in all healing potions and enchanted unguents. When used in a magical item, phandar wood requires no purification magics and prolongs all wondrous web or holy vesting spells cast upon items even partially made from it for one additional round.

Roseneedle Pine: Roseneedle pines grow in Faerun 's temperate forests along riverbanks and are most plentiful in Cormanthor, where they thrive along the banks of the Ashaba, growing there the year round. They are miniature evergreens that resembles yews and seldom exceed 3 feet tall, with trunks that grow no bigger than 4 inches in diameter. A roselike blossom, pink or white, sprouts from the end of each of their tiny needles during the late spring and early summer. A roseneedle's roots extend into the ground and then spread out in a wide circle often in excess of 10 feet in radius around the tree trunk. The roots end in fat tubers the size of a potato. Chunks of the tubers make excellent fishing bait; fisherfolk can easily double their day's catch when using them.

Roseneedle wood is pitchy, like other pine woods, and burns with a great many sparks, though not with any special degree of heat or amount of smoke. It is gnarled and unsuitable to being crafted into many items other than small figurines, but it is soft enough that a great deal of detail can be easily imparted to any small items carved from it. Tinctures made from rosencedle tubers or flowers are often used in the preparation of magical items made to control or summon aquatic life, especially fish, and roseneedle pine needles can be used as a universal replacement component for any sort of fish or piece of a fish required as a material component for a spell.

Shadowtop: These trees are the soaring giants of the forests of Faerun . They grow as quickly as 2 feet a year if the weather is warm and damp enough, can

exist in all except arctic climates, and can reach 90 feet or more in height if undisturbed. A fullgrown shadowtop flares out to 20 feet or more in diameter at its a base, and its trunk is textured all around with many pleatlike ridges. Shadowtops only sprout branches from the uppermost dozen feet or so of their trunks, and the trees are named for the dense clusters of feathery leaves that grow from these spreading branches at the tops of their trunks. Shadowtop leaves are irregular in shape, with many fingers, and have copper-colored undersides and deep green upper surfaces. In autumn, the tops change hue to match the underneath sides before the leaves drop.

Shadow wood is fibrous and tough, but unsuitable for carving or structural work because it tends to split down its length under stress into a splayed mass of fibers. The fibers are valued in ropemaking, and a few at a time added to the twist adds considerably to the strength and durability of a completed coil. Shadow wood burns slowly but cleanly, generating a very hot fire with little smoke, though it typically does not ignite at all unless held in the leaping flames of an already-established fire. The wood's qualities as a fuel make it ideal for use when cooking.

fewer than five wagons fells a mature shadowtop, wood is always left over that cannot be carried away in a single trip; by tradition, travelers are free to cut enough from this remainder for one night's fire.

Shadow wood is much used in the making of magical staves, rods, and wands. Crown melds are never necessary when an item contains shadow wood; Merald's meld joins automatically succeed at their saving throws and other die rolls when covering a join with shadow wood. (Treat the item as if it has the benefits of a crown meld.) Because of an innate quality of shadow wood, the wood is also always considered to have been harvested in a manner related to the enchantment it will receive or bathed in an appropriate substance, whatever the actual manner of its procurement and preparation was.

Silverbark: This species flourishes in wet ground throughout Faerun generally near bogs and swamps, but sometimes in deep, flooded ravines in the depths of large forests. Silverbarks are thin and straight, seldom growing more than a 15 feet tall or more than 4 inches in diameter. They are plentiful, and grow in thickets, from which they are easily cut. Silverbark wood is reddish and dries out thoroughly after it is cut, becoming very light but also very brittle after a year or so. The deep red leaves are large and oval with pointed tips, tiny saw-toothed edges, and purple bases. They are waxy and strong and are sometimes used to wrap game in--or even to carry kindling--in the wilds The silver bark for which the tree is named is loose and can be easily torn away (whereupon it crumbles).

Silverbark trunks serve the poor as staves, poles, and as defensive stakes (once points have been whittled and hardened in a slow fire). The weakness of the wood makes it unsuitable for lance shafts, fence rails, or structural work, but its sap is an essential ingredient in poison antidotes and sweet water potions. It can be used as a universal replacement component in all purification and antitoxin magics, taking nothing from the effectiveness of such spells but reducing casting time by 1 and replacing all other normally necessary components (unless they must be specially constructed).

Suth: The name of this tree may be a corruption of the word south." These tangled trees with olive-green leaves are found along the edges of the Shaar, in the woods of Chondath, and farther south in Fearun They grow almost horizontally and then double back over themselves to angle back in another direction." if a few suth trees grow together, their branches intertwine, lock around each other, and then double back until they are inextricably entangled and form a visual screen and wall barring passage to all things that cannot

fly over the tangled trees or scuttle under their lowest branches.

Suth leaves are long, soft, and fluffy, but the ends form spikes. They grow in bunches at the end of each branch and in a ring around the trunk wherever tree limbs branch out or the growing tree changes direction.

Suth wood is very hard and durable. It is so hard that it is difficult to work unless one has the finest tools. Thin sheets of this wood retain astonishing strength for decades and so are favored for use in book covers. Suth is also the preferred wood for shields; it never shatters and does not catch fire as long as it is soaked in water before battle. A crushing blow might crack a suth wood shield, but it would not fly apart if cracked.

Items made primarily of suth wood gain a +2 bonus to item saving throws vs. crushing blow and fall. Provided the components need not be specially constructed, suth wood slivers or bark chips can replace all components used in barkskin, armor, and similar spells, and spells that toughen the nature of inorganic components or items, such as Veladar's vambrace and holy might. Suth sap is an essential ingredient in the oil used to anoint metal armor and shields before they are enchanted to improve their Armor Class.

Vundwood: This species of tree is short and scrubby. It thrives on poor ground and grows in small stands in the Tunland and in even more profusion south of Iriaebor in the rolling, seemingly endless hills and plains that separate the Sword Coast from the Dragon Reach lands. The tree is named for the Vunds, an infamous nomadic tribe who lived long ago in what is now considered the Western Heartlands and the Green Fields. These brigands' persistent caravan raids only ended when they were wiped out long ago by folk who lived in what are now Cormyr and Sembia.

Vundwood trees rarely top 15 feet and lack a central trunk; instead, they have many small, radiating branches, which in turn split into smaller branches, and so on. The trees have smooth, thin, dark red bark and pale green leaves edged with white that lighten to yellow when winter is nigh or when a tree is dying. The wood itself is reddish-brown and smells rather like cinnamon.

If a woodcutter with Vundwood is used as firewood or felled intact and then dragged into tangled lines to form rough paddock enclosures. When used in the making of wands and other magical items that use charges, it exhibits a peculiar echo property, causing an item made of it to spontaneously gain 1d4 charges out of nowhere once every 12 months unless the item is totally exhausted. In spellcasting, vundwood serves as a universal replacement material component-replacing all consumed components-for all priest and wizard spells that involve recalling an already-cast spell for the use of the caster or augmenting or altering the spellcaster's capacity for spells (such as Rary's mnemonic enhancer).

Weirwood: Weir trees are now rare and highly prized. Most that survive are deep in the larger forests of Faerun and actively protected by dryads, treants, druids, and rangers. If undisturbed, weir trees grow into huge, many-branched forest giants. They resemble oaks in appearance, only with leaves that are brown with a silver sheen on the upper surfaces and velvety black on the undersides.

Weir wood does not burn in normal (nonmagical) fire and is resilient and durable. It is favored for the making of lutes, harps, birdpipes, and longhorns because of the unmistakable warm, clear sound it gives to such instruments. Any magically generated radiance (such as dancing lights) that is brought into contact with cut or living weirwood lingers around the wood for 1d4+1 rounds after its source expires or is removed-unless the weirwood has

any active enchantment upon itself, which negates this property.

Weirwood serves as a replacement component for all spells that normally use oak or holly (bark, leaves, berries, or the wood) and can replace any one consumed component that does not need to be specially constructed in spells that create magical radiance or that provide some protection against, or resistance to, normal or magical fire. If used as an extra material component in spells that create or mend objects (such as mending, wondrous web, awakening, enchant an item, holy vesting, or ritual of transference), it confers a bonus of + 1 to all saving throws and ability checks involved in the spellcasting.

Zalautar: This subtropical species is rarely seen north of the Shaar. It is plentiful along the shores of Chult and the southern coasts of Faerun and seems to grow in any terrain short of mountainous. The leaves of zalantar trees range from white through beige, and the bark and wood of the tree are black-hence its Northern name: "blackwood." Zalantar trees have a central root and eight or more trunks branching out from the root at ground level like the splayed fingers of a hand. The trees may reach 80 feet in height, but they average half that. Zalantar wood is strong, yet easily worked, and sees much use in southern buildings and the making of wagons, litters, and wheels.

Southern sorcerers use zalantar almost exclusively in the making of rods, staves, and wands. It is durable and handsome, and it aids magics cast upon it, providing a +2 bonus to the saving throws associated with a priest or wizard awakening spell or a wizard's enchant an item spell. When an enchanted or nonmagical item that is wholly or partially made of zalantar is in use, the wood aids all item saving throws with a + 1 bonus. It also glows with a very faint mauve radiance when undead beings are within a 70foot spherical radius.

Latheebreeze's Librams

Faerun seems to bristle with tomes of spells, wizards' diaries, and manuals purporting to set forth this or that magical formula or process; not even Elminster knows where all of these writings lie," and in an ongoing effort to protect my sources (and my skin!) I have refrained from describing what magical writings I found where. I intend to cleave firmly to that tradition in the years ahead," but with one unusual exception: the two tomes described in these pages.

in my defense against the legions of enraged wizards Elminster's forever threatening me with, I can say first that these magical tomes are not spellbooks. in the usual sense and that many copies of both apparently exist in the Realms. Both books were created by an unusual sorceress: Latheebree of Athkatla, a jovial, worldly-wise woman of an athletic build who believed that most mages lacked enough of a sense of humor-and that folk who did not have magic needed to be protected against such people. This made her unpopular with many of her colleagues-so much so that no one came to her defense when she was attacked by no less than seven ambitious Red Wizards of Thay. Laeral Silverhand, the Lady Mage of Waterdeep, arrived too late to help Latheebree in the battle, but reports with satisfaction that five Red Wizards were blasted to dust and drifting smoke, one was reduced to a mindless husk, and the last was entombed in the ground by means of a sink spell, where he remains to this day (Laeral placed several layers of harmful runes around him in the ground, and only the outermost three have been triggered by other Red Wizards or their agents, an explosive process that has decidedly dampened Thayan enthusiasm for recovering their comrade).

Although Latheebree's tower and body were both destroyed, the sorceress managed to transfer her essence into one of her books (a Pantograph Pages, Laeral believes) and cause it to teleport to some other location in Faerun

Latheebree presumably survives in the book as a watchful sentience, able to cast spells, speak, and communicate by sending visions (according to one mage's report of a book's behavior), and there are even former colleagues of the sorceress (Spundith of Mintarn and Galaergala of Murano) who believe that the Laughing Lady Mage of Athkatla can move her essence at will from book to book of her own creation and thereby travel around the Realms.

Whatever Latheebree's fate, it is my belief that wielders of magic and less fortunate beings alike should be made aware of these helpful books without further delay. The secrecy of some mages is dangerous to the common welfare as well as being frustrating in the extreme and outrageous in its arrogance!

Latheebree's Folio of Reversal

XP Value: 4,000 GP Value: 20,000

At least six of these reddish brown, nondescript, oxhide-bound chapbooks exist, although the true number of copies may be 10 times that or more. A Latheebree's folio of reversal is two handwidths across by three bandwidths in height and about as thick a large human male's little finger. It contains only three pages of the finest vellum. The front and back pages are blank, and the middle one contains beautiful swash calligraphy that sets forth words of utter nonsense.

If-and only if-a being "reads" (looks at) every single character on the page and is a creature who has been affected by magic during its lifetime, the power of the folio is awakened. cursory examinations of the book or detailed perusal by creatures who have never been touched by magic have no effect.

An activated folio removes the effect of the last magic cast on the reader and then itself teleports away. A folio of reversal glows with a sudden blue light as it teleports away. Readers are warned that its flight breaks magical barriers, bindings, and tracers. There is no known way for any creature to travel with it or follow it. It is this property of teleportation to random locations elsewhere in Faerun that makes counting the number of Latheebree's folio of reversal in existence so difficult.

The magic the folio of reversal reverses can be anything from the damage caused by a magic missile to a curse and can have affected the reader as from one second to over hundreds of years ago, but the folio removes its effects in the present rather than returning the reading creature to its condition at the time the magic affected it. For example, a female bard who was sorely wounded and received multiple healing spells would lose the hit points bestowed by the last of those spells, but would not be returned to her life-threatening state of the time; any system shock survival rolls would not have to be repeated. Latheebree's folio of reversal cannot reverse the effects of a wish, limited wish, reincarnation, raise dead, or resurrection spell, or, obviously, any magical effects imposed directly upon a creature by a divine being; however, it can reverse the effects of a slay living or destruction spell.

Latheebree's Pantograph Pages

XP Value: 6,000 GP Value: 30,000

A Latheebree's pantograph pages is a tome bound in polished slabs of duskwood with its corners capped in copper and with pages of the finest parchment. Over 40 copies of this useful tome are known to exist, and some sages put the number as high as 70. Mages who have such books tend to hold onto them-and keep their possession as secret as possible.

All known copies of this work are three bandwidths across and four-and-a-half bandwidths high, but they vary in the number of their interior pages, having $1d10 + 6$ when found. When a Latheebree's pantograph pages book was made, all its pages were blank, but whenever a blank page is placed face-down and flat

over a complete, functional written spell in another book, on a scroll, or even graven in stone, the page acquires a copy of the spell without altering or discharging the original. The pantograph pages books can thus be used to make (possibly unauthorized) copies of the magic of others or build a library of spells that the book's owner is not yet powerful enough to use. However, writings (even nonmagical ones) concealed by a secret page spell, explosive runes and other harmful written traps, and similar encryptions and flourishes in an original are precisely and perfectly copied without being discharged or activated. They await the reader in the pantograph pages as well as the original when copying is complete.

Each page can be used only once; the copy that appears on it is permanent. Once the last page of a Latheebree's pantograph pages book acquires a spell, the book vanishes 4d20 days later, teleporting to a secret cavern in Faerun known only to Latheebree. Beings who try to accompany the book on this journey, or leave tracers on it, arrive in or are directed instead to either the city of Sigil in the Outlands or to a random Outer Plane-without the book.

The pantograph pages do not function if placed on writing that is only a partial spell, not a spell at all, or is a spell identical to one already recorded in the book. In other words, words of activation, potion formulae, and the like, do not activate the copying function. The process of copying takes 1 turn. If the book is moved off the original during this time (slight movements from side to side do no harm), the attempt to copy ceases, and that page is ruined. Once the book is removed from the original, a ruined page-still blank-dissipates into thin air, shrinking inexorably to nothingness in 1d4+1 rounds.

Magic in My Hand

It is a great temptation to anyone to try to acquire objects that hold magic-Art crafted by others, often for mysterious purposes long ago. I have held my share of such enticing vessels of mighty, lightly sleeping magic. I was greatly tempted in my youth to try to seize or steal all of these I could find and win my way to power in Faerun by wielding the frozen fire of magical items, but what one can seize, another can take away, and in many an item waits a curse, treacherous backlash, or merely an unforeseen peril (or three) attendant on its powers. So I abandoned my scheme, and in the years since I have often deliberately avoided contact with magical items, for I know how strong in me is the hunger to have, and to hold, and to use.

In like manner, I have avoided describing scores of magical items in this guide. For one thing, the owners of such items, even when not spellcasters-or perhaps especially when not spellcasters and having no other magic to call on-grew perturbed indeed at the possibility of every last little secret, power, and controlling word of their treasured items appearing in print for all the Realms to see.

With that said, I should also reveal that I have faced, or handled, more magic in my days thus far than many a sneering Calishite mage sees in a lifetime, and that a few of the items I have encountered deserve detailed treatment, for a variety of reasons. So, you will find a handful of Faerun ian magical items here. I take no responsibility for the fates of those who seek them.

The Seven Lost Rings of: Mhzentul.

The Seven Lost Rings of Mhzentul contain magics of great power. Legends have spoken often of them since the death of their maker, but their locations have rarely been more than a matter of colorful rumor. Mhzentul was a powerful, respected mage who perished at the battle of the River Rising, where he became a pillar of living flame and blazed across the

battlefield, destroying many foes.

Mhzentul is remembered for his works: the Seven Lost Rings of Mhzentul and a book, Mhzentul's Runes, said to contain the procedure for making a ring of spell storing, information on the construction of rings that become guardian creatures on command, and much research into fire magic. The Zhentarim mage Whisper is known to have found the book and some of the rings, but when he was slain by Doust Sulwood and his companions (the future Knights of Myth Drannor) in his subterranean home, Whisper's Crypt, north of Eveningstar, only two of the rings were found.

The highest-ranking Zhentarim agent in northern Cormyr at the time, Whisper was cruel and coldly calculating. A man of relatively feeble magic, he possessed a cunning mind and gargantuan ambition. His duties were to arrange the ambush of selected merchants and king's messengers, to watch and listen to Cormyrean trade and troop movements, and to pass what he learned on to Darkhold. Whisper did this quietly and well, but at the same time he hatched plans to become far more than a minor Zhentarim wizard by creating a sinister force loyal only to him. He was establishing strongholds of his brigands in the Stonelands when his attacks on Doust's band invoked them to hunt him down, overcome his guardian enchantments and creatures, and destroy him.

Whisper proved to hold two of the Seven Lost Rings. The Knights gave both of these to the House of the Morning, a temple of Lathander in the village of Eveningstar in Cormyr. They did not find any of the other five rings or Mhzentul's Runes.

Four of the Lost Rings and the tome Mhzentul's Runes may still lie hidden in Whisper's Crypt in the Stonelands or somewhere in the Haunted Halls north of Eveningstar. The seventh Lost Ring may still be in the vicinity of Mhzentul's destruction, perhaps purloined by the undead spirit of an enemy commander Mhzentul fought against. The wizard's essence may be trapped in the ring, or may still exist elsewhere-and in either case, may whisper advice to anyone who puts on the ring.

Each of the Seven Lost Rings of Mhzentul is a simple band, forged of mithral, treated with dwarven everbright. Each ring is engraved with a complex series of runes believed to be derived from an ancient elven dialect. The original meanings of these runes have been lost to passing time (even to lore magic).

Each of the Seven Lost Rings of Mhzentul has so powers, suggested by its runes, and the rings share the ability to heal a wearer when she or he wills it, becoming dormant for a day as a consequence. This power also purges the wearer of poisons, charms, and unnatural changes in state (invisibility, petrification, shapes not their own brought about through magic, and so on). Unlike normal rings of spell storing, all of the seven rings regenerate their stored spells.

Ring of Burning

XP Value: 4,000 GP Value: 20,000

The runes on this band suggest leaping flames, and it always feels pleasantly warm. It is reputed to have all the powers of a ring of spell storing, containing (if legends tell truth) the spells Agannazar's scorcher, Beltyn's burning blood, fire gate, Flarnsterd's flarnestrike (detailed hereafter), and shroud of flame. This is believed to be one of the rings the Knights gave to the House of the Morning, but I do not know if the temple vaults still hold it.

Ring of Coldfire

XP Value: 4,000 GP Value: 20,000

The runes inscribed on this band are suggestive of icicles and frost motes, but little more may be learned from mere visual examination. The ring is reputed to have all the powers of a ring of spell storing, containing cold-related magics that include cone of cold, icelance, moonfire (detailed hereafter), Snilloc's snowball swarm, and wall of ice."

Ring of Night

XP Value: 6,500 GP Value: 32,000

The runes on this band have swash ornamentations resembling feathered wings in flight, and someone has scratched-in common-the word or name Anathal on the band, but use of this word

seems to have no effect on the ring or its powers. The ring of night is thought to be one of the rings given to the House of the Morning.

The wearer of this ring has 90-foot infravision for as long as the ring is worn. In addition, the ring may change into a margoyle once a week. At the wearer's mental command, the ring of night leaves the wearer's finger and transforms into a margoyle of maximum might, standing just in front of its summoner (so long as there is empty air to permit it to appear). The creature operates under the telepathic direction of the being who summoned it, responding instantly and with unshakeable loyalty. Upon its destruction, exposure to full sunlight (or equivalent irnagic), or 24 hours after the ring was transformed, whichever occurs first, the margoyle reverts to ring form, and the ring reappears on the finger of the being who summoned it. The ring's magic also ends in the same manner if the summoner wills himself or herself to change places with the margoyle. This power moves the body of the summoner, as with a teleport without error, to the exact space occupied by the body of the margoyle and places the margoyle back in ring form on the same finger of the being that it left. This movement occurs despite any magical barriers, magical compulsions, or physical restraints or obstacles on either summoner or margoyle and does not harm the summoner in anyway.

Ring of Scribes

XP Value: 5,000 GP Value: 21000

The runes inscribed on this band are characters from various written tongues of Faerun, overlaid one upon the other. The ring has all the powers of a pair of rings of spell storing, containing two copies each of five commonly known spells that most wizards (foolishly) do not bother to memorize while adventuring: comprehend languages, erase, read magic, secret page, true seeing, and wizard mark. While this ring is worn, its wearer cannot be harmed by any magical effects caused by the discharge or activation of runes, glyphs, or symbols, or his or her reading of any writings or inscriptions.

Ring of Stone

XP Value: 3,500 GP Value: 17,500

This band is graven with seven repetitions of the same rune, presumably meaning something akin to "earth" or "stone." Twice per day, the wearer of the ring of stone can call forth a stone shape spell from the ring. In addition, the ring may also change into a stone guardian once a week. Upon the mental command of its wearer, the ring vanishes from the finger it is worn on and reappears in front of the wearer (as close as available open space permits) as a maximum-strength stone guardian under the telepathic command of the ring wearer who summoned it. This particular stone guardian automatically detects invisibility and reflects back all fire-related magics 100% at their sources. Upon its summoner's mental command, its destruction, or the passage of 24 hours from the transformation, the guardian reverts to ring form, and the ring reappears on the summoner's finger.

Ring of the Tshala

XP Value: 5,000 GP Value: 20,000

The runes on this band are surrounded by flowing outlines that suggest leaping flames. The ring wearer can call forth each of the following spells once per day, directing them as if she were a 20th-level wizard: flaming sphere, fireball, wall of fire, delayed blast fireball, and meteor swarm.

Every time a meteor swarm is called out of the ring, there is a 20% chance that the wearer is transformed into a greater firetail, known as a tshala. The transformation lasts for a maximum of 10 rounds and can be reversed at will. However, at the end of each round or whenever the ring wearer wills himself or herself to change back, there is a 10% cumulative chance that the ring wearer is uncontrollably forced back into his or her original form while suffering the effects of a triple-strength shroud of flame spell (no saving throw allowed). This fiery effect continues until a successful dispel magic is cast upon the wearer by another being against 20th-level wizard magic (while the ring wearer is still alive) or the ring wearer is reduced to ashes-whereupon the ring teleports to a random location in Faerun to await rediscovery. Only a wish spell brings anyone destroyed in this manner back to life. It is believed that Mhzentul destroyed himself while trying to return from tshala form while using this ring during the Battle of the River Rising. The ring was not found after the battle, and Mhzentul's corpse was never recovered.

Ring Tshala (Greater Firetail): AC 2; MV 21 (B); HD 9+9; 81 hit points or wearer's own, whichever is greater; THACO 12; #AT 4; Damage: 1d12 each attack (fire damage plus ignite flammable materials); SA heat (extra 1d12 damage on any one successful attack, once every 3 rounds), magic use as 14th-level mage: fireball 1/turn, plane shift (itself and W6 lesser firetails as a group), remove curse, heal, feeblemind, maze, fire trap-all 1/day; SD + 1 or greater weapons needed to hit; MR 90%; SZ S (4 feet long); NIL as ring wearer; Int as ring wearer; AL as ring wearer; XP as ring wearer; MC11.

Ring of Wayfaring

XP Value: 4,000 GP Value: 20,000

The runes inscribed on this band are joined by a continuous, winding line, and the ring possesses all the powers of a ring of spell storing, containing the spells: find the path, Jhanifer's deliquescence, Quimbys enchanting gourmet, Spendelarde's chaser, Tulrun's tracer, and unseen servant. These spells can be called upon twice per day each, and operate as if the wearer were a 20th-level priest or wizard.

Ring spells

2nd Level

Moonfire

(Wiz 2; Alteration)

Range: Special Components: V, S, M Duration: 1 round/level

 Casting Time: 2

Area of Effect: Up to one cubic foot per level of the caster Saving

Throw: None

This spell is a wizardly variant of the moonfire power conferred by Eilistraee on her priestesses. It was researched by several mages of Myth Drannor. The spell effect is identical to the priestesses' power save that it produces only a single manifestation of radiance.

Moonfire can range from a faint glow to a clear, bright (but not blinding) light, varying in hue as the caster desires through blue, white, soft green, white, and silver. It cannot equal or exceed full sunlight (daylight) for purposes of fighting undead, but serves as a source of illumination for reading, finding one's way, and attracting others to a desired location. Moonfire does equal the strongest

moonlight for natural and magical purposes.

Moonfire lasts for one round per level of its caster. Concentration is not required to maintain it, but it can be ended at any time by the summoner or by any application of dispel magic or darkness, which the moonfire negates during its own destruction.

Moonfire always appears to emanate from some part of the caster's body, but it can move about as the user wills. Wizards of 6th level or higher can cause moonfire to move away from their bodies altogether, drifting about in a manner akin to dancing lights. Moonfire moves about its caster's body as rapidly as desired, but when no longer in contact with the spellcaster it can drift in any direction and through the tiniest openings at a rate of up to 40 feet per round, as the caster wills. When the caster's concentration turns to other things, adrift moonfire hangs motionless and does not continue in the direction it may have been moving. Moonfire can fill as large or small an area as the mage desires, up to the volume limits of one cubic foot per level of the caster.

The material component of this spell is a pinch of crushed moonstone sprinkled in the air in front of the spellcaster.

4th Level

Flamsterd's Flamestrike

(Wiz 4; Evocation)

Range: 10 yards/level

Components: V, S, M

Duration:

Special

Casting Time: 4 (1 round if set as a trap)

Area of Effect: One creature

Saving Throw: 1/2

This specialized fire spell can be used both as a direct attack and as a guardian trap. In either case, it affects one creature only, and its flames appear in a roaring spiral around the victim. A Flamsterd's flamestrike does 2d6 points of damage plus 1 point of damage per level of the caster and is a menace to clothing, carried items, and other flammable materials adjacent to the victim, requiring successful item saving throws vs. magical fire from them (or they are destroyed). Unlike a fireball, a Flamsterd's flamestrike does not explode outward to affect all beings in an area.

A Flamsterd's flamestrike ruins any ongoing spellcasting its victim is attempting and endangers any unprotected accouterments (in the aforementioned manner). When used as a trap, a Flamsterd's flamestrike must be cast on a small piece of metal (typically a copper piece is used) and a series of specific triggering conditions equivalent to those of a magic mouth spell uttered over it. The trap is then set to activate when the conditions are met, a waiting spell that can be detected as magic but not as a trap. The conditions typically involve disturbing the focal item, and the Flamsterd's flamestrike can wait indefinitely until the conditions are fulfilled. The conditions cannot include anything involving detection of actions at a distance—in other words, casting a specific spell or entering an area—if the coin is not disturbed by doing so. If a dispel magic is cast on the focal object before it is disturbed or other conditions triggering it are fulfilled, the flamestrike is dispersed without taking effect.

There is no time limit between casting and activation if a Flamsterd's flamestrike is set as a trap. If one or more beings fulfill the conditions of a set Flamsterd's flamestrike, the first one to do so is affected. If they do so simultaneously, the spell still affects only one being and its target should be determined randomly.

The material components of this spell are a pinch of saltpeter, a pinch of

iron filings, a piece of phosphorous, and a pinch of ashes. These are consumed in the casting, but any focal item that the spell may be trapping is not.

Helm of Zulae

XP Value: 4,000 GP Value: 20,000

Zulae was court wizard to an elven lord of Evermeet. At his lord's request, Zulae created several magical helms sized to fit on the prow of an elven ship. These helms enabled the surface elves and their king to send their sailing ships beneath the waves to the lands of the sea elves so the elves could forge a treaty of peace between the races and freely trade thereafter. Zulae passed the secret of making these items on to several of his most trusted apprentices, who made a few more such helms, but it is thought that the process has long since been lost. All existing helms of Zulae are in the possession of the elven royal family of Evermeet except for one stored under magical guard in the elven kingdom of Synnoria in the heart of the isle of Gwynneth (of the Moonshae Isles).

A helm of Zulae appears as a silver battle helm with a full-face visor lacking eyeholes. A sleek, ribbed fin rises from the neckguard, sweeping along the magnificent crest of the helm from back to front like a fish fin. When laced over the head of the carved figurehead of a sailing ship, a helm of Zulae compels the ship to sink beneath the waves at a speed of approximately 5 knots (base and emergency movement rate of 6 miles per hour). The ship remains submerged once it descends completely under the water and ceases any other downward movement, though it can be commanded to move forward at a speed of up to approximately 5 knots. A second rudder and a means of propulsion is necessary to further guide the ship up and down while underwater and another means of propulsion must be used to accelerate movement beyond 5 knots. The magic of the helm keeps the ship intact and holds all gear and cargo in place, even if such cargo would ordinarily float free of a sinking vessel.

While the helm is in place, a pocket of air in the inverted shape of the hull envelops the ship. This atmosphere, remains breathable for a variable amount of time dependent on the size of the hull and the number of air-breathing creatures on board. A drakkar with 100 persons aboard would be a large enough to provide fairly fresh air for 12 continuous hours and increasingly stale air for an additional 12 hours.

Even if a sailing ship returns to the surface, however, its air is not be refreshed until the helm is removed and at least 6 turns have, elapsed thereafter (half that time if strong winds are blowing). Creatures on board or in the water around a ship bearing a helm of Zulae can poke through the air bubble, without harm and without bursting the bubble.

If a submerged creature grasps a Helm of Zulae and wills it to rise, it and any ship or solid item attached to, or touched by, a being touching the helm ascend through the waters at a rate of 5 knots, regardless of the mass or weight of items being raised. Continuous contact with the helm and concentration on rising will bring an unseaworthy vessel or even a waterlogged fragment of one to the surface and keep it afloat and headed in the direction of the helm commander's choosing. If a creature loses contact with the helm, or its concentration is broken, such travel and buoyancy cease unless the craft is seaworthy on its own. Movement and buoyancy can be restored by regaining both contact and concentration. No specialized knowledge, words, or rituals are required to call on the powers of a helm of Zulae.

Luck Medallion of Tymora

XP Value: 1,000 GP Value: 4,000

A luck medallion is a polished, unadorned disc of pure gold blessed by Tymora and hung on a thin golden chain. It is not unlike the holy symbols in the

shape of silver discs priests of the goddess of luck wear around their necks.

When an invisibility spell or some superior variant of that spell is cast upon a luck medallion, the medallion's charm uses the magic of the spell to power a wide, range of effects. Nothing can see, hear, smell, or magically scry any intelligent being within a radius of 30 feet of the medallion, as long it is not touched by any living being or moved. Detection spells targeted at creatures or objects protected by a Luck medallion find traces of them in the wrong location and moving in the wrong direction.

A luck medallion crumbles to dust, its protection ended, 24 hours after its concealment power is awakened or when the concealment is broken by the movement of the medallion or the touch of a living being while still active.

Thunderstaff

XP Value: 5,000 GP Value: 30M00

Devised over a century ago by the archmage Baeroin Thunderstaff I, patriarch of the Thunderstaff noble family of Waterdeep, the thunderstaff is a potent item, and now at least a dozen staves of this sort are known to exist. (Baeroin is also thought to have invented, or at least rediscovered, the 4th-level wizard spell thunderstaff) at least one thunderstaff was given to Khelben "BlackStaff" Arunsun before Baeroin's disappearance, although the Lord Mage of Waterdeep is said to have recently given it to his apprentice Arsten Thunderstaff II (Baeroin's Great-grandson). The whereabouts of the other thunderstaves is less certain.

A thunderstaff is a 6-foot quarterstaff carved from the heart of an old-growth tree. The base is capped with a 3-inch long mithral spike, allowing the staff to be used as a spear, if so desired. The top is capped with a representation of a dragon's head forged in mithral. A sage versed in dragonlore could identify the head as a depiction of a blue dragon. The powers of a thunderstaff are activated (and deactivated) by the silent act of will combined with direct physical contact. A thunderstaff can be used by any intelligent being capable of casting wizard spells.

Used as a quarterstaff or spear (with corresponding non-proficiency penalty, if applicable), all attack and damage bonus of +1 for every six levels of its wielder, with a maximum bonus +5. In the hands of someone unable to cast wizard spells, it has no bonus. Hence, in the hands of a wizard or bard of level 1 through 6, it acts as a quarterstaff +1 or spear +1. In the hands of a wizard or bard of levels 7 through 12, it acts as a quarterstaff +2 or spear +2.

A thunderstaff does not possess charges as is common for items of this sort. Instead it empowers a spellcaster to funnel energy contained in memorized spells into creating the spells' effects-specific magics determined at the time of the thunderstaff's creation. At least as

At least as many memorized spell levels, in any combination, must be sacrificed as the level of effect to be generated. For example to generate a 3rd-level spell effect, a spellcaster could sacrifice one memorized 3rd-level spell, one 1st-level spell and one 2nd-level spell, two 2nd-level spells, or one 5th-level spell. (Extra spell levels are wasted, and cannot be saved.) Only one spell effect per round can be generated, and a spell effect can only be generated if the wielder can cast spells of that level. (Hence a wizard must be of at least 5th level before he can generate a 3rd-level spell effect.)

Creating the effects also requires a period of attunement. A spellcaster must touch, carry, or keep a thunderstaff within 10 feet of his or her person at

all times for at least one week before becoming attuned to it. This proximity requirement ceases once attunement is attained. A thunderstaff can only be attuned to one spellcaster at a time. If a new owner becomes attuned, the prior owner's attunement fades, and the process must begin again.

To employ higher-level spell effects, the attunement process lengthens proportionately. The required period of attunement is equal in weeks to the level of spell effect desired to be employed. A wizard cannot become attuned to the effects of levels she or he cannot yet cast. To do so requires beginning the period of attunement again. Once attunement is achieved, a wizard immediately becomes aware of all the spell effects currently available. For example, a 6th level wizard could use a 2nd level spell effect after two weeks of attunement. He could not use a 3rd spell effect until after a total of three weeks of attunement. If a year later he achieves 7th level, he could not use a 4th-level spell effects until seven weeks later, but during, that time he could still use 3rd and lower level spell effects.

A thunderstaff can create nine distinct spell effects determined at the time of its creation, one per each level of wizard spells. The roster of spells available for the various thunderstaves in existence is thought to vary widely, although most have something to do with thunder, lightning, and weather. All have the spell thunderstaff as their 4th-level effect, as this was Baerom's signature spell. All spell effects issue forth from the staff's dragon mouth, occur on contact with the staff (such as shocking grasp), or occur in an area of effect centered on the thunderstaff, as appropriate. Although a thunderstaff must be physically touched while unleashing a spell effect, it can be released while the spell is in effect (an important property when casting spells such as lightning rod).

Khelben's records indicate that the thunderstaff now possessed by Arsten Thunderstaff II commands the following spell effects: shocking grasp, stinking cloud, lightning reflection, thunder staff, cone of cold, control weather, lightning snake, lightning ring and (blue) dragonshape. Other thunderstaves might employ different storm-related or electrical spells, including: ball lightning, chain lightning, hailcone, insulation, lightning bug, lightning rod, lightning storm, tempestcone, thunderlance, and web of lightning.

Thunderstaff Spells

1st Level

Insulation

(Wiz 1; Abjuration, Alteration)

Range: Touch

Components: V, S, M

Casting

Time: 1

Duration: 2 rounds/level

Area of Effect: Creature touched

Saving Throw: None

This spell provides the caster with a temporary resistance to all electrical effects or spells. The recipient of the spell gains a +3 bonus to saving throws against such attack forms, and all damage actually sustained is reduced by half (round damage down, but not below 1 point). Thus, if the effect allows a saving throw and if the saving throw is failed, the protected creature sustains one-half damage, and if the saving throw is successful, only one-quarter damage is sustained.

The material component must be placed between the recipient's foot (shod or unshod) and the ground and stood on. It must be touched by the recipient at all times during the spell duration or the spell is ineffective (though not terminated). If conditions are wet—in other words, the recipient is standing in water or in a thunderstorm—the bonus on the saving throw is reduced to +1. The resistance to damage is unchanged.

The material component of this spell is a 1-inch-square piece of rubber.

Lightning Bug

(Wiz 1; Alteration, Evocation)

Range: 15 yards + 10 yards/level

Components: V, S

Casting Time: 1

Duration: Instantaneous

Area of Effect: 1 creature or target

Saving Throw: None

This spell was invented by Gemidan of Waterdeep and is generally only known to him, Khelben, Laeral, the Waterdeep mages' guild, and members of the city watch. Merging magic missile with shocking grasp, his spell allows its casters to generate a missile of electrical energy and cast it unerringly at a target. When it hits the target (or an electrical conductor that touches an opponent's body), the lightning bug discharges 1d6 points of damage plus 1 point per level of the wizard (to a maximum of 15th level). (For example, an 11th-level mage would generate an electrical missile of 1d6+11 points of damage.)

3rd Level

Lightning Rod

(Wiz 3; Alteration) Reversible

Range: Touch

Components: V, S, M

Casting Time: 7

Duration: Special Area of Effect: One object

Saving Throw: None

This spell forces magical lightning to a specific spot determined by the caster. When cast, the wizard touches a metal object to become the lightning rod (a sword, a lamppost, or a gold piece). The focal point of the spell cannot be alive or heavier than 100 pounds. When any ranged electrical attacks occur within 150 feet of something affected by lightning rod, the energy is redirected and absorbed into that object, negating the attack and destroying the object. If someone is in contact with an item affected by lightning rod, that person receives the full damage of the attack. Unless an item affected by lightning rod is struck by a lightning bolt, a lightning bug spell, or other magical electricity, the spell lasts for up to 48 hours.

4th Level

Hailcone

(Wiz 4; Evocation)

Range: 10 yards/level

Components: V, S, M

Casting

Time: 4

Duration: 1 round

Area of Effect: 30-foot diameter cone

Saving

Throw: None

The spellcaster causes large hailstones (2 inches across and greater) to rain down in a conical area from a point 30 feet above a surface or target downward to a cone that opens to a 30-foot base diameter. Creatures within this area of effect suffer 3d10 points of damage, and any exposed items must make a successful item saving throw vs. crushing blow to avoid being damaged or destroyed (DM's discretion).

If the spell is cast in midair, there is a danger zone up to 30 feet below the broad base of the cone. Creatures in this area take 1d10 points of damage, and items that are fragile and exposed must make a successful item saving throw vs. crushing blow or be damaged. Creatures beneath the danger zone might be struck by odd hailstones and thus become aware of the spell's effect, but these hailstones have no appreciable force and inflict no damage.

The material components of the hailcone are a pinch of dust and a few drops of water.

Nautical Ball Lightning

(Wiz 4; Conjuration)

Range: 60 yards

Components: V, S

Casting Time: 1

round

Duration: 1 round/level

Area of Effect: 1 ball per 5 levels

Saving Throw: 1/2

This spell creates one ball of lightning for every 5 levels of the caster. Each ball can be sent to a different target, and balls of lightning are usually targeted at the members of a ship's crew. A ball of lightning is 2 feet in diameter and flies through the air at to strike its target at a movement rate of 24. Once it impacts its target, whether the target, it moves rapidly along nearby surfaces in random directions: up masts, along decks, down ladders, and so forth, at a movement rate of 12. If it moves within 15 feet of another living being, it "chases" that being until it strikes this new target, and then begins random movement until it acquires a new target, continuing this cycle until it becomes stuck at a certain location, such as the top of a mast or at the end of a yardarm (10% chance rolled each round after the first if the ball's current location indicates the possibility), or the spell's duration ends.

A ball of lightning inflicts 1 point of damage per level of the spellcaster each time it touches a living creature. It automatically strikes a living creature who is its initial target, provided the target cannot outrun it; if it acquires new targets after the first, it automatically strikes them if its movement and theirs could intersect in a given round. If a ball becomes stuck at a certain spot, the lightning starts a small fire on a roll of 5 or 6 on W6. Creatures at that same location take 1 point of damage per level of the spellcaster each round they are in contact with the ball.

Thunderlance

(Wiz 4; Evocation)

Range: 0

Components: V, S, M

Casting Time: 4

Duration: 1 round/level or until discharged

Area of Effect: Caster

Saving Throw: None

Upon casting this spell, a faint, gray, shimmering force comes into being in the general shape of a staff or spear. The force can extend up to 20 feet from the caster's pointed finger and retract or grow to the desired size, but it always remains a straight lance of force. Any creature which touches or is touched by the thunderlance takes 4d6 points of damage. The lance discharges with a loud clap of thunder (but the noise does no damage).

Once so discharged, the thunderlance fades out of existence. The thunderlance can also be willed out of existence by the caster at any time without hitting anyone. The thunderlance disappears without inflicting any damage if the caster dies, loses consciousness, or casts any other spells. Full conscious control is not necessary to command the thunderlance, allowing the caster to move and fight normally while carrying the lance.

The lance can be used as a barrier or a trap against attacking creatures, but it is most often used as a weapon. The lance attacks creatures at their lowest unarmored Armor Class (a dragon would still be AC 2 but a mounted knight would be AC 10). Any non-innate armor is ignored, but Dexterity and magical bonuses do apply to the target's Armor Class.

The touch of a thunderlance destroys a shield spell, a wall of force, a minor globe of invulnerability, and similar, minor abjuration magics of 5th level or less. Higher level abjuration spells are unaffected by the thunderlance. In either case, the thunderlance is discharged and fades upon striking such a magical barrier. A thunderlance can pass through fire and water (including ice) unharmed, even if the fire, water, or ice is the result of a spells.

As a bonus, the thunderlance absorbs magic missiles directed at the wielder. For every magic missile so absorbed, the lance inflicts 1d4+1 additional

points of damage when discharged. The thunderlance can absorb and then discharge one magic missile for every three levels of the caster. Additional magic missiles are absorbed but do not increase its discharge

'Magic missiles' include other spells with similar properties, such as major missile and Snilloc's snowball. Each of these spells, if absorbed in the thunderlance, adds 1d4+1 more points of damage to the thunderlance, regardless of the typical damage of the spell.

The material component of this spell is a small, silver spear.

5th Level

lightning Reflection

(Wiz 5; Abjuration, Alteration)

Range: 0

Components: V, S, M

Casting Time: 5

Duration: 1 turn

Area of Effect: 1 being

Saving Throw: None

This spell protects the caster or a touched recipient (and all worn or carried material) against all effects of electrical and lightning energy discharges; it also protects against magic missiles. All such attacks are reflected straight back at their sources for full normal effect. Magical or natural lightning and other raw energy discharges are protected against. Fire is not protected against.

The material components of the spell are a drop of quicksilver and a shard of metal of any size.

7th Level

Lightning Snake

(Wiz 7; Evocation)

Range: 0

Components: V, S, M

Duration: 4 rounds

Casting Time: 7

Area of Effect: Special

Saving Throw: 1/2

This spell causes a crawling, flickering bolt of lightning 5 feet wide to emerge from the caster's body and streak away in a straight line 90 feet in whatever direction the caster wills. It then turns (as the caster directs) to travel in a straight line in another direction for another 90 feet and the round ends. The lightning snake turns again to begin its next round of journeying and turns turn once more halfway through that second round, repeating this mode of travel for a third and fourth round before expiring. Contact with a lightning snake deals all creatures 10d6 points of damage per round (save for half damage). An item that saves against a snake is immune to all damage from it, but a creature takes damage for each round in which it is struck by the same snake.

The first rush of a lightning snake cannot miss, but the caster must roll 1d10 for all other chosen turns. A result of 1-3 or 8-10 means the snake travels precisely as the caster intends, but a result of 7 through 10 means it veers. Consult the Scatter Diagram in the DUNGEON MASTER Guide under 'Grenadelike Missiles,' and match the roll to the paths indicated by 4, 5, 6, or 7 on that diagram, treating the 8-10 line as the intended path of the snake. There is one immunity to veering: The caster can unerringly cause the snake to rebound 180' back upon itself. Note that this spell could well harm friends of the caster-though the caster, along with any worn, carried, or touched items, is never harmed by contact with his or her own lightning snake.

The material components of this spell are a piece of bent wire or a bent nail or pin, a piece of amber, a bit of fur, and a swab of metal of any sort that has previously been struck by lightning.

8th Level

Lightning Ring

(Wiz 8; Evocation)

Range: 10 feet/level Components: V, S, M Casting Time: 8
Duration: 8 rounds (or 1 round) Area of Effect: Special Saving Throw: A
This spell surrounds the caster with a bright white, crackling, chest-high ring of lightning. The ring moves with the caster, who can cast other spells without harming the ring's functioning after the round in which the ring is established. While encircled by the ring, the caster is immune to damage from all lightning attacks.

Twice per round, the ring can emit a lightning bolt that streaks straight outward in a direction chosen by the caster. (The bolt rebounds at an angle chosen by the DM if it strikes something solid and nonliving.) Such bolts are 5 feet wide and 80 feet long and cause 8d6 points of damage to all creatures in their path. If creatures who are struck make a successful saving throw vs. spell, they suffer only half damage.

Alternatively, this spell can be cast to discharge all at once. The ring forms in one round, spinning about the caster (who is protected against all lightning damage for that round), then rises straight up and fires eight lightning bolts at once at up to eight different targets chosen by the caster. In doing so, the spell exhausts itself. The bolts do the same damage and have the same dimensions as those cast by the continuing-duration version of the spell.

The material components of this spell are a ring of any size fashioned of glass and a bit of fur from any animal.

Lightning Storm

(Wiz 8; Evocation)

Range: 40yards+ 10yards/level Components: V, S, M
Casting Time: 8
Duration: 1 round Area of Effect: 70-foot-diameter sphere Saving
Throw: 1/2

This spell creates electrical discharges within a spherical area. Bolts of lightning leap repeatedly about within this area, regardless of the presence or location of metal, water, or other conductors. All beings within this area take 6d12 points of damage unless they are immune to electrical damage, and all items must make an item saving throw vs. electricity. The spell prevents lightning from traveling along normal conductive paths out of spell range. People in full armor or bathers in a moat located just outside the spell's area of effect are unharmed.

Casters of a lightning storm are always unharmed by the spell, even if they stand in the center of the effect. They are also unharmed by any other electrical attacks or effects during the spell's duration.

The material components of this spell are a shard of glass, a scrap of fur, a piece of silver, and a flint.

Web of Lightning

(Wiz 8; Evocation, Alteration)

Range: 40 yards + 10 yards/level Components: V, S, M
Casting Time: 8
Duration: Instantaneous Area of Effect: Special Saving
Throw: 1/2

This spell causes the simultaneous discharge of six lightning bolts. Identical in properties to those bolts created by a lightning bolt spell except that they may not be forked, these bolts do 7d6 points of damage each and manifest in one of two ways.

One manifestation is widely used on battlefields: a starburst of six bolts radiating out from a single point visualized or chosen directly by the caster, who need not see its location. Four bolts spring out in the cardinal directions (forming an equal-armed cross), and two additional bolts leap out in two of the diagonals in quadrants chosen by the caster.

The other manifestation of the spell is a ricocheting web within a 60-foot-diameter sphere. The sphere can be altered to fill a 30-foot by 30-foot room or smaller area but not increased in volume. Compressing it does not affect damage or other spell properties.

This effect is often fit into a single doorway, with the bolts leaping from the frame as an intruder steps through.

In either manifestation, target beings must make saving throws individually against all six bolts. They save against fewer bolts if the path of a bolt leaves them on of harm's way, as in most uses of the starburst.

The material components of this spell are four lodestones or a bit of fur, and a small, smooth rod of amber, crystals or wand.

9th level

Dragonshape

(Wiz 9; Alteration)

Range: Touch

Components: V, S, M

Casting

Time: 9

Duration: Special

Area of Effect: Person touched

Saving

Throw: None

This spell enables the caster or another being to take the form of a dragon the caster has personally seen. A specific individual dragon cannot be mimicked including avatars of dragon deities. The spell can be cast on any person of 15th or higher level. Unless the person shares one alignment (ethos or moral) with the dragon form selected, the spell fails.

The person acquires all the powers of that of a dragon including but not limited to innate spell-like abilities, immunities, magic resistance, breath weapon, fear aura, senses, movement, Armor Class, THACO, and all physical abilities. Any age category up to adult can be chosen by the caster. An individual affected by the spell retains his or her own Intelligence, but cannot cast of his or her own memorized spells while in dragon form (though dragon spell abilities may become available). The person's own racial or special abilities do not function in dragon form.

All items that are worn or carried temporarily, become part of the dragon form; they cannot be used and have no effect while the person is in dragon form. Items that have been set aside can be worn or used by the dragon, so long as they can be used by the dragon (that is, manipulated with altered speech, claws, and so on—further, the item must either change shape or be easily adapted to the dragon form).

The number of Hit Dice the dragon form has depends on the age and type of dragon. The change to dragon form requires a roll of hit points unique to the particular casting, which is not adjusted for Constitution or other factors. A character slain in dragon form remains a (dead) dragon. Parts taken from a slain dragon-shaped individual spoil any magical operation they are used for.

Changing back to normal form can be done by the recipient at will and takes only a second; this ends the spell. Otherwise, the spell lasts one turn per caster level. The recipient's remaining hit points after the change are proportional to the dragon form's remaining hit points (round fractions

up).The individual must make a successful system shock check immediately after the change or be incapacitated for a full day.

Each time after the first that the spell is cast within any 10 day period, a system shock check to avoid death is required for the caster. Also, the recipient likewise checks upon each change from human to dragon and from dragon to human, if the change to dragon form is made more than once in any 10-day period.

At the DM's option, mastering a dragon power sufficiently to use it in combat may require 10 rounds if the recipient is unused to the shape of the particular dragon. Except for purely physical abilities such as flying, biting, and breathing, unmastered powers, including draconic combat maneuvers, cannot be used effectively. Furthermore, to equal the skill of a true dragon in the use of draconic powers requires more practice than the duration of the spell easily provides.

The material component is an incisor tooth from a great wyrm of the dragon type whose shape the recipient will assume. If available for sale at all, these might be had for 2,000 GP to 20,000 GP each, depending on the type and rarity of the dragon.

Tempestcone

(Wiz 9: Alteration, Evocation)

Range: Touch

Components: V, S

Casting Time: 9

Duration: 1 round/level

Area of Effect: One creature

Saving Throw: None

This spell creates a shadowy, upright cone of force surrounding one creature touched by the caster (which can be the caster). The cone comes from a point a few feet above desired recipient's head and extends to the floor (on if the caster is flying, falling or otherwise removed from a solid surface, to just below the lowest part of the caster's body). The tempestcone moves with the recipient and seems to be a faintly shrieking, tumultuous chaos of whirling winds and shadowy clouds. Its only effect is to "drink" all magic coming into contact with in , including magical item charges expended and spells cast by the caster it is protecting and transforms them into magic missiles.

The recipient of a tempestcone is unharmed by the whirling cone of winds and is unaffected by all incoming spell effects; the magic missiles created by a tempestcone whirl around the cone until hurled unerringly at targets within 140 feet by the being enveloped by the cone.. The protected creatures can hurl the missiles the missiles even if he is not a spellcaster, a mental command is all that is needed. The missiles are identical in all respects to those created by a magic missile spell.

A tempestcone creates two magic missiles per spell level absorbed, each doing 1d4+1 points of damage and flying unerringly towardd the target at MV 24 (A). If the projectiles pass more than 140 feet from the cone or are unused when the spell expires, they fade away harmlessly. Magical tem discharges for which no spell equivalent exists are considered 6th level for purposes of generating magic missiles.

The Magic of Movement

The desire to fly has seized the imaginations of humans, elves, and probably other intelligent non-flying creatures down through the ages, and many a spell, enchanted item, or mechanical contraption has attempted to give at least a few moments of aerial swooping to beings who must spend their lives trudging upon the ground. Priests and wizards have long ago devised or discovered faster ways of travel than flying: magics of various sorts that jump from one place to another in Faerun or even from one plane to another.

Many of these are well known in story, song, and fable (if not in personal experience) to most folk in Faerun who have ever sat back in a tavern with their ears open and their tankard not yet empty, so there is no need for an exhaustive exploration here of things astral, ethereal, or dimensional..

What is more useful (and so, of course, provided here') is a brief farrago of spells and notes on the topic of moving folk or their things about that have been seen during my travels among the mages of Faerun . Wards and other prohibitions on movement are discussed in The Magic of Guardianship chapter unless such barriers themselves involve magical movement.

Some Collected Notes and Thoughts

It has long been known that mages can render an area unreachable by teleportation through use of the popular proof from teleportation spell and more powerful variant magics, but I have managed to learn of an item that accomplishes much the same thing (the weirdstone, detailed at the end of this chapter), and of a priests' magic, that also wards away dimensionally traveling items and beings.

I have also learned-at the cost of a very narrow escape, I might add-that certain unscrupulous wizards can send undead creatures across half Faerun to attack their foes by means of teletransportational spells; that at least one of the Red Wizards of Thay has developed some sort of transposition spell that plucks a desired item from one place and sends a worthless or dangerous item to occupy the same place; and that other wizards are experimenting with something called a runic teleport spell that enables non-spellcasters to jump from place to place within Faerun by stepping in the appropriate mystic circle after drawing some sort of destination rune in a smaller, linked area.

Movement Magics

Here follow some of the useful magics I have acquired in a career that seems to have involved more than my share of fleeing headlong through the Realms!

Wizards Spells

3rd Level

Teleport Object

(Wiz 3; Alteration)

Range: 0

Components: V, S, M

Duration: Instantaneous

Casting Time: 3

Area of Effect: One small item

Saving Throw:

Special

This spell transports small, nonliving items to other locales in Faerun . The caster touches the object, which must not be tethered or in the grasp of another being, while making a gesture with one hand. The material component of the spell vanishes, consumed by the spell-and the object is whisked away to any location on the same plane.

Items to be teleported may be of any volume, so long as they are not undead and do not exceed a weight of 1d3 ounces plus one ounce per level of the caster. Magical items are allowed an item saving throw vs. lightning to avoid being affected, and any bonuses the item has work to modify the roll. If this saving throw succeeds or if an ineligible or too heavy item is chosen as the target of the spell, the magic does not function, but the spell is not lost.

Magical item functions do not operate as the magic transports them, so they cannot let fly when they arrive at their new location. Any items on fire when transported by this spell are extinguished en route. Only single items may be affected by this spell: If a caster attempts to move a bag of small items (such as gems, coins, or keys) the items will remain, and the bag alone-intact and still fastened closed if it began the journey that way, make the trip.

Items sent by a teleport object spell always arrive safely without falling or striking other solids. They arrive gently on a surface, not inside a foe, a container, or body of water. The caster can only send objects to a destination she or he has personally visited or seen either first-hand, through a familiar, or using scrying magic or a scrying item. The arrival is always safe, but there is a 20% base chance that the object arrives d100 feet away from its intended resting place, with the following cumulative modifiers:
-12% if the intended destination is very familiar to the caster
+10% if the destination has altered since the caster last viewed it
+15% if the caster has only seen the spot once or twice
-1% for every 5 GP of value of the material component above 25 gp, and -2% per level of the caster above 10th.

The object may arrive on a higher or lower surface than intended, anywhere in a 100-foot-radius spherical area around the desired place of arrival; its direction away from that desired spot can be determined by use of the Scatter Diagram (under Grenade-like Missiles in the DUNGEON MASTER Guide). If a solid object or active magical effect occupies the intended place of arrival or the actual spot the object heads for, it is deflected an additional d100 feet in a random direction, but arrives safely. Note that the caster is not made aware of where the object actually ends up when it is sent.

Written messages can readily be sent by means of this spell. If two wizards cast teleport object spells together, two items can be sent to exactly the same place and to arrive together, spatially oriented just as they were when they left the casters. (To determine just where they arrive, use the better percentage chance of the two castings.)

The material component of this spell is a clear or translucent, naturally faceted gemstone (in other words, a crystal, not a cut jewel) of not less than 25 gold pieces in value.

5th Level

Arrow Swarm

(Wiz 5; Alteration, Evocation)

Range: Special Components: V, S, M Duration: 1 round

Casting Time: 1 round

Area of Effect: A 90-foot-long cone with a 45-foot-diameter base Saving

Throw: 1/2

This spell transforms a single nonmagical arrow, which must be fired from a bow by a person other than the caster as the caster touches the arrow and intones the incantation, into a deadly cone of arrowfire that emerges from extradimensional space somewhere else in Faerun, at a time of the caster's choosing. The arrow vanishes when the spell is cast and is consumed by the spell, which creates two short-lived duplicates of the arrow for each experience level of the caster up to 15th level. These arrows cannot be poisoned or aflame, nor can they carry a disease or any other magic aside from the spell they are a part of—such as a curse—even if the original arrow did.

These multiple magical arrows do 1d6 damage each, but when striking; they race about like excited minnows in a school passing through organic material rather than striking and staying; and darting about with many changes of direction rather than flying once and then falling. At the end of two rounds of such swirling, they fade away, but until then they occupy a conical area expanding out 90 feet from an unseen point of origin, widening 5 feet in diameter for every 10 feet from the point of the cone. (In other words, the cone is 5 feet in diameter 10 feet from the point of origin, 10 feet in diameter 20 feet from the point of origin, 15 feet in diameter 30 feet from the point of origin, etc.) This area of flight cannot pass through walls, ceilings, floors, or other solid, continuous inorganic barriers, and so can be constricted by

surroundings. Constricted or not, the cone of arrows does the same damage: All living creatures in the cone may make a successful saving throw vs. spell at -2 or be struck by all arrows; those who successfully save are struck by only half the arrows.

When this spell is cast, the caster chooses the spot where its point of origin will take effect, which must be no more than 12 feet above a spot on the same plane where the caster has physically stood within the last 24 hours, and the general direction of the cone (either as a compass direction plus up or down, or toward a known feature such as a door, table, or "the large open end of the room" The caster also decides if the spell will take effect instantly or be programmed.

If the latter choice is made, the spell is governed by a set of conditions enunciated aloud during casting-conditions with the same limitations as a magic mouth spell. The presence of a known, named individual or magical item, either unique or one of a type, can be part of the trigger conditions.

Programmed arrow swarms have waited undetected for years before suddenly appearing and erupting, but they cannot pass through or form within a minor globe of invulnerability or any more powerful magical barrier and do not trigger if their programmed conditions are met when such an effect is present at their designated point of origin. A dispel magic cast on the point of origin or a properly worded limited wish or wish spell destroys an arrow swarm without triggering it.

The material component for this spell is one flight arrow.

6th Level

Dimensional Thrust

(Wiz 6; Alteration)

Range: 3 yards/level

Components: S

Duration: Instantaneous

Casting Time: 2

Area of Effect: One being

Saving

Throw: Neg.

This spell transports a single being (who may be unwitting or hostile) a short distance in a desired direction. Arrival is always precise and safe but may place the transported being in a trap, prison, or other peril. Unwilling targets are entitled to a saving throw vs. spell. If the saving throw is successful, the target is not effected, and the spell is wasted. If the saving throw is failed, the spell takes effect as described below.

The caster must be able to see the target creature as the spell is cast; the spell range refers to how distant that creature can be for the spell to work, not how far it can be moved. The caster need not touch the target and casting is a simple matter of making a gesture while concentrating on the intended destination, which must be within 150 yards of the creature and can either be a specific locale (for example, a room) that the caster has previously viewed or been in or an unknown spot that is approximately a specific distance and compass direction distant from where the target is now. If the chosen destination is a body of water the magic relocates the target away from it but it can place the target high on a mountain ledge or pinnacle or at the depths of a well or ravine-so long as a dry, solid surface can be found to land on and the 150-yard distance of travel is not exceeded.

7th Level

Mass Teleport

(Wiz 7; Alteration)

Range: 3yards

Components: V, S Duration: Instantaneous

Casting Time: 1 round

Area of Effect: One being per level of the caster within 3 yards of the caster
Saving Throw: Special

This spell instantly transports one being per level of the caster (one of whom may be the caster) to another locale on Toril. Beings to be transported must be within 10 feet of the caster; they may touch of the caster if they desire, but need not do so. In addition to themselves, transportees may take with them all clothing and gear up to a weight limit equal to their nude body weight. (If a being is carrying too much, determine what gets left behind randomly.)

The caster makes a percentile roll, modified by -1% for every passenger that is not the caster and consults the table given in the DUNGEON MASTER Guide under the teleport spell to determine if arrival is safe or not. A single roll governs the entire transported party: A "high" result confers falling damage upon them all, and a "low" result either places transportees safely in a lower room or cavern or brings them into contact with something solid. If the latter result occurs, each transportee must make a saving throw vs. spell. If the saving throw is failed, the transportee is slain and his or her body rebounds back to the spot where she or he was standing when the teleport was cast. If the saving throw is successful, the being is instead flung to a random destination elsewhere in Faerûn to land safely with all his or her gear, but without any companions nearby.

8th Level

Teleport Fireball

(Wiz 8; Alteration)

Range: 10 miles/level

Components: V, S, M

Duration:

Instantaneous

Casting Time: 1 round

Area of Effect: 20-foot-radius sphere

Saving

Throw: 1/2

This spell creates fireball (dealing 1d6 points of damage per level of the caster up to 10th level) akin to that created by the 3rd level wizard spell fireball, except that it appears and detonates at another location within spell range. The table given in the DUNGEON MASTER Guide under the teleport spell is then consulted to determine if arrival is safe or not. "Low" results means the spell is wasted and takes no effect, and "high" results form and burst above the intended fireball location. Otherwise, the fireball is on target. Creatures caught in the area of effect are allowed a saving throw vs. spell to take only half damage; all items within reach of the fiery burst must also make item saving throws vs. magical fire.

The material components of this spell are a pinch of saltpeter, a piece of phosphorous, and a pinch of iron filings.

9th Level

Waethra's Warm Welcome

(Wiz 9; Abjuration, Alteration, Evocation)

Range: 0

Components: V, S, M

Duration: Special

Casting Time: 2 rounds

Area of Effect: A sphere with a radius of 10

feet/level of the caster

Saving Throw: Special

This spell protects an area that is outlined by a flickering spell glow during the spell's casting, but the glow fades upon spell completion. The protected area is spherical, centered on the caster, and has a radius of 10 feet per level of the caster. Once the casting is complete, this designated area intercepts all intruding beings (other than the caster) who are employing magic or psionics that allow them to travel astrally, travel ethereally, or translocate (in other words, with dimension door, and the like) as they enter and returns them to where they began their journey by a roundabout way. One being per level of the caster can be given a warm welcome before the spell is exhausted. The welcome does not allow intruders to see into or release

anything into the protected area before it whisks them away

Intruders are first transported into an extradimensional space whose darkness is lit only by countless whirling magic missile-like energy bolts. They fall through this area for one round and must make a saving throw vs. spell four times. For each failure, roll 1d8; the result is how many bolts strike the intruding being. Each bolt bursts on contact, doing 1d4+1 points of damage.

The intruding being then falls out of the void of bolts to a location 70 feet above where its journey first began. (in other words, if they traveled by various means or over several days to reach the area protected by the warm welcome, its magic returns them to the place where they first set out on that journey from, not merely to the beginning of its last stage.) This location may even be on another plane from the protected area. Arrival above the spot where an intruding beings journey began is always safe; it may be shifted up, down, or sideways some distance to avoid arriving in solid objects (such as the roof of a building or the ceiling of a chamber), but its arrival is always into empty air. Unless the intruder can fly or avoid damage by magical means (such as a featherfall spell), falling damage (78 points worth) then applies.

The spell's material components are a strand of spiderweb, two daggers, the eye of a phase spider, and two drops of the ichor of an astral dreadnought (see the PLANESCAPE---MONSTROUS COMPENDIUM Appendix II).

Priest Spells

5th Level

Blaenther's Bowls

(Pr 5; Alteration)

Sphere: Summoning

Range: 20 yards

Components: V, S, M

Duration: 1 turn/level

Casting Time: 1 round

Area of Effect: Special

Saving Throw:

Special

This spell creates a dimensional linkage between two surfaces, each of which must be smaller in surface area than the caster's body and separated by no more than 100 feet per level of the caster after the spell is cast. (The surfaces must be within 20 yards when the spell is first cast.) The caster must have touched both surfaces with his or her bare flesh at some time before the spell is cast, but how long ago is immaterial.

This spell, devised long ago by Blaenther Oldryn, a priest of Waukeen, teleports small nonliving items placed on one surface to the other. Blaenther used this spell as most priests do today: to whisk coin offerings from a bowl to an inner area and to send scrolls, weapons, and needed items to clergy members stationed by the bowl as requested (by prewritten notes dropped into the bowl or by rung gongs).

Items must be able to fit totally upon or within the enchanted surfaces to be transported. Each surface can send one item per round to the other, and a particular Blaeritherl bowls spell can only affect send an item one way; it must be picked up and set down again on the destination surface to return to its origination surface. When dealing with the sequence of items to be transported, the first item to be placed on a surface is transported first. if many items are on a surface, the one that has been there longest is transported before the others; for items with identical seniority, randomly determine which moves. Items that are too large are unaffected, as are those that are being held onto by a living or dead being. Living or undead substances touching the linked surfaces are unaffected by the spell. Either linked surface can be moved about without breaking the magic, so long as We two never pass more than 100 feet per level of the caster apart.

The spell's material components are a pinch of gold dust, a spiral of fine wire, and a carved ivory or bone arrow of any size with an arrowheads at both ends.

7th Level

Sacrosanct

(Pr 7; Abjuration, Alteration)

Sphere: Guardian Range: 0 Components: V, S, M

Duration: 1 day/level

Casting Time: 1 round Area of Effect: A sphere with a radius of 10 feet/caster's level Saving Throw: None

This spell is commonly used to keep unauthorized persons out of temple vaults and holy areas. It protects an area that is outlined by a radiant glow during the spells casting but the glow fades upon the spell's completion. The protected area is spherical, centered on the caster, and has a radius of 10 feet per level of the caster. Once the casting is complete, this designated area intercepts all intruding beings (other than the caster) who are employing magic or psionics that allow them to travel astrally, travel ethereally, or translocate (in other words, teleport, dimension door, and the like) as they enter the area, prohibiting them from seeing into or introducing anything into the immobile area and redirecting them to a random location elsewhere in Faerun .

The redirected being reaches the new destination safely. It cannot be chosen by the caster of the sacrosanct, but it is viewed by everyone in the protected area--all of whom also receive a general idea of its distance and direction--as the redirected being reaches it A clear, detailed, but translucent image of the would-be intruder--.or' rather, the outward form of that being, which may be a disguise--is also displayed to all beings in the protected area as this occurs.

The material components of this spell are a piece of rubber, a small mirror or reflective item, and the eye of an owl or other creature able to see in dim light.

Magical Items

Weirdstone

XP Value: 25,000 GP Value: 65,000

This rare item looks like a fist-sized, faceted diamond. If set upon any solid, level surface, it floats upward to stop 3 feet above the surface, emitting chiming sounds at random times and glowing with a pulsing, white, internal radiance. The stone is actually a cut-glass construct, but it emits a powerful effect. A weirdstone prohibits all phasing, ethereal states, translocational magics (such as teleport, pass plant and dimension door), scrying and divination magics, and astral travelers from occurring within, entering into, or looking into, a 6-mile radius of it. This prohibition includes psionics, spell like abilities, and natural creature powers, such as the abilities of phase spiders and xorn. The spherical area of effect extends over head and underground when the weirdstone is activated; the area is simply closed off.

A weirdstone can be deactivated by the touch of the being who activated it, who may seize and place it in a pouch or on an irregular surface, whereupon it is deactivated. A weirdstone can also be deactivated by breaking it. A successful strike against AC 2 upon it results in it having to make an item saving throw vs. crushing blow; if it succeeds it is unaffected, but failure means it is destroyed.

Wonderful Throne

XP Value: 20,000 GP Value: 90,000

This rare item appears as a plain stone chair of the sort sculpted in scores by dwarves for human patrons in elder days. It is often hidden among a row or cluster of identical, nonmagical chairs. A wonderful throne bears no identifying mark, but it exhibits many faint enchantments when examined with a detect magic spell.

Anyone who sits on a wonderful throne for six hours or more at a time (contact must be continuous, but the sitting being may shift about and may be asleep or awake) begins to see mental visions of some of the places reachable by the throne. It is only while seeing such visions that a seated being may hope (by means of powerful divination spells) to gain some hint of the command word of a specific wonderful throne. (Very few of these items have known command words; those that do survive are almost all preserved in diaries or wizard's workbooks.)

The command word of a wonderful throne causes it to instantly transport itself and any beings touching it or seated upon it, any items touching the throne or beings in contact with it, and the air immediately surrounding the throne, to "the next place." Each wonderful throne has a cycle or succession of specific spots in the Realms that it can move to in order; the smallest known cycle is two (that is, shuttling back and forth between two spots) and the largest is a grand tour of nine locales. If the floor or surface the throne occupied when this cycle was set (once changed, there is no known way to change the cycle) is subsequently destroyed, the throne levitates in the spot it had always occupied previously, though it does not extend any of this ability to items and beings in contact with it; those that fall from it will fall freely.

A wonderful throne is AC 0 and has 66 hit points. It reflects back any spells or magical item effect cast at it 100% at the source, protecting any items of, beings in contact with the throne from such magics, but when it is destroyed, it simply crumbles, ending its own magic without harm or fanfare. Certain wizardly writings speak of successfully enchanting new thrones to replace destroyed ones on a known cycle—and also of accidentally "discovering" empty abandoned cycles by teleporting to one of the exact locales in the cycle and then being jumped in rapid succession through all of the locations in the cycle by the single spell, back to the first location. It seems that the cycle or trail of a throne outlives the stone chair itself for an unknown period of time, but all attempts to magically trace or detect such cycles have thus far failed.

Various beings down through the ages have used of thrones that they discovered as private fast transportation links, as ways of reaching a succession of caches, strongholds, or bases that they built or modified at each locale in the cycle; as a route to invade the hearts of strongholds of, kingdoms with armies (one warrior at a time) and even as a testing gauntlet of perils of, traps, by placing dangers, challenges, or puzzles at each location in a throne cycle for sitters to discover in succession. The long-dead wizard Aerghandra of Athalantal. (thought to be the only sorceress of note to rise in that realm after Elminster departed for Myth Drannar) even writes of a wonderful throne that transformed humans sitting in it, making one alteration for each locale of its cycle, with each change augmenting a being's personal power, but each also involving a system shock survival roll.

In order, these changes gave the seated being: infravision, water breathing, spider climb, and fly. These four abilities, given in sequence, worked as the wizard spells and were usable, as often as, and for as long as—desired, by silent act of will. Then, in sequence, granted: lizard man shape, pseudodragon shape and finally weredragon status (that is, the controlled ability, to switch between a specific dragon form and human shape). These changes were permanent, although most sitters perished part of the way along the cycle

through system shock of, left the chair, which then moved on by itself to the unknown next locale in its journey, strand ing the sitter. One transport location of this particular throne is believed to be somewhere, in the southern reaches of the High Forest.

Zamangan

XP Value: 6,000 GP Value: 25,000

These small items are believed to be yet another legacy of the survivors of a long-lost kingdom, perhaps Netheril. Once carried exclusively by mages of Halruaa, thy are now encountered in the hands of liches and archmages all over Faerun , notably certain powerful Red Wizards of Thay and Zhentarim.

A zarangan is a smooth, but odd-shaped, stone that appears to have been polished to a glossy surface but has horn shaped protrusions, rounded knobs, and a "handgrip" indentation.

It call be used as a hand weapon akin to brass knuckles that deals 1d4+1 points of damage., but its function is as follows: Whenever it is grasped and the being in contact with it silently wills it to function, it call dimension door its bearer up to 600 yards in any desired direction. Control over the trip is as for the wizard spell and the zarangan call so function once per round without limitation, except that if he bearer is affected any other spell or magical item effect, the zarangan pauses for 1 round before functioning again.

A zarangan has two additional powers; use of these requires the utterance of command words that are sometimes, but not always, graven on the item itself. It can take its bearer "home" teleporting without error to a single, predetermined locale anywhere on Toril, or it call cure serious wounds on its bearer or a touched being. Both of these powers can be called upon only once per and the

home destination cannot be altered, once set; unless a new zarangan is crafted, he home locale is bound to a place unfamiliar and possibly hostile to a new user of all older item, and many are the monster haunted, trap-filled former strongholds of arch mages now dead-or transformed into liches.

A zarangan can only transport one being, regardless of how many are in contact with the bearer. It frees the bearer from all nonmagical restraints and forcibly separates him the grasp of other creatures when it is called upon to function.

Certain Zaranga (the plural form of zarangan) emit brief bursts of harmless but spectacular light when functioning, and others give forth a dramatic tone or chord, but most are silent.

It has been reported that certain zaranga have an additional power usable twice per day for up to 1 turn at a time.. This power is usually a protective spell such as ironguard, invisibility, or airy water, or a useful effect such as levitate or unseen servant, but sometimes it may be an offensive magic such as chain lightning or cone of old. It also seems increasingly likely that all zaranga confer immunity to specific, spells on the bearer-perhaps one to three magics at most-but there is no known way, of discovering just which spells except by, accident in battle.

The Magic of the Person

When confronting a mage-or building one's own spells to become a mage-it is often useful to think on the purposes of magic in the selfish sense, as humans wield it. So, for what do most folk use magic? To get their own way in things, to reshape Toril the way they want it to be, to achieve their desired aims, or

to further their interests, yes. Some lust after power for its own sake-as a manipulative threat in courts, high councils, or the mercantile world, actually applied only rarely and with subtlety or as a raw hammering force to be exulted in as one's enemies are laid low and barriers smashed asunder. Some like to destroy, some like folk to fear them or just obey them without rebellion or resistance And others like to feel important, as if they will leave their mark on all Faer-Cin forever or be revered by all during their lifetimes. A few even want to rule the world and enslave us all.

These are uses of magic familiar to even the simplest woodcutter through tavern tales and-all too often-the latest news, but the uses more familiar to wizards, I believe, are what I might call the personal, paranoid uses of magic: to defend yourself, to keep yourself healthy, and, ultimately, to cheat death. Some mages may snort at that conclusion-but I answer: Why then all the use of elixirs? Potions of longevity? The various expensive, difficult, and often unpleasant processes for achieving lichdom? The other, sometimes desperate strivings for immortality, such as taking the shapes of dragons?' Or sharn? Or serving a god, as the Chosen of Mystra do? And why the large and evergrowing body of protective and contingency magics, from Elminster's evasion to the Simbul's spell sequencer, spell supremacy, synostodweomer, and spell trigger?' Protect, anticipate, defend, and weasel free of death work, all of them! There are more, too. A school of secretive magics known as "body wards" is being developed by Red Wizards and Zhentarim from what they have managed to steal from certain Halruaan mages. I am just beginning to unearth details of these defensive spells (akin to the guardianship magics of another chapter)-but I plan to reveal them more fully in later writings.

The sections that follow explore some of the routes to personal power used by both priests and wizards of Faerun . No talk of such things is complete without a mention of the always-active "mantle" of protective spells carried (legends say) by Netherese archmages and built up throughout their careers until they were sorcerer-kings, akin to gods! The secrets of such mighty magics are long lost to us, I fear, but there is one paltry modern equivalent: the Sash of spells, which I have managed to bring out of Halruaa where so many others have failed! Here, then, is this most puissant of modern magics:

9th-Level Wizard Spell

Sash of Spells

(Wiz 9; Alteration, Conjunction, Evocation)

Range: 0 Components: V, S Duration: Special

Casting Time: 1 turn Area of Effect: Special Saving Throw: None

This potent spell betrays its presence by a diagonal line of radiance on its caster's body (hence its name). The glow of a sash of spells shines through clothing, magical darkness, and disguises, and it simply cannot be hidden. The casting of a sash of spells is begun with a word and gesture, and ended with another word and gesture. In the eight rounds between, the line of radiance hangs in front of its caster, curling down to touch his or her feet, and receives all spells cast into it by the sashcaster or others (priests or wizards) during this time at a rate of one spell per round. Such spells must be cast normally with any usual material components, but the radiance serves as their target. Whatever the normal area of effect or result of a spell, it is swallowed by the radiance without taking effect. (If two or more spells are cast into the radiance on the same round, all such simultaneous spells are lost, dissipating harmlessly, but they have no effect on spells already absorbed by the radiance, or on its absorption in rounds to come.)

Absorbed spells can be of any sort, regardless of the alignment, class, faith, or schools of expertise of the sash-caster, who is insulated from any personal effects of spells in the sash; spells cast into the sash may also be of any level. Moreover, if two copies of the same spell (in other words, two wizardly

dispel magic spells or two priestly dispel magic prayers, but not a dispel magic from each class) are cast into it, the sash itself generates a third 'free' copy of the spell, increasing its capacity beyond the normal eight spells. (It is possible to fill the sash with eight copies of the same spell-usually magic missile, dispel magic, fireball, or lightning bolt-and gain four extra).

When the sash-casting ends, the radiance drifts quickly around the caster's body and joins its two ends; the sash of spells is ready to use. The caster is instantly made aware of all stored spells, including their precise effects and amount of damage, and can release them at any time thereafter, even if years pass before they are all used.

Spells can only be released from the sash by a free-willed (not charmed, psionically coerced, or otherwise controlled) mind, and that mind can only belong to the wearer of the sash, who is almost always the caster. A sash can be transferred from its caster to another being by one round of direct flesh-to-flesh contact and a willed transfer-but both the caster and the recipient must be willing or no transfer occurs. When such a transfer is made, both the sash-giver and the person receiving the sash suffer 2d4 points of damage from the wild surges of magical energy involved.

One spell per round can be unleashed from the sash by its wearer. Such spells have a 'release' casting time of 1 since their actual casting time has already been fulfilled, and their release is a matter of silent will alone. If the wearer of the sash is a spellcaster, she or he can also cast in the usual manner any one memorized spell during the same round that has a casting time of 9 or less.

The death of the sash-wearer causes all stored spells in the sash to erupt spectacularly at random targets, often with strange results. Nothing short of a limited wish or wish spell can take a sash out of existence, and dispel magic and similar spells cannot force even a single spell out of a sash involuntarily. The presence of a sash removes all weariness or need to sleep from its wearer, but a being can wear only one sash at a time; those attempting to cast another sash of spells find that the spell is wasted until the first one is used up.

Innate Talents

Many tales heard around tavern hearths or firesides in Faerun concern normal farm folk-or, sometimes, overworked merchants-who in a moment of great oppression exhibit some small magical power that even they never knew they possessed and thereby catch foes (evil, overbearing wizards, usually) by surprise to win the day. Such tales are mainly fantasy, as are the claims often made after such a tale, about so-and-so knowing someone down in the next village who has this or that power, though they try to keep it hidden. If a quarter of such tellings are to be taken as truth, every third or fourth person in the Realms would have the sort of minor spell-like powers known to sages as innate talents. The true number of such folk is probably nearer one for every thousand-and-a-half - still an astonishingly high number, but then again, perhaps not so high as all that, given the amount of magic crawling and flashing around the Realms with each passing century--and even within easy memory, a time of wild magic when the gods themselves walked Faerun to touch mortals personally. Who is to say what powers they bestowed then?

What is certain is that from earliest known times a rare few folk have had natural, spell-like powers. Usually they were limited to only one ability per person, and such abilities always manifested in someone not able to master magic through study and aptitude as wizards do. Almost all of these gifted folk have kept their powers as secret as possible out of simple fear, for the

incidence of innate talents does seem to be hereditary though the power gained by a son or daughter is always different from the one wielded by their parent. Most of them have also lived the majority of their lives in complete ignorance of their abilities, because their talents only awaken at the touch of magic-magic wielded by someone else, that is, or radiating from an enchanted item or in a spot that has just experienced the release of a powerful spell or that is holding a magic that has not yet been triggered. Sometimes contact with a healing spell or even drinking a potion awakens a slumbering inner power, ALL innate talents have been awakened by magical contact, without exception. Though many did not necessarily manifest the first time that a particular person felt the touch of magic.

This is another of the topics that most wizards want hushed away as much as possible, not just because of possible competition or the personal danger posed by a wizard-slayer who has a minor magical power, but to keep legions of local villagers all wanting to be tested for innate talents away from their doors. I do not advocate that everyone rush out into the midst of sorcerous duels or to pay a wizard to test them, just to see if they have some wonderful, hitherto-unknown ability, but I do want to assure individuals who are shocked by the first, often explosive (as it is totally uncontrolled), release of their power that they have not been cursed or marked by "the dark powers," or caught some sort of wild magic disease. Folk have thought such things, and even taken their own lives in terror to avoid "tainting" loved ones or being shamed before their neighbors or battle companions.

So be aware that at any contact with magic there is a 1% chance (not cumulative) of awakening an innate talent if one is not a wizard. (Wizards always have a 0% chance of having an innate talent.) This chance rises to 2% if one is the sole target of magic delivered by direct touch or drinks a potion or elixir (see the Elixirs section that follows this one). Percentile dice should be rolled at a magical contact, and if an innate talent is indicated, it erupts instantly, usually with unintended or unexpected results. There are no known ways to increase one's chances of revealing-or having-an innate talent, and some talents have been known to fade over time, usually disappearing in 1d6 + 1 years, if they are going to disappear at all.

Roll 1d20 and consult the table below to determine what sort of talent emerges, or select an ability from the Special Powers list at the end of the great elixir description in the Elixirs section that follows this one. Alternatively, the DM can create a power appropriate to game balance. The first manifestation of a power may not always be what it truly is: Many a startled merchant has spit out a magic missile bolt at a foe, only to levitate himself into the air whenever he tries to spit out a magic missile again. This is the reason that so many folk exhibit strange magical manifestations when slain by magic in battle---and not as some wizards fear, that one or more widespread secret fellowships of mages exist who conceal their powers from the wider world.

1d20 Roll Innate Talent

01 Clairaudience once/day. Activation of the talent causes the user 1 point of damage, and continued use causes an additional point of damage at the end of the second round, another at the end of third, and 1 per round thereafter. Duration of use is limited only by the talented one's choice or hit points. This talent is otherwise identical to the 3rd level wizard spell.

02 Deflect mental magic or psionics (self only). The talent operates automatically and without limit whenever the talented being is confronted by an illusion or any magic or psionic power that seeks to influence the talented mind. Roll 1d6: On a result of 1, this talent fails to function; on a result of 2 or 3, the talent reduces the outside influence to a one-round duration or the minimum possible damage; on a result of 4, 5, or 6, the talent completely

blocks the outside mental influence. When used against illusions, 1 is failure, 2 and 3 denote sensing something wrong with what is seen, and 4 or more is a clear view of what is really there with a ghostly image of the illusion super imposed over it.

03 Deflect spell. Unlike spell turning, this talent works on rays, beams and aimed magic only, not magic missiles or area of effect magics. Roll 1d6: A result of 1 means the talent failed to function, but any other result means the magic missed and went off in a random location or target. The DM should determine what is affected, if anything.

04 Detect good and/or evil (some talents can feel only one, some feel both). This talent only works while the target of the talent is in line of sight and only functions when concentrated upon. One being per round can be determined and the talent cannot pierce magical cloaking or misdirection, though a feeling of 'something wrong' is gained when these are in use. Using the talent is very tiring, and its use is limited in rounds of use per day to the number of Constitution points possessed by the talented one.

05 Detects snares, traps and pits. The talent is usable without limit, but effective only 20% of the time. It has a 30 foot range.

06 Direction sense. This talent provides unerring knowledge of where the four cardinal compass directions are, not one's relationship to known features such as "home" or "Windstar Castle." It is usable without limit.

07 ESP (once/day). Activation of the talent causes the user 2 points of damage, and it lasts 6 rounds. The talent is otherwise identical to the 2nd-level wizard spell, but It can be used on one target being only who must be seen and within 40 feet.

08 Foresight. This talent can be tried without limit until successful, but can successfully be used only once per day. Roll 1d6: On a 1, the user knows what a single, specific creature will do or attempt during the next round. On a 5 through 6, use of the talent is unsuccessful

09 Infravision. The talent is usable without limit, but function only when concentrated upon. It has a 40-foot range.

10 Ironguard. This talent is usable only once every three days for up to 7 rounds at a time; activation of the ability causes the talented one 1 point of damage. The talent functions similar to the ironguard spell detailed in Pages From the Mages. In short, metal objects pass through the user's body without doing any harm, though magical weapons with pluses do as many points of damage as they have bonuses.

11 Levitate (self only, once/day). The talent allows 10 feet of vertical, horizontal, or diagonal movement per round. The talent can be used for up to 6 rounds, and it can be used as desired by the talented one. Its use causes 1 point of damage to the user per 10 feet moved after 30 feet.

12 Locate water (4 times/day). The talented one has an unerring sense of the nearest water. Use of the talent requires a round of concentration (whereupon the answer is known), and the talented one can choose between a large moving body of water and smaller, still amounts-in other words, can ignore a belt canteen, rain, must, or a puddle to concentrate on finding an underground stream or concealed well. The talent has a 200-foot range and ignores water contained in potions, liquor, food, or living things; it can also distinguish between enchanted water and unenchanted, and choose to ignore one or the other.

13 Object reacting (once/day). If a single item is handled for a continuous turn, 1d4 visions of its past uses, owners, creation, dramatic involvements, and the like may then be gained by the talented one. The talent has a 6 in 10 chance of operating, but even a failed attempt is considered that day's use.

14 Stone tell (once/day). This talent functions as the 6th-level priest spell of the same name, but its lasts for only 6 rounds. Its activation causes the user 1 point of damage.

15 Telekinesis. This talent works on nonliving matter only and does not affect undead creatures. It works on a single item plus whatever it contains or is attached to it of up to the talented user's own weight. The talent can

move the object 10 feet vertically, horizontally, or diagonally per round. Its use can last up to 8 rounds, and a cart can be used as desired. Its usage causes the talented one 1 point 4 damage per 10 feet moved after 40 feet.

16 Temporal stasis (self only). This talent works similar to the 9th-level wizard's spell, but the talented one can leave temporal stasis at will and is free to think, hear, and receive magic or mental contacts but is otherwise unaware of his or her surroundings. In other words, the talented one has no sight, smell, or feeling while in temporal stasis. The talent can be used as often as desired for as long as desired, but there is a 60% chance the amount of time desired to be in temporal stasis is overestimated or underestimated; telling time when in temporal stasis is notoriously difficult. (DM's discretion as to whether too much time or too little and how much.)

17 Time stop (twice/year). This talent functions as the 9th-level wizard spell. Its activation causes the user 2d4 points of damage.

18 Tree (self only). The use of this talent has a silent and instant onset. The type of tree shape the user assumes is appropriate to the terrain or random if no tree type is suited to the landscape. The talent functions just as the 3rd-level priest spell does, but its duration is unlimited. Each activation causes the user 1 point of damage, plus another 1 point of damage if tree form is maintained until the next sunrise, and another 1 point for each sunrise thereafter.

19 Water walking (3 times/day). This talent functions as the 3rd-level priest spell water walk; it can be used for up to 6 rounds at a time. Its activation causes the user 1 point of damage.

20 Two abilities are gained, but the talented being never knows which one is usable on any given day. There is a random chance which talent predominates or one talent tends to predominate over the other, as the DM determines.

If talented folk marry, any children are 4% likely to have a talent and 1% likely to spontaneously manifest it at birth, though it does not return until activated by a magical contact. (Unlike the innate talents of others, the first magical contact always awakens a talent that has manifested at birth.) The chance is not cumulative from generation to generation and can never rise above 4% for any reason, and it is wise to remember that many talented folk, especially newborn babes, are branded as "fiendkin" or worse in many lands of Faerun and driven away or slain out of hand. The sage Eltrivyn of Candlekeep offers sanctuary to all folk with innate talent who intend no harm to others; he studies all who come to dwell with him.

Elixirs

Almost everyone in Faerun, it seems, has heard tales of ambitious wizards striving to master spells only the gods can cast, or to find ways to enter other worlds, or to cheat death itself by becoming a lich—and even among farmhands, there are those quick-witted enough to conceive for themselves thoughts about wizards no doubt searching for alternatives to lichdom, or searching for the lost magics of the long-perished—or even seeking to become deities. Few folk, however, can have guessed what topic of my writings in the first edition of this guidebook enraged mages the most. It was elixirs, the most secret and hotly pursued field of study among mages of might in Faerun today.

This is no mere search for better-tasting magical potions, mind you. This is a slow, perilous, often deadly search for enchanted drinks that can change human (and sometimes demihuman) bodies so as to bestow special powers on the imbiber. Much study and experimentation is necessary—often using captives, underlings, or even unwitting hired adventurers given drinks and observed from a far. Years may pass before a wizard gains anything useful or abandons a particular line of inquiry as fruitless. When first I heard of "potion dosing," I was inclined to dismiss it as the hobby—perhaps, for some, an obsession (but then for archmages anything from ladybug observation to

black-bramble breeding can be an obsession)-of wizards with far too much power, idle time, and introspection for their own good. Very old legends tell of wizards drinking concoctions and being transformed into horrid monsters, but I was surprised to hear of sorcerers willingly trying such things in the complete absence of duress. When a dragon is tearing apart ones tower or an angry army is storming the gates, a lithe desperate quaffing or trying anything at all is understandable, but one does not expect wizards to eagerly pursue something even longer, messier, and more dangerous than spell research for less of a likely gain than a new spell will bring.

Still, wizards do tend to grow increasingly suspicious of the world as they get older, and the fear of having one's magic entirely negated or stripped away as one's enemies grow in numbers and power and one's own body shrivels and weakens looms ever-larger. This is why, I have no doubt, that almost every wizard able to cast a meteor swarm turns at least once to the few and arcane writings on elixirs and starts gathering good glass flasks. I can prove that the Lady Mage of Waterdeep, Laeral Silverhand; Halaster, the mad master of Undermountain; Vangerdahast, Royal Wizard of Cormyr; and even the legendary Ahghairon of Waterdeep have dabbled in the study of elixirs-as well as many, many lesser wizards. More than that: in these pages, for the first time ever anywhere, I have set forth details of three known stable elixirs and some notes on a far more deadly fourth.

I do not recommend that mages initiate or continue experimentations into elixirs, and I want to stress now that the elixirs presented here represent some of the few successes in a field rife with poisonings, explosions, and other unintentional disasters. Khelben "Blackstaff " Aronson called the study of elixirs "the most perilous waste of time I know of-after the quest for an honest man," and although that may be overly cynical, it should be heeded. Take advantage of my searching out of secrets, but resist the temptation to better what is set forth here. Some of the ingredients may well be spurious, but the, formulae, as presented, do work; those who discover other formulae are warned that ingredients are often intentionally omitted or distorted to lay traps for the unauthorized reader.

It should be noted that there is nothing save lack of leisure time, wealth, and power to keep most folk of Faerun from the use of elixirs, Priests, nobles, and indeed everyone can (if they are foolish enough) get into the game, though all ability to wield spells seems necessary for many of the more powerful effects. On the other hand, it is good indeed for the stability of life in Faerun , such as it is, that such reckless endeavors tend to interest mainly powerful wizards, and not the wiser, saner rest of the population.

Annath's Draft

To Master Cold is the title and purpose of the only extant original copy of the formula for the elixir devised by the long-dead mage Annath of Kurtyl (a tiny hamlet in downland Amn). The original is now hidden in Candlekeep. The completed elixir is a deep emerald green in hue and tastes "minty-bitter." When the elixir is drunk, roll a d20 and consult the table below to determine the result:

D20 Roll	Elixir Result
01-06	Elixir fails and imbiber suffers 1d12 points of internal, corrosive damage. There is a 22% chance that 1 hit point is permanently lost.

07-09 Nothing occurs; the elixir fails.

10-14 Imbiber permanently gains + 1 on all saving throws vs. cold magic, but the elixir has no other effect.

15-16 Elixir takes full effect, but those abilities granted by it are gained only for 2dI2 months.

17-20 Elixir is successful, conferring permanent abilities on the imbiber.

If the elixir fails to confer permanent benefits on the imbiber, a second drinking of it can have no beneficial result until the imbiber has gained another experience level. Once any beneficial effect has been gained, further drinkings of elixirs of the correct formula have all 88% chance of conferring all known permanent beneficial effects and only a 12% chance of doing harm. (If a result of 12 or less occurs on a d100 roll, roll as for the result for 01-06 on the table above.)

A successful Annath's draft bestows the following powers on its imbiber:

- Immunity to the effects of frostbite, exposure, and extreme cold, even when the body is naked or wet. No part of the imbiber's body can freeze, and natural cold the imbiber does no damage. Magical cold, including dragon breath, does only 1 point of damage per die.
- Once per day, the imbiber can melt ice or snow or completely thaw frozen ground by will and touch. No greater volume than the imbiber's head can be affected, and the transformation takes 2 rounds.
- Although no special discomfort accompanies this, the imbiber is henceforth made acutely aware of even minute changes in temperature.

To make Annath's draft, the following ingredients must be combined in a clear, glass vessel that is kept cool and lit only by moonlight or conjured faerie-fire and never by the sun or any equivalent bright magical light:

- A fist-sized or larger piece of green ice from a deep rift in the Great Glacier.
- A fist-sized or larger piece of ice from an iceberg floating free in a Faerunian sea.
- Shavings or fragments of frost or ice formed on metal that has known the touch of lightning.
- Six frozen tears from one princess.
- Three drops of white dragon blood.
- One drop of remorhaz ichor, collected hot while the beast yet lives.
- One scrap of seal fat at least as large as the imbiber's thumbnail.
- One scrap of whale blubber.
- One fist-sized chunk of ice from water frozen by magic or through the actions of an elemental.
- One powdered polar or floe-bear tooth.

When all the ingredients are present, the mixture should be thawed by a fire lit only when the moon is in the sky (even when the procedure is done underground or indoors), taken from the heat the moment all frozen ingredients have melted, stirred, and then placed in darkness for at least three days before being drunk. The imbiber must consume all of Annath's draft within a three-round period; samplings of less of it or drinking it over a longer time always have no effect or harmful results.

The Flame Elixir

To Master Fire is the title and purpose of the elixir formula devised by the renegade Red Wizard Torgyl Bulter (long hunted by his vengeful ex-comrades and now thought to be dead, slain in a shape not his own on a distant Plane). It is encrypted in three parts: A few key notes as to amounts of ingredients are given in a floridly scripted love poem in a chapbook housed in the Rose Room library at Piergeiron's Palace in Waterdeep; the main body of the formula itself is hidden in A Shorter History of Amn in Anclanner's Lending Librarium

in Athkatia; and a single vital ingredient can be found in the treatise "The Failing Feather: Romance and Passion among Modern Noble Lasses" in Candlekeep. Expect a few raised eyebrows there when you ask for this last highly colorful work- but it is worth the extra fee for the time it takes to hunt through the pages of racy gossip and discover just which ladies use the feathers alluded to in the title and what for. The completed elixir is amber in hue with a deeper red where the light catches it and tastes like scorched almonds. When it is drunk, the imbiber suffers 1d3 points of damage immediately and a percentile die roll is made. Consult the following table:

D100 Roll	Elixir Result
01- 27	Elixir fails and flames erupt from the imbiber's body, igniting flammable clothing and contacted furnishings or objects and doing the imbiber an additional 1d12 points of internal damage. If a fire starts due to the flames, far greater damage may ensue.
28 - 80	Nothing occurs, and the elixir fails.
81 - 87	Imbiber gains immunity to all heat and flame damage for 1d10 days.

88 - 100 Elixir is successful, conferring permanent abilities on the imbiber as outlined hereafter. If drinking an elixir does not result in permanent success, further quaffings of flame elixir, though always dealing 1d3 points of damage, never result in any successful result until the imbiber has gained another experience level. Repeated exposure to this elixir does increase an imbiber's chance of success: Each quaffing cumulatively improves the next roll on this table for the same being by 1d4 percentage points. If Aloysious the Most Puissant fails to gain any powers from his first quaffing but has the ingredients and hit points to spare, he could drink a dozen more flame elixirs as quickly as he can make them and gain a bonus of 12 to 48 points on the next roll that counts (that is, when he reaches his new experience level and drains yet another flame elixir then). A successful flame elixir confers the following powers on its imbiber:

- Thrice per day the imbiber can make his or her eyes blaze with flames for up to 3 rounds. These are illusory and cannot ignite or harm anything, but they look very impressive and can illuminate dark surroundings as a faerie-fire spell does providing enough light to read by.
- Twice a day, the imbiber can ignite a piece of unenchanted wood, rope or charcoal by touch. (No words, spark, or flame are needed.)
- Once per day, the imbiber can call forth a fire finger effect: A jet of flame up to 6 inches in length shoots forth from a chosen digit of the imbiber's body for up to a round. In other words, this jet can either be gone quickly or remain long enough to burn through or consume something. The flame is very hot and readily ignites parchment, wood, textiles, and the like. It can do 1 point of damage to creatures, but it can never harm the imbiber. For instance, if the imbiber's hands were tied, she or he could ignite the ropes and let them burn away without suffering harm-although if his or her clothing caught on fire, too, damage to the imbiber would result.
- The imbiber can come into brief (1 round or less) contact with non-magical fire without harm. In other words, she or he, takes no damage from briefly carrying a hot pot or other object, walking through a fire, or reaching into flames to retrieve something.

To make flame elixir, the following ingredients must be combined in all obsidian vessel while cold:

- Seven drops of oil in which a red hot sword blade has been tempered.
- Six plant seeds scorched in the burst of the same fireball.
- One drop of red dragon blood.
- One tear from a fire lizard.

Or:

- One droplet of liquid from the eye of a pyrolisk.
- One lump of charcoal from wood that has borne a dweomer
- Two pinches of volcanic ash.
- Eight knives of saltpeter. A "knife," is the amount of a substance that can be heaped onto a belt dagger blade.

When all of these ingredients have been gently stirred they must be poured into a metal crucible. and heated over lava while being stirred and tamped with all iron rod until all solid ingredients have dissolved or been reduced to particles. Then the mixture must be poured into a copper bowl and kept surrounded by candlelight until a fire elemental or other creature from the Elemental Plane of Fire is brought (usually summoned) within 90 feet of it. Within its day of that exposure, the being who will drink the elixir must quench a burning stick in it while his or her own flesh is in contact with the sticks flames and then drink the elixir within four rounds. Any deviation from these timings results in automatic failure of the elixir.

Halaster's Quaff

To Master Death is the name and purpose of an elixir formula graven into the floor of a chamber deep in Undermountain. The formula is encircled by the legend. "By He Who is to be Feared: Halaster." Many adventurers have found and copied the formula, and so Halaster's Quaff has become the best-known and most widely used of all elixirs. However, it is also one of the most deadly. Many of those who quaff it die or are forever maimed by its use-and some are driven to such desperation by what it has done to them that they make and drink repeated doses in hopes of finding either death or a complete cure. The completed elixir is a black, lightless syrup, and purportedly tastes like bone marrow.

When it is drunk the imbiber suffers 2d6 points of damage immediately and a percentile die roll is made on the following table:

D100 Roll	Elixir Results
01-14	Elixir fails, and the imbiber dies instantly (no saving throw).
15-23	Elixir fails, and the imbiber suffers all additional 4d4 points of damage.
24-29	Elixir fails, and the imbiber is stricken with feeblemindedness (as in the spell feeblemind).
30-39	Elixir fails, and one of the imbiber's limbs withers away to bare bone, but the strength and mobility of the limb is retained and bodily functions are sealed off from the affected limb. This process causes 1d4+1 points of damage for each of four successive days.
40-48	The imbiber's skin turns dead white, and his or her eyes become a glittering red; 90-foot infravision is permanently gained.
49-58	The imbiber's gender changes, accompanied by an appropriate change in appearance.
59-66	The imbiber loses an experience level (with all the abilities tied to that standing) but permanently gains 9 hit points.
67-77	The imbiber gains permanent immunity to chill touch and energy drain attacks, but the elixir has no other effect.
78-82	The imbiber gains all helpful powers and abilities as for a successful Halaster's quaff for 2118 months.
83-100	Elixir is wholly successful.

This elixir can be drunk as often as the Imbiber can prepare or procure it. Each drinking is unaffected by previous drinking results or the present condition of the imbiber.

A successful Halaster's quaff confers the following powers on its imbiber:

- Immunity to chill touch, strength-draining, or other ability-draining, or energy drain attacks.
- Immunity to paralysis.
- Immunity to feeblemindedness
- Immunity to disintegrate and death magics.
- The imbiber gains 12 "extra" hit points, considered only when normal hit points are exhausted. (in other words, they do not affect saving throws vs. spell and the like.) When reduced to these last hit points, the imbiber has all the benefits of a ring of free action and a haste spell (without aging occurring). In addition, when the last "extra" hit point is exhausted, the imbiber does not die; rather, his or her body passes into the ethereal plane to drift senseless there in temporal stasis, existing indefinitely in such a state until aided by prearranged magic or the actions of another being or harmed by a creature who happens upon it. If this floating body is dealt an additional 12 points of damage, death does occur.

Halaster is known to have drunk this elixir and at least one of his apprentices stole its secrets from him, so the mad mage carved the formula on the floor to reveal it to all his other apprentices, denying a special advantage to one that the others did not possess. It has by since rumored that Halaster later improved upon this elixir and personally received the benefits of his augmented quaff, but no trace of all improved formula has ever been found, and the only answer the one adventurer bold enough to ask the mad mage about it on their face-to-face meeting in the depths of Undermountain received (itself a very rare thing) was a rather sad smile. To make a measure of Halaster's quaff the following ingredients must be mixed in a vessel of carved ivory or bone:

- Powdered bone from a skeleton that has been undead.
- Flesh from the tongue of a ghoul.
- At least six drops of blood from the heart of a peryton.
- Flesh from a mimic.
- The eyeball of a zombie.
- At least three scales from a snake that has laired inside a human skull.
- The powdered shell of a dragon or wyvern egg.
- A potion of sweet water.

When these things have been stirred together with a bone, a light spell must be cast into the liquid, and the elixir imbibed before its radiance expires.

The Great Elixir

Rumors of the existence of a magical drink that turns farmers into wizards have floated around Faerun for years, but most folk dismiss such talk as pure "minstrel's fancy" = forgetting there is some truth behind almost every "minstrel's fancy" The so-called great elixir does exist, and for a time, it was used as a punishment in Halruaa. Miscreants convicted of capital crimes were forced to drink it and live with the ill-or good-effects. Its origin is forgotten, though some sages of things magical believe that it must be Netherese or come from the fallen kingdom of Raurin. Several incorrect, and therefore deadly, versions are in circulation among the mightiest wizards of Faerun who vie for such things. I am assured by, a source I am compelled to trust that the version given here is the correct one.

The completed elixir is a translucent aquamarine liquid that sparkles and swirls gently about in endless, self-induced motion. It tastes like fine wine on fire. It can be drunk only once per experience level. Additional imbibings or any partial samplings that do consume the entire elixir, have no effect at all. When it is drunk, a percentile die roll is made. Consult the following

able:

D100 Roll	Elixir Result
01-14	Elixir fails, and death occurs instantly (no saving throw).
15-26	Elixir fails, and feeblemindedness (as the feeblemind spell) occurs.
27-32	Elixir fails, and the imbiber is afflicted with mindshadow madness (see the Wizshades section) or, if a wizard, his or her magic turns wild (see the relevant section in the Tome of Magic, or whenever the imbiber casts a spell, roll 1d8. For any roll of 5 or less, use the wand of wonder results table in the DUNGEON MASTER Guide to determine what occurs). Either of these harmful conditions has a 7 in 20 chance of lasting forever; if not, they last for 4d12 days.
33-39	Elixir fails, and blindness occurs instantly (no saving throw)
40-46	Elixir fails, and the imbiber is forced into an uncontrolled shapechange to a random beast form able to breathe air and live on dry land once per day, reverting back to his or her own form 1d4 turns later. (13M adjudicates when the shapechange occurs.)
47-56	Elixir fails, and imbiber is afflicted lycanthropy (DM's choice of wereform).
57-65	Elixir fails, and the imbiber suffers permanent loss of 1 point of Strength.
66-70	Elixir fails, and the imbiber suffers permanent loss of 1 point of Constitution.
71-75	Elixir fails, and the imbiber suffers permanent loss of 2 points of Charisma.
76-86	Imbiber gains permanent 90-foot infravision.
87-95	Imbiber gains a special power (see, below).
96-100	Imbiber gains immunity to an entire school of spells, including spells that are considered to fall into more than one school, so long as one of their classifications is the protected school, or a nonspelleaster gains the ability to wield magic as a wizard, starting at 1st level—in other words, a character has the ability to become a dual-class (or multiclass if demihuman and of a race permitting a wizard class as part of one of the character's potential options) character if of a race at any time in the future that the player desires (DM's choice, but note that races which cannot normally become wizards cannot do so because of this result and multiclass combinations not normally allowed are not allowed by this result.)

Some mages report there is a way to gain a better chance of success when imbibing a great elixir, as follows: Successfully drink of the lesser elixirs described herein (or another elixir that confers minor helpful powers) and then purge its effects permanently by drinking goblet of disenchanter blood. This removes the beneficial elixir abilities but gives the imbiber a 1d12+10% bonus per purged elixir on his or her great elixir effect roll.

Special Powers

There are many spontaneous magical powers that have been reportedly gained through the use of a successful great elixir, among them or wield one of the following abilities:

- The ability to back as ranger (If recipient is already a ranger, a +1 bonus to proficiency checks is gained.)
- Armor (self only 4/day for up to 1 turn each time)
- Change self (once/day for up to 3 turns).
- Detect Magic (when concentrating, without limit, and with a 90-foot range).
- Dimension Door (once per day, as if employed by a 12th level wizard)
- Dispel magic (3/day as if employed by a 12th-level wizard).
- ESP (twice/day for up to 1 turn at a time).
- Featherfall (automatic and without limit).

- Hold person (once/day as if cast as 7th-level wizard, but works by touch only and lasts for 7 rounds).
- Invisibility (twice/day for up to 1 turn at a time, but ended by any successful attack launched by imbiber).
- Pass without trace (without limit).
- Spell turning (3/day; 100% at a target of the imbiber's choosing).
- Spider climb (without limit).
- Water breathing (automatic and without limit).
- Wraithform (once/day for up to 3 turns).
- "Greatness." (Three special powers from this list-or others at the DM's discretion-are gained, but each is usable only once/day for a maximum duration of 6 rounds). One of the Red Wizards is thought to have recently gained "greatness" in this way.

Spellfire

One of the most awesome magical topics, even to archwizards, is the subject of spellfire. Spellfire is viewed by most Faeransians as a ravaging, all-consuming fire that the gods allow one person at a time in all the world to wield in order to humble kings, dragons, and great mages alike-a fire that is currently being hurled at the Zhentarim and others by a young woman named Shandril Shessair, who was born in the Dales and seems to be heading west. She is reported to have slain no less a personage than Manshoon, leader of the Zhentarim, and even more astonishingly, an entire ring of beholders, who had her trapped deep in Zhentil Keep.

While such tavern tales are grounded in truth, it should be made very clear that talk of the deities allowing only one mortal at a time to wield spellfire is so much fancy, though the ability is very rare and kept as secret as possible by those who have it. (Shandril's ability first manifested spontaneously in the midst of an adventure that revealed her powers to the Zhentarim and made her a marked, hunted person before she could learn control over spellfire or hope to hide it.) My investigations have led me to suspect that at least three rulers I have met-and several mages, too-have the power of spellfire, but I have been warned that to reveal their names means my sure demise, so I will merely say that these were folk I have met while engaged in writing my series of guidebooks to the Realms-as well as during a recent whirlwind tour of Toril involving certain magical jewels and much unpleasantness. I leave further investigations to the bold-not to say foolhardy-reader.

In Realms campaigns, only the DM can decide if a character is going to manifest spellfire ability (which may occur at any time and is usually triggered by direct contact with magic or a even the touch of an enchanted or magic-using being). This ability is hereditary, but also crops up at random, and some sages believe that it is a form of wild magic sent by the gods to forewarn mortals of great upheavals (such as, in Shandril's case, the Time of Troubles). It is very rare; while it is not true that only one spellfire wielder can exist in Faerun at a time, known spellfire talents attract a lot of unwanted attention, as Shandril unwittingly did, and are very few and far between. Only in very rare cases-such as a low-level character being transported into the Outer Planes, for example-should a player character ever be given the ability to wield spellfire.

Inevitably, of course, some will, and so notes and rules on spellfire follow. Spellfire is one of the interests that have fascinated priests and wizards down through the centuries, but no deific power has ever granted spellfire to a mortal who asked for it. (Elminster and the other Chosen of Mystra wield a similar silver fire, and at least Elminster and Khelben can also use spellfire itself, but these are abilities Mystra gave to them, not things they requested.). No mage seeking to gain the ability to hurl spellfire by means of

the Art is known to have managed anything more than a ravening fire spell" that superficially resembles certain spellfire blasts.

The Nature of Spellfire

Briefly defined, spellfire is the ability to use one's body to absorb life energy from diverse sources on the Prime Material Plane and later to release that energy, either as uncontrolled bolts of silvery fire that can penetrate most defenses and wreak awesome damage or in a variety of ways controlled by silent act of will. Experience in the use of spellfire determines how much control a wielder has over his or her spellfire. A wielder's Constitution determines how much energy she or he can absorb and then release to power it the spellfire. Most of those who have observed spellfire in action have seen a blue-white, ravening flame that can melt or consume almost anything it touches, but the true nature and properties of spellfire remain largely unexplored mysteries at this time of writing."

Empowering Energy

For play convenience, spellfire energy is measured in spell levels (in other words, a 3rd-level spell such as fireball represents three spell levels). A creature with the power of spellfire can gain one spell level's worth of energy from the surroundings in 2d4 days given exposure to the sun and the ability to move about. Even if sunlight and movement are not available, if the creature remains in proximity to powerful dweomers (from wards, untriggered spells, or magical items), the rate of charging rises to one spell level in 1d4 days. (And adding sunlight and movement to magical proximity does not further increase this rate.)

Spellfire users often power themselves up for battle by absorbing magic directly. A 3rd-level spell cast at a spellfire wielder gain him or her three spell levels. A magical item discharge or spell-like power such as dragon breath can be absorbed without harm (preventing normal manifestation of its effects) and yield a spellfire wielder the spell levels of an equivalent spell. The DM must adjudicate what spells most closely resemble magical item functions or spell-like powers; in general, be conservative. If the spellfire user can directly touch magical items, they can be drained permanently, temporarily, or, if they use charges, simply have some of the charges transferred out of them.

A magical item charge equals one spell level, regardless of what the item does. A temporary draining of the item (causing it to be dormant and unfunctioning for 4d8 days) yields one spell level per weapon bonus or item function and more if the DM rules a function is extremely powerful. A permanent draining of an item yields double spell levels; regardless of the spellfire wielder's desires, items with special purposes, sentience (in other words, a talking sword), and artifacts cannot be permanently drained. Attempts to do so yield the double energy rate but merely cause the item to be powerless but physically undamaged for 1d2 years. The sole exception to this is an item designed to discharge completely by being destroyed (the retributive strike of an enchanted staff, for example); such items yield the double rate and are permanently exhausted.

Spellfire Experience

For game purposes, spellfire wielders are treated as if they have two classes. Experience points are awarded normally for adventures when no spellfire is used, but whenever spellfire is employed, all experience is split evenly between the character's real class and a phantom "spellfire class" that advances without training or recognition and is used purely to determine the degree of control over spellfire the wielder possesses. The Wizard Experience Levels table given in the Player's Handbook is used to measure a wielder's "spellfire level."

It should be noted that unlike true character classes, a spellfire wielder can advance in level during an adventure, and use his or her improved abilities instantly, feeling the augmented control. Refer to Spellfire Unleashed, later in this chapter, for details of what powers each level in the spellfire class gives a user.

For the first adventure in which a spellfire wielder successfully manifests and uses a crown of fire (see Spellfire Unleashed), the "spellfire class" half of the experience points gained by a spellfire user are quadrupled. This only applies to the spellfire half-share, and only occurs for the initial use of a crown of fire-not every time this power is used.

Immunities to Spellfire

So few spellfire wielders exist and so stormy are their lives once their powers have been discovered that no organized experimentation has been done on the subject of what magic can withstand spellfire. Exceptions to the broad rules outlined here may soon be discovered -and it should be noted that no immunity to spellfire can withstand the effects of spellfire overloading (see below) if the spellfire wielder has a sufficiently strong Constitution.

Effects that absorb or dissipate magic without storing it or using it to power an alternative effect are normally immune from draining by a spellfire user and also absorb spellfire without taking harm from it (unless overloaded). Some examples of these are a ring of spell turning (which dissipates spellfire, being unable to redirect it at anyone-including back at its source), a rod of cancellation, a wand of negation (but only if the beam strikes the spellfire), a sphere of annihilation, and a dispel magic spell (but only if cast in the same round as the spellfire is used).

Spells and items that take in and store magical energy, such as a ring of spell storing and certain ioun stones (pale lavender ellipsoids, lavender-and-green ellipsoids, and vibrant purple prisms), absorb spellfire but can also be drained by a spellfire user.

Spells or item effects that are barriers to magic are immune to spellfire fire or blast destruction but can be absorbed by a spellfire user. This sort of magic includes the spells wall of force and anti-magic shell, and the effect of a scroll of protection from magic. For some unexplained reason, prismatic effects can be readily destroyed by spellfire, but only one hue or layer fails per round.

Body Effects

A spellfire wielder's capacity for spellfire energy is determined by his or her Constitution. Up to 10 times the wielder's Constitution score (in spell levels) can be held in the body, but only half that can be handled risk-free (Constitution x 5). Thereafter, the wielder and adjacent surroundings are at increasing risk as the amount of stored energy increases, as follows:

(Constitution x5) + 1 through Constitution x 6: The spellfire wielder can feel the stored energy surging and roiling within, and his or her eyes glow slightly. Every 24 hours of continuous existence at this storage level forces a Constitution check on the spellfire wielder; failure indicates an surge of the stored energy that burns the wielder for 1d6 points of internal damage and expends one stored spell level.

If a being or a magical item touches the spellfire wielder during this state, 1d6 spell levels of stored energy are involuntarily released into them, doing 1d6 points of damage per spell level. Magical items must make an item saving throw vs. magical fire. Failure means the item erupts with an uncontrolled

discharge of a random function at a random target area, and forces the item to make a second saving throw. If it also fails, the item is destroyed, releasing 1d4 more random discharges and pouring the rest of its energy into the spellfire wielder in a single raw surge. Magical items without charges must make the same saving throws, but if they have no magical effects to discharge (such as long sword +2), they discharge none but still risk destruction and the absorption by the spellfire wielder of their magical energy.

(Constitution x6) + 1 through Constitution x 7: The spellfire wielder feels restless discomfort from the stored energy surging and roiling within, and his or her eyes glow brightly. The wielder's skin tingles, and a Constitution ability check (with results as above under (Constitutionx5)+1 through Constitutionx6) must be made every hour. Contact with the spellfire user deals out a discharge of 2d6 spell levels and forces magical items to make an item saving throw vs. magical fire at a -1 penalty, with the results given above.

(Constitution x7) + 1 through Constitution x 8: The spellfire wielder feels a burning sensation racing about within, and his or her fingertips feel numb. Small, delicate objects are readily dropped, which the DM should adjudicate. The wielder's eyes blaze enough to be noticed as light sources even when she or he stands in full sunlight, and even the wielder's skin glows faintly. The wielder must make a Constitution check (with results as above) every turn. Direct contact with the spellfire wielder causes 3d6 spell levels to be release and forces magic items to make an saving throw vs. magical fire at a -2 penalty, with the results given above. Even nonmagical items are affected by direct contact and must make item saving throws vs. magical fire (with no penalty) or be destroyed. Items worn or carried by the spellfire wielder are not affected, as the wielder's body shields them against energy surges.

(Constitution x8) + 1 through Constitution x 9: The spellfire wielder's skin glows brightly, and his or her eyes are as bright as lanterns. The wielder is wracked with pain and feels as if she or he is on fire inside. The wielder must make a successful saving throw vs. paralyzation to successfully initiate any action except releasing spellfire energy. Failure indicates an immediate release of 4d6 spell levels of energy. A Constitution check (with results as above) must be made every round. Direct contact with the wielder releases 4d6 spell levels and forces magical items to make an item saving throw vs. magical fire at a -3 penalty, with the results given above. Nonmagical items involved in such contacts must make an item saving throw vs. magical fire at a -1 penalty.

(Constitutdon x9) +1 through Coustitution x 10: The spellfire wielder's own clothing and items ignite and are swiftly consumed, doing possible fire damage to surroundings, but none to their wearer (unless magical items discharge, as noted earlier). The wielder's skin glows brightly, emitting heat that can be felt up to 30 feet distant and causing discomfort, but not damage, to other living things. The wielder must make a successful saving throw vs. paralyzation at a -2 penalty to successfully initiate any action except releasing spellfire energy. Failure indicates an immediate release of 5d6 spell levels of energy. A Constitution check (with results as noted earlier) must be made three times per round. Direct contact with the wielder causes the release of 5d6 spell levels and forces magical items to make an item saving throw vs. magical fire at a -4 penalty, with the results given above. Nonmagical items involved in such contacts must make an item saving throw vs. magical fire at a -2 penalty.

Above Constitution x10:For effects of more spell levels of energy than Constitution x10, see Spellfire Overloading, below.

Side Effects: Prolonged spellffire use (defined as attaining 3rd level as a

spellfire wielder) has some side effects on the body of the wielder, as follows:

- Normal fire of any sort ceases to harm the wielder, save to scorch or burn away body hair, regardless of how fierce the conflagration: One spellfire wielder was seen to walk into a forest fire and travel through the entire flaming forest unharmed. This immunity includes immunity to all in effects of smoke inhalation and burning or corrosive gases, including magical effects such as cloudkill. If a spellfire wielder is of 8th level or higher in spellfire use she or he can burn spellfire in a slow, controlled manner to create a nimbus of spellfire about his or her person that keeps normal, magical, or even dragon breath fire at bay. Such a wielder can walk through a forest fire or a red dragon's breathing and keep his or her clothing, gears and even companion creatures unharmed by sheltering them within this nimbus of spellfire.
- Magical fire is automatically absorbed by the spellfire wielder upon contact without the wielder needing to exercise any deliberate will - or even to be conscious. If this stored energy reaches Constitution x7, it awakens a sleeping or comatose spellfire wielder, regardless of magical or psionic compulsions to the contrary.
- A spellfire wielder can detect magic as far as she or he can see, perceiving dweomers as faint glows, and detecting flows of energy (drainings and operating magics) as streams of sparkling motes of light. This perception overlies normal vision but does not obscure it.
- A spellfire wielder can feel the direction and approximate distance of any spellfire use within 100 miles instantaneously and for as long as such use occurs. She or he can also know by touch if spellfire has ever affected an item or been active in a locale, however, the spellfire wielder must be in the locale and move about in it, not merely viewing it from afar or scrying it magically.
- Disintegrate magics automatically fail when directed against a spellfire wielder's body or anyone or anything in direct bodily contact with him or her, even if spellfire is not active at the time.
- A spellfire wielder can pun his or her own body of diseases, parasites (including molds and other external creatures), paralysis and petrification alterations, and all other magical effects that alter his or her body from its normal state by releasing 4 spell levels of spellfire internally. This causes wracking pain, and the wielder can do nothing else in the 2 rounds this process takes. It also deals the spellfire wielder 4d6 points of damage, but it purges the body completely. Charms, tracers, and geas magics are also be destroyed, even if the spellfire wielder is unaware of their existence. Note that the ability to wield spellfire is normal for a spellfire wielder and is unaffected by this purging.

Spellfire Overloading

A spellfire wielder can be overloaded by taking in more than Constitution x10 in spell level energy. This causes the wielder excruciating pain and forces an involuntary release of the excess energy, so a foe who deliberately overloads a spellfire wielder in an attempt to make them explode faces a deadly counterattack. (The explosion of an overloaded spellfire wielder is an occurrence, it should be noted, that no one has yet managed to cause; it may well be impossible.) Save for very emotional, exceptional circumstances, such as avenging the death of a loved one, spellfire wielders never willingly overload themselves; the pain and risk are simply too great.

If a spellfire wielder exceeds his or her absorption limit, she or he involuntarily releases one spell level of spellfire energy 10 times per round;

this is the only time spellfire can be emitted at this rate. The wielder suffers 2d6 points of internal damage for each such gut-ripping release, as well as dealing damage to others and surroundings with the unleashed spellfire at the usual rate of W6 points per spell level of spellfire energy. How controlled this release of energy is depends on the spellfire user's spellfire level; the varying degrees of control are detailed under Spellfire Unleashed, hereafter. (A completely uncontrolled release would be a spherical blast radiating out evenly in all directions from the wielder's body.) These involuntary releases continue only until one of them causes the total energy stored in the spellfire wielder to fall back into the Constitution x10 category.

If the damage taken by a spellfire wielder ever brings him or her to the brink of death (0 hit points or beyond) when his or her spellfire is active, and the wielder is 5th level or higher in spellfire use, the spellfire instantly and automatically turns to healing mode and keeps the wielder alive, raising him or her to a positive total of at least 12 hit points before restoring control over spellfire to the wielder (unless available energy runs out before then). If the wielder is of 1st to 4th spellfire level, death does mean death, but all stored spellfire bursts out of the corpse in an uncontrolled fiery blast release.

Any uncontrolled release is spherical and centered on the wielder's body with a radius equal to 10 feet for every two stored spell levels of spellfire (round down). All creatures within that radius suffer 1d6 points of damage per spell level of spellfire released (no saving throw), and all items must make a successful item saving throw vs. magical fire at a -5 penalty or be destroyed. Magical items save at a -7 penalty, but receive three saving throws. If all three fail, the item is simply destroyed. If two fail, a wild magic release--use the wand of wonder percentile effect table in the DUNGEON MASTER Guide--occurs, draining the item of 2d4 charges (or if it lacks charges, making it dormant for 2d4 days), and hurling the item far away. If only one saving throw fails, the magical item is teleported without error to a random location elsewhere in Faerun. Artifacts cannot be destroyed, but still make two item saving throws at a -3 penalty. If both are failed, they issue a wild magical release (as explained above) and are hurled far away; if one is failed, they are teleported without error to a random location elsewhere in Faerun.

Spellfire Unleashed

A spellfire wielder can ordinarily release a maximum amount of spellfire in a round equal in spell levels to his or her Constitution score (Constitution x1). If used as a fiery weapon, this spellfire does a base 1d6 points of damage per spell level to target creatures. However, the nature of spellfire effects and the precision of control the wielder has over them are determined by the wielder's spellfire level.

Spellfire use is limited by the wielder's line of sight, not by distance. The wielder must make a successful attack roll (using the normal attack score for his or her character class) whenever a destructive bolt of spellfire is released at any mobile target more than 10 feet distant. Spellfire bolts that miss harm something else (including surrounding terrain), but the intended target is unscathed.

Targets struck by spellfire take the same damage whether the contact is slight or square-on, but damage is modified as follows: Nonmagical targets are allowed a saving throw vs. spell for half damage. Undead beings that drain life energy (experience levels) make this save at a +2 bonus but are not allowed a saving throw at all if their life forces are sustained by magic and not by the life forces they drain. (In other words, a vampire is allowed a

saving throw, but a lich is not)J No creature that is created or sustained by magic (such as most undead beings) is allowed this saving throw - and wither are enchanted creatures, such as non-magic-using warriors who have had protective spells cast on them, or beings who are bearing active magical items. Armor, shields and the like are for this purpose always considered 'on,' even if any special powers are not currently being used; wands and the like are considered active if they have been fired within a previous turn.

Spellfire use does not prevent the wielder from also exercising magic if the wielder is a spellcaster; the two do not interfere with each other in any way, though the user can either cast a spell or wield spellfire in a given round, not both. Ongoing spells or unchanged, continuing spellfire releases can occur in the background, following on from previous rounds, without harming or being harmed by the spellfire wielder undertaking the other activity in a particular round.

The spellfire level of a wielder is used exclusively to measure the wielder's control over spellfire. In ascending order, these levels impart the abilities outlined below.

At 1st Level: The wielder can release spellfire only as bolts of flame spraying straight out from one of hand. Only one bolt can be unleashed per round, and the wielder's control over its intensity is shaky. if the player of a player character spellfire wielder states that the character will emit a certain number of spell levels, the DM should roll 1d4, subtract two points from that roll, and apply the resulting modifier (even if it is 0 or a negative number) to the stated spellfire release amount to determine how many spell levels actually erupt. The resulting total must still be within the minimum of one spell level per bolt and the maximum of the wielder's Constitution score. (That is, the roll can never cancel a bolt entirely.)

At this level of spellfire ability, absorption of magical energy from spells, breath weapons, and magical item discharges is involuntary: The character drains any active magic she or he comes into contact with, including useful magic and healing spells. Only rest or nonmagical healing can restore lost hit points to the character. The wielder can neither sense nor drain, either automatically or deliberately, dweomers existing in items or untriggered spells. A 1st-level spellfire wielder who snatches a wand from a hostile wizard cannot drain it but can drain its effects as they are emitted from the wand when it is triggered, thus preventing them from manifesting and gaining their energy to be stored in the wielder's body. Stored energy never dissipates without a cause-necessary healing of the wielder, for example-and can remain in the wielder's body for years, if need be.

At 2nd Level: The wielder gains firm control over how many spell levels are in each released spellfire bolt and can now bend, angle, or even turn (around corners) an unleashed bolt, if desired. The bolt must still come from the wielder's hand, and a maximum of one bolt can still be fired per round. Absorption of magic becomes entirely voluntary, but item dweomers and cast-but-not-yet-unleashed spells still remain beyond the wielder's powers of perception and draining.

At 3rd Level: The wielder can either fire a single bolt of spellfire in a round from any body part and apply Dexterity benefits (reaction adjustments) or fire two spellfire bolts per round from the hands only without Dexterity benefits. The spell levels powering each bolt are under the wielder's firm control but can never add up to more than his or her Constitution score. The side effects described under the Body Effects section (earlier in the Spellfire section) are now gained, and the wielder can both see and drain the enchantments on or in quiescent items and untriggered spells.

At 4th Level: The wielder acquires enough precision over spellfire use to perform delicate tasks requiring the release of less than an entire spell level of energy, such as lighting a candle. Though an entire spell level is not actually expended, the unused excess dissipates harmlessly into the surrounding fabric of the Prime Material Plane, not triggering magic or giving energy to items or beings, but resulting in the loss of the entire spell level of energy from the wielder. Spellfire can be released deftly enough to warm or thaw food rather than cook it-or blast it to ash!-and melt ice within a frozen lock without warming the lock too much for it to be comfortably handled.

At this level of spellfire ability the wielder can for the first time use a beam of spellfire (costing at least one spell energy level per 60 feet in length) to drain energy from a magical item, rather than by direct touch. A successful attack roll is required to make contact with items more than 10 feet from the wielder, and beams can only reach as far as the spellfire wielder can actually see.

At 5th Level: The wielder gains the power to heal with spellfire for the first time, and realizes his or her ability to do so when the character first thinks about using spellfire for healing after this level is reached. Direct flesh-to-flesh touch is required, and each spell level of spellfire expended restores 2 lost hit points to the target creature, who may be the wielder. (Spellfire cannot give a being extra hit points once it is fully healed.) The wielder can, instead of healing, fire either three spellfire bolts per round from the hands with no Dexterity benefits or two spellfire bolts from any extremity with Dexterity benefits.

At 6th Level: The wielder gains precision enough in the hurling of spellfire bolts or the aiming of spellfire beams to deflect missile weapons in a desired direction. Successful attack rolls are required to strike the missiles, and projected missiles such as arrows, crossbow quarrels, and ballista bolts are considered to be AC 2, while hurled weapons such as rocks, spears, and daggers are AC 5. Missile deflections are not precise enough to become attacks rolled for by the spellfire wielder, but they can be treated as grenade-like missiles by the DM at the DM's discretion.

At 7th Level: The spellfire wielder gains the ability to fly at MV 12 (C) by projecting spellfire at the ground and blasting off. An initial liftoff requires burning 10 spell levels and taking no other activity during the round, but flight can be maintained at a cost of one spell level per round thereafter (two if a pronounced change in direction or an evasive maneuver must be performed). If the wielder runs out of stored energy or turns off the flight discharge in midair, she or he falls and suffers normal falling damage. A ground burst intended to slow such a plunge by firing spellfire at the ground just before impact reduces falling damage by 3d6 per spell level expended.

The strain of maintaining flight reduces the spellfire wielder's other activities during flight to non-spellfire activity, two released bolts per round with no Dexterity benefits, or one with Dexterity benefits.

At 8th Level: The wielder gains the ability to make three releases of spellfire in the same round (with Dexterity benefits if blasts are flung), though his Constitution score still governs the total spell levels that can be expended in a round. These uses of spellfire can be very different without sacrificing precision or power; for instance, the wielder can fly, light a flask of oil with one hand, and fire a burst of spellfire from his eyes or knee with Dexterity benefits all in the same round.

At this level, spellfire wielders also become able to drain life energy from living creatures by direct touch. A successful attack roll is required, and a saving throw is allowed to withstand the draining attempt; if it fails, the spellfire wielder takes away one experience level or Hit Die from the being, and gains one spell level of spellfire energy. Note that using this ability on a being that is unconscious, unwilling, mind-controlled, or in any way not freely consenting to donate life energy may be an evil act in many circumstances.

At 9th Level: The wielder gains the ability to summon a crown of fire, the most spectacular known manifestation of spellfire. A crown of fire is raised by draining the last life force from a sentient living creature who willingly gives up its life-or who fails its saving throw against a hostile draining attempt on its last experience level (and previously, of course, any other experience levels it possessed). Creatures completely drained in this way die, but never rise as undead unless they are governed by previously established contingency magics that assist them in becoming a lich or otherwise achieving artificial-as opposed to natural, spontaneous-undead.

For the next three rounds, the spellfire wielder must release his or her maximum spellfire energy (his or her Constitution score's worth of spell levels) into a flickering nimbus around himself or herself. She or he can take no other spellfire action during this time or the energy is wasted, and the crown cannot form.

On the fourth round, the crown of fire appears and a halo of brilliant spellflames encircles the wielder's head. It forms an anti-magic shell (as the wizard spell) around the wielder and causes any unenchanted weapon that strikes the wielder to melt away without doing harm. Magical weapons do their normal damage and can survive being vaporized if they succeed at an item saving throw vs. magical fire.)

The crown can be maintained without penalizing other wielder abilities (including other spellfire uses, such as flying), so long as the continues to expend his or her maximum spellfire energy per round on the crown and/or other spellfire uses. It can be ended instantly if the wielder wills it, and it dies away automatically at the end of the round in which the wielder runs out of stored energy. If the wielder ends the crown before all his or her energy is expended, she or he can (at no extra cost) cause it to destroy itself in a burst that emits nine spellfire bolts. These streaking conflagrations deal 4d6 points of damage each and strike at up to nine different targets of the wielder's choice. They strike at THACO 2, regardless of the wielder's normal THACO.

At 10th Level: The wielder becomes able to irresistibly drain life energy: An attack roll is still required, but victims (unless themselves able to employ spellfire) are not allowed a saving throw to prevent the draining. This allows a spellfire wielder to raise a crown of fire by draining an unwilling, hostile foe. The rate of draining does not increase.

At this level, a spellfire wielder also gains the ability to release stationary whirlflames of spellfire from his or her body. These spinning balls of flame as big as the caster's head remain behind (lasting 1 day per spellfire level of their creator) after the wielder has left the vicinity or even the plane. Such whirlflames are created to do two set things, usually to drain any magic or fire that contacts them-and cannot do anything else. They are usually left in doorways or narrow passages in front of a place that must be protected; in this way, a party, of injured adventurers could shelter from the breath of an angry red dragon. A whirlflame can only have two tasks, but it can be so precisely controlled as to discharge energy slowly and evenly

enough to heat a cave or to cook things without doing any harm or using up all the air. (Spellfire never creates smoke when it melts things, but smoke, can come from flammable objects that it sets alight but does not entirely consume.)

If a being comes into contact with a whirlflame (either direct body contact or by passing a held weapon into one), the whirlflame exhausts 1d4 spell levels into the touching being, dealing 1d6 points of damage per level. Whirlflames can in this way be destroyed by repeated contacts with creatures. Missile weapons and other nonliving or undead things do not normally cause a whirlflame discharge, but a whirlflame could be set to destroy just undead creatures or to melt all solid items that come into contact with it.

Magical energy drained by a whirlflame does not prolong its existence-only energy directly bestowed upon it by its creator at a visit subsequent to its creation can do that-but is added to it to-be discharged energy total. A wielder can have any one whirlflame in existence at a time

At 11th Level: The wielder gains the ability to transfer spellfire into a magical item to recharge it without harming the item (no saving throws required) Due to the nature of their enchantments, certain sorts of items cannot be renewed. This can any be discovered by trial and error, wherein to-be-transferred spellfire energy dissipates and is lost. Direct contact with the item is necessary and the spellfire wielder cannot perform any other spellfire activity during the round. Generally, one spell level of spellfire energy equals one item charge, and the wielder can transfer any amount up to and including his or her Constitution score maximum in the round.

At this level, a spellfire wielder also becomes able to have two created whirlflames (with all the properties described in the 10th-level entry) in existence at the same time.

At 12th Level: The Welder gains the ability, if desired, to create whirlflames (as described under the 10th-level entry) that are linked to him or her so that magical energy drained by a whirlflame, can be instantly transferred into the spellfire wielder as stored spellfire energy. Such augmentations do not increase, the wielder's capacity to store spellfire and can well cause harmful effects (see Body Effects and Spellfire Overloading in this Spellfire Section) A whirlflame can be destroyed by contact with a physical attack (in other words, by burning a creature making contact with it), the spellfire wielder who created it also takes 1d4 points of damage through the expiring link-but there is no known means of otherwise harming a spellfire wielder through such a link. The allowable simultaneous whirlflame total remains at two.

At this level, a spellfire wielder also gains the ability to alter the light intensity of spellfire from almost invisible (87% undetectable in darkness and 97% undetectable under average sunlit conditions) to blinding (equal to a blindness spell-including allowing a saving throw vs. spell to prevent its effect-when used on or near creatures that see by means of eyes). Creatures of greater than eight levels or Hit Dice that are blinded gain a saving throw to end this blinding effect at the end of every unsighted day. Also, creatures that use gaze attacks-such as basilisks, beholders, and catoblepas-lose the use of these eye-related powers for the same length of time as they are blinded. Creatures of any level or Hit Dice may be cured of this blindness by a cure blindness or deafness, heal, or regenerate spell, but not by a dispel magic.

At 13th Level: A spellfire Welder gains the ability to control energy transferal from remotely located whirlflames, so that she or he can call on them at will or force them to keep their energy in storage, The allowable

simultaneous whirlflame total rises to three.

At this level, a wielder also gains the power to boost spells she or he casts or those cast by another being in bare flesh-to-bare flesh contact with him or her by transferring spellfire energy into the spell. Certain spells cannot be aided, and no saving throw, attack roll, or random effect-choice alterations can be made in this way, but duration can be extended by 10 rounds per spell level of spellfire energy, and damage can be augmented by one die (of whichever dice the spell normally uses) per spellfire spell level. No other spellfire activity can be undertaken while this spellfire use is being performed.

At 14th Level: The wielder gains the ability to create meteor swarms by means of spellfire discharge. Each swarm costs nine spell levels and must be fully paid by a wielder, limited as usual by his or her Constitution score, must possess a current Constitution of 18 to produce two meteor swarms in the same round, but there is no other limit to the number of swarms that can be hurled in the same round, or how many other spellfire activities can take place during that round. An overall lapse of restriction on spellfire use occurs; a wielder can now undertake as many spellfire effects as she or he can fuel-so a wielder with an 18 Constitution could unleash 18 separate bolts of spellfire causing 1d6 points of damage each at up to 18 separate targets (and apply Dexterity benefits to all of them).

At 15th Level :The wielder gains the ability to simultaneously wield the energy from his or her own previously created whirlflames (only) as well as personally stored spellfire energy. In other words, the whirlflame energy can be controlled and unleashed in the same round as personally stored energy, in addition to the wielders constitution score maximum release in a round, and it not counted as personally stored energy, so overloading cannot occur because of it.

Control over whirlflame energy is as precise as over personally stored spellfire energy and must travel through the spellfire wielder. A spellfire wielder cannot cause a whirlflame that is halfway around Toril to discharge spellfire blasts from itself, nor can the wielder see through the whirlflame to observe its surroundings; all spellfire energy must flow instantly from a whirlflame to the spellfire wielder and be discharged from him or her.

In any round in which remote whirlflames are being called upon as well as personally stored energies, no other spellcasting or other activities can be performed by the spellfire user, who must remain stationary.

At this level, a spellfire user willing to do nothing else during the round can also choose to teleport without error to the vicinity of any one of his or her whirlflames at a cost of four spell levels of spellfire energy (which must come personally from the spellfire wielder, not from any whirlflame).

At 16th Level and Above: A spellfire wielder becomes able to take along other creatures on such teleport without error trips, which must still be to a whirlflame created by the wielder. All creatures touching the wielder are transported along with all worn or carried items at a cost of four spell energy levels per being. If this cost exceeds the spellfire wielder's personally stored energy, a randomly chosen being is left behind.

At 17th Level and Above: Additional powers gained by such powerful spellfire wielders are as yet unknown.

Wizshades

All wizards are aware that the wielding of magic is inherently dangerous --and

that battling others who can also use magic is deadly indeed. One can end up blasted to nothingness; slain; maimed; rendered undead, forced into charmed slavery; trapped in the shape of a mushroom or something else unable to speak, move, or defend itself; afflicted by a curse; feebleminded; or rendered insane. Some curses combine one or more of these states, often forcing the recipient to sacrifice intelligence and/or life energy every time they use a spell, so that insanity and undeath await unless the individual turns his or her back on magic use forever.

Feeblemindedness is not a loss of Intelligence, but an enforced cessation of thought and perception. There are spells and other attacks, however, that do sap the intellect. Intelligence lost through the use of normal magic sinks the caster into a state of imbecility, and if it progresses far enough, a decent into no more than animal intelligence. Wits lost through wild magic or in a psionic or magical backlash, explosion, or uncontrolled discharge, however, cause a condition known as mindshadow madness.

This little-known affliction is curable by limited wish, wish, and heal spells, but it makes the victim dangerous to approach, and therefore cures put into effect are few. Mindshadow madness sharpens perception and creative thought, but also plunges afflicted persons into a shadowy world of mind images and feelings that stream in at the victim constantly from all of the known planes of existence. The affliction begins instantly, with a short burst of stuttering or the uttering of nonsense words, which is followed by the involuntary casting of a random spell at a random target, and then victims become governed by visions, and their behavior undoubtedly seems odd to those who cannot see what they perceive.

Victims of mindshadow madness need not sleep or memorize spells-magics return to them spontaneously or even come at random to their minds if they had no magic memorized when driven mad. Such spells may be cast without material components or any normal needs for rest, precisely seeing targets, or the like. Proximity to strong magic either stored in items or enchantments laid on beings, items, or terrain or recently unleashed in a locale-seem to cause spontaneous spells to come into the minds of the mindshadowed more often.

The alignment of victims shifts to chaotic neutral, and the images confronting them overwhelm the real world, so that they may not recognize friends, foes, or relations-or even fully comprehend their surroundings or situation. Someone who speaks to them is typically perceived as a talking monster of some sort or other or even a source of speech that is constantly shifting shape (usually into various shapes belonging to beasts in the mad wizards' memories or concocted by them in nightmares). In a similar manner, the ground, sky and such things as trees and buildings are overlaid by slowly shifting images of ruins, other terrain, floating shrubberies and rooms without buildings around them and so on. This altered perception seldom seems to cause victims harm by leading them to walk off cliffs or step off roofs, but it does lead to erratic behavior, notably wild spellhurlings at random targets.

An additional danger that the mindshadowed pose is their randomly manifested power of doubled spell turning. Whenever any magic comes into contact with mindshadowed people, there is a 2 in 6 chance that it, rebounds at double strength (duration and damage) on its source. This is an involuntary power that operates in addition to any spellcasting undertaken by the mindshadowed in the same round.

Priests afflicted by mindshadow madness are often imprisoned in temple walls, doors, or altars by their deity (for others' safety or their own punishment, depending on the circumstances surrounding the madness). They are able to howl, whisper, and otherwise impress unaffected persons, but they are

restrained from wielding magic or harming the faithful in other ways. Such temple spirits are often freed by the deity to defend holy areas from invaders and those who come to steal or deface, though such defenders can be as deadly to the faithful as to nonbelievers.

Wizards taken by the madness are usually destroyed by their fellows if they become a direct danger to other wizards, cities, or the doings of rulers or cabals of mages. Groups of wizards often make pacts at Mage Fairs to go out to hunt, capture, and cure (or destroy) particular known victims of mindshadow madness, and Harpers and other power groups tend to aid their fellows, but despite such efforts, the majority of wizards afflicted with this madness receive no treatment and either bring about their own deaths through misadventure, leave for other planes at their own behest to suffer unknown fates, or lapse slowly into wizshades.

Long before the origins of wizshades were known, their presence and powers were acknowledged. There is even a body of sorcerous lore that seeks spells to control wizshades with the aim not merely of warding them off or sending them as a wild storm of magic against foes-but of making them one's own army of fearless spell-hurlers! The strange entities known as wizshades are most common in the phlogiston between the crystal spheres that contain worlds, but they can also be encountered anywhere else, including any locale in Toril. They seem attracted to artifacts, magical items of great power (or collections of such enchanted items), wild magic areas, or places where great magical energies have been released.

The mindshadowed become wizshades only slowly. At the end of every month of madness, a d100 roll is made. The initial chance to become a wizshade is 18%, but it increases by 1% for every additional month of madness, plus an additional 1% if the wizsharle has caused the death of another being by its magic during that month. Once the roll "succeeds" and the transformation into a wizshade begins, only a full wish can restore the mad victim to a sane, mortal state. During the transformation, the physical body of the victim, along with all worn or carried nonmagical items, dissolves into many-hued mists and swirls away into the upper reaches of the air. Magical items and artifacts actually rise up and then teleport away to random locations all over Faerun.

Some wizards or priests who have never been afflicted with mindshadow madness also become wizshades in a rare and curious way: If they are turned to stone by magic while carrying powerful magical items or while they have spells memorized, they may (chance unknown) dissolve into the many-colored mists of a nascent wizshade if their petrified form is shattered for any reason.

Wizshade (Spellshade)

CLIMATE/TERRAIN: Any
FREQUENCY: Rare
ORGANIZATION: Solitary
ACTIVITY CYCLE: Any
DIET: Magic and phlogiston
INTELLIGENCE: Supra-genius (19-20)
TREASURE: Nil
ALIGNMENT: Chaotic neutral
NO. APPEARING: 1 (occasionally 1d4)
ARMOR CLASS: 0
MOVEMENT: 12, Fl 24 (C)
HIT DICE: 10
THACO: Nil
NO. OF ATTACKS: 0

DAMAGE/ATTACK: 0

SPECIAL ATTACKS: Random wizard spellcasting

SPECIAL DEFENSES: Immune to normal weapons; spells successfully cast at a wizshade have a special effect and do no normal damage; successful magic resistance against a spell has special results

MAGIC RESISTANCE: 25%

SJIZE: M (usually 5 to 6 feet tall)

MORALE: Champion (15)

XP VALUE: 13,000

A wizshade appears as an undulating, rushing snake of force in the air that slows and widens into a swirling, many-colored vortex about 8 feet in diameter. Out of this (ignoring gravity, such as which direction is down) rises a humanlike form in flowing robes. The form is usually bald and has a long beard, if male, or has a conical hat and long hair, if female. The hat and robes swirl into the vortex and are of the same (usually bright) color—a hue shared with the form's pupil-less eyes, which blaze like flames. This form can part from the vortex, walking on air. However; to avoid capture, wizshades seldom leave their vortices.

A wizshade and its vortex are composed of mists akin to the phlogiston, and the vortex is connected to the phlogiston outside the crystal sphere of Realmspace by means of a tunnel no larger than a hair. The tunnel can be traversed by those daring to enter the vortex in order to reach the swirling phlogiston outside Realmspace. A wizshade can sink back into its vortex and depart at will, but the vortex cannot move when he shade has stepped out of it. A vortex collapses if its wizshade is destroyed, and it retreats from the Prime Material plane, taking the wizshade with it, if struck by spells that deal it more than 70 points of damage.

Wizshades are whimsical in nature and may use their spells to aid or harm those they encounter. Wizshades speak common or any other frequently encountered tongue (elvish, dwarvish, etc.) when they wish, but their utterance do not often make sense.

Combat: The misty bodies of wizshades offer little resistance to weapons, which pass through them without seemingly doing harm. Wizshades cannot attack physically, and they suffer no damage from physical attacks. Magical weapons deal wizshades their usual damage; all weapon and strength bonuses apply, and wizshades are considered enchanted creatures for damage purposes. However, no special weapon effects (such as vorpal or life-draining properties) function against a spellshade.

Wizshades are creatures of magic, and both do and take harm from magic. They use only wizard spells, can never cast spells on themselves, and wield all spells as instantaneous-effect magics requiring only the final somatic gestures for casting. For each round of combat, roll 1d10. The result is the level of spell the wizshade can cast. (A "10" means the DM chooses the level.) Then roll d100 to determine the spell cast. If the result is higher than the number of spells listed in the Player's Handbook for that level, the DM chooses a spell of the appropriate level from any relevant source. Regardless of how inappropriate the spell may be for the situation, the wizshade casts it. Spells that boost a caster's hit points or energy by taking it from a target creature do benefit a wizshade. Wizshades save as a 10th-level wizards or uses their own pre-wizshade saving throws (whichever are better, provided their pre-wizshade level and class are known).

Any spell or magical attack successfully cast on a wizshade does no physical damage to the wizshade, but eliminates the equivalent spell level from its use for that combat. In other words, if a cloudkill is successfully cast on a

wizshade, it cannot cast 5th-level spells for the rest of that combat. If this spell level is rolled for wizshade use in a later combat round, the shade casts no spell that round. A spellshade checks morale at each loss of a spell level; failure means it vanishes back into its vortex and departs.

If a wizshade's magic resistance succeeds against any magical attack, it captures the attack's energy, and suffers no spell level loss. Instead, roll 1d10. If the result is a spell level previously closed to the wizshade, it regains the use of that spell level in future rounds.

Habitat/Society: Wizshades do not vary in powers, but they have a distinct ranking among themselves by color. Hues denote how long a particular wizshade has existed and ascend like a rainbow from violet through indigo, blue, green, yellow, orange, and red. Wizshades are whimsical, willful, chaotic creatures who seem to delight in teasing others and in spectacular displays of magic. They have no natural allies or foes, but delight especially in annoying powerful wizards, other spell-using, or psionic-using beings when they encounter them. Rumors occasionally surface of extremely rare instances of the appearance of priestly spellshades, but their sightings have never been confirmed.

Ecology: Wizshades never carry anything tangible; their garments are part of them. To heal, they absorb phlogiston. It is rumored the most powerful wizshades achieve life in other bodies on other planes or manage to regain their normal physical state and reappear on Toril, not having aged during their time as wizshades.

Artifacts of the Realms

The Forgotten Realms is a world filled with magic. its landscape is studded with ruined castles and forgotten crypts filled with powerful magical items. A few items of lore, however, are spoken of in reverent or fearful terms by the bards and stand out from more common items of magic. These artifacts and relics are distinguished by their uniqueness, their fabled histories, and their powerful impact on the history of the Realms.

As defined in the Book of Artifacts, Artifacts are powerful magical items that have wizard, priest or other powers and are made by gods, liches, wizards, and other spellcasters. Relics are powerful magical items that have wizard, priest, or other powers, are made by gods and priests, and have same holy importance to a particular faith or temple. Otherwise, the two terms are identical. Throughout this chapter, the term "artifact" refers to both artifacts and relics. "Relic" refers only to that group of artifacts that have holy significance.

Artifacts should not be casually inserted into a campaign. Artifacts are unique and colorful magical items that provide adventure tools for the DM and should be used as such- It is the responsibility of the DM to build on the history of any artifact and to create a memorable story around it. A single adventure or an entire campaign can be constructed around the search for an artifact and dealing with the consequences of its discovery.

This chapter details artifacts unique to the Forgotten Realms. These are by no means the only artifacts to be found in the Realms, but they are some of the most well-known. In addition to the artifacts detailed in the following pages, the Book of Artifacts and the Encyclopedia Magica detail many artifacts which may be found in the Realms. The Monocle of Bagthelos and the Scepter of the Sorcerer-Kings were created in Zazesspur and ancient Netheril, respectively. The Axe of the Dwarven Lords might be found near the Great Rift. Baba Yaga's Hut has been reported near Rashemen. The Cup and Talisman of Al'Akbar might be found in the vicinity of Calimshan or Zakhara. Blackjammer's Cutlass is

reputed to have originated in Realmspace in the Tears of Selune. The Book with No End, the Crystal of the Ebon Flame, the Horn of Change, the Orbs of Dragonkind, the Regalia of Might, the Throne of the Gods, and many other items of lore all might have originated in or been transported to the Realms.

The Book of Artifacts also discusses several artifacts which may be found outside the core lands of the Realms. The Hammer of Gesen and the Iron Bow of Gesen both originated in the Hordelands. Artifacts unique to Zakhara include the All-Knowing Eye of Yasmin Sira, the Coin of Jisan the Bountiful, and the Seal of Jafar al-Samal. From the ancient lands of Kara-Tur have sprung many legendary artifacts including the Acorn of Wo Mai, the Death Rock, the Herald of Mei Lung, and the Ivory Chain of Pao.

Several additional artifacts found the Forgotten Realms also appear in the Encyclopedia Magica. These include the Ankh of Life, the Arm of Doom, the Chariot of Re (Ra), Delzoun's Fist, Demonbane, the Font of Time, the Galley of the Gods, and the Stone Scepter of Shih. Many artifacts wielded by the gods, such as those detailed in the Faiths & Avatars sourcebook, appear in the Realms for short (from a god's point of view) periods of times. Although not detailed here, these include the Silver-Hafted Axe of Grond Peaksmasher, Annam's Sky Cleaver, Selune's Wand of Four Moons and many others. Numerous other artifacts are mentioned in the two comics series' set in the Realms, including the Astrolabe of Nimbral, the Axe of Relandal, the Book of Mystra, the Bow of Burning Gold, the Chalice of Dreams (also known as the Cup of Dragons), the Claw of Malar, the Cup of Crimson Wonder, the Dragon's Eye, the Eye of Selune, the Feet of Illmater, the Hand of Vaprak, the Horn of Graystone, the Horn of Valos, Karpierz's Charming Companion, the Moonpenguin of Boof, the Timepiece of Dragons, the Shield of Mitrak, and the Ruby Elephant of Calimshan. Finally, there are artifacts whose use is restricted to a specific family or clan (such as the Wyvernspur, which have been destroyed (such as the Crystal Chain of Binding of ancient Netheril which was destroyed by the Magister in Athalantar when Elminster was a young lad, or which have been taken out of circulation (such as the DragonKing's Eye)

As detailed in the Book of Artifacts, all artifacts share certain features in common. These properties generally conceal and protect the artifact, placing them outside the normal rules for magical items. Briefly, these features are as follows: All artifacts are unique; they radiate only dim power to a detect magic spell and the type of magic is never revealed; they are immune to detect evil, identify, know alignment, or locate object spells; legend lore or contact other plane spells never reveal an artifact's location or more than cryptic answers to questions about its powers; they are immune to physical or magical harm, except by a few specific means; and their effects are permanent.

Note that artifacts that cast spells do so with a casting time of 3 (the initiative modifier for miscellaneous magical items) unless they fit the description for another type of magical item (for rings, a casting time of 3; rods, 1; staves, 2; or wands, 3), and they cannot be disrupted in the midst of performing the spell function like a spellcaster can. They also cast a spells as a 20th-level cleric or mage (unless otherwise specifically noted).

Beacon or Light

The Beacon of Light is a golden, 1-foot-square cube with silver cylinders extending from the top at the four corners. Each face of the cube is engraved with an ancient hieroglyphic of unknown origin or meaning.

History

When Ptah led the avatar of Re and his descendants to Realmspace aboard the Matet (the great boat of the sun), he steered them through the dark depths of

space by the light of a golden cube. After disembarking, Re kept the magical beacon in order to summon Ptah if his family ever needed Ptah's services again.

Centuries later, when Re guided the Mulan people out of the ruined wasteland that was the Imaskari Empire to the shore of the Alamber Sea, he led them with the Beacon of Light. With the founding of Skuld, City of Shadows, the Beacon was placed in the vaults of the Temple of Re and forgotten over the course of a millennium.

After Re was slain by the orc deity Gruumsh in the Battle of the Gods during the Orcgate Wars, he bequeathed his divine power to Horus who then became Horus-Re. During the consolidation of the two priesthoods, the Beacon of Light was rediscovered and placed in a tower at the end of the sea wall in the city of Skuld to serve as a magical lighthouse beacon.

Centuries later, during Thay's second invasion of Mulhorand, a daring pirate raid on Skuld, instigated by the Red Wizards (who promised great bounty), resulted in a great fire which destroyed much of the docks. During this attack, the Beacon disappeared and has not been seen since by the god-kings of Mulhorand.

Campaign Use

The Beacon of Light is buried in the ruins of an abandoned lighthouse on the easternmost tip of the tiny island of Sarr on the south edge of the pirate isles. The Beacon is sacred to the god-kings of Mulhorand. It is particularly important to the clergy of Anhur, whose faith was blamed for its loss by the priests of Horus-Re. Adventurers locating the device who do not return it to the city of Skuld will be pursued by agents of the temple of Anhur; possibly including Chessentan mercenaries or even the Statues that Walk. Eventually, possession of the Beacon of Light should involve, adventurers in the power struggle between the temples of Anhur and Horus-Re in Mulhorand.

Legend lore reveals the purpose of the Beacon and the command words used to control it, but not its history or importance. Those who handle it for extended periods may receive random visions of the past surroundings of the Beacon. By coincidence, the artifact bears a superficial resemblance to a gilded coffer stolen from the Sceptanar of Chessenta several decades ago; possessors who display it too openly in public or to would-be buyers may find themselves the targets of the Sceptanar's agents (beginning with know-nothing hired mercenaries sent to test the strength of those holding the "coffer" and progressing up to quite skilled adventurer agents).

Powers

Invoked. The Beacon of Light can shine across the sea for miles through clouds and rain, providing a clear signal to any ship regardless of weather. The Beacon is activated by stating a command word and with another word is deactivated. The Beacon may only be activated for six hours each day, but that would provide assured safety to any port in the Realms during the worst of storms.

The Beacon can be used to summon the avatar of Ptah (a power known and worshiped in Realmspace but not the Realms). This requires holding the artifact above one's head while the Beacon is activated and shouting the name of the Opener of the Ways three times. Ptah is under no compulsion to obey or act in accordance with the wishes of the summoner unless he so chooses.

Suggested Means of: Destruction

- The Beacon of Light must be wrapped in the cloak of Shar.
- The Beacon must be enveloped in a pack of skriaxits led by a great skriax

for one full century.

- The Beacon will shatter if the avatars of Horus-Re and Auhur ever come to blows.

Blood of Lathander

This unique minor artifact of Lathander consists of four drops of an avatar of the god's blood imprisoned in an oval, fist-sized piece of amber.

History

Centuries ago Mystra selected the archmage Sammaster as one of her Chosen. Overwhelmed by the power invested in him, he developed delusions of godhood and set himself up as a seer. His teachings that "dead dragons shall rule the world entire" started the Cult of the Dragon. Sammaster and the cultists set out to fulfill his prophecy by creating Dracoliches and serving them by bringing them treasure.

The Harpers tracked down the corrupted archmage and destroyed many of his followers. Unable to defeat one of Mystra's Chosen, Harper priests of the Morninglord called upon their god. An avatar of Lathander appeared and challenged Mystra's fallen Chosen to battle, outraged by the thought of the unchanging world of tyranny the archmage promised. The Morninglord's avatar destroyed Sammaster, but not before the wizard delivered a severe wound. (Sammaster was capable of attacking the deity successfully due to his investiture with some of Mystra's divine essence.)

Four drops of Lathander's blood fell to the ground, where they were gathered up by a priest of the Morninglord from the village of Hap and placed in an amber flask for safe-keeping. Their magical nature fused the flask into a seamless form. During the battle, many Harpers were slain as well as most of the cultists, and in the confusion the newly created relic was largely overlooked. It has languished ever since in Hap, forgotten by most of Lathander's clergy.

Campaign Use

The Blood of Lathander currently resides within Lathander's Open Hand, a small temple to the Morninglord located in the tiny village of Hap in Battledale. The energetic new priestess of that temple, Dawnmaster Cathalandra Dovaer, employs the Blood to aid adventurers active in the area in quests favored by the Morninglord. If the Morninglord determines the artifact is needed elsewhere, player characters might be called upon to escort the Blood to another site and protect it against the attacks of groups such as the Cult of the Dragon.

Powers

Constant: The Blood flies (usually floating motionless) and glows with a rosy radiance at Lathander's will. The glow within the amber varies at the pleasure of the god, from gentle to near-blinding. If it pleases Lathander to do so the Blood can signal his approval or disapproval by pulsing in irregular flashes when a priest of the Morninglord asks a question of him or takes a particular action in its presence.

Invoked: In the hands of a priest or paladin of Lathander only, the artifact can cure critical wounds four times a day and raise dead once a day. Once every second day it can regenerate a lost limb or organ and bestow restoration as the spell.

To call on its powers, the priest or paladin must touch the Blood. Thereafter it flies about in response to his or her will and must be directed to touch a being and function for the healing powers to act on that being. If two of Lathander's faithful strive against each other to control the Blood, it hangs

motionless.

The Blood of Lathander can also detect lie, identify, or positively confirm a devotion to Lathander in a being who claims to worship the Morninglord when a priest (only) of Lathander holds it, touches it to a being or item, and wills it to do the of these things.

Curse: If handled or moved by someone not of the Morninglords faith, the Blood of Lathander pulses in extremely bright, irregular flashes (brighter than a continual light spell) designed to make its carrier release it or to draw attention to its presence. If it is carried about by such a being, the bearer's dreams are haunted by images of slowly dripping blood-drops of blood that turn to fire and blazes away before they strike the ground. If a non-worshiper of Lathander continues to carry it for more than three days it begins shine with a bright light and heating up like metal affected by a heat metal spell; However, once is reaches searing heat in the third round, it stays that hot until discarded by the unauthorized bearer, whereupon it returns to ambient temperature in three rounds.

Suggested Means of Destruction

If the amber is broken, the divine blood blazes away into nothingness instantly. It cannot be captured by a wizard or alchemist.

- The amber must be crushed in the jaws of the eldest surviving dracolich of the Realms.
- The amber must be placed within a dead magic area for 99 years, whereupon it disintegrates.
- The amber must be crushed beneath the boot of an avatar of Talos or in the fist of the reigning god of the dead.

Chessmen of Ultham-Urre

The Magical Chessmen of Ultham-Urre are a complete set of 32 enchanted chess pieces carved from rare minerals and inlaid with gemstones found predominantly in the Hills of Maerth. Each Chessman is carved from luspeel to give it a faint magnetic attraction to a steel chessboard. The green set is inlaid with tiny beljurils, while the red set is inlaid with miniature jacinths. Each piece is unique and depicts a lifelike sculpture of a Chessentan citizen. The Chessmen range in height from 2 inches to 6 inches, proportionate to the strength of the piece.

History

The Magical Chessmen of Ultham-Urre were created by Ultham, son of Urrekanam, in the early days of Chessenta during the reign of King Tchazzar. Ultham was a powerful archmage whose slender tower stood amidst the Hills of Maerth. A fairly pleasant man for a wizard, he had a great fondness for the small trading village of Oslin, located on the eastern shores of the Akanamere, and spent many happy hours there playing chess with the village elders.

Some sages speculate that Ultham predicted the rapid dissolution of Chessenta into rival city-states and the accompanying strife, but the truth is lost to history. Regardless, before he disappeared to wander the planes, the wizard left a priceless legacy known as the Magical Chessmen of Ultham-Urre to safeguard his friends in the nearby village.

The Chessmen served as simple playing pieces for several years until the lord of neighboring Maerduuth, then a large city on par with Akanax, decided to annex the small village. Since the village of Oslin was made up of farmers, fishermen, and merchants, no one expected them to have the skills to fight off a brigade of troops or the resources to hire any mercenaries. The first expeditionary force was routed by a fierce company of warriors backed up with powerful wizards and priests. The second expeditionary force never returned.

There was no third expeditionary force, and Oslin was ignored by the surrounding military powers for many years thereafter.

Several decades later, a well-armed caravan carrying a fortune in gems from Unthalass to Akarrax vanished on the road between Oshn and Maerduuth. The sole survivor told of an ambush by a glittering company of armored knights. Investigators discovered that half of the population of Oslin had vanished overnight, and neither they, the Chessmen, nor the gems were ever seen again. Since that time, bereft of its magical defense, Oslin has had to defend itself with mercenary companies such as the Lords of the Inner Reach.

The Chessmen have never been reported found, although various rumors have placed them throughout the Realms. It is known that an adventurer named Wilund traded the Alcaister spell tome to the sage Ardagundus of Baldur's Gate for information on their whereabouts, but whether he had any success in tracking them down is unknown. One story claims that a woman from the Company of Crazy Adventurers used the Chessmen to make a daring escape from a noble's mansion, but this is probably apocryphal.

Campaign Use

The Magical Chessmen of Ultham-Urre might be found nearly anywhere in the Realms and are suitable for use by player- characters for a short period of time. It is suggested that one of the pieces mysteriously disappears very quickly after the set is discovered, with the consequences detailed below (under Curse). Simply tracking down the Chessmen will involve numerous adventures seeking out arcane bits of lore. Determining the appropriate command words will require another entire set of adventures, and then hanging on to them when word gets out that they have been recovered will be next to impossible.

Powers

Constant: Each piece inlaid with jacinths acts as a ring of fire resistance when gripped within one's fist. Similarly, each piece inlaid with beljurils acts as a ring of lightning resistance.

Invoked Each Chessman has two command words, and the command words are identical for every piece. Invoking any of the powers takes one full round of complete concentration (similar to casting a spell) and can be disrupted by a successful attack.

When any Chessman (except for one of the four rooks) is held within a clenched fist by a human, demihuman, or humanoid and the first command word invoked, the bearer is temporarily transformed into an adventurer of a certain level and class and the piece vanishes. All preexisting class-based (and kit-based) skills are temporarily lost except for non-weapon proficiencies. This includes spell use, weapon proficiency or specialization, etc. Some of the green pieces also impose certain alignment restrictions that must be adhered to while employing the piece. The spell selection for priests, and mages is fixed, as are the weapon proficiencies of the new class, as determined by the DM.

It is not possible to employ a different Chessman while in a transformed state. The transformation lasts for one hour, until the bearer repeats the command word, or until the bearer dies. When the transformation is reversed, the bearer returns to his or her original class and level with the benefit of a heal spell, and the chess piece reappears in the bearer's hand. This transformative power can be invoked once per 24-hour period. The level and class associated with each piece are as follows:

Piece Level and Class

Red pawn	3rd-level thief
Red rook	See below
Red knight	9th-level fighter
Red bishop	9th-level cleric
Red king	15th-level fighter
Red queen	15th-level mage
Green pawn	3rd-level fighter
Green rook	See below
Green knight	9th-level ranger
Green bishop	9th-level druid
Green king	15th-level ranger
Green queen	15th-level mage

When a rook is held and the command word uttered, the rook transforms into an Instant Fortress. (See Daerun's Instant Fortress in the DUNGEON MASTER Guide or the Encyclopedia Magica, but unlike that version, a magical rook repairs all damage suffered between transformations.) This form can be maintained indefinitely until anyone inside the tower repeats the command word, at which point the fortress reappears in the form of a rook in the original bearer's fist.

Each Chessman also contains an extradimensional space similar in size and function to the largest size of bag of holding (for pawns) or the largest size of bag of holding (for all other pieces). When a nonliving item is held in contact with a chess piece and the second command word is invoked, the item vanishes into the extradimensional space associated with that piece. If the command word is spoken again while a piece is held (and no nonliving matter is in contact with the piece), one random item reappears in close proximity to the Chessman. Hence the more items stored in the extradimensional space, the longer it may take to recover any particular item.

If an extradimensional space is full, nothing happens when an attempt is made to store an additional item. If an extradimensional space is empty, one random nonliving item from the nearby vicinity is transported into the extradimensional space as a result of the unsuccessful attempt to remove an item. It is impossible to place any of the Magical Chessmen into an extradimensional space, and attempts to put an item such as a bag of holding or portable hole into a Chessman have no effect. It is also impossible to place a chess piece within another chess piece.

Ultham originally stored an appropriate set of armor, weapons, equipment and spell components in each of the non-rook pieces and nonperishable food and water in the rooks. Some of this equipment was reputed to be magical. However, sages generally agree that most of the original gear has been long since lost, and almost anything or nothing at all could be found in any of the Chessmen now.

Curse. Although not truly cursed, the Magical Chessmen of Ultham-Urre do have an unusual property that makes them difficult to hold on to. Somehow the enchanted luspeel is magnetically attracted to concentrations of magical steel that it is not attuned to. Hence, if a warrior bears a suit of magical armor or a magical sword and carries a Chessman on his or her person, the chess piece slowly (over the course of three or four days) becomes attuned to those items of magic, and thereafter ignores them. But if a priest hearing an enchanted shield that the chess piece has never been in close proximity to should happen to pass by, there is a 1% chance per chess piece carried that one Chessman teleports to the vicinity of the new concentration of magical steel. (For example, it might appear in the priest's satchel or backpack.) Nothing happens if the priest already bears one or more Chessmen.

Thereafter, every hour another random piece appears on the priest's person, no matter what physical or magical safeguards might be employed by the original owners. This quasimagnetic property ensures that the Magical Chessmen are never separated for extended periods of time. If an inorganic item is tied, strapped, or wrapped around one of the chess pieces it when it makes this journey, it may or may not accompany the piece-but living things or items bearing a dweomer never make such a journey,

In addition to this "curse," extracting random items from any particular chess piece can be quite risky, as previous owners may have, stored nearly anything in the extradimensional space.

Suggested Means of Destruction

- The Magical Chessmen must be animated and forced to battle each other (red vs. green) in a deific chess match between the demipowers Torm and the Red Knight. The entire set vanishes permanently upon completion of the game unless there is a stalemate.

- The red set of the Magical Chessmen must be employed by a force of tanar'ri and forced to battle the green set employed by a force of baatezu as part of the Blood War. The entire set vanishes permanently upon completion of the battle, no matter who wins.

Crenshinibon, The Crystal Shard

Crenshinibon the Crystal Shard is an ancient relic of chaos and evil. This vile artifact appears as a 1-foot-long, four-sided, pulsating crystal that is tapered like an icicle.

History

The Crystal Shard was forged by a conclave of seven liches millennia ago in a distant crystal sphere. The forging consumed the seven; Crenshinibon stole the magical strength that preserved their undeath to fuel its own first flickers of life. A tanar'ri lord, Errtu, was present at the creation of Crenshinibon, but was hurled back to the Abyss by the burst of power that heralded the artifacts coalescence. Errtu presumed the crystal had not survived that explosion until it stumbled across the shard's trail centuries later with the discovery of a crystal tower, Cryshal-Tirith, whose pulsating heart was the exact image of the Crystal Shard. In the interim, Crenshinibon had molded countless bearers into iron-fisted tyrants and orchestrated military onslaughts to deliver its purpose of destruction in many worlds. Before the fiend could recover the relic, it was seized by Al Dimeneira, a solar of the Upper Planes. Errtu was banished to the Abyss by the aasimon, but the angelic being could not destroy the Crystal Shard. It burned his skin terribly, and he was forced to hurl the relic across the planes, hoping it would never be found.

Crenshinibon came to rest in the snow of a bowl-shaped dell deep in the northern mountain range on Toril known as the Spine of the World. There it lay for centuries, sought for its strength by many evil lords, including Errtu-but found by none. The Crystal Shard was eventually discovered in the Year of the Crown (1351 DR) by a weak-willed apprentice wizard by the name of Akar Kessel who stumbled across the relic after being left to die in the snowy wastes by his erstwhile allies, several wizards of the Host-Tower of the Arcane in Luskan. Under Crenshinibon's influence, Kessel gathered a servitor army of goblinkin, trolls, and giants. Errtu had noticed a surge of power in the Realms hinting at the artifact's location and eventually managed to take advantage of a faulty summoning to the Prime Material Plane to arrive in Icewind Dale and seize the artifact. Kessel, warned of the fiend's impending arrival by Crenshinibon, convinced Errtu to serve as his general with the promise that the tanar'ri lord could seize the relic after the human died of

old age—a relatively short amount of time to the immortal Errtu.

Spurred by the Shard's malignant intelligence, the self-styled "Tyrant of Icewind Dale" then turned his army against the humans of the Ten Towns and the dwarves of Clan Battleharnmer in his bid to carve out an empire. Kessel and his army were eventually defeated by the humans and dwarves of the region with the aid of several adventurers who later formed the Company of the Hall. Crenshinibon was buried under half the snow on Kelvin's Cairn, entombed with the late, unlamented Kessel by an avalanche of its own creation.

Campaign Use

The Crystal Shard is endowed with an utterly evil, power-craving intelligence that serves the cause of pure chaos. It is still actively sought by many fiends of the Lower Planes, including Errtu, though that tanar'ri lord has been exiled from the Prime Material Plane after its defeat by Drizzt Do'Urden. Any of these evil beings will seek out the artifact if an opportunity presents itself.

Although Crenshinibon was defeated, it was hardly destroyed or even particularly well-hidden. A skilled wizard employing widely known spells could locate the Crystal Shard and retrieve it from its icebound tomb. Alternatively, the heat radiated by the artifact might cause it to slowly sink through the snow until it falls into a deep-running stream. Fate might then bear the artifact into the Underdark to be discovered by some powerful denizen of the Land Below. If the finder bears the artifact south, it could reappear in the hands of a subterranean tyrant anywhere in the Realms. Player characters might then be forced into confronting the rapid rise of an empire in the depths that threatens the surrounding surface world—for Crenshinibon needs exposure to the sun to employ most of its powers.

Powers

Crenshinibon is an enigma: a force of darkest evil that draws its strength from that which good-aligned beings find most precious, the light of day. For every hour of daylight the Crystal Shard (or Cryshal Tirith if it contains the artifact) is directly exposed to the In of the sun, Crenshinibon absorbs 12 power levels of energy. The artifact can store a maximum of 144 power levels at any one time, and additional exposure to the sun has no effect. Every two hours, Crenshinibon slowly loses two power levels. (The energy simply dissipates.)

The relic burns power levels to create spell effects at its bearer's will at a cost of one power level per level of a spell effect. Although spell effects can be maintained at night, no new spell effects may be created by the relic while the sun is completely below the horizon. When spells are cast, the ambient light of the sun diminishes as the relic actually steals its radiance.

Crenshinibon is sentient, with an effective Intelligence of 19, Wisdom of 18, and Charisma of 18. It is 100% magic resistant and immune to psionics and physical attacks. The relic prefers weak, indecisive bearers as they are easier to dominate. It desires to conquer and command and has an insatiable hunger for absolute power.

Constant: Crenshinibon burns any creature of good alignment who physically touches it with bare skin for 1d10 points of damage per round. Even while wearing leather or metal gauntlets, a good-aligned bearer suffers 1d6 points of damage per round.

The ultimate perversion of light, Crenshinibon radiates warmth with an ambient temperature of approximately 80° Fahrenheit. It provides the benefits of a ring of warmth to anyone holding it in direct contact with his or her skin.

Invoked: The bearer of the Crystal Shard can create and maintain magical towers known as Cryshal-Tirith at a cost of 24 power levels per day. A tower is created from a duplicate of the Crystal Shard that splits off from the actual artifact and expands into a gigantic edifice when the bearer (or someone she or he gives the duplicate shard to) invokes it with the command "Ibssurn dal abdur. " These incredible fortresses can serve as a shelter and home for those who dare to wield the artifact. Each Crystal-Tirith can teleport without error (itself and all items and beings within it) at a cost of 12 power levels at the will of the bearer of the Crystal Shard, who also chooses the destination.

Each incarnation of Cryshal-Tirith has four palatial square-walled floors constructed of smooth, strong crystal. The first are entered via a dark hallway and serves as the main chamber of the tower and guard post. Stairs lead up from the back of the chamber to a small platform. A secret door hides a second stair that continues up to the second floor, a comfortably adorned sleeping chamber. A stair leads to a landing opening onto the third floor of the tower. This room, known as the Hall of Scrying, is filled with numerous magical scrying devices, including dozens of mirrors, and a grand crystal throne. A small ladder leads to the fourth floor which houses the Crystal Shard (or a duplicate) and a single mirror. The relic (or duplicate) levitates in the center of this wall chamber, powering Cryshal-Tirith and any other spell effects employed by the bearer.

Cryshal-Tirith and its occupants are invulnerable to all forms of external magical, psionic, or physical attack. No magical or psionic effect cast within Cryshal-Tirith can affect the bearer of Crenshinibon unless she or he so desires. All spell effects cast at the tower are reflected back at the caster. Only a creature not native to the plane on which Cryshal-Tirith is currently located or those allowed by the bearer of Crenshinibon (or by the artifact itself) can locate the entrance to the tower—an invisible door opening onto the first floor of the tower.

The bearer of the Crystal Shard can destroy any Cryshal-Tirith at will. The tower then collapses into a mound of black stonework that slowly disintegrates into dust. This also occurs precipitously if the artifact runs out of power levels. Anyone trapped in a tower during its destruction is instantly crushed to death.

Both Cryshal-Tirith and the Crystal Shard can pulse with a burst of blinding light that temporarily blinds any sighted creature who observes the pulse for 1d6 rounds. This ability does not cost any power levels. The Crystal Shard also, without draining power levels, functions as a maximum-strength ring of telekinesis.

Crenshinibon enables its owner to cast numerous spell effects as an 18th-level wizard. Spell effects issue from the bearer if Cryshal-Tirith is not close by, but otherwise issue from the tower itself. All spell effects (except for those of the enchantment/charm school) appear as a ray of blindingly bright light.

The Crystal Shard can act as a powerful instrument of destruction. Its bearer can cast any offensive wizard spell from the school of invocation/evocation at a cost of one power level per spell level. All such spells have unlimited range, but are effectively limited by the horizon.

The relic can also serve as a means of manipulation; its bearer can cast any enchantment/charm spell at a cost of one power level per spell level. In addition, the Crystal Shard serves as a rod of rulership for its bearer without needing charges. Few bearers have known that every 10 successful uses

of the wizard spell domination through Crenshinibon's magic permanently lower both their Wisdom and intelligence by 1 point.

Crenshinibon can act as a powerful tool for scrying. The magical mirrors located on the fourth floor of Cryshal-Tirith function as crystal balls. The bearer of the Crystal Shard can cast any wizard spell from the schools of lesser or greater divination or employ the rod of rulership functions through the mirrors at a cost of one power level per spell level.

If a mirror is removed from Cryshal-Tirith, it can function as a two-way communication device between the bearer of the Crystal Shard in the mirror room of Cryshal-Tirith and anyone who stands in front of the remote mirror. Simply standing in front of the mirror alerts a bearer of the Crystal Shard that communication is requested. By stepping through a tower mirror, it is possible for the owner to travel to a remote mirror.

The shard also facilitates magical transportation of a more conventional sort. Its bearer can cast any wizard translocational spell of 8th level or less (as adjudicated by the DM), including dimension door, teleport, teleport without error, and gateway at a cost of one power level per spell level.

Curse Initially Crenshinibon communicates with its bearer via subconscious suggestions in a fashion similar to the 5th-level wizard spell dream (or its reverse, nightmare). After 1d4 + 1 years of molding its owner's personality and goals, Crenshinibon can communicate silently to its owner while she or he is awake. Although the relic cannot force its bearer to sleep, it can cast suggestion on its bearer as an 18th-level wizard at will. These spell effects can affect the bearer of the Crystal Shard regardless of any normal immunities. While the bearer is awake, she or he has a normal saving throw vs. spell, but while asleep his or her saving throw suffers a -6 penalty

Crenshinibon's "suggestions" always advance its plans to foment chaos and evil and to extend its dominion over a larger and larger area. Effectively Crenshinibon can force its bearer to do anything it

wishes through repeated use of suggestion spells. Finally, Crenshinibon chooses its bearer and cannot be coerced to perform any task--it can reject and withhold its powers from a bearer if it decides to.

Suggested Means of- Destruction

- Crenshinibon can only be smashed by the fist of Tyr or some other lawful and good greater power.
- Crenshinibon can be destroyed by seven good-aligned archliches and a powerful aasimon who rediscover the ritual used to create the relic and reverse the casting. This process results in the destruction of the archliches and the banishment of the aasimon.
- Crenshinibon can be shattered if it is wrapped in the dark cloak of Shar and hurled into the center of the sun by an avatar of Amaunator.

Crown of Horns

The Crown of Horns, in its original form, was an electrum helm fully covered with small horns with a row of black gems around its edge; since its reformation, the Crown is an electrum circlet with four bone horns around its edge and one large black diamond centered over the wearer's brow. While black as obsidian, the stone is translucent, and weird energy dances within the faceted gem.

History

The Crown of Horns is a major artifact of the Realms, and legends give it a prominent role in Netheril's downfall. Created by Myrkuul, the god of the dead,

the Crown of Horns was lost for centuries after the dissolution of the Netherese empire until found by Laeral Silverhand and the Nine. Donning the Crown, Laeral fell under its influence and she attacked former friends and allies, including the Harpers.

Khelben "Blackstaff" Arunsun saved Laeral from an awful fate when, with Mystra's aid and the sacrifice of some of his own power, he fought Laeral in a spell battle that destroyed a large part of the High Forest's interior. (The forest is restored, but many strange, magical effects linger as legacies of the battle). In the end, Khelben destroyed the Crown of Horns, reducing it to pieces. Now in the role of caregiver, Khelben collected the wild Laeral (driven mad by the Crown's destruction) and returned to Blackstaff Tower in Waterdeep. Over time, Laeral recovered her wits and beauty, and she and Khelben grew closer. Today, the power of these mages is insignificant compared to their love. Laeral is officially treated as the Blackstaff's consort, and she equals him in status in Waterdeep.

After its destruction, Khelben collected the many shards of the Crown of Horns and carefully stored them within Blackstaff Tower for safekeeping (and to prevent the priesthood of Myrkul from gaining any power from it). With his destruction during the Time of Troubles, Khelben and Laeral thought the threat of the Crown was over. However, when his avatar was slain he used his lingering power to send his mind toward the greatest remaining concentration of his power in the Realms. Given his proximity to Blackstaff Tower, his essence forced its way into Khelben's vault where the Crown of Horns lay in pieces. Myrkul's divinity and much of his former might was granted to Cyric (and later to Kelemvor) by Ao, but Myrkul was not fully destroyed, and his last vestiges of energy slowly restored his unholy artifact to contain his personality and memories. After a decade of marshaling his strength, the Crown of Horns has been remade into a new, powerful form that is not just an artifact but a vessel of a dead god's essence, wholly controlled by the mind of Myrkul, fallen god of the dead.

Once the artifact in its new form was complete, Myrkul teleported the Crown of Horns to many places, using his hosts to create shadowrath servants. (While many believe shadowraths to be a new form of undead, a few erudite sages recognize them from times long lost.) Spending a year teleporting to his former sites of worship, Myrkul has kept his existence quiet, but has had the Crown-wearers spread rumors among the Cyricists about the Crown and how it could aid the worship of Cyric. Myrkul actually enjoys his new existence and the ability to foment dissent, chaos, and death without the strictures inherent in being one a god. His greatest satisfaction is in destroying the organization of Cyric-worshippers and the defeating or killing any worshipers of Mystra (who caused Myrkul's destruction) who cross his path. Myrkul would love to cause major strife in Waterdeep's temple to Mystra but he knows the power of Khelben and the other wizards of Waterdeep and so dares not risk another conflict with him so soon.

Campaign Use

For now, the Crown of Horns rests on the brow of Nhyris D'Hotheck, a pureblooded yuan-ti who is becoming a growing power in Skullport. Myrkul bides his time within this host, relishing the unique evils and dangers of the subterranean port city.

Given the power of the Crown of Horns to disrupt a company of adventurers as powerful as the Nine, it is probably unwise to tempt player characters with its power. Having characters pursue a succession of Crown-wearers and attempt to foil Myrkul's evil plots can provide a continuous stream of adventures throughout a group's adventuring career.

Powers

While powerful in its first incarnation, the might of the Crown of Horns has only increased in the past decade, its powers and abilities derived from Myrkul's essence.

Constant: The Crown of Horns surrounds the wearer with an aura similar to the magical aura of a lich; as such, creatures of fewer than 5 Hit Dice (or 5 levels) who view the Crown's wearer make a successful saving throw vs. spell or flee in terror for 5d4 rounds. The Crown's wearer is immune to necromantic and necromancy spells and death magic, automatically ignoring any ill effects of such spells and being affected by beneficial effects only when desired.

Invoked: The Crown's wearer commands undead as a 6th-level priest or at six levels higher than his or her current level, if already a priest. The Crown's wearer also can teleport without error once every 10 days. This power affects only the Crown-wearer, not other creatures in contact with him or her.

The Crown's first major power is its ray of undeath, a dark energy ray that erupts from the black diamond (maximum of one ray/turn) to cover a conical area 40-feet long and 10-feet wide at the base. Any creatures in this area of effect must make a successful saving throw vs. death magic or die; successful saving throws prevent immediate death, but beings still suffer 1d12 points of damage from the necromantic energy. If slain by the ray of undeath, any characters rise from the dead as lesser shadowraths under the total control of the Crown-wearer.

The second major power of the Crown is Myrkul's Hand. Similar to the power granted to his specialty priests, Myrkul's Hand surrounds the wearer's hands with black flames for four rounds and can, on, be summoned once per day. If Myrkul's Hand touches any living being, that being must make a successful saving throw vs. death magic. If successful, the being resists and only takes 1d12 points of damage; if the saving throw fails, the character dies, consumed by black flames. After 1d4 rounds, the being's skin and possessions rise up as a greater shadowrath at the Crown-wearer's command. (Lesser and greater shadowraths are detailed in the City of Splendors boxed set. Otherwise treat them as wraiths and spectres, respectively.)

Curse: The Crown is the host for the last vestiges of the Realms' fallen god of the dead, Myrkul. The Crown of Horns once only manipulated its wearer and drove him or her mad through twisted visions of ancient lands that would occur randomly or when divination spells were cast upon it. It now allows Myrkul to control the wearer with suggestions, and it can (for 20 rounds/day) possess its wearer; a possessed wearer has an Intelligence and Wisdom of 20. Donning the Crown of Horns automatically changes the wearer's alignment to neutral evil. If the Crown is later removed, the character's original alignment returns.

Once donned, the Crown makes its possessor paranoid and jealous about the artifact; the bearer does anything to keep others away from the Crown. To a lesser extent the Crown also affects those in a 100-foot radius, instilling in them a desire to possess the artifact. This often forces a conflict with the current bearer of the Crown, but it also ensures that the most capable and powerful people wear it.

The Crown slowly turns its wearer into a lich. The process takes two years of constant contact with the artifact, but the alteration is hastened by use of the major invoked powers (using the ray of undeath or Myrkul's Hand reduces the time by 1d4 months). Once the wearer of the Crown becomes a lich, the lich state is irreversible, and the Crown itself acts as the lich's phylactery.

Once donned, the Crown cannot be removed unless Myrkul wishes to have a new

host; then the Crown teleports elsewhere without the wearer. If the wearer has become a lich while wearing the artifact, she or he crumbles to dust instantly upon the Crown's departure (1% chance per level of surviving as a demi-lich with the character's original alignment).

Suggested Means of: Destruction

- The Crown must be worn by Kelemvor, God of the Dead.
- The Crown must be bathed in the lifeblood of an avatar of Garagos the Reaver.
- The Crown must be buried in the crumbled bones of 100 destroyed demiliches.

Cyrinishad

The artifact known as the Cyrinishad is a large (1-foot-square) tome of raven-black leather embossed with a pattern of small grinning skulls and dark sunbursts against a twisting, warped background of torture and chaos. The book has golden hinges and clasps, and it is closed with a lock of unbreakable metal. The lock may be picked at a -15% penalty, but cannot be shattered. The pages of this book are made of the flayed skins of the scribes of earlier, less-successful drafts of the tome. These interior pages are illuminated with strange, bestial designs imprinted on gold foil, and the text of the work is inscribed in bright red ink. Once begun, it is a hard book to put down. At random times and for random durations, the book may emit an eerie green radiance, which flickers and seems strongest along the edges of opening pages.

History

The Cyrinishad reflects an attempt by the god Cyric to dominate the Realms and conquer the other great deific powers. As a result of the Time of Troubles, the power of a deity is directly related to the size and fervor of belief of his, her, or its followers. The Cyrinishad is a powerfully enchanted tome that causes the reader or listener to become a fanatical follower of Cyric. In this way, Cyric hopes to convert all the followers of other powers of the Realms to his faith, thereby destroying them and allowing him to attain the position of the only power in the Realms.

The Cyrinishad was finished after a great many drafts (397) Its power was to be tested on Fzoul Chembryl, but the god Mask was impersonating him at the time and read the book in his stead. The tome was successful in weaving its web of lies into its reader's consciousness, and Mask only escaped its complete domination by excising portions of Mask's own godly power. Any lesser creature would undoubtedly be totally ensnared by the power of this book.

The Cyrinishad was to be read to the people of Zhentil Keep, but (the real) Fzoul instead read a blasphemous text, *The True Life of Cyric*, that rebutted Cyric's dogma. The reading was the beginning of the destruction of Zhentil Keep. The real Cyrinishad was later entrusted to Rinda the Scribe, who had created it unwillingly under the coercion by Cyric. Rinda was rendered undetectable by the god Oghma (in a manner presumably similar to that of Alias of the Azure Bonds) and entrusted with keeping the book from the hands of Cyric and his followers.

Campaign Use

The Cyrinishad is one of the most dangerous books in the Realms. If it is read, it turns its reader into a fanatical follower of Cyric, who then seeks to spread the word of Cyric throughout the Realms. As a result, it is continually hunted by agents of the church of Cyric as well as those powers who wish to either utilize its power as a bargaining chip or destroy it utterly.

To make matters worse, there are a number of early drafts of the Cyrinishad that lack the magical powers of the final book. Most of the early drafts were destroyed (along with their scribes), but apparently one or two survived-at

least in part-to make into general circulation. This means that Cyrinishad sightings may occur throughout the Realms. These nonmagical drafts lack the artifact power of the true Cyrinishad, and they may be destroyed like any normal book.

Powers

Constant. The reader of the Cyrinishad becomes a fanatical follower of Cyric. A successful saving throw w spell it a -4 penalty allows an individual to stop reading before the conclusion of the book. Even a successful saving throw results in the reader being under the effect of a feeblernind spell until a heal or a wish spell is used to cure that condition.

Those listening to the book read aloud are forced to make a saving throw vs. spell. Those who make a successful saving throw immediately suffer the effects of a fear spell and seek to escape the speaker. Those who fail their saving throw (or those who cannot escape the reader's voice) become fanatical followers of Cyric.

Those affected by the Cyrinishad believe all written within the book to be true: Cyric is the one true deific power of the Realms, supreme above all other deities, and the only individual worth venerating. Priests of other deities immediately become clerics of Cyric. (Those with the necessary prerequisites may become specialty priests.) Alignments of any convert changes immediately to chaotic evil, and such an individual continues to spread the "good word" of Cyric.

Once a person is converted, only a full wish spell negates the effects of the Cyrinishad, and this only gains the individual a new saving throw vs. spell (with the feeblemind effects as noted above). Creatures of godly nature may shed the effects of the book, but at the effective cost of one level of their power. (A lesser power becomes a demi-power, and a demi-power loses all godly power.) Being affected once by the Cyrinishad does not provide immunization from the book-one may still be affected upon another reading.

Suggested Means, of Destruction

- The book must be immolated in a fire of absolute purity.
- The book must be turned over to Ao himself, who will place the book (and its godly author) into a separate plane of existence.

Dawnstone

The Dawnstone is a smooth rose-crystal sphere as large as most shields. It glows with an internal light and is a thing of magic, not a real gemstone. Those who touch it find that their hands pass freely through it.

History

Myth Drannor, though now ruined, was a shining example of what can be achieved by cooperation and harmony. To Lathanderians, it has also represented a waiting challenge, a city of beauty waiting to rise again from its ashes, following the principles of renewal taught by their faith and represented by their god, the deity of dawn, beginnings, and renewal. A century ago, Lathander appeared to certain of his clergy and commanded them to found a temple in the ruined city, giving them the Dawnstone to use for their altar. The faithful he appeared to became a special order, the Seekers of the Dawn. They journeyed to Myth Drannor, braving its many perils, to build a temple, the Dawnspire. Under the protection of the Dawnstone, the Seekers have flourished ever since, diligently cleaning and repairing areas of the city that they can safely reach and supporting themselves by their brilliant farming skills.

Campaign Use

Only one Dawnstone exists. However; lesser stones exhibiting the constant powers detailed below exist in a few favored temples of the Morninglord. Adventuring bands exploring the ruins of Myth Drannor may base themselves in the Dawnspire and find themselves needing the curative powers of the Morninglord's priests and the Dawnstone. Some of the baatezu or the phaerinnun that lurk in the ruins may mount a full-scale assault on the Dawnspire in an effort to eliminate the temple and its clergy. Player characters may be asked to defend the temple, and if its defenses fail, to spirit the Dawnstone away to safety.

Powers

The Dawnstone can be moved only by magic, the hand of Lathander, or a priest of 12th or greater level faithful to him.

Constant Beings touching the Dawnstone (men with gloves or using a pole or weapon as a probe) are affected as follows: Worshipers of Lathander are healed of all wounds and their bodies purged of any diseases, poisons, foreign objects, afflictions (including lycanthropy, feeblemindedness, insanity, deafness, and blindness), and magical or psionic compulsions, fear, and curses; other beings of neutral good alignment are may also be so aided at Lathander's will. Corpses of Lathander's faithful automatically make their resurrection survival roll if raised or resurrected while touching the Dawnstone, and priests of Lathander receive brief messages, a series of revealing images, or feelings to guide them in Lathander's service.

The Dawnstone has additional benefits which relate to the mythal of Myth Drannor. Within its spherical area of effect (500 yards), the Dawnstone prevents all wild magic from functioning and allows any magic used by those of the faith of Lathander to be of maximum power (the highest possible duration, damage, or beneficial hit point or other effect allowed by a spell or magical item discharge). In addition, the Dawnstone causes all dweomers, including items disguised by magic and magical items whose powers normally conceal their dweomers, to glow with a white aura visible to all creatures.

Invoked Once per day between dawn and dusk, the Dawnstone can shoot forth rosy spheres of fire equal to a wizardly meteor storm that travel up to one mile distant at the bidding of the priest of Lathander touching it. Once per turn, the Dawnstone can shoot two rosy-hued rays up to 100 yards distant; each is equal in effect to aflame strike. These rays can be guided and bent by a priest of Lathander touching the stone to strike at desired targets (who must be visible to the summoner), but they can be also deliberately or inadvertently intercepted by other living beings. They stop as soon as they strike a living creature.

Curse. Anyone of evil alignment touching the Dawnstone with the intent of destroying it or stealing it away from its service to the faithful of Lathander is affected as if by a wizard's energy drain spell. Beings transformed into ju-ju zombies by this means serve Lathander, protecting the Dawnstone and doing the bidding of any priest of Lathander commanding them. if taken beyond the range of the stone (500 yards), such ju-ju zombies crumble into bones and dust.

Suggested Means of Destruction

- The Dawnstone must be transported to the ninth layer of Baator and touched by the eldest pit fiend in existence.
- The Dawnstone will be destroyed when the rays of the rising sun strike it on the day following that on which the mythal enveloping Myth Drannor is permanently destroyed.
- The Dawnstone must be bathed in Shar's dark kiss for an eternal night lasting a thousand years.

Death Moon Orb

The Death Moon Orb is a gleaming sphere whose black and violet colors swim uneasily together, like oil on water, and which appears to actually absorb the light around it. When it is nearby, an aura of gloom and sadness prevails. Those who look upon it long enough can see the negative image of the moon's surface glimmering faintly on the Orb. For mysterious reasons, the Orb changes in size from time to time from a sphere that fills a large human male's hand to about the size of a large human's head.

History

Centuries ago, the wizard Larloch, sorcerer-king of Netheril, created a powerful artifact with which he intended to control the minds of his court, reveal his enemies plans, and summon powerful beings from the Outer Planes. The artifact served him well, and he ruled for many years. Eventually, he became a powerful lich. Larloch survived the collapse of his empire and "lives" to this day in the depths of Warlock's Keep. No less than 16 Red Wizards have braved the depths of the keep seeking Larloch's treasures and magic. So far, only the lich Szass Tam, Red Wizard of Thay and Zulkir of Necromancy has emerged unscathed.

At Warlock's Keep, Szass Tarn sealed a mysterious bargain with the extremely powerful lich and returned with several important enchanted items, among them the Death Moon Orb. He used the powers of the Orb to free the tanar'ri lord Eltab, then to imprison him on Thakorsil's Seat. Before Tam could complete the ninth rune of chaos of the ritual Twin burnings and thus permanently and totally enslave the Lord of the Hidden Layer (Eltab's common epithet), a band of powerful adventurers penetrated the Citadel of Thaymount and freed Eltab from his prison. The Death Moon Orb disappeared in the subsequent explosion and may have teleported anywhere in the Realms

Campaign Use

Two adventures, Throne of Deceit and The Runes of Chaos, both found in the Spellbound boxed set, detail Szass Tam's attempt to enslave the tanar'ri lord Eltab using the Death Moon Orb. The Death Moon Orb is likely to be lost following the conclusion of the Runes of Chaos adventure and may find its way into the hands of another powerful evil wizard, who might turn its powers to his or her own ends. In the hands of player characters, it is an extremely powerful and very corrupting item of power and should be used sparingly, if at all. Preventing the Zhentarim, the Cult of the Dragon, the phaerimm, or any of the other myriad evil groups found throughout Faerun from acquiring the Orb should provide plenty of adventure for a group of player characters.

Powers

Constant. The Orb functions as a crystal ball with ESP and clairaudience.

Invoked. The Orb has the following powers, which can be invoked only by its possessor; animate dead and domination (both 3/day), charm person (5/day), and mass charm (once/day). Additionally, the possessor may summon one tanar'ri, yugoloth, or baatezu and compel it to perform one task. Only one such creature may be summoned at any one time. If the creature summoned is of 5 HD or less, the Orb may not be used for summoning for another 10 days. If the creature is has from 5 to 10 HD, the Orb may not be used again for summoning for a month. If the creature is of 10 HD or more, the Orb may not be used for summoning for an entire year. Once the task assigned the summoned creature is completed, the creature returns to its plane of origin unless otherwise compelled or imprisoned.

Curse. The alignment of the user of the Orb eventually shifts to chaotic evil. The Orb also compels its user to greater and greater acts of evil until the

user is infamous as a monster of complete wickedness and cruelty. Such individuals invariably perish in some fashion unless, like Tam and Larloch, they continue on as undead creatures and care not what others think of them.

Suggested Means of Destruction

- The Orb must be devoured by the tarrasque or by a great feyr.
- The Orb must be transported to Arborea or another Outer Plane of good and destroyed by one of the gods who dwell there.
- The Orb can only be destroyed with high elven magic spells cast by the powerful high mages of the elven isle of Evermeet.

The Dragonking's Eye

The Dragonking's Eye is known in many crystal spheres by a variety of names: The Eye of Doom, the Eye of Chaos, the Eye of Woe, the Eye of Sorrow, the Fiend's Eye, the Eye of Evil, the Eye of Darkness, the Eye Of Night, and many similar terms. The Dragonking's Eye resembles a short wand or scepter with a large yellowish gem set at one end. When the device's powers are activated, the gem acquires a black, slitted, pupil-like opening, from which it derives its name.

History

The Dragonking's Eye contains the essence of an incredibly ancient, evil god whose very name has been forgotten. His popular nickname, "The Dragonking," lives on in this artifact's name. It is best that the god's true name remains forgotten, for if it is ever learned and uttered, the god will be freed and his malignant influence unleashed again in the spheres of existence. As part of his punishment, all knowledge of his own name was burned from the god's memory as he was imprisoned. Thus, he is unable to free himself or to assist those who would do so. The god's avatar is reputed to be vaguely manlike, resembling a great, eight-legged dragon standing upright, with vast, dark wings.

Defeated by forces of good and law; this god was nevertheless too powerful to destroy and so was imprisoned in the Dragonking's Eye. The Eye itself was put in the keeping of House Sunstaff, the leaders of the struggle against the god. The deities of law granted a boon to House Sunstaff: The family and its descendants would forever be immune to the evil of the Dragonking's Eye and its occupant. As centuries passed, the Eye was lost to the Sunstaffs, and it vanished into wildspace, there to wreak havoc and destruction upon various crystal spheres.

The Wands clan of Waterdeep, one of the city's noble families, are the last descendants of House Sunstaff, whose survivors migrated to Toril from their home world many centuries ago. The story of the Dragonking's Eye and its power have long since been forgotten, but chance finally returned the Eye to its lawful warders. After Marcus "Marco Volo" Wands and his companions defeated the Dragonking with the aid of Tyr, Sune, and Corellon Larethian, the Dragonking's Eye has been returned to the custody of House Wands (once-Sunstaff) to languish undisturbed in the family's crypts.

Campaign Use

The Dragonking's Eye is best employed in the context of the Marco Volo trilogy. Prior to the events detailed in the trio of adventures, a mad wizard by the name of Sabbar found the Eye on a distant world, fell under its influence, and brought the artifact to Faerun, hoping to unlock its secrets. Both Sabbar's and the Eye's plans were frustrated when a rogue by the name of Marcus Wands stole the artifact. Initially, the Eye itself did not object—though it would have preferred to control a powerful mage rather than a disreputable bard. However it was unable to dominate or control Marcus in anyway. For reasons it could not fathom, the Eye grew deeply afraid of Marcus. (The Eye was unaware

that Marcus was a descendant of House Sunstaff.)

Marcus hid the , deep in the trackless depths of the Spiderhaunt Woods, a locale that fit none of the Eye's plans. When Marcus departed, the Eye began to take its surroundings under its control, making the most of the circumstances in which it found itself. It gathered monsters and followers in an ever-expanding sphere evil around the enchanted crystal lattice in which the Eye cocooned itself. Sabbar, driven insane by the Eye's evil, became obsessed with recovering the artifact and began to actively hunt Marcus despite his attempts to implicate Volothamp Geddarm, in the heist.

During the events detailed in the trilogy of modules, Marcus and a group of adventurers journey from Waterdeep to Shadowdale battling Sabbar's agents and eventually confronting the Dragonking's Eye and its minions in the Spiderhaunt Woods. Alternatively, the Dragonking's Eye could be employed following those events, somehow escaping the Wands family's custody again, perhaps as a result of later escapades of Marcus Wands. It is best if the Eye is "lost" for at least two years to allow it time to build up its allies before any player characters are employed to track it down.

Powers

Constant: When the Eye is held, the owner gains 50% magic resistance and a Charisma of 18.

The Eye also attracts monstrous followers, its efficacy depending on how long it has been in a given crystal sphere. it attracts no monsters for the first three months. From three to six months, it acts as a monster summoning I spell once per week. From six months to a year, it calls up creatures as a monster summoning I spell once per day. From one to two years, it attracts creatures equal to monster summoning II once per day, From two to three years, it attracts creatures equal to monster summoning III once per day, and so on. This effect unfolds whether or not the Eye is in anyone's possession. If the Eye has an owner, the monsters serve the owner—at least until the owner is completely dominated by the Eye. If there is no owner, the Eye controls the monsters.

Invoked When held and invoked, the Eye allows in possessor to cast domination 0/day) and a power word (3/day) from a roster of stun, blind, or kill. Though shaped similar to a wand or rod, the Eye still uses the casting time of 3 of a miscellaneous magical item.

Once per day, a creature who touches the Eye while invoking this power acquires yellow eyes with black slitted pupils; this change in a creature's eyes is a sign that if it is slain in battle, it instantly rises back to life with its full number of hit points as if death had never occurred. The Eye can confer this protection on only one being at a time. If a protected being has not yet died, the artifact cannot be use to protect anyone else, no matter how many days have passed.

The Eye can dispel magic in a 120-foot-long ray emitted from its slitted eye whenever its wielder wills. The ray does not miss a single intended target, but may also affect enchantments the wielder did not intend to (or even know about) along the entire length of its straight-line, 1-foot-radius, cylindrical area of effect.

If the wielder of the Eye knows a proper name of any foe within 100 feet of he artifact; he can call down a monster on that enemy (3/day) even if the foe is invisible, disguised, or otherwise hidden. The Eye selects one of its monstrous powers at will at random and delivers the selected being under a strong compulsion to slay the chosen foe to a location just behind the foe by

means of a teleport without error. If the foe can get out of artifact range before the monster strikes it successfully, the monster is 80% likely to turn on the Eye-wielder in frustration, attacking fearlessly. (The wielder can use the to use all the powers of the Eye against it.) If the monster does not turn on the wielder, it hurries away from the area, and this power of the artifact is dormant for 2d12 days thereafter.

When properly "awakened" by invocation, the Eye can also be wielded like a mace in battle. It cannot be broken, bent, or cut by any known weapon, and whenever it touches a foe, its wielder suffers 2d4 points of damage. The foe, however, suffers more damage on a random basis not under the wielder's control: Roll 1d4; the result is how many 10-sided dice of damage the foe suffers (no saving throws the allowed, to lessen or elude his life-energy-searing harm).

Whenever any invoked power of the Eye is called upon, there is a 6% chance (not cumulative) that the Eye emits five streams of 4d6 magic missiles each in the four cardinal compass directions and straight up. Each magic missile does 1d4+1 points of damage. These missiles swerve to strike the closest living being they first approach who is not the Eye owner. Behind each magic missile in each stream comes a spreading wave of wild magic, expanding until a permanent wild magic area has been created. This area of magical chaos typically covers up to a square mile. Wild magic areas are explained in the Running the Realms book of the revised FORGOTTEN REALMS Campaign Setting box. Alternatively, DMs employing the Tome of Magic accessory can use two wild surge results from that book to determine what actually occurs whenever any magic is unleashed inside the zone or enters it from outside.

Curse Each month that a character owns the Eye she or he must make a saving throw vs. wand. After the first month, these saving throws are at a cumulative -1 penalty (that is, a being who has possessed the Eye for seven months must roll at a -6 penalty). If the save is a failure, the owner loses 1 point of Constitution; if it succeeds, the wielder suffers no in effect. All future rolls continue at the above progressive penalty even after failure. Once the owner's

Constitution has been reduced to 0, she or he is a lifeless shell under the complete domination of the god imprisoned in the Eye. The god's alignment is chaotic evil, and it is dedicated to nothing besides wanton destruction, conquest, and bloodshed. Only a wish or similar. Tell can restore an individual lost in such a fashion.

If the Dragonking inside the scepter ever escapes, the Eye becomes inert and powerless until he is bound back within it or is destroyed, which causes the artifact to crumble irrecoverably into dust. The god Garagos is charged to destroy or imprison the Dragonking. If the nameless god ever escapes from its prison, Garagos appears with a roar amid writhing smokes and rushing winds, and the two deities grapple each other in a deadly, snarling struggle whose energies hurl mortals helplessly away, dashing them senseless. The energies released in the battle may change nearby mortals, perhaps giving them personal spell-like powers (or awakening innate magical talents) they did not hitherto possess or increasing random ability scores. The DM should adjudicate this, allowing player characters an extra chance at attaining character abilities or spell-like powers described elsewhere in this book and a chance to escape ism, conditions such as geas or feeblemind magics, lycanthropy, magics that have forced unwanted shapechanges, poisons, and diseases; players should have no say in what benefits, if any, their characters receive.

Garagos is stronger than the Dragonking and should barely prevail and force the Dragonking back into the Eye or destroy him. (If the does not, the Dragonking assumes his name and portfolio but retains in

memories of mortals who wielded its Eye and the foes who contended against them-and seeks even the pettiest of revenges on all who have ever thwarted its plans.) A victorious Garagos will leave silently, taking the Eye with him if the Dragonking has been forced back into it again.

Suggested Means of Destruction

The Eye is probably indestructible, but it could conceivably be removed to a place where it cannot threaten the Prime Material Plane. Such places include the Negative Material Plane or deep in such inaccessible places as Baator or the deepest roiling rifts of the nether layers of the Abyss. This does nothing to lessen the possibility that it will be found by a powerful being and used for destruction or conquest or that the Dragonking will be released, so it is probably best that the Eye remains in the Wands family's custody.

The only certain way to destroy the Eye is to unleash the god contained within and destroy him. As this is a difficult task at best, it is not likely to happen soon.

Gatekeeper's Crystal

The Gatekeeper Crystal is an artifact shaped like a three-pointed star. It is made of onyx and an unknown metal that entwines itself through the gem. Each point of the star is a separate piece (comprising a third of the artifact). These can be combined together to create the artifact or separated to form three powerful magical items.

History

Shortly after the fall of the Netherese survivor states, a group of pacifistic refugees from the city of Rulvaclar, fleeing goblin raiders from the south, made their way north and east to the desolate wastelands known today as the Tortured Lands. Amidst the mountains at the northern extent of the Border Forest, northwest of present-day Whitehorn, the refugees encountered the descendants of a culture dedicated to inner peace and tranquillity which existed during the time of Netheril. Together the two groups founded Ondathel, City of Peace. Dedicated to Eldath, the city prospered and cared for its hardworking citizens. After a mere century of hard work, Ondathel was pronounced a shining success, and its citizens were justifiably proud of all they had wrought. Over 200 years after the city's founding, the wizards and priests of Ondathel erected a powerful mythal and the city was renamed Myth Ondath.

Although dedicated to peaceful coexistence with its surroundings and neighbors (the city had even adopted some orphaned orc children in an attempt to raise them according to the way of Eldath), Myth Ondath had its fair share of enemies. In particular, explorers from Myth Ondath drew the ire of the Ice Queen, an incredibly powerful ice-priestess lich who lived in the depths of the Great Glacier. The Ice Queen's armies attacked the city numerous times, but the defenses enspelled in the mythal were too much for her spells to penetrate.

Frustrated, the Ice Queen returned to her tower to plot her revenge. Eventually she discovered the existence of a powerful artifact from another plane that she believed held the key to overcoming the defenses of Myth Ondath. The key was held by a strange sentinel of the Outlands, known only as the Gatekeeper, who guarded a nexus of gates to a thousand planes and spheres. The Gatekeeper battled anyone who sought to control the free passage of beings through the nexus and a crystalline artifact that was capable of sundering the most powerful wards, mythals, and other protective incantations.

The Ice Queen stole the crystalline artifact (reputedly with divine aid of some sort) and returned with it to Faerun. The following winter, she sent her

legions against the City of Peace one last time. Led by the Ice Queen's greatest general, the lich Vrandak the Burnished, her army laid siege to Myth Ondath, creating 11 long months of unending winter. Desperate to destroy the city the Ice Queen directed Vrandak to secretly enter the city with two parts of the Gatekeeper's Crystal. The lich employed the two pieces he carried to render the Eldathyn priests powerless, stripping them of their ability to turn undead and nullifying all necromantic magic within a 50-mile radius of the city. Wandak and the Ice Queen then activated the Gatekeeper's Crystal, triggering an calamitous conflagration. The act sundered the mythal, completely obliterating the city, but Vrandak and most of the Ice Queen's army vanished in the destruction as well. Two of the artifact's three pieces disappeared, scattered across the Outer Planes, and the third was buried in the rubble of Myth Ondath. Only a scattered few survived the city's destruction, including among them the forbears of the ondonti, a race of pacifistic orcs.

The Gatekeeper's Crystal languished forgotten until the Year of the Lost Lance (712 DR), when some power in the far north summoned yugoloths in great numbers to itself in an assault on the rich human lands of the Dragon Reach. The three greatest of the yugoloths, the nycaloths Aulmpiter, Gaulguth, and Malimshaer, brought two of the missing pieces of the Gatekeeper's Crystal with them. After locating the third piece, they broke free of their summoner's control with the artifact's power and organized the Army of Darkness. The nycaloths intended to sunder Myth Drannor's protective mythal and crush that fair city.

As the Army of Darkness swept south, a daring priestess of Leira infiltrated the nycaloth's headquarters and absconded with one of the three pieces. The other two pieces of the Gatekeeper's Crystal were again lost when the nycaloths fell to Fflar Captain of Myth Drannor. Despite the heroes of the defenders, the horde swept onward and the City of Beauty fell beneath its onslaught. The mythal that enveloped Myth Drannor held, however, and it protects the ruined city until this day.

Over the next few centuries, all three pieces of the Gatekeeper's Crystal came into the possession of the Mistmaster, a powerful archmage who lived in the Citadel of Mists on the northern fringes of the High Forest. In the Year of the Gauntlet (1369 DR), he gave two of the pieces to two Harpers who then infiltrated Hellgate Keep with the aid of the Mistmaster's illusions. The Mistmaster himself then traveled to the edge of Hellgate Keep and activated the artifact. The mythal of ancient Ascalhorn, renamed Hellgate Keep, collapsed, and most of the fiends were destroyed. The Gatekeeper's Crystal was again lost, and another mythal was destroyed.

Campaign Use

The Gatekeeper's Crystal is lost yet again, but nearly every powerful individual and organization in the Realms are now aware of its existence. Many evil or greedy beings who seek to plunder the lost magic of Myth Drannor in Cormanthor, Myth Lharast in the heart of Amn, Myth Nantar under the waves of the Sea of Fallen Stars near the Plate Isles, and other ancient mythals are actively hunting the Gatekeeper's Crystal.

At least one piece of the tripartite artifact is believed buried beneath the rubble of Hellgate Keep. The whereabouts of the other two pieces are unknown, but it is doubtful they remain together or even in the Realms. Finding the first part of the artifact is a "simple" matter of getting past the treants of Turlang and exploring the shattered Keep's fiend-ridden dungeons. Finding the other two parts of the Gatekeeper's Crystal while keeping the first part out of the hands of countless rivals would serve as the focus of an epic quest across the Realms-and the very planes of existence-for a suitable band of heroes.

Powers

The Gatekeeper's Crystal is a tremendously powerful artifact. Each of the three component pieces is a powerful magical item in its own right. Together, they create a weapon that can render nearly any being or fortification powerless for an indefinite period. All invoked powers are active as long as the bearer concentrates on the artifact and performs no other action except moving at a slow walk (half movement rate). It is possible to simultaneously invoke and maintain different powers, if available.

Constant: Any being touching any of the three pieces of the artifact is immediately made aware of the direction or directions in which the other two pieces may be found, assuming they are on the same plane of existence or in the same crystal sphere. If one or both other pieces are on another plane of existence or in another crystal sphere, the bearer is simply aware that the piece or pieces are not on the current plane of existence or in the current crystal sphere.

Invoked: When the three pieces of the Gatekeeper's Crystal are merged into a tripartite star, the bearer can invoke numerous powerful effects. Every round, the bearer can create a dead magic zone or a wild magic zone with a 50-mile radius centered on the artifact. The bearer immediately becomes aware of any gates or other magical portals within 50 miles and can activate or deactivate any gate within range.

The touch of the tripartite artifact to any creature or item immediately returns it to its plane of origin. This power has no effect on creatures or items native to the plane on which the artifact is currently located.

In addition, any two pieces of the artifact can together create a powerful effect. When activated, the first and second piece together can strip priests, paladins, or rangers within 50 miles of all their granted powers and spellcasting abilities. The second and third piece can together strip any wizards or bards within 50 miles of all their magical and spell-casting abilities. The first and third piece deprive any undead within a 50 miles of their connection with the Positive Energy Plane or Negative Energy Plane, if any. All lost abilities are regained immediately once the affected being is outside of the 50-mile radius.

Separately, each piece is powerful as well. When activated, the first piece nullifies all necromantic or necromancy alteration, and enchantment/charm magic within a 50-mile radius. The second piece nullifies all invocation/evocation, conjuration/summoning, and illusion magic within a 50-mile radius. The third piece nullifies all divination, abjuration, and enchantment/charm magic within a 50-mile radius.

The artifact was primarily created to bring down wards, including mythals and other powerful protections. If the three pieces are separated and the artifact's power activated, it permanently nullifies any mythal, ward, or other protective magics partially or wholly within the triangle formed by the three pieces after triggering all of their effects. This includes, but is not limited to, all spells from the school of abjuration or the spheres of guardian, protection, or wards. This power of the Gatekeeper's Crystal manifests as a blazing white-purple energy that visibly connects all three pieces. All of the magical energy held within the wards and mythals encompassed is released in an incredibly powerful explosion equivalent to a fireball that does 10d6 points of damage (1d6 points of structural damage) per spell level released to everything within the triangle. In addition, the explosion unleashes an earth tremor that can be felt up to 1 mile away for every 100 spell levels released.

Curse. Whenever any power of this artifact is employed by any creature other than the Gatekeeper, there is a chance that the pieces of the artifact will scatter across the planes. If a power requiring a single piece is employed, there is a 5% chance that the piece teleports randomly within the same plane of existence. If a power requiring two pieces is employed, there is a 25% chance that one piece teleports randomly within the same plane of existence and that the other piece or pieces shift to another plane of existence, selected randomly. If a power requiring three pieces is employed, this probability increases to 50%. If the last power is employed to bring down a mythal, one piece teleports randomly to some location within the area of effect and the other two pieces each shift to some other plane of existence, selected randomly.

Suggested Means of Destruction

- The Gatekeeper's Crystal will be destroyed if joined by the current Magister into a single piece and then sundered by Azuth, Mystra, and Savras.
- The Gatekeeper's Crystal x4AH be destroyed if kept within a living, vibrant nryffial for 1,001 years.
- The Gatekeeper's Crystal OR shatter if the nexus of planes guarded by the Gatekeeper is permanently closed.

Guardians Tears

The Guardian's Tear is a powerful relic that was unintentionally created by the god Helm during the Time of Troubles. The Guardian's tear resembles a rue type of gem found only in the Realms known as a King's Tear; however, it is much larger than any known king's tear, being nearly 1 foot in length and 8 inches in diameter. It is a translucent teardrop-shaped gem with a sky-blue tint. It is smooth-surfaced and incredibly hard (unbreakable by any known means). Anyone staring into the gem sees the epic battle between Helm and Mystra from the Guardian's vantage point, replayed over and over.

History

Following the Fall of the Gods, a small band of adventurers who would go on to achieve great renown traveled north from Arabel to ruined Castle Kilgrave. The adventurers, including Midnight, Kelemvor, Adon, and Cyric, escorted a young woman known as Caitlin to help rescue her mistress. Caitlin's mistress turned out to be the goddess Mystra, Lady of Mysteries, who had been imprisoned by the god Bane, Lord of Strifet, with the aid of a magic-eating hakeashar.

With the group's aid, Mystra escaped and nearly destroyed Bane, who was rescued by a loyal priest. Mystra then mounted the Celestial Stair-way outside of the castle. Helm, the Guardian, had been sentenced to guard the entrances to the heavens, one of which was the Stairway. When Mystra challenged him, Helm destroyed the goddess of magic in a calamitous explosion that devastated the region for miles in all directions. Castle Kilgrave was reduced to dust, and the Celestial Stairway dissipated into nothingness. Only a small circle of ground protected by Midnight's wall of force was spared.

Following the battle, Midnight recovered Mystra's Pendant of Mysteries, and the adventuring band fled the region. Unbeknownst to the company, the god Helm shed a single tear following the titanic battle. This teardrop plunged towards the ground and began to hover above a monstrous tar pit created by the magical after effects of the explosion. The Guardian's Tear embodied all of the anguish of Helm and the chaos of Mystra's demise.

Several years after the Time of Troubles, a band of adventurers known as the Knights of the Shadows were sent by King Azoun IV of Cormyr to investigate the continuing growth of the Helmlands. The company traced the problem to a gigantic gem which was hovering above a massive tar pit. It was worshiped by a

tribe of gnolls as the rock of blue-fire. The Shadow Knights managed to abscond with the gem but were then ambushed by a half-dozen dark elf wild mages calling themselves the Cult of Malyk. The cultists seized the Guardian's Tear and vanished.

No trace of the Guardian's Tear has surfaced since, but scholars among Cormyr's War Wizards theorize that another area of magical instability similar to the Helmlands. may now be growing somewhere in the Underdark. It is too early to tell if the Helmlands are still expanding.

Campaign Use

The Guardian's Tear is an artifact of incredible power, although that power is not easily controlled or manipulated. Its passive effects, however, can have a devastating impact on a region.

The reason the wild mages took the Guardian's Tear is that the Cult of Malyk is trying to overthrow the Conclave of Sshamath. Malyk is a power of wild and evil magic and rebellion (actually an aspect of Talos) whose cult appeared in the Underdark following the Time of Troubles. Sshamath is a city of dark elves where mages rule while priestesses are reduced to minor power. It is located in the Underdark far beneath the Far Hills. The city is famed for its magical items, which it sells to merchants and adventurers from all over the Realms. The Conclave is a ruling oligarchy whose 10 members are the masters of the eight commonly recognized schools of magic, the master of the four-way factionalized School of Elemental Magic, and the master of the School of Mages.

Wild mages have been branded terrorists in Sshamath and are ruthlessly exterminated if discovered in the city. The Cult of Malyk seeks to destroy Sshamath's economy by hiding the Guardian's Tear somewhere within the city limits. The impact of these events on the surrounding Underdark and in the lands above is unknown, but the Zhentarim masters of Darkhold are unlikely to look kindly on such chaos beneath their cellars.

Powers

Constant. The Guardian's Tear radiates permanent non-detection at all times, and all divinations regarding the Tear automatically fail. Anyone physically touching the Tear is affected as if by a dispel magic spell. The artifact constantly rotates clockwise, and, if left alone, levitates just above the ground. If physically touched, held, or contained, the artifact continues to spin, but it ceases levitating until released.

The major power of the Tear is caused by the raw magic contained within it. Within a 1-mile radius of the Tear, all magic is unstable. There is a 25% chance any magic or spells utilized within this sphere of effect fizzle, as if in a dead magic zone. There is a 75% chance any magic or spells utilized within this sphere of effect surge, as if in a wild magic area (See the Tome of Magic or the Running the Realms booklet in the revised FORGOTTEN REALMS Campaign Setting boxed set for tables of wild magic effects.) Any wild mage casting a wild magic spell within the sphere of effect automatically creates a wild surge, as discussed in the Tome of Magic.

Outside of this sphere of unstable magic, the Tear continues its chaotic effects. Every day at midnight, a "bubble" of wild or dead magic spins off from the Tear and floats up to 30 miles away (unimpeded by any physical obstructions) before coasting to a halt. Each "bubble" ranges from 1 foot to several hundred yards in diameter. One-quarter (25%) of the "bubbles" are dead magic areas and three quarters (75%) are wild magic areas.

It is possible to move the Tear by physically carrying it in one's hands or in

a nonmagical container, but it is impossible to magically move the tear. The sphere of unstable magic is not affected by any known magic active in the Realms today (including the disjunction magics developed by Mordenkainen of Oerth, which have found their ways into some Faerunian spellbooks), but the "bubbles" of wild and dead magic can be dealt with in the same way as standard wild and dead magic regions can once they leave the zone of unstable magic.

Suggested Means of Destruction

- The Tear must be crushed in the gauntlet of Helm and the fragments reabsorbed by Mystra.
- The Tear must be swallowed by the gigantic sphere of annihilation known as Entropy which is worshiped as a god in Luthcheq.
- The Tear must be enveloped by 1,001 magic elementals for 1001 years without being disturbed as it slowly fades away.
- The Tear's effects can be temporarily neutralized by placing it within a nishruu, a rare creature from another plane.

Iron Helm of Heroes

The Helm appears as a simple bronze, bowl-shaped headpiece with little ornamentation except for Ilmater's symbol-bound human hands crossed at the wrist-etched into the helmet where it covers the forehead.

History

The Iron Helm of Heroes is a minor relic of ancient construction consecrated in the name of Ilmater, god of the endurance of suffering. References to the magical Helm and its curative powers are scattered throughout numerous legends and tales all over the Realms. The Helm never seems to stay in one place for long, and, according to legend, its curative magics have contained numerous plagues and healed countless beleaguered heroes engaged in battles against the forces of evil. The Helm's origin is a mystery although it is believed to be all that is left of the effects of an avatar of Ilmater who died over a millennia ago in the lands south of the Sea of Fallen Stars.

Campaign Use

The Iron Helm is currently held by Lord Tessaril Winter of Eveningstar. As a former member of the King's Men adventuring band (where she masqueraded as Tessar the Mage), Lord Winter is sympathetic to adventurers and often uses the Helm to aid explorers of the nearby Haunted Halls. Player characters may discover the Helm almost anywhere in Faerun when Lord Winter exhausts her quota of healing powers. Ilmater's hand usually guides the Helm's appearance, however and the discovery of the Helm often presages a great need for its curative powers.

Powers

Constant The Iron Helm of Heroes allows any good-aligned being wearing it access to powerful curative magics. When the Helm is donned, the wearer can cast spells as a 14th-level priest with major access to the healing and necromantic spheres as long as spells cast are beneficial and curative in nature. Hence the spells cure light wounds, slow poison, cure serious wounds, fortify, neutralize poison, cure critical wounds, and heal from the sphere of healing are allowed. Harmful spells such as cause light wounds, cause serious wounds, poison, and cause critical wounds are forbidden. Likewise the spells aid, cure blindness or deafness, cure disease, raise dead, breath of life, regenerate, reincarnate, restoration, and resurrection from the necromantic sphere are also allowed. Spells such as invisibility to undead, animate dead, cause blindness or deafness, cause disease, feign death, negative plane protection, slay living, breath of death, mindkiller, wither, energy drain, and destruction are also forbidden. Priests, druids, and rangers cannot cast or pray for their normal complement of spells while wearing the Iron Helm.

To obtain spells to cast, the wearer of the Iron Helm must pray for spells to Ilmater after 8 hours of rest and a period of meditation, just like a priest of Ilmater would. The wearer of the Iron Helm can pray for and cast up to six 1st, six 2nd, six 3rd, five 4th, three 5th, two 6th, and one 7th-level priest spell per week. No bonus spells for a high Wisdom are allowed, but a 17 or 18 Wisdom is not required to cast 6th and 7th level spells, respectively. If the Iron Helm is removed before all the prayed-for spells are cast, the spells are forgotten and must be prayed for again, even if the Helm is replaced on the head. Note that all available spells need not be prayed for and that lost spells do not count towards the total number of spell levels used, as discussed below.

After 100 (or more) spell levels of priest spells are cast using the Helm, the relic randomly teleports to another part of the Realms where it can be found by a good-hearted person willing and able to cure needy heroes. (Lord Winter is unaware of this property. To date she has cast 48 spell levels of priest spells using the Iron Helm of Heroes.)

Suggested Means of Destruction

- The avatar of Talos must drink unholy water consecrated in his name from the Iron Helm of Heroes.
- Loviatar must deliver 1,000 lashes to an Ilmatari wearing the Helm.
- The Helm must be worn by a wizard or priest as they undergo the transformation into lichdom.
- The Helm must be immersed in the blood of a Faer6nian ruler slain in a battle that has claimed at least 10,000 lives.

Living Gem

The Living Gem appears as a glowing, faceted ruby as large as a human's head either levitating in place or flying about.

History

The Living Gem appeared in the Realms some 8,000 years ago during an invasion of the lands that would later become known as Calimshan by an army of creatures and minions from the Elemental Plane of Fire. The Army of Flame destroyed the thousand-year-old empire of the Djen, a humanoid race from the Elemental Plane of Air, with substantial assistance from the Living Gem.

The Living Gem apparently remained in the region following that great conflagration because an item fitting its description and reputed powers is mentioned in several ancient tales of the nomadic humans of the region dating from that era. It is known from ancient tomes found in the ruins of Shoonarch, the capital of Monrativi Teshy Mir that the Living Gem was employed by the humans of the region as they slowly settled down and began to build the Shoon Empire.

Shoon VII, the last, great ruler of the Shoon Empire, apparently discovered the Living Gem in the years prior to his nation's downfall, but it is unknown whether the Gem was a factor in the empire's collapse. Shoon is believed to have survived the destruction of his empire first as a lich and later as a demilich.

A long-lost grimoire of Shoon known as the Tome of the Unicorn was stolen in the Year of the Prince (1357 DR) from the Green Rooms, the great library of the palace of the ruling house of Rauthyrn, where it had been secretly stored for centuries. The Tome is believed to contain an extradimensional space containing Shoon's undead remains, and the item may act as the lich's phylactery. Subsequent events suggest that the Tome was stolen by agents of the adventurer-wizard Shond Tharovin of Calimshan. It is believed that Shond

struck an unholy bargain with the demi-lich in exchange for information about the Living Gem's location. The current location of the Tome of the Unicorn is unknown.

Early in the Year of the Shield (1367 DR), after exploring ancient ruins in the heart of the Forest of Mir, Shond announced the discovery of the Living Gem floating in midair in a shattered underground temple. He quickly set about seizing power in the city of Schamedar, Calimshan. After killing most of the ruling council and driving the others into exile, Shond declared himself vizier.

The wizard set about building a temple, the House of the Gem, and creating a cult of worshipers led by rainbow-robed priests. He claimed to worship the Gem and declared it was his wisest and most trusted advisor, and proclaimed that it and he had grand plans for the future might of Calimshan. When the countryside east of Schamedar rose up in rebellion under the leadership of folk calling themselves the Seven Satraps, Shond sent dark horrors conjured with his spells against the villages and towns along the River of Lee.

Shond's bid for power was abruptly halted by the archmage Yoond Shalshymmyr, who died in a deliberate sacrifice of his life while laying a mighty curse on the usurper. The curse transformed Shond into an amorphous, screaming thing of many mouths and flowing form-like the horrid monsters known to humankind as gibbering mouthers. The citizens of Schamedar then drove the monster into the sewers.

The Cult of the Gem endured for nearly a year, its "priests" raining destruction down on the citizens of Schamedar through the power of the Living Gem and in hired mercenaries battling the armies of the Seven Satraps. Eventually the rule of the Cult of the Gem was overthrown after a protracted siege, and the Seven Satraps were recognized by the pasha of Calimshan as the rightful rulers of Schamedar. The Living Gem disappeared with the handful of surviving "priest" and has not been seen since.

Campaign Use

The Living Gem is a seductively powerful artifact with the power to unleash great devastation over long distances. The surviving priests of the Cult of the Gem could have fled to anywhere in the Realms. Little more than a band of opportunistic thugs, they are likely to fall under the sway of another charismatic and powerful force of evil who seeks to twist the Living Gem to its own ends. Both Shond Tharovin and the demilich Shoon probably seek to reclaim the Gem, and many other powerful sorcerers may join the hunt as well.

Tracking down and attempting to destroy or banish the Living Gem before it can inflict further destruction in the Realms will involve a series of quests by player characters that may conclude on another plane. Such a quest is likely to generate a host of powerful and nearly immortal enemies for the characters who will seek vengeance for countless years to follow, regardless of the characters' success in completing their quest.

Certain dwarven houses have sought the Living Gem for generations. The quest for it has become a quasi-religious obsession among them. Anyone being this artifact should beware watchful dwarves.

Powers

Constant the Living Gem can only be possessed by a living mortal (not an undead being) daring enough to grasp it firmly with two hands and attempt to control it. The mortal must immediately make a successful system shock survival roll, a Constitution ability check, and a saving throw vs. death magic at a -3 penalty (with no bonuses due to magic) or die, permanently and

irreversibly with his or her body and spirit absorbed into the Gem. Success results in the mortal becoming the current owner of the Living Gem. Beings who touch the Gem without attempting to control it automatically suffers this mortal fate if they do not succeed at a saving throw vs. death magic at a -3 penalty. (Those who succeed drop their grasp on the Gem and feel a strong urge not to touch it again.)

The current primary owner can allow other beings to become co-owners" if they survive the same ritual. Only one being (whether primary owner or co-owner) can utilize the Gem's powers in any given round. If more than one current co-owner attempts to use the Gem's power in a given round, the Gem responds to one set of commands chosen randomly. The Living Gem always responds to the primary owner's commands.

A mortal can attempt to seize control of the Living Gem even if the current primary owner is still alive by the same process outlined above except with a -7 penalty to his or her saving throw (assuming the being can touch the Gem before its current owner moves it out of reach). Failure has the fatal results outlined above. Success visits those same effects on the previous owner-with no saving throw allowed. Ownership or co-ownership of the Living Gem cannot be given up except by passing beyond the mortal state (such as by dying or becoming a lich) or by losing it to another claimant with effects described above.

Invoked. The Living Gem has numerous powers that can only be invoked by the mental command of the current primary owner of the Gem or a co-owner. Each power takes one round to invoke and requires complete concentration during that round. These powers work regardless of the distance separating the owner or co-owner and the Gem. The owner can also prevent all co-owners, but not specific co-owners, from employing the Gem at will. (This last power does not require continuous concentration.)

The Living Gem levitates in place unless mentally commanded to fly (as the fly spell).

At will, the owner of the Living Gem can scry anywhere in the Realms as with a crystal ball with no risk of insanity or loss of Intelligence. The scene to be scryed can be made to appear within the Living Gem or on the surface of an illusionary mirror created through the magic of the Gem within 100 feet of the owner of any size up to 30 feet by 30 feet.

The Living Gem can be made to teleport without error to the location depicted by the mirror or within the Gem. The Gem can also teleport without error back to the immediate vicinity of the owner at the owner's mental command.

If the owner or a co-owner is a wizard, she or he can cast spells from the school of invocation/evocation directly into the Living Gem. These spells can then be unleashed at any time by any owner or co-owner of the Gem with effects as originally cast, but originating at the Gem, not the spellcaster.

Curse The Living Gem has absorbed the spirits of countless hapless mortals on numerous worlds since its creation; it slowly consumes these to feed its magic. Although it is not truly sentient, the absorbed spirits give the Gem a nascent sense of self. This proto-intelligence deludes each owner or co-owner into viewing the Gem as a living thing, when all it really embodies is a corrupted, power-hungry reflection of the owner's desires. As a result, all owners are driven tool, mad in anywhere from a few days to a few years. (No saving throw allowed. The DM chooses the form or forms of madness as appropriate.) The Gem has one additional power that is more of a curse than a boon. It absorbs any harmful spell cast at the current primary owner, even if

the Gem and the primary owner are hundreds of miles apart, except for a magical curse, effectively rendering the primary owner immune to ranged spells. However, any magical curse cast on the owner automatically succeeds, but its effects are partially mitigated so that the owner survives (although possibly in some horribly twisted form). (Shond's curse had the effect of turning Shond into an immortal monstrosity, so the former human wizard immediately lost ownership of the Gem.)

Suggested Means of: Destruction

- The Living Gem must be touched by the scepter of the caliph of the Djen who lives on the Elemental Plane of Air in a palace in the eye of an eternal hurricane.
- Every life force contained in the Living Gem must be stolen and consumed by the demi-lich Shoon.
- The Living Gem must be shown its own reflection and then immersed in the sacred waters of Evergold, the bathing pool of Sune and Hanali Celanil.

Ring of Winter

The Ring of Winter appears as a simple band of gold sparkling with frost along the edges. When first held it burns the flesh with intense cold and vibrates with power. Unless the Ring is in contact with living flesh, it slowly covers whatever it touches with frost, out to a 5-foot radius. It emits a fierce blue radiance when in the presence of magic working against it.

History

All that is known for certain about the Ring of Winter has been gleaned from ancient histories. It was forged by a mage of staggering power (some say Azuth before he became a god) and kissed by Auril at a time when the countries that now make up the Realms were little more than scattered villages. Regardless of its origin, the Ring of Winter has always been object of fascination and desire for those who seek to do great good or great evil in Faerun .

Lord Dhalmass Rayburton of Cormyr found the Ring in the vicinity of present-day Shadowdale over a millennium ago. He used the Ring for several years in the Forest Kingdom before hastily departing for the jungles of Chult, from whence he never returned.

Countless adventurers searched for the Ring over the intervening centuries before it was rediscovered. Notable among them in recent times were Gareth of Waterdeep, Kelemvor Lyonsbane, Cyric of Zhentil Keep, and Princess Alusair Nacacia.

In the Year of the Wyvern (1363 DR), Artus Cimber found the Ring in the temple of Ubtao in the city of Mezro in the jungles of Chult. He used it to help defeat an army of goblins led by the Cult of Frost who were attacking Mezro in order to capture the Ring. Artus later returned to Cormyr with his new lady love, Alisanda Rayburton, daughter of Lord Rayburton and bara of Ubtao, and the pair have been quietly adventuring in the Heartlands ever since.

Campaign Use

The Ring of Winter is a powerful artifact of legend, and news of its rediscovery spread like wildfire throughout Faerun . It is far too powerful to give to player characters, but they may cross paths with Artus Cimber during their adventures. Every power-hungry wizard or sinister organization in the Realms is likely to send their agents after the Ring, and Artus may need help fending off their attacks.

Powers

To command the Ring, a being must wear it. The Ring of Winter has an initiative modifier (casting time) of 4.

Constant. The Ring augments the powers of all other magical items that remain within 20 feet of it for more than 10 days as adjudicated by the DM. The longer the exposure, the more the powers increase.

While wearing the Ring, the bearer does not age, effectively conferring immortality if the Ring is never taken off.

Invoked The wearer can alter the climate in large areas, lowering temperatures below freezing and creating large amounts of ice and snow. It can emit a triple-sized wall of ice in a round, raise a pillar of ice 10 feet across that rises 40 feet upward per round, or spray paralyzing frost on 51 beings within a 60-foot-radius sphere in a round. (Flight is impossible for frost-sprayed beings, and all movement in the radius of effect is cut to a third of normal rate.)

The Ring can also bring an ice sphere into being around an item or creature. This sphere transfers protective warmth to the interior while emitting intense cold from its exterior with effects equal to a cone of cold on all beings within 10 feet of the outer surface. The sphere is AC 4 and can withstand 56 points of damage in one place before shattering. It suffers double damage from all heat and flame-related attacks.

The Ring can also create ice spikes 10 feet tall, heal its wielder, fashion animated, creature-like constructs of ice (including flying ice "birds" large enough to carry man-sized beings aloft in their claws), and emit large and powerful arms of ice that can grip or strike with the same power as a Bigby's crushing hand.

The Ring can freeze even enchanted beings to brittle solidity if it can envelop them in ice. One blow shatters and slays such a trapped creature, but the process of envelopment takes 1d3 +1 rounds, and if any magic strikes the ice during this time, it falls away and the process must begin again.

The Ring can shatter metal with its cold or create ice armor in precise areas and amounts, fashioning manacles, shields balanced to a particular user, or collars. The wielder can create a rapier, dagger, or other piercing weapon of ice (equal to the normal weapon, save that all damage is increased by 1d4 points due to chilling cold) or conjure icy gusts of wind that can pick up and hurl man-sized or smaller beings around. With some practice, the Ring-wearer can fashion slippery ice sheets to aid in moving stone blocks or create the pillars, braces, and even stairs.

Curse. The "curse of the Ring" is a myth long associated with the Ring of Winter. Those who quest for the Ring are often visited by disaster in some form or other, although this is more a function of their hearts than any magic of the Ring.

When worn, the Ring gives its bearer visions of its effects, tempting its wearer with scenes of unbridled power. (A favorite image is the bearer clad in translucent ice armor, which is presented as an invincible defense.) However, the Ring serves only the powers of good-if used for evil ends, it twists its wielder's intent to bring down disaster. For example, when Lord Rayburton tried to use the Ring to frighten a rival Cormyrean nobleman into allowing him to perform an archeological dig on the noble's property, the Ring buried the entire village and the nobleman's estate in ice, killing everyone for miles around.

Suggested Means of Destruction

- The Ring of Winter must be melted down in the heart of the sun of

Realspace.

- The Ring must be baked in the heart of Kossuth, chilled in the depths of Istishia, crushed beneath the fist of Grumbar, and its shattered remnants scattered by the winds of Akadi.
- The Ring must be used to encase the entire planet of Abeir-Toril (seas and all) in an ice age, at which point it shatters, its power exhausted.

The Scepter of Savras

The Scepter of Savras is a 4-foot-long staff of carved, smoky gray duskwood inlaid with nine star sapphires along the shaft. A 1-inch-diameter diamond engraved with the symbol of Savras the All-Seeing caps the base of the scepter, and a 3-inch-diameter diamond (reputed to have 1,000 facets) that is engraved with the symbol of Azuth tops the staff.

History

After the fall of Netheril and before the founding of Myth Drannor, the gods of the Realms battled in the Dawn Cataclysm, foreshadowing the destruction that would occur as a result of the Fall of the Gods in the War of Shadows. Gods were slain in battles that shook the Realms, new deities were created, and Tyche was sundered into Tymora and Beshaba. During this time of turmoil, two gods elevated by Mystra. at different times to aid her by overseeing the portfolio of wizards battled for supremacy. Azuth defeated Savras the All-Seeing and imprisoned his essence within a powerful artifact he had constructed prior to the conflict.

The Lord of Spells, as Azuth was thereafter known, intended to keep the scepter in which Savras was imprisoned as his staff of office. Although reduced to demi-power status as a result of the conflict, Savras was still powerful enough to teleport his prison into the Realms where it passed beyond Azuth's reach. (As the All-Seeing One and Lord of Divination Magics, Savras could just barely block even Azuth's divination abilities.) The Scepter of Savras, as the artifact came to be known, passed through the hands of countless archmages over the centuries. Savras was always seeking to break free of his prison, and he subliminally (as the Spirit of the Scepter) influenced many a wizard to assist him in reaching his goal.

Before Savras could break free, however, the Scepter came into the hands of Sylune Silverhand, one of the Seven Sisters. Savras permanent granted her the abilities of a weredragon, enabling her to take the shape of a mature adult silver dragon at will. The All-Seeing One hoped to convince Sylune to free him from his ancient prison, believing that she had the power to do so as one of Mystra's Chosen.

Sylune turned a deaf ear to Savras's entreaties, as she did not trust the fallen god, and instead used her formidable powers and the Scepter during numerous adventures. Eventually she willingly surrendered the Scepter to Azuth upon his request. (Word of the artifact's location finally reached the Lord of Mages by roundabout ways in time for him to recover it.) Sylune had used the Scepter to uncover some secrets of the doings of the powers (gods) of the Realms that Mystra deemed it better for mortals not to know.

Once Azuth finally reacquired the Scepter of Savras, he found himself troubled by the long imprisonment the All-Seeing One had endured at his hand. Following the Time of Troubles, the Patron of Wizards agreed to Savras's request to be released in exchange for a pledge of fealty by Savras to the High One.

Today Savras is a demi-power who serves Azuth, albeit uneasily, and whose portfolio encompasses all divinations and divination magic. The two deities seem to be cautiously working toward friendship and a formal division of

portfolios. Some sages speculate that the All-Seeing One is attempting to widen his portfolio to include the idiosyncrasies of fate since he can see the future as well as the past. These inclinations are likely to come to naught since Tymora and Beshaba would definitely find such a move not to their liking.

The Scepter of Savras abruptly vanished during the god's release from his imprisonment. Like the Cyrinishad, the Scepter is apparently invisible to all godly purview. Rumors of its appearance in scattered locations throughout Faerun are increasing, however, suggesting the Scepter is still in the Realms-and still contains much of the power used to create it.

Campaign Use

The Scepter of Savras is a powerful artifact with awesome potential in the wrong hands or in the right situation. Currently the Scepter exhibits divination powers in addition to its imprisonment powers, but the former would probably change if it were used to capture a god with a different portfolio. Savras is eager to obtain the artifact, as he believes that some of his divine power is still captured within the staff.

Player characters might stumble across the Scepter as it flits across the Realms and be unaware of its significance. If long-time foes or opportunistic strangers were to recognize it first they would stop at nothing to acquire the Scepter. Assuming they succeeded in seizing the Scepter, the characters might be involved in a desperate race to warn a patron or favored deity of the impending attack. Failure could result in a serious disruption in the Balance and perhaps even the loss of a priest's patron deity!

Powers

Constant The Scepter of Savras strikes as a quarterstaff +5. It has the power to imprison any creature struck that fails a saving throw vs spell (as the wizard spell, but with the large diamond as the destination instead of the center of the planet). Striking the base of the Scepter to the ground and speaking the imprisoned being's true and complete name three times in rapid succession is the only way to free it from its prison.

If the avatar of a god is struck by the Scepter and fails its saving throw, the deity's entire essence in Realmspace is drawn into the Scepter in addition to its avatar. If the deity has a presence on other worlds and planes (outside of the Realmspace crystal sphere), that divine presence is entirely cut off from Realmspace until this part of the deity's essence is freed from the Scepter. No priest of that deity can receive spells until their patron is freed unless they are physically touching the Scepter. Given the dependence of the gods on the number and fervor of their worshipers after the Time of Troubles, this could quickly lead to an imprisoned god's death through starvation. Regardless of whether a god was captured by a mortal, an imprisoned deity can only be freed if the ritual described above is performed by the avatar of another god or by a being who contains a spark of deific power (such as one of Mystra's Chosen or a Banelich).

The wild magic of the Time of Troubles and the residues of Savras's release seem to have imbued the Scepter with the ability to teleport randomly. There is a 1% cumulative chance per day that the Scepter teleports to another random location in the Realms. Since the Scepter is effectively untraceable by magic, this property suggests that anyone wishing to exploit its powers must do so quickly.

Lesser beings (in other words, non-divine creatures) trapped within the staff's large diamond are aware but helpless, unable to communicate but also unaging, until they are released. There is a 3% noncumulative chance per day that any such prisoner is driven insane by the confinement (modified as the DM sees

fit, by any extenuating circumstances or aspects of a being's personality).

Invoked The Scepter of Savras exhibits a wide range of powers imbued by the most recent or current deific being to have been imprisoned in it.. These powers can be invoked upon the utterance of the deity's name and the power desired. Should another deity come to occupy the Scepter after Savras, the invoked powers of the staff would slowly shift to reflect the deity's sphere of influence. The scepter has an initiative modifier (casting time) of 2.

Since Savras was the most recent deific tenant of the Scepter, the Scepter exhibits a wide range of divination abilities. The bearer of the Scepter can cast any priest or wizard spell from the school or sphere of divination merely by requesting the spell by name. The bearer can also cast any such spell that obscures divination spells (such as misdirection and the like) at will in a similar fashion.

The diamond on the tip of the Scepter acts as a powerful crystal ball. Any spellcaster a 9th level or greater who stares into the sphere can spy on any location in the Realms or in the Inner and Outer Planes in areas inhabited by the Faerunian pantheon provided it is not shielded from scrying by deific powers. There is no risk or penalty for extended viewing. If the bearer so chooses, she or he can also read the mind of any being, mortal or divine pictured in the sphere-though complete understanding of the thoughts of divine beings is not necessarily conveyed.

Curse. Use of an artifact of such power as the Scepter of Savras does not come without serious risks. Any deity trapped within the prison is still fully self-aware and in possession of any of the magical or psionic abilities of its avatar that do not require a physical form to employ. Said deity will strive its utmost to secure its release and/or promise and/or give nearly anything in its power in exchange for being released. However, there is a 1% cumulative chance per day that the bearer of the Scepter is driven insane by the proximity of the deific power unless she or he is of the same alignment as the imprisoned deity, devoutly worships the deity, or contains a spark of divine essence herself or himself (such as Sylune did).

Suggested Means of Destruction

- The Scepter of Savras must be used to imprison the avatar of Azuth, at which point it shatters, freeing the deity.
- The Scepter of Savras must be used to imprison a hakeashar, nishruu, or magedoom.
- The Scepter of Savras can be snapped like a twig by the avatar of Mystra should she so choose.

Starym Moonblade

This dark-hued, forged mithral blade has a straight edge and is engraved on each side in silver filigree with identical sets of five elvish runes. Written in ancient Espruar, the runes can be translated, in order ascending from the hilt, as "amoral," "flee," "treasure seeker," "spirit stealer," and "banshee." A spiderweb of cracks appears to spread throughout the blade, but they have no effect on the blade's performance or durability. The steel handguard is smooth and unmarked, and the simple handle is mapped in the hide of a black dragon. A black moonstone with a bluish sheen, an extremely rare variant of the more common moonstone worth well over 5,000 gold pieces and engraved with the sigil of the Starym clan (three stars set in an equilateral triangle around an open maw) is set securely in the pommel. Regardless of what material its scabbard is made of, the blade turns this sheath black over time.

History

The long sword originally known as the Starym oonblade, also known as

Bladeshee and Darkmoon, was forged and enchanted by mages and smiths of Myth Drannor centuries before the Time of Troubles. Moonblades were conceived by the Council of Drannor as a test of character of noble moon elf family lineages. The swords, were to be inherited from one blood relative to another and would violently reject, and possibly kill, any potential bearers who were found unworthy. If the last bearer of a line was found unworthy, the moonblade would become dormant. Worthy inheritors of a moonblade could add one magical power during their tenure as sword wielder derived from their needs or nature. The noble moon elf family that retained the most moonblades for the longest period of time would become the royal house of Evermeet in a selection process lasting many centuries.

Early in the history of the city later to be known as Myth Drannor (but before the moonblades were forged), the elf ruler Eltargrim invited humans, dwarves, halflings, and gnomes to join in fellowship of the elves and help build what would become the City of Beauty. Not all the elves agreed with their ruler however,

and one prominent noble family, the Starym elf family, left Myth Drannor and moved west to the Thunder Peaks and beyond, where they slowly faded into history. Long after their departure, a minor moon elf branch of the Starym family returned to Myth Drannor and lived there until the city's destruction. This return was viewed with suspicion by many of Myth Drannor's citizens, as many suspected the family of sedition and treason against the city.

When the moonblades were first forged, the Starym nobles of Myth Drannor demanded a blade for their family as well. Since no wrongdoing by the family had ever been proven, the city's leaders had no choice but to accede to their request. The sword that would later be known as Darkmoon was forged and presented to the family's patriarch, Illitran Starym. Most expected the blade to reject its first wielder and immediately fall dormant, but this did not occur. Whispers suggested they had employed fell sorcery to warp the moonblade's magic, but, again, nothing was ever proven. With the aid of Moander, god of corruption, Illitran secretly employed special magics to eliminate the character-test powers of the moonblade, causing them to become inactive in the instant after drawing the blade but before the sword could judge his character. The Starym moonblade's magic was altered to deliver a powerful electrical jolt to any wielder not of pure elven lineage, but to accept any pure-blooded elf wielder regardless of character. The surrounding mythal of Myth Drannor imbued the sword with a trace of Illitran's spirit and a nascent sentience to fill the moral void created by Illitran's magic.

The second bearer of the Starym moonblade was the patriarch's first son, Venali Starym. He wielded it adequately, although without great distinction, for many years. During the assault by the Army of Darkness, Venali hid in the family crypts, concerned more with protecting his personal fortune than with the city's fate. When the crypt was discovered by a group of fiends during the battle, the moonblade wielder imbued the sword with the ability to teleport itself and its wielder out of dangerous situations. The magic of the mythal warped the power he imbued in the sword and instilled in the blade a strong streak of self-preservation and cowardice along with a small piece of Venah's spirit. Although Venali did manage to teleport to relative safety outside of the mythal, the mythal's prohibition on teleport magics was warped into preventing the Starym moonblade from ever again entering or moving about Myth Drannor except by physical means.

Venali fled to other Starym family holdings hidden deep within the Hullack Forest. There he died of a strange wasting disease, and the moonblade was passed on to his young elf niece, an elf battle wizard known as Seldanna the Cold. Seldanna helped rebuild the Starym family fortunes for many decades by

sponsoring a long series of raids on surrounding human and dwarven cities, particularly those in the ever-encroaching kingdom of Cormyr. Her magics augmented the moonblade's sentience even further, instilling in it an overwhelming sense of greed and the ability to infallibly locate priceless gems and precious metals.

Seldanna and much of the Starym clan were eventually tracked down and slain in punishment for their crimes by a half-elf ranger descended from the Llundlar noble house of Myth Drannor, and the moonblade passed to Seldanna's only surviving son, known to sages today only as the Scourge. The Scourge and a small band of fanatical elf followers fled to the Stonelands where the renegade Starym noble helped found the Eldreth Veluuthara (Victorious Blade of the People in an ancient elven tongue). This secretive fellowship of elves is still active today and has been responsible for the deaths of many humans and elven half-breeds (half-elves) over the years. The

Scourge instilled in the moonblade a strong hatred of non-elves, and a special purpose of destroying all humans and elf half-breeds. Unbeknownst to the Scourge, the moonblade also altered itself so he it chose the additional power granted to the sword every generation it was wielded by a member of the Starym clan. It gave itself the power to seal a fraction of As wielder's sentence and split to augment its own, beginning with the Scourge, and became truly sentient in its own right. The Scourge was eventually poisoned by his only child and daughter, known today only as Black Lotus, who desired the moonblade's magic for herself. Soon after, Black Lotus fled the Eldreth, who began to suspect her of causing her father's death.

The elf maid warred intermittently for control with the corrupt intelligence inhabiting her magical blade over the next few decades. Black Lotus eventually lost her sanity entirely before finally regaining control over the moonblade, thus completing her family's descent into madness and depravity. She was responsible for numerous atrocities throughout the Inner Sea lands for many years before she sought to return to Myth Drannor and seize her rightful inheritance. Black Lotus carried the moonblade into the ruined city and plundered a great deal of magic and treasure before being crushed to death in a long-abandoned crypt beneath the city. Normally she would have arisen as a groaning spirit, but the mythal, combined with the magic of the moonblade, warped the process. Black Lotus's spirit was completely absorbed into the moon blade, and the weapon gained the ability to project a mythal ghost in her image that could wail like a banshee.

Once the moonblade had completely absorbed Black Lotus's essence, it teleported itself out of Myth Drannor, seeking a new wielder. Legends pieced together by bards and sages have begun to spread about the weapon, known as Darkmoon by some and Bladeshee by others, although little is known of its actual powers except for the information given above.

Campaign Use

The Starym moonblade seeks a pure-blooded elf descendant of the Starym clan as Wielder to further augment its powers. If the Harpers or the forces of Cormyr hear rumors of its quest, they will seek to track down the sword before it succeeds. Any additional powers would make the blade a well-nigh invincible foe. Suggested new powers for Darkmoon to seek include human influence (as the ring), fly (as the 3rd-level wizard spell), spell turning (as the ring), and life-stealing (as the sword).

After randomly teleporting to many to an abandoned ruin located in western Faerun, Darkmoon could deliberately begin a campaign to destroy the surrounding lands and their inhabitants with its wall. The sword would be hoping to attract a powerful elf warrior tracking down the supposed banshee in

the area and then dominate him or her.

Some sages whisper the sword plots to take over the throne of Evermeet. Whether or not this is true, the he weapon is a shameful legacy in the history of the elves. If a campaign is based in Evermeet, Queen Amlaruil of Evermeet could dispatch an elite team of adventurers to hunt down Darkmoon and destroy it. Alternatively, her agents may employ a band of adventurers from the mainland to hunt down the weapon.

Darkmoon could return to the Eldreth and assume leadership of the fellowship by dominating the current leader, a descendant of the Scourge. It would then plan a wave of assassinations to eliminate prominent humans and half-elves, including many Harpers, throughout Faerun. Harper agents who caught wind of this plan would report it, and a band of Harpers would likely be sent out to destroy the moonblade before its plans come to fruition. Darkmoon's first assassination campaign would then likely be targeted at the half-elf descendants of the long-forgotten Llundlar house, which might include a player character, unbeknownst to the character. Any adventuring party would then have to fight off the sword's minions, uncover the reason for the vendetta, and either destroy the Starym moonblade or redirect its attentions elsewhere.

Powers

Constant. Darkmoon is a magical long sword +3, +5 vs. humans and half-elves with many unique powers, as is characteristic of all elven moonblades, but also enhanced by the influence of Moander. This corrupted moonblade is sentient and of chaotic evil alignment. It has an Intelligence of 17, an Ego of 22, a personality score of 39, and speaks archaic elvish. It is corrupt, rather cowardly with a strong streak of self-preservation, greedy, xenophobic (with respect to non-elves), power hungry, and vengeful. The sword attempts to dominate anyone wielding it and is insufferably arrogant at all times. It particularly delights in killing humans and half-elves and prefers to employ its banshee wail against such victims. Its edge is incredibly keen and can slice through bone, metal, and stone

Invoked Currently the blade has four extraordinary powers in addition to the suspension of a moonblade's normal ethical strictures, none of which work unless the sword so chooses.

The blade can teleport without error (as the 7th-level wizard spell) itself and, if it chooses, its current wielder, whenever the blade or its bearer is in danger. The destination is a random location within a 100-mile radius of the point of departure. It cannot teleport into or within Myth Drannor, although it can successfully teleport out of the ruined city

Darkmoon can detect the direction and distance of gems and precious metals within a 100-yard radius of itself at will and will communicate this to its bearer as it chooses through speech.

Every time Darkmoon is inherited by a direct descendant of the elven Starym clan, it can grant itself a new magical power. (Unlike most moonblades, the bearer does not get to choose the additional power.) Each time it bonds with a new descendant of the Starym family, the sword steals a small portion of its bearer's spirit and gains one additional point of Ego; the sword wielder loses 1 point each of Intelligence, Wisdom, and Charisma permanently.

Finally, Darkmoon can at will project a mythal ghost in the image of Black Lotus—a beautiful, young, moon elf female warrior garbed in ornate elven chain mail—that is an extension of its essence. Like any mythal ghost created in Myth Drannor, it has the same abilities and statistics as its creator (in this

case a combination of the moonblade itself and Black Lotus—a 7th-level fighter proficient in the long sword with single weapon and bladesong fighting style specializations, AC 2, and STR 15, DEX 17, CON 14, INT 17, Wis 9, CHR 18). A mythal ghost can move or wield items (including the moonblade), but it cannot speak or cast spells. A mythal ghost is unaffected by fire, cold, and any undead attacks and has hit points equal to its creator (57 hp). It can fly upward or downward at 20 feet/round, is always protected by a featherfall spell, and can move with utter silence if desired. A mythal ghost is susceptible to magic but cannot be affected psionically. If the mythal ghost is destroyed, the moonblade can reform the mythal ghost in 1d6 days. In addition, this mythal ghost can utter a wail of the banshee (as the 9th-level wizard spell in the Tome of Magic, cast at as an 18th-level mage) once per day, that affects up to 18 creatures (chosen randomly) within 30 feet of the mythal ghost. Only creatures touching the moonblade's hilt are immune to this wailing.

Curse. The Starym moonblade can only be wielded safely by true elves of the Starym clan. Other elves may touch the blade or may be subjected to attack (by the blade's abilities or as below) at the blade's whim. Anyone else, regardless of alignment, that attempts to wield or carry the blade is struck by a lightning bolt that does 8d6 points of damage. Identical attacks occur every round until the blade is no longer physically held. Once bonded with the moonblade, a Starym elf cannot be separated from the blade for more than 24 hours, or immediate death results. Non-Starym elves and members of other races can never truly bond with the blade.

Suggested Means of: Destruction

- The Starym moonblade must be bathed in the tears of Queen Amlaruil of Evermeet.
- The Starym moonblade must be shattered by the touch of Eldath.
- The Starym moonblade will shatter when the mythal encompassing ruined Myth Drannor is destroyed.

Thakorsil's Seat

Thakorsil's Seat is one of the numerous enchanted items brought back by Szass Tam from his visit to Warlock's Keep (Larloch's Keep). It is a massive stone throne with an elaborately keyhole-carved back, arms in the form of snarling dragons, and feet in the form of claws grasping spheres. Once the first of the nine runes of chaos are created using the ritual of twin burnings, a great, nine-sided crystalline pyramid appears around the throne, imprisoning its occupant. The occupant cannot leave by any means so long as at least one rune is in existence, although an outside agency can destroy the runes and set the prisoner free.

History

When the baatezu lord Orlex ruled the ancient kingdom of Yhalvia (which may have been on another world altogether), a band of renegade wizards, led by the archmage Thakorsil, created this item to imprison and enslave the creature. Unfortunately for them, the device required extensive acts of evil magic (the sacrifice of good-aligned individuals, for example) in order to function. After imprisoning Orlex and enslaving him with the runes of chaos, the council of wizards created a regime every bit as cruel and evil as Yhalvia's former ruler, and they were themselves displaced. Orlex was banished back to the planes, while Thakorsil's Seat was lost and presumed destroyed.

The Seat finally came to rest in the hoard of the sorcerer-king Larloch, who never actually used it. In his fateful meeting with Szass Tam, the Red Wizard lich, Larloch decided that the Seat might serve the Zulkir of Necromancy well. Tam returned to Thay and freed Eltab (a tanar'ri lord formerly imprisoned beneath Eltabbar in Thay) and then compelled him to take the Seat with the

Death Moon Orb and reimprisoning him by creating the first rune of chaos. Tam managed to complete eight of the One runes before a band of powerful adventurers ruined his plans and freed Eltab. The Seat was buried in the subsequent destruction of the chamber in which it was held.

Campaign Use

Two adventures, *Throne of Deceit* and *The Runes of Chaos*, both found in the *Spellbound* boxed set, detail Szass Tam's attempt to enslave the tanar'ri lord Eltab using Thakorsil's Seat. Thakorsil's Seat is likely to be buried in the depths of the Citadel of Thaymount following the conclusion of the *Runes of Chaos* adventure unless sent to a new location. If Tam can recover the Seat, he will still have an extremely potent tool at his disposal, even without the Death Moon Orb. The alternative is hardly better; Thakorsil's Seat is a truly terrible item that should never be allowed to fall into the wrong hands.

In the hands of player characters, it is an extremely powerful and very corrupting item of power and should be used sparingly, if at all. The Seat may well find its way into the hands of another evil power such as the Zhentarim, and the horror of the ritual of the "burnings and the enslavement of powerful beings will begin once more. As this could lead to a continent-wide conflagration that might rival the Tuigan invasions or the Time of Troubles, DMs should think very carefully about letting the Seat loose in their campaigns (although there are similar, but powerless, "false Seats," created by wizards attempting to create their own artifacts of enslavement, and characters could well find one of these).

Powers

Thakorsil's Seat was created as an instrument for enslavement. Originally created with good intent to imprison evil beirry A has ended up with the exact opposite effect, allowing the permanent enslavement of beings of virtually infinite power and the corruption which accompanies this.

Fortunately the Seat has a number of limitations which make it difficult to use. First, the being to be enslaved must be compelled to sit on the throne. If the creature is held involuntarily or tricked into sitting, it receives a single saving throw vs. spell when the ritual of twin burnings begins; it is magically bound to the throne and unable to move only if the roll is a failure. Creatures magically compelled to sit (such as those controlled by the Death Moon Orb) receive no saving throw. Victims with natural magic resistance are also allowed to roll to avoid the effects of the ritual.

Once a creature is bound by the creation of the first rune of chaos, it must remain in the Seat, but it receives a saving throw each time the ritual of twin burnings is performed and another rune created. Each of these subsequent saving throws is at a cumulative penalty of -1 (-4 for the fifth rune, for example). When the ninth rune is created, the creature's spirit is permanently bound to the Seat. It may physically leave the Seat, but it is completely enslaved to the Seat's owner. No further saving throws are allowed; the enslaved creature can only be freed by the use of multiple wishes, the intervention of the gods, the destruction of the Seat itself, or some other extreme circumstance.

The throne's other drawback is that the ritual of twin burnings is long and involved, and it requires the sacrifice of successively more powerful victims, as described below.

Prior to the creation of the last rune of chaos, the other runes are vulnerable to destruction or removal. If damage or disfigurement destroys a rune, and destroyed runes must be replaced using the ritual of twin burnings. If all the runes are destroyed prior to the creation of the last one, the

throne's occupant is freed. After all nine runes have been created, they can only be removed with the destruction of the chair, although the creature sitting in the chair can pass through the crystalline pyramid as if it were not there to do the bidding of the throne's owner.

While the Seat is active, it has an additional, inadvertent effect that may work to its owner's advantage. The Seat sends out magical "interference" that prevents the use of divination spells (clairvoyance, ESP, detect evil, etc.) within 200 miles. Magical items which duplicate such effects, such as crystal balls, amulets YEW and so on, the also rendered useless.

Ritual of Twin Burnings

(Wiz 9; Invocation)

Range: Within sight of Thakorsil's Seat

Components: V, S, M

Duration: Special

Casting Time: 24 hours per rune

Area of Effect: Special

Saving Throw: None

This complicated and deeply evil wizard spell is a ritual binding used to permanently bind a creature to Thakorsil's Seat. If used in conjunction with any other artifact, or not in the presence of the Seat, it has no effect.

Each time this ritual is used, a Rune of Chaos is created, a mystical symbol that progressively binds a creature to the Seat in order to permanently bind an individual to the Seat, nine runes must be inscribed, one on each side of the nine-sided crystalline pyramid that surrounds the Seat itself. The victim must be imprisoned upon the seat by the use of other magic while the runes are crafted. Once the ninth rune is created, the victim may physically leave the Seat but is permanently and totally enslaved to the wizard who created the Runes of Chaos.

There are three prerequisites to a ritual of Twin Burnings. First, the ritual may only be performed once per month, during the full moon. Second, each rune requires the sacrifice of a good-aligned human mage of increasing level (at least equal to that of the number of the run to be created). Observers have reported that existing runes on the Seat emit eerie chords of deep, musical sound during such a sacrifice. Victims of the sacrifice are completely destroyed, and their very essence is consumed to create the rune (hence the twin burnings of the body and spirit). The first rune requires the sacrifice of a 1st-level mage, the second one of 2nd-level, and so on. The one condition of the ritual is that this sacrifice must be performed near the Seat and requires a full night and day to complete. If the caster of the ritual is disturbed at any time, the spell is broken and the process cannot be performed again until the next month.

The material component of this spell is the good-aligned human mage of the requisite level.

Suggested Means of Destruction

- Thakorsil's Seat can be permanently destroyed only by the blow of a weapon wielded by a greater goddess or god.
- The Seat must transported to the Abyss and plunged into the forge of the balor prince Vrr'maal.
- A circle of 100 mages of at least 10th-level must continuously cast destructive spells at the Seat for 100 days.

Tear of Selune

The Tear of Selune appears to be a scintillating, rough-surfaced crystal approximately the size of an ogre's fist. Unlike most meteorites, it is actually a massive diamond that radiates intense magical power.

History

Long ago, the gods of the Realms were swept in the Dawn Cataclysm, an event which foreshadowed the Time of Troubles in its destructive effect on the Realms. During this time of turmoil, the goddess of luck, Tyche, split into two lesser fragments-Tymora and Beshaba-with the two lesser goddesses representing good and bad luck, respectively. Selune wept at the death of her close friend and ally and shed a single crystalline tear. This meteorite, known as the Tear of Selune, fell to the earth and was found by the priestesses of the Lady of Silver in the cold lands known now as Thar.

A single crystalline shard of the Tear was placed in the tip of a beautifully carved oaken staff that would be known as the Staff of the Shard. The staff's crystal gleams with blue sparkles and reputedly draws its powers from the Tear.

Guided by the Staff, the Selunites carried the teardrop relic north through the mountains and into the even colder lands of Vaasa, where they placed it in a shrine. Two steel keys resembling short rods were forged from the iron fragments that fell from the sky along with the Tear. These magical keys were needed to unlock the shrine and retrieve the Tear, a precaution taken to guard the relic from interlopers. One key was sent to a temple in the south, but it was lost to bandits on the way. The other key, known as the northern key, was kept by the priestesses who maintained a vigil over the shrine of Selune's Tear.

A tribe of ogres from Thar observed the meteorite's fall and the actions of the Selunites, and eventually tracked them to the shrine of the Tear. During the subsequent deadly raid, they happened to capture the northern key before being driven off, and it languished for centuries in their cave (which was later occupied by a behir).

As the years passed, the staff of the Shard was carried by different chosen priestesses of Selune until several centuries ago, when it was lost in the Marsh of Chelimber. The staff was later recovered by Fuorn, the "Treant king" of the Forgotten Forest, who held onto it at the request of the moon goddess. Tales tell of the staff's power to locate lost people, objects, and places, to create light, to heal, and to deal explosive damage upon striking a foe in combat.

The tale of the Tear resumes nearly 200 years ago when the southern key ended up in the hands of a wizard named Crossar, leader of a minor faction of Red Wizards in Thay. Using the southern key and drawing on the power of the Tear of Selune, his faction became very important in the politics of that nation-virtually overnight. Although he was a skilled mage, his talents were not enough to account for his cult's sudden rise to prominence. Rumor claimed he was aided by an object fallen from the sky, but his use of the Tear was never proven.

To protect his secret, Crossar furtively constructed a small tower in the swamp between Thay and Aglarond. Shortly thereafter, Crossar's power suddenly waned, and his political faction fragmented. The mage then fled, presumably to his stronghold in the swamp, and the tower became known as Crossar's Tomb since the wizard was never seen again.

Only the Simbul has deduced that the Tear was responsible for these strange events. Crommer was overwhelmed by the magic of the Tear, and, like Tyche, split into two halves. Today the good fraction of his essence survives as a watchghost, eternally imprisoning his evil half, which survives as an extraordinarily powerful crimson death. Until recently, the southern key remained buried beneath that eternal battlefield.

Following the Time of Troubles, an adventuring band which called itself the Seekers was sent by the Lady of Silver on a quest across the Realms. The band recovered first the Staff of the Shard and then the southern key from Crossar's tomb with the aid of the Simbul. The Seekers tracked the last key to the ogre's cave and slew the behir in whose hoard it had lain for so many years. The final leg of their quest led them to the shrine of the Tear. The intrepid adventurers had the relic in their grasp when the goddess's favor apparently abandoned them, and they, the Tear, and the two keys were captured by the Zhentarim.

The fate of the Tear is unknown save that it was apparently lost during the subsequent destruction of Zhentil Keep. Some theologians speculate that Selune manipulated events to ensure that the Tear was present as Cyric's insanity wreaked havoc on that cursed city but if that was the case, her motivation is unknown. All traces of the brave Seekers have vanished save for the journal of one member of the band that washed up in the nets of a fisherman from Elmwood a short time ago.

Campaign Use

The Tear of Selune is lost once again; the two keys and the staff of the Shard may well be scattered to the four corners of Faerun. Anyone who gains possession of the relic and the keys has the opportunity to unleash tremendous amount of destruction or to do great good.

Keeping a step ahead of the forces of evil and recovering the Tear would be a quest worthy of true heroes. Finding any surviving Seekers using the clues in the lost journal is a good starting point for such a quest, as is recovering the staff which can lead the questers to the Tear.

The hand of the Lady of Silver guides all who quest for the Tear in her name. Discovering the fate of the Seekers and recovering any survivors would be looked upon very favorably by the clergy of Selune and by the Lady of Silver herself.

Powers

Constant. The Tear of Selune has a powerful impact on any magic cast in its vicinity. All spells cast within 100 feet of the Tear operate at maximum effectiveness (duration, range, healing, damage, etc.) and as if cast by a spellcaster three levels higher than the actual level of the magic-wielders in the sphere of effect.

Invoked. The two steel rod keys can draw on the magic of the Tear to unleash the mighty destructive power of the heavens. Each key enables a bearer to unleash a meteor swarm (as if cast by an 18th-level wizard) at will that rains down from the heavens to strike "ere in the Realms that the bearer of the Tear can see (including through a scrying device).

Possession of just one key requires a complicated litany of prayers to Selune by a powerful (9th level or greater) spellcaster to invoke this fiery hail of destruction and risks activation of the curse (although the goddess has been known to send a swarm down through a key unbidden to protect a faithful priest) Possession of both keys (which fuse to form a single the rod twice as long when touched together) allows the bearer to invoke countless deadly meteor swarms without penalty.

Curse. Some of the cosmic energy released when Tyche broke into Tymora and Beshaba was absorbed by the Tear as it fell from the heavens. Anyone employing a single key to invoke the Tear's destructive potential runs a 5% cumulative chance per use of splitting into two undead creatures—one of pure good and one

of pure evil. Both creatures have the memories of the original being and are convinced that they are that being, and both are doomed to an almost eternal struggle until one of them is destroyed. Possession of the joined key apparently allows the bearer to avoid t is curse.

Suggested Means of Destruction

- The Tear of Selune can be destroyed by the avatar of Shar whenever Mystrsa presence is blocked from the Realms or Mystra is dead (as has happened forr brief periods several times in Faerun's history). If this ever happens, both Selune and the new Mystra will be significantly weakened in power.
- The Tear of Selune will return to the heavens when Tyche reforms from the merging of Tymora and Beshaba.
- The Tear of Selune, the keys, and the Staff of the Shard will shatter into worthless fragments if the rejoined key is ever used to unleash the fury of the heavens in the name of true evil.

Windwalker Amulet

The Windwalker amulet appears to be a 3-inch-long golden dagger in a rune-carved sheath hung from a thin chain of gold. The runes are written in the ancient language of the Rus, and the metal is worn and darkened with age. The hilt actually twists off to reveal not a dagger but a tiny chisel. The base of the sheath is hollow.

History

In centuries long past, a restless people known as the Rus swept over much of Faerun, raiding and pillaging the coastal lands. Some bands of Rus took to the rivers and made their way inland, first raiding and then settling. Before the great Anauroch Desert was formed, a river flowed through the then-forested lands to the Moonsea. One small group of Rus traveled through a chain of lakes and rivers as far as Rashemen and settled there. Their descendants-and echoes of their culture and their magic-can still be found in the land of Rashemen.

The Windwalker amulet was created by the Rus to assist in the casting of ancient form magic known as rune lore and was borne by the group that eventually settled in Rashemen. The Windwalker was handed down for generations, eventually coming into the hands of the Witches of Rashemen. The Witches adapted the artifact's enchantment to store the power of another ancient form of magic that had evolved from rune lore known as place magic.

The Windwalker was used by generations of Witches before its powers were gradually forgotten and it became a dusty relic lost to time. The amulet was lost in modern times during a raid led by a group of Thay's Red Wizards. News of this theft came to the attention of the other Witches just as they were considering another dilemma:

What to do with a young warrior named Fyodor and his unpredictable berserker rages. One of the Witches saw a possible connection between the two problems. She recalled a legend about the Windwalker: it was said to store magic and transfer it permanently to the bearer. The exact method and rituals involved had been lost through time; even so, this suggested a way to deal with the young champion. If place magic could be stored in the amulet, might not the berserker magic be stored and controlled with it as well? And so the Witches gave Fyodor the task of recovering the amulet. Fyodor found the Windwalker, but immediately lost it to a drow wizard of Menzoberranzan. The berserker then tracked the amulet to the Underdark of the North before losing its trail again.

The secret of the Windwalker, oddly enough, was pieced together by a young drow wizard, Liriel Baenre, who crossed paths with Fyodor and discovered the

amulet first. She became interested in the ancient form of magic known as rune lore and its connection to place magic, a type of sorcery also employed by the drow. Quite by accident she recognized the Windwalker as a tool for such magic. Liriel used the Windwalker to temporarily store her own form of place magic—the strange radiation magic of the Underdark. With the help of the Windwalker, she took her innate drow powers to the surface, and then, after allying with Fyodor, sought to make them a permanent part of her magical arsenal. The dark elf and the Rashemaar berserker fulfilled both their quests on the isle of Ruathym after a long and dangerous rune quest.

Campaign Use

A ancient artifact of the Rus similar to the Windwalker can come into play if stumbled across by player characters. Researching its powers, let alone successfully completing a rune quest, should require numerous adventures and far-reaching expeditions spanning most of the length of a campaign.

The Windwalker itself is unlikely to leave the hands of Liriel and her companion, Fyodor, even after they complete their rune quest (and hence no longer need the amulet) unless they choose to allow others with whom they take a fancy the opportunity to engage in a rune quest of their own. If the dark elf and the berserker cross paths with player characters, the unlikely pair might use the Windwalker's magic to aid an adventurer in some short-term quest by using the amulet to owe a token of the adventurer's unique place magic. Fyodor is charged with returning the amulet to Rashemen and must eventually give the Windwalker to the Witches, so he will not permanently relinquish it to any group of characters.

Powers

The Rus employed a form of magic known as rune lore to aid them in their battles and in daily life during their wanderings. Ancient runes are more than mere symbols memorized from a scroll or spellbook. Life is the necessary conduit for such knowledge. There are three steps to the casting of rune magic: shaping the rune, carving it on an appropriate medium, and casting it.

Runes can be learned in three different ways: They can be taught by a rune master, gained by insight through struggle and experience, or given as gifts of the gods. Since few rune masters remain in the Realms and the gods only very rarely grant runes to mortals, learning a rune through struggle and experience is the only likely route open to an aspiring runecaster. A "rune quest" is a long and hazardous journey that shapes the rune in the runecaster's mind. (The *dajemma*, or journey of self-discovery that is required for all young male Rashemaar, optional for young women—is derived from the ancient rune quests of the Rus.) The rituals of carving and casting a rune, a process independent of actually learning the rune, can be taught by a shaman schooled in the ancient traditions of the Rus. Such shamans might be found in isolated locales in the Realms once settled by the Rus.

The magic of Rashemen's Witches, cultural descendants of the Rus, is different from the magic known in the western Realms. They must learn spells, as do other wizards, but they also tap into other forms of power. One of these is place magic. Witches venerate sites of natural power and revere the spirits who dwell there. Many of their spells are drawn from these sites. The Witches adapted ancient artifacts of the Rus to store the power of place magic. Some of these artifacts were designed to help runecasters carry the source of their power on their many journeys; others used the journey itself to help form the desired magic. One of these rare magical items became known as the Windwalker amulet, for it could function in both ways: to temporarily store the power of place magic and to aid in the casting of unique and powerful rune spells.

Constant. The Witches discovered that putting a bit of water or soil from a

sacred site into the sheath's hollow allowed them to temporarily carry the power of that place with them. On the rare occasions when a Witch had to leave her homeland, she would use the Windwalker amulet to carry the source of her magic with her. Liriel employed this power to carry her place magic beyond her homeland by placing a sliver of stone imbued with the magical radiation found only in the Underdark, in the sheath. Likewise Fyodor could have carried the place magic of Rashemen in the sheath by placing a few drops of firewine (firewine) in the sheath.

By placing a token amount of some object taken from a place of power (such as a few drops of water from a sacred well or spring) in the Windwalker's sheath, a spellcaster can carry the place magic of his or her homeland with himself or herself. This magic lasts approximately 60 days before dissipating and only benefits a person who is physically present when the essence of a place of power in their homeland is put within the sheath. If the Windwalker is emptied for any reason, the place magic is lost until the ritual is repeated. (Merely putting the token back in the sheath is not sufficient.) The Windwalker can only hold one type of place magic at a time.

It is not necessary to physically carry the Windwalker to receive this power; merely remaining in the immediate vicinity (approximately a 30-foot radius) is enough for the amulet's user to receive its benefits. If the Windwalker is lost for any reason (even if it remains within the 30-foot radius, as adjudicated by the DM), the benefits it grants are immediately lost. It is then necessary to physically touch the amulet to reacquire the Windwalker's stored place magic.

Invocation. The Windwalker was created by the Rus to assist in the casting of the most potent of runes. The artifact's power is attuned to Yggdrasil's Child, an ancient oak tree on the island of Ruathym, which is a symbol of the ancient, mythological tree that supports all of life. With the Windwalker, a seeker can carve a unique and, powerful rune on Yggdrasil's Child.

Liriel traveled from the Underdark to Ruathym, accompanied by Fyodor, to cast such a rune spell. This journey constituted her "rune quest." The rituals of carving and casting were taught to her by a Ruathymian shaman, and the Windwalker allowed her to cast a truly powerful rune that made both her and Fyodor's protective place magics permanent.

A rune carved on Yggdrasil's Child with the Windwalker creates a permanent magical effect on the runecaster (similar to the 8th-level wizard spell permanency, but unaffected by dispel magic, Mordenkainen's disjunction spells, or similar magics and not requiring the caster to lose a point of Constitution). The rune's effect can range in power from that of a limited wish to that of a full wish (similar to the wizard spells of the same names, but without any corresponding penalty often associated with such spells), depending upon the insight gained and the change and growth in the runecaster during his or her rune quest, as determined by the DM.

Curse No every rune quest ends in success, and the risks are commensurate with the power of the magic sought. There is a price to be paid for all magic; runecasting requires much of the caster. The journey is often long, the risks great, and the needed insights painfully won. At times the casting goes awry especially if the caster is not clear on what it is that she or he truly seeks or if an attempt is made to cast the rune before it is completely formed.

Suggested Means of Destruction

- The Windwalker will crumble to dust upon the death of Yggdrasil's Child (or its parent tree—an event which will occur at the end of time).
- The Windwalker will lose its power upon the death of the last living rune

master in the Realms.

- The Windwalker can be crushed in the jaws of Dendar the Night Serpent (known to the Rus as Nidhogg, the serpent who gnaws on the roots of Yggdrasil).

The Wyvern Crown of Cormyr

The Wyvern Crown of Cormyr is fashioned from pure star metal hewn from the heart of an asteroid which crashed into the Wyvernwater long ago. The Crown is studded with numerous jewels, including bejurils, black sapphires, emeralds, and rubies. Set in the center of the Crown is a flawless diamond the size of a human male's fist. When struck by a bright light, the Crown scintillates and sends forth reflective rays in all directions from its gem-tipped spikes. The base value of the gems alone is over 100,000 gp. The Crown itself is priceless.

History

The royal family of Cormyr consolidated the fledgling Forest Kingdom an age ago from numerous other realms including Esparin in the northwest, ruled by the Warrior-Queen Enchara, and an eastern region ruled by the Witch-Lords of the Wyvernwater. The Witch-Lords' regalia included a magical crown known as the Wyvern Crown, which was seized by the ancestors of King Azoun IV

The Wyvern Crown is rumored to be inlaid with numerous ioun stones. Other legends relate that it also possesses some of the powers of a helm of brilliance. The leader of the Witch-lords, known as the Witch-Duke, was believed to be immortal until he was slain in single combat by the King of Cormyr. Some speculate that the wearer of the Wyvern Crown, which the Witch-Duke bore, was empowered with vampiric regeneration abilities. All the bard's tales agree that the Witch-Lords were able to summon and control a host of wyverns on which they rode into battle against the Forest Kingdom, causing great destruction.

Campaign Use

Unbeknownst to the royal family, while King Azoun IV was away leading the Alliance in a crusade against the Tuigan, agents of the Zhentarim, led by the famed thief known as Nith, broke into the royal strong crypts and stole several items of great power including the Crown. Nith's band was to rendezvous with Ashemmi of Darkhold at a secret location in the Stonelands. Unfortunately for the Black Network, Nith's band wandered through a wild magic region in the Helmlands as they proceeded north. The powerful magic of the stolen goods interacted oddly with the region, resulting in the items randomly teleporting throughout the Heartlands to unknown locations. Wild rumors have claimed sightings of the legendary circlet in many fabled ruins including Myth Drannor, the Haunted Halls north of Eveningstar, and the lost Elfhold in the depths of the Hullack Forest. Regardless of the regalia's location, King Azoun IV would surely reward greatly anyone or any group returning the Wyvern Crown to the royal family in Suzail.

Given its long connection with the Wyvernwater, the Crown is likely to return to that region. The Witch-Lords' castle, submerged in the depths of that freshwater lake and Mog W the surface only when certain thick mists occur, is currently inhabited by Wyvern vapor, an old male mist dragon. If the dragon discovers the Crown, the consequences for eastern Cormyr could be devastating.

Powers

Constant. Whoever wears the Crown gains a + 3 Armor Class bonus. Mounted on the tips of the Crown spikes are 10 functioning ioun stones that grant their benefits to whomever wears the Crown. The ioun stones include the following: a pale blue rhomboid (+ 1 STR, max. 18), a deep red sphere (+ 1 DEX, max. 18), a pink rhomboid (+ 1 CON, max. 18), a scarlet-and-blue sphere (+ 1 INT, max.

18), an incandescent blue sphere (+1 Wis, max. 18), a pink-and-green sphere (+1 CHA, Max. 18), a clear spindle (sustains person without food/water), an iridescent spindle (sustains person without air), a blood red ellipsoid (vampiric regeneration, as per the ring), and a deep purple sphere (works as a +4 periapt of proof against poison). (All save the last two ioun stones should be identifiable to a sage with particular knowledge of ioun stones.) The ioun stones and other gems worked into the Crown cannot be removed without destroying them except by the use of a wish spell for each and every stone.

Invoked. Once per month the Crown can emit a prismatic spray (as the 7th-level wizard spell) that emerges from the center diamond. Set directly beneath the diamond is a rogue stone, the target of several gemjump spells in the centuries since the Crown was created. Each reigning Witch-Duke in turn who possessed the Crown cast a gemjump spell upon the rogue stone in case the Crown was ever stolen. It is unknown which, if any, other mages have cast a gemjump spell on the rogue stone or if any of the former WitchDukes survive, perhaps in some undead state. Given the Crown's peculiar curse, described below, this is not unlikely.

The Wyvern Crown gives its wearer the ability to telepathically command any wyvern within 100 yards at will. All wyverns willingly serve the wearer of the Crown and are even willing to lay down their lives for the Crown-wearer if so commanded.

Curse. Any being who possesses the Wyvern Crown is subject to its insidious curse. The Crown naturally inspires jealousy in all who see it, and anyone who comes into physical contact with the Wyvern Crown for the first time must make a successful saving throw vs. spell at a -4 penalty or become completely obsessed with possessing the regalia. An obsessed individual will do anything to obtain the Wyvern Crown, and once she or he possesses it, such a person will not part with it short of death. Only a remove curse followed by a bless spell permanently mitigates the obsession.

Anyone wearing the Wyvern Crown for more than a few days becomes increasingly egotistical, tyrannical, chaotic, and evil. Anyone wearing the Wyvern Crown (even irregularly) for more than a month becomes increasingly paranoid, always seeing enemies and traitors all around. After a year of exposure, the Crown-wearer becomes obsessed with living forever, so as to never be apart from the regalia, and will most likely consider resorting to lichdom. These effects on the Crown-wearer's personality slowly fade at the same rate as they first occurred only if the Wyvern Crown is lost and the obsession magically cured, as described above. However, renewed physical contact with the Crown begins the cycle of obsession again.

Suggested Means of Destruction

- The Wyvern Crown must be buried at the bottom of the Wyvern water and the lake filled in with earth.
- The Wyvern Crown will crumble into worthless dust when every surviving Witch-Lord is destroyed. (At least four such liches and two demi-liches still exist.)
- The reigning monarch of Cormyr must wear the Wyvern Crown continuously for one full year without succumbing to its curse.

Yuthla the Eye of the Beholder

Yuthla the Eye of the Beholder, is an adamantite torc inlaid with a large fragment of polished amber. In the center of the amber can be seen a miniature, petrified "inner eye" of a beholder that appears to beat in shifting light.

History

In the dim history of the Underdark, the drow city of Menzoberranzan was

founded by refugees from the war-torn city of Golothaer led by Menzoberra, the high priestess of Lolth. Following their defeat of the dwarves of the Black Axe Clan, the drow refugees discovered a massive underground cavern called Araurilcaurak ("Great Pillar Cavern"). At the command of their dark goddess, the drow settled the cavern and drove out all the previous inhabitants, including a monstrous beholder known as Many Eyes.

The beast; also known as Yuthla, was a massive beholder rumored to be over 30 feet in diameter with over 100 eyestalks. Drow scholars later theorized that the monster reached its abnormal size due to the high concentrations of Underdark radiation in that region. The scholars believe Many Eyes was a variety of elder orb, given its spellcasting ability and ability to direct scores of undead beholders (also known as death tyrants). After a final climactic battle in which hundreds of drow and their slaves were slain, Yuthla was destroyed.

Drow legends relate that immediately following Yuthla's death, Menzoberra plunged her fist within its carapace and withdrew its still-pulsing "inner eye" which served as the beast's brain and heart. In an unholy rite of devotion to Lolth, Menzoberra petrified the organ and encased it in a magical variant of amber. The resulting gemlike stone was magically reduced and mounted on a adamantine torc which Menzoberra wore around her neck until her death.

Memberra is believed to have used the artifact, referred to in the old stories as Yuthla the Eye of the Beholder, to aid in the construction of the new city and to clear monsters from the surrounding W Ids of the Underdark. Following Menzoberra's death, the inlaid torc disappeared in the subsequent power struggle between her daughters. Although numerous drow matriarchs have searched for the artifact in the intervening centuries, no trace of the Eye has ever been found.

One rumor of interest relates a tale over eight decades old; a company of adventurers based in Zhentil Keep stormed an abandoned dwarfhold deep in the Border Forest rumored to contain a long-lost dragon hoard. After battling an entire clutch of green dragons, the decimated adventuring band returned to Zhentil Keep with many treasures. On a recently discovered parchment listing the loot they recovered is a reference to a magical torc with an amber eye. Subsequent events indicate that this is likely a reference to Yuthla.

Descendants of the explorers became merchants and nobles of the city of Zhentil Keep, and the magical torc apparently lay hidden and forgotten in some noble's mansion. The only recent reference to Yuthla came to light in 1357 DR, the Year of the Prince, when it was lost by a drunken Zhent noble while gambling. A noted dancer and entertainer, Tamrithara Taless, known locally as the Gray Veil, disappeared soon after with her new-won treasure. The following day Zhent authorities apparently uncovered legends about the noble's "trinket" and its reputed power when they investigated the noble's complaint that he was robbed, but their frantic searches never turned up any trace of the artifact. The dancer, now thought to have been a drow priestess in disguise, has disappeared completely.

Campaign Use

The rulers of the Dales, Cormyr, and Sembia are also believed to be extremely concerned about the rediscovery of the lost artifact. Anyone possessing Yuthla the Eye of the Beholder could destabilize large portions of the Realms. The Zhentarim are also desperate to acquire this artifact, which rested beneath their noses for so long, particularly in the wake of their recent setbacks. If player characters were to discover the fate of the artifact or the Gray Veil, many powerful individuals, organizations, and nations would expend great effort to acquire the information.

Invoked. The wielder of the Eye of the Beholder can cast the following spells as an 18th-level mage at will: levitate (as the 2nd-level wizard spell) and control Death tyrant (as the 4th-level wizard spell). The wielder can cast the following spells as an 18th-level mage once per day: create death tyrant (as the 8th-level wizard spell) and tyranteyes (as the 9th-level wizard spell).'

Once per day per effect, the wielder can duplicate the effect of each eye of a beholder. These abilities include: charm person, charm monster, sleep, telekinesis (250-pound weight limit), flesh to stone ray (30-yard range), disintegrate ray (20-yard range), fear (as a wand), slow, cause serious wounds (50-yard range), death ray (40-yard range), and anti-magic ray (140-yard range, 90' arc). The effects originate from the core, which must be worn to function.

Curse The Eye naturally inspires jealousy in all who see it, and anyone who comes into physical contact with the Eye for the first time must make a successful saving throw vs. spell at a -4 penalty or become completely obsessed with possessing the artifact. An obsessed individual will do anything to obtain the Eye, and once she or he possesses it, such a person will not part with it short of death. Only a remove curse followed by a bless spell permanently mitigates the obsession-and only if cast within the first year that a being is affected.

These effects on the owner's personality slowly fade at the same rate as they first occurred if the holder and the obsession magically cured, as described above. Anyone possessing Yuthla for longer than a month becomes increasingly paranoid, seeing enemies and traitors everywhere. The owner's alignment slowly (and irrevocably) shifts toward evil during the first year of possessing the Eye. (The lawful, neutral, and chaotic alignment of a being's alignment remains unaffected.)

The Eye exhibits an extremely dangerous side effect. Over 30 different words trigger (like a magic mouth spell) a defense mechanism which causes the Eye to levitate approximately 6 feet off the ground, start spinning, and then unleash one random beholder eye power per round in a random direction. It continues doing this for 2d6 rounds before sinking back down and becoming quiescent. There is no known way of altering the trigger words, nor any complete record of what they are. It also seems that some of these words are integral parts of commonly employed wizard spells such as fireball and dispel magic.

Suggested Means of Destruction

- Yuthla, the Eye of the Beholder can be permanently destroyed by burying it deeper in Toril than any beholder has ever gone for 99 years.
- The Eye must be trampled into dust by an army of 1,000 stone giants.
- The Eye must be blinded by Tyr.
- The Eye must be bathed in a broth of holy water laced with a dozen drops of gorgon's blood in which the eyestalks of 77 beholders and the entire body of at least one death tyrant has been dissolved.
- The Eye must be placed in a pool of holy water lit by the radiance of a full moon and surrounded by a ring of inward-looking basilisk eyes.

Zeladazar the Ghost Sword

The Ghost Sword is a long sword whose blade is invisible, though glimmers of light may sometimes be seen flashing along the unseen steel when it strikes something-armor, for example-that bears an enchantment. All that is normally visible of Zeladazar is a heavy steel hilt, from quillions to pommel. (The pommel nut is a burnished steel sphere as large as a small orange. The grip is wrapped in black leather, and the visible metal is blued, smooth-worn, and

massive.

History

In the waning, decadent days of Netheril, a peculiar (for his people) sorcerer named Twyluth Ornadyn hit upon the idea that the salvation of the Netherese lay in turning their magical skills and lives back to living in harmony with nature and other living things, Ornadyn foresaw the need for battle magic to safeguard the survival of the Netherese as they learned the ways of all life, and he envisaged an armory of enchanted blades whose wielders could communicate with each other over long distances through meditation and the blades' transmission of mental images and audible speech. He set about making a pair of these blades to test relevant existing magic and to develop new spells as necessary-but was slain by a treacherous apprentice, who snatched up one of the blades in the midst of it being imbued with an enchantment and beheaded Ornadyn. The headless archmage's body lived on through previously cast defensive magics and took up the other sword to avenge himself. In the ensuing battle, Ornadyn was hacked apart, but one of the blades exploded, destroying the apprentice utterly.

The surviving sword was found and passed into the possession of the Netherese archwizard Alados Sorngol, who dubbed it "the Sword of Dreams" because of the visions handling it brought. These images were sourced in the blade's enchantments and the revenant spirit of Ornadyn, who sent phantoms to frighten Alados and to wrest control of the blade from him. Their success was such that the terrified Alados bound new spells into the blade to make it a destroyer of undead-but died anyway when Ornadyn sent a last "blood spell" through the blade, searing the vitality of Alados with Ornadyn's own unlife, so that the essences of the two mages destroyed each other.

Campaign Use

The Ghost Sword bears an enchantment that makes it teleport randomly from time to time. In this way, it has been traveling about Faerun for centuries, passing from hand to hand among the sort of folk who dare to possess it-that is, adventurers, kings, and wizards fascinated by its powers.

Zeladazar brings images to those who possess it-images of dead beings that can be conversed with. Many adventurers have used these long-gone notables as sages and treasure guides for as long as they have held the blade.

Powers

Constant. Only magic can make the invisible blade of Zeladazar visible. Whenever it is drawn, its wielder is immune to paralysis, energy drain, and magic jar spells and magics of all sorts, as well as enjoying all the benefits of a ring of free action. Its wielder is able to move and attack freely and normally, even when attacked by a web, hold, or slow spell (which Zeladazar gives its wielder complete immunity to) or when underwater (though the sword does not empower an air-breathing being to breathe under water).

The Ghost Sword does 1d12 points of damage to all living creatures (regardless of size), and 4d12 points per successful strike to all undead creatures. The touch of its blade destroys ghosts upon contact.

Once per day at dusk (even if the sword is underground or the sky is obscured by weather or magic), the phantom image of either a mortal being slain by the sword or an undead being destroyed by the sword appears above the blade, whether it is drawn or not. This image is visible to all creatures in the vicinity and may seem frightening or menacing, but it is powerless and insubstantial. The magic of the sword empowers the image to speak in a language intelligible to the sword-hearer, and it the image always does so, usually cursing the wielder or commenting sardonically on his or her present

doings and situation, according to the original creature's nature.

The sword-bearer can converse with this mage and receives a full and truthful answer to the first question she or he puts to it every dusk in which it appears. ("Full" extends to complete descriptions of how to reach a particular locale, find a hiding place or the a complicated magical item, not merely to simple "yes" or "no" answers such as a speak with dead spell compels.) Although some images are good liars and slick talkers, able to mislead, they must answer that initial direct question truthfully. Note that an observation about something by the sword-bearer that the image takes as a query and answers does not count as a question Many images are helpful and even garrulous, serving as great sources of information about their times and personal deeds; such images often want the sword-bearer to find] their treasures or long-hidden magic, rather than wishing him or her ill.

The sword-bearer cannot, however, control what beings image appears and may not men recognize the apparition. The sword is known to have. destroyed or lain at least seven dragons (amethyst, black blue, copper, red, silver, and white specimens)over two dozen archmages, close to a hundred lesser wizards, several warriors of fame, over three dozen priests, and least a dozen liches (including an alhoon or "illithilich"), a half-dozen vampires, and at least one king (Alzurth of 'Westgate, who ruled the city from 1117 DR to 1162 DR).

There is a way, it seems, to influence (not control) which phantom appears. This is usually stumbled upon by accident but has been learned at lease by deliberate experimentation, If the sword-wielder learns the name of a particular apparition and correctly guess a traditional foe (type of creature, not an individual) of the image when it was alive (for example, orcs were traditional foes of the ranger Ongainar the Old), the bearer of the Ghost Sword can gain an 8 in 12 chance of bringing a desired apparition to his or her presence at the next dusk To do this the sword-bearer must use the sword to slay that traditional foe in the name of the now-dead being by calling out die image's name aloud during the battle or within 6 rounds after the death.

Invoked. Once every six turns, the wielder of Zeladazar can by silent will cause the blade to force, all undead creatures within 60 feet to become visible and wholly substantial (in other words, nongaseous and unable to phase through solid objects).This spherical field of effect moves with the sword and lasts for one turn affecting all undead beings it touches for the entire time the ability is active, even if Zeladazar or they move so as to lose contact with each other.

At will, the wielder of the Ghost Sword can cause die blade to detect liches or their phylacteries within a 90-foot radius. This magic shows liches of all sorts, from illithiliches to dracoliches, despite whatever magical disguises or assumed shapes they may be employing, but discerns no other sort of undead. This power is called upon silently and causes any liches in its area of effect to glow with a white radiance visible to all sighted creatures.

Whenever Zeladazar has destroyed an undead creature, its wielder can (within 6 rounds only) call upon the blade to teleport without error the wielder and all worn or carried gear to any locale on Toril even slightly known to the wielder. The blade does not carry along any other living creature.

Curse. Whenever Zeladazar destroys an undead creature, there is a 4 in 12 chance it vanishes instantly, teleporting itself away without its wielder to a random location in Faerun where it call present itself a new hero. When so appearing, Zeladazar levitates at about head height for a human male and hums and glows faintly to attract attention. These phenomena cease as soon as the blade is touched by living flesh.

Suggested Means of Destruction

- The Ghost Sword must be struck by destructive spells hurled simultaneously by seven liches.
- The Ghost Sword must be immersed in holy water into which are dropped the phylacteries of two active liches, the dust or bones of a demi-lich, and at least three drops of blood spilled from a living creature by a revenant.
- The Ghost Sword will shatter if it is held in the flame of a candle consecrated to Kelemvor that is lit on an altar of Mystra when the altar is bathed in the light of a full moon.
- The Ghost Sword will crumble to dust if touched by an avatar of Jergal