

armed opponent would receive in attacking them under the Weapons in Defense rule is reduced to a +1 attack and damage bonus. (The Weapons in Defense rule is found in the Weapons in Non-Lethal Combat subsection of the Attacking Without Killing section of the Combat chapter of the *PHB*. Normally, this rule allows an armed character to attack first with a +4 on attack and damage rolls when another character makes an unarmed attack against him or her.)

**Unarmed Combat with *The Complete Fighter's Handbook, The Complete Priest's Handbook, or the PHB and the DMG*:** In this system of unarmed combat, joydancers begin play as punching/kicking specialists or wrestling specialists. (They receive a free weapon proficiency which must be used to specialize in one of these nonlethal forms of combat.)

Specializing in these combat forms gives joydancers a +2 bonus to attack rolls (including an additional +1 special to their class), a +1 bonus to damage rolls, and a +1 chart bonus with their unarmed attacks. Joydancers specialized in punching gain one extra attack per round, while joydancers specialized in wrestling gain a +2 bonus to their effective Strength score for purposes of maintaining or breaking holds. The chart bonus allows a character to pick a result on the Punching and Wrestling results chart one higher or one lower than the actual attack roll would dictate.

At 6th, 13th, and 20th levels, joydancers may spend another weapon proficiency to give themselves an additional +1 to attack and damage rolls, and an additional +1 chart bonus.

**Unarmed Combat with *PLAYER'S OPTION: Combat & Tactics*:** In this system of unarmed combat, joydancers begin play with extra skill in pummeling/kicking or wrestling. (They receive a free weapon proficiency which must be used to become expert in one of these nonlethal forms of combat.) Whenever possible, they use their feet to pummel if they decide to pursue that form of combat, inflicting the extra damage done by kicking, and they may kick creatures the same size category as themselves or smaller (or prone, sitting, or kneeling opponents of any size) and still inflict this extra damage.

At 1st level, joydancers are considered expert; at 6th level, specialized; at 13th level, a master; and at 20th level, a grand master. The exact benefits are described in more detail in Chapter Five of *PLAYER'S OPTION: Combat & Tactics*.

- At 3rd level, joydancers are able to cast *bliss* (as the 2nd-level priest spell) or *unseen servant* (as the 1st-level wizard spell) once a day.
- At 5th level, joydancers are able to cast *hold person* (as the 2nd-level priest spell) or *sleep* (as the 1st-level wizard spell) once a day.
- At 7th level, joydancers are able to cast *deadly dance* (as the 4th-level priest spell) on themselves or another touched being once a day. They gain the ability to cast another *deadly dance* once every additional four levels (two at 11th, three at 16th, etc.).
- At 10th level, joydancers are able to cast *candle of calm* (as the 5th-level priest spell) once a day.
- At 15th level, joydancers are able to generate magical pheromones that mimic the ability of *Starella's aphrodisiac* (see the *Tome of Magic*) once a day.
- All of the above abilities for priests of Lliira are revoked if the priest uses a weapon (other than net or lasso) that inflicts damage on another. This penalty exists until the joydancer spends a full day engaged in meditation and absolution followed by a big party that lasts all night.

## Lliiran Spells

### 2nd Level

**Bliss** (Enchantment/Charm)

Sphere: Charm  
Range: 5 yards/level  
Components: S  
Duration: 4 rounds  
Casting Time: 5  
Area of Effect: One creature  
Saving Throw: Neg.

This spell causes a single being who fails a saving throw vs. spell to be lost in a trance of intense pleasure and happiness, a sensation felt so acutely that the creature fails to notice the rest of the world, approaching danger, or pain. A blissful being wanders aimlessly about, smiling in a dazed fashion and dropping any items it is holding or wielding. Victims of this spell cannot perform any deliberate task, attack, or defend themselves—even if wounded during their blissful state. A creature affected by a *bliss* spell is immune to other bliss spells for one day plus one hour per point of Constitution it has.

The saving throw vs. the spell is made with no bonuses or penalties if the target creature has the same level or Hit Dice as the caster, and at a -1 penalty per every level or Hit Die that the caster has in excess of the target, or a +1 bonus per every level or Hit Die that the target creature possesses above the caster's level. Blissful beings are not affected by hypnosis or any attempts (magical or psionic) to control or influence their minds (for example, *charm person* spells).

### 4th Level

**Deadly Dance** (Alteration)

Sphere: Combat  
Range: Touch  
Components: V, S, M  
Duration: 4 rounds  
Casting Time: 7  
Area of Effect: One four-limbed, bipedal creature  
Saving Throw: None

This spell affects the caster, another touched four-limbed bipedal creature (such as a human), or a touched creature currently using such a form. It fades, wasted, if used on another sort of creature or if the recipient being changes its form to something other than a four-limbed biped.

Recipients of a *deadly dance* move with fluid grace. They find that remaining still takes a conscious effort; their bodies want to move. For the duration of the *deadly dance*, the Dexterity of the recipient is increased by 2 points and his or her balance is perfect, allowing the recipient to leap about and land with pinpoint precision—for example, on tiny ledges—and cast spells, catch or throw things, or launch attacks in mid-leap. In each round of the deadly dance, she or he can choose to attack with a +3 bonus to attack rolls or to get double the usual number of attacks with the normal chance of striking their target.

The material components of this spell are a bit of rubber and a scrap of silk.

### 5th Level

**Candle of Calm** (Enchantment/Charm, Evocation)

Sphere: Charm, Protection  
Range: 10 yards/level  
Components: V, S, M  
Duration: 1 round  
Casting Time: 1 round  
Area of Effect: 70-foot-radius sphere  
Saving Throw: Special

This spell creates the illusion of a lit, levitating candle—an illusion that gives off very real, flickering light bright enough to read by without any real flame or heat being present. The spell affects all beings who are within 70 feet of the candle at any time during the round of its existence. On the round the candle burns, a saving throw vs. spell must successfully be made by any affected creature desiring to cast any spell, launch an attack, or even act to defend themselves in any way beyond movement. (In other words, they can freely move aside from an attack, but cannot ready a weapon or raise a shield without making a successful saving throw). Any attacks by a creature who does make a successful saving throw are made with a -7 penalty to attack rolls. On the following round, creatures affected by the *candle of calm* can act freely, but their attack rolls are at a -6 penalty. On the second round after the candle vanishes, attack rolls at a -5 penalty, and on the third round, they are at a -4 penalty, and so on until the penalty vanishes on the seventh round after the disappearance of the *candle of calm*.

The radiance of the candle also causes the same happiness effect in creatures as the 4th-level wizard spell *emotion* and banishes any existing natural or magical *discord, fear, hate, hopelessness, and sadness*. Once the *candle* has been created, its caster is free to engage in other spellcasting without harming its magic.

The material components of this spell are an unlit candle of any sort and a piece of clear crystal or glass.

## Loviatar

(Maiden of Pain, the Willing Whip, Patroness of Torturers)

**Lesser Power of Gehenna, LE**

PORTFOLIO: Pain, hurt, agony, torment, suffering, torture  
ALIASES: None  
DOMAIN NAME: Mungoth/Ondtland

**SUPERIOR:** None (formerly Bhaal)  
**ALLIES:** Malar, Bane (now dead), Bhaal (now dead)  
**FOES:** Ilmater, Eldath, Talona, Lliira  
**SYMBOL:** A black nine-stranded whip, the ends bloody and barbed, or (in elder days) a chalk-white, slim, female human left hand, fingertips downward, with three drops of blood dripping from each of them  
**WOR. ALIGN.:** LE, NE, CE



Loviatar (Loh-VEE-a-tar), one of the Dark Gods, appears in her religion's art as a pale maiden dressed in white, pleated armor and carrying a bone-white wand, a whip, or a scourge that she uses as a weapon against her foes. She is venerated by torturers, sadists, and other twisted and evil people and creatures, including some nonhumans who love to bully other nonhumans. While he lived, Loviatar served Bhaal along with Talona, though the two goddesses are heated rivals. Loviatar loves to torment and tease Talona and has more than once expressed the opinion that by all rights Talona ought to and eventually will serve her.

Loviatar is aggressive, domineering, and fearless. She has a cold and calculatingly cruel nature and is also almost unreachable emotionally—toward love, fear, or even hatred. It would have to be a miracle for any deity or mortal to make a dent in her icebound heart. She has an instinct for inflicting both physical and psychological pain, and she always seems to know what to say and the way to say it to inflict the most hurt and raise the biggest self-doubts in someone, mortal or deity. And unlike most simple bullies, she does not fear pain or hurt herself and laughs at attempts to physically damage or verbally humiliate her. The only possible weakness one might use against her is her very calculating nature, which relies on her assumption of the innate selfishness of human nature—beings acting in a self-sacrificing or heroic manner can sometimes snarl her carefully knit plans.

### Loviatar's Avatar (Cleric 29, Mage 23, Fighter 15)

Loviatar appears as a beautiful human maiden of slim build, thigh-length, straight, platinum-blond hair, and a cold, sinister manner. She dresses in revealing white silks decorated with silver chains or in black leather decorated with outlandish spikes. She speaks softly and moves with sensual grace. She truly enjoys inflicting pain and does not care if she receives it—more than one mortal adventurer has been startled to see her deliberately advancing so as to suffer an attack. When she bleeds, her blood is black and thick, like syrup. She uses spells from any school or sphere, but prefers using spells from the illusion school of magic and spells that cause lingering pain and damage over several rounds or longer.

AC -3; MV 15, Fl 24; HP 187; THAC0 6; #AT 5/2  
Dmg Weapon +7 or weapon +9 (+7 STR, +2 spec. bonus in scourge, dagger, and whip)  
MR 65%; SZ L (10 feet)  
STR 19, DEX 21, CON 20, INT 21, WIS 17, CHA 22  
Spells P: 11/11/10/9/9/7, W: 5/5/5/5/5/5/3  
Saves PPDm 2, RSW 3, PP 5, BW 4, Sp 4

**Special Att/Def:** Loviatar can hide her attacks or traps with illusionary magic. Mortals who launch magic at her or attack her instantly reexperience the worst pain in their lives with the same hit point loss and disabilities that they suffered the first time. If such beings have died and been magically brought back, they reexperience the worst single attack that they survived. A second attack by the same mortals forces them to reexperience the second-worst attack they have ever suffered.

Loviatar wears two garters that are *ropes of entanglement*; she unleashes these if in personal danger. She is considered to be specialized in scourge, dagger (her *dagger of ice*), and whip. She wields a *dagger of ice* in hand-to-hand combat whose strike chills for 1d10 points of damage unless the target is shielded against cold-based attacks and that cuts for a further 1d4 points of damage. The dagger can absorb 9 spell levels per turn; Loviatar can choose to turn this power off to save it for more fearsome attacks if she sees a feeble spell coming her way.

Loviatar can create a 20-foot-long barbed whip or scourge at will in either hand. Using a whip, she can lash out with deft accuracy to flick dice out of cups without moving or toppling those cups, strike a foe's eyes, or remove a ring from a single finger, and so on. Such whips or scourges fade to nothingness the moment she releases them. Her scourge inflicts 8d8 points of damage. Her whip lashes for 4d6 points of damage or inflicts 2d6 points of damage and winds around a foe's trunk or limbs (as Loviatar desires). Enwrapped foes move at half rate, are unable to ready weapons or employ

spells having material components, and can—if the goddess wishes—be dragged helplessly toward her at a rate of 10 feet per round.

The kiss of Loviatar can *heal* her clergy or others she has a fondness for or burn like acid, corroding flesh for 2d12 points damage. The use of either power causes such emotional turmoil in mortal targets that unless they make a successful saving throw vs. death magic, they are stunned into total helplessness the following round and can take no offensive action (nor do they apply Dexterity bonuses to their Armor Class that round).

### Other Manifestations

Loviatar manifests either as a flying black whip that moves as her avatar does and has the same properties as the whips her avatar can create or as a floating, disembodied human female head that laughs maniacally as it flies about, platinum blond tresses streaming behind it. In either form Loviatar can use her kiss ability, speak, write (with the tip of the whip or an animated lock of hair, in either case leaving behind letters written in black blood), or cast illusions.

Loviatar also acts through the appearance or presence of baatezu (exiles), imps, and tieflings (mages and warriors who are all cruel, veteran adventurers, and skilled torturers). More commonly she sends inquisitors, night-mares, hell hounds, black rats, black poisonous spiders, wolf spiders, jet, ivory, snowflake obsidian, webstone, black violets, and black and red poppies to show her favor and as a sign to inspire her faithful.

### The Church

**CLERGY:** Clerics, specialty priests, monks, mystics

**CLERGY'S ALIGN.:** LE, NE, CE

**TURN UNDEAD:** C: No, SP: No, Mon: No, Mys: No

**CMND. UNDEAD:** C: Yea, SP: No, Mon: No, Mys: No

All clerics, specialty priests, monks, and mystics of Loviatar receive religion (Faerûnian) as a bonus nonweapon proficiency.

Worship of Loviatar tends to be strongest in large, decadent cities such as Athkatla, Calimport, Mulmaster, Saerloon, Selgaunt, Telflamm, Waterdeep, and Westgate. Newcomers are often recruited from the ranks of the bored and wealthy or the desperately hungry beggars through large revels where much drugged wine is drunk and dancing and more intimate pursuits go on for several days and nights.

Priests of Loviatar are few in number, but widespread in power. Opponents tend to avoid them, since murder is the least that they will do in revenge against insults to their goddess. Women—both humans and half-elves—dominate the ranks of the priesthood both numerically and in rank and have always done so. Loviatar's tightly organized priesthood is composed primarily of clerics. Her specialty priests, called pains, operate as a separate arm of the faith, moving from place to place and ensuring that the goddess's will is carried out; they serve as the envoys and secret agents/inquisitors of the church. The clerics hold the pains in great regard, since they are often the tools of Loviatar's punishment. If an organized temple or shrine of Loviatar is present in a city, clerics make up the bulk of the organization, but one to three pains are also able to be called upon by the clerics. Mystics often are attached to small groups of pains, and monks, while living only with other monks in monasteries and abbeys, usually owe fealty also to the temple to which their abbey is hierarchically attached.

Priests of Loviatar are known as Loviatans (pronounced "Low-VEE-atans") and in old texts are sometimes referred to as Lovites (LOH-vites). They tend to be cruel and sadistic. They enjoy bestowing pain upon others (and receiving it) within a hierarchy of strict rules and discipline. Junior clergy members are often ordered to do tasks in a needlessly difficult or painful way to reinforce this iron discipline. Those who stay faithful usually develop truly awesome self-control, and in battle can carry on thinking and acting calmly even when dying from wounds or lacking limbs. They become very used to pain and are usually much scarred from self-inflicted injuries and hurts dealt by their superiors. To increase the agonies they receive and inflict, handfuls of salt are often rubbed in open wounds.

Loviatans always pray for battle spells before going out in public and are admonished to be alert. Although they boldly walk dark streets alone, their reputations sometimes land them in trouble with drunken sailors or dock workers or into ambushes from adherents of goodly faiths. Such attackers rapidly discover that most devotees of the Maiden of Pain are vicious in a fight. Since they do not fear pain or disfiguring wounds, they strike boldly where a more prudent combatant might withdraw. Some priestesses even go into taverns when bored or restless and deliberately start fights, though Loviatans rarely resort to such public methods of spreading mayhem in civilized areas for fear that they will be thwarted, slain, and the faith outlawed or adherents harassed in the future.

Novices or postulants to the Faith of Pain are known as Kneeling Ones. Confirmed priests use the titles (in ascending order): Taystren, Adept (in Pain), Sister/Brother (in Torment), Supremar, Caressor (of Terrors), Whiplass/Whiplar, Paingiver, Whipmistress/Whipmaster, High Whipmistress/Whipmaster, Branded (of the God), and Truescar. Words in parentheses in the preceding list represent parts of the formal title seldom used except in rituals, disciplinary hearings, or documents. The last two titles are applied to all Loviatan clergy members who have served as the head of a temple, abbey, or monastery of the goddess who who have personally distinguished themselves in their service and taken up a life of wandering to further Loviatar's will and influence, often sponsoring or leading bands of "dark adventurers" to spread torment.

The church of Loviatar is currently relatively independent, though its members aid other evil churches when it suits them. They particularly hate the church of Ilmater, which teaches that strength comes out of suffering, and the church of Eldath, which teaches of peace, the banishment of fear, and living in harmony with nature, since the specialty priests of these deities are resistant to Loviatar's pain-inflicting abilities.

Most Loviatan temples feature extensive dungeons beneath their above-ground facilities. The surface temples are usually built of stone or thick wood and resemble nothing so much as a combination monastic cell complex and prison. Even the windows of priest's rooms often sport bars.

**Dogma:** Loviatar teaches that the world is filled with pain and torment, and the best that one can do is to suffer those blows that cannot be avoided and deal with the pain back to those who offend. They (chillingly) believe that true pleasure is only won through pain. In the Loviatan faith, the strong are those who taste pain and strive on.

Novices in the Loviatan faith are charged as follows: "Kindnesses are the best companions to hurts, and increase the intensity of suffering. Let mercy of sudden abstinence from causing pain and of providing unlooked-for healing come over you seldom, but at whim, so as to make folk hope and increase the Mystery of Loviatar's Mercy. Unswerving cruelty will turn all folk against you. Act alluring, and give pain and torment to those who enjoy it as well as to those who deserve it most or would be most hurt by it. The lash, fire, and cold are the three pains that never fail the devout. Spread my teachings whenever punishment is meted out. Pain tests all, but gives strength of spirit to the hardy and the true. There is no true punishment if the punisher knows no discipline. Wherever a whip is, there am I. Fear me-and yet long for me."

**Day-to-Day Activities:** As one of the Dark Gods, Loviatar likes to be feared, and her clergy members are ordered to whisper of her ever-present power in the darkness after they have inflicted pain. Their Prime Charge is to tirelessly cause suffering, both widespread and personal. This work may be as brutal as flogging an encountered band of orcs until they flee or as subtle as breaking hearts among young nobles by pretending to fall in love with the gallants (while disguising one's Loviatan faith), working to break up existing amours and friendships, and engaging in scandalous dalliances before coldly spurning the victims and departing. The activities of prudent worshippers of Loviatar should never be so high-profile that local authorities set out to imprison or thwart them upon first sight, but such activities should be energetic and numerous. Being a good actor—and of striking beauty, or experienced in using spells to appear so—are very useful traits for a Loviatan, but the most successful Loviatans are those who understand the ways and natures of folk and so know just how to cause them the most pain and to manipulate them toward that end.

**Holy Days/Important Ceremonies:** The most basic ritual performed by Loviatans is a kneeling prayer at morning and at evening performed after striking oneself once with a whip. Other rituals of the faith center on consecrating wine, whips, holy symbols, and other items—practical, such as potions of healing, and horrific, such as torture implements—used by the devout and on celebrating advancement in priestly rank.

All four seasonal festivals are celebrated by Loviatans with the Rite of Pain and Purity: a circle dance of chanting, singing clergy members performed upon barbed wire, thorns, or broken glass or crystal, where the priests allow themselves to be urged to greater efforts by the whips of high-level priests and are accompanied by the drumming of lay worshippers. A red radiance rises gradually and forms a flickering cloud above the ring. If Loviatar has important missions to speak of, is especially pleased with this group of followers, or wants to enact her displeasure, she manifests in the heart of the cloud. If Loviatar does not manifest, the ritual ends after half an hour, and the priests heal themselves.

Every twelfth night (unless such a night coincides with a Rite of Pain and Purity, which preempts it) the clergy members celebrate smaller Candle Rites wherein they sing, chant, and pray as they dance around lit

candles, passing some parts of their bodies through or over their flames repeatedly until the rite ends with the highest-ranking priestess extinguishing her candle with consecrated wine.

**Major Centers of Worship:** Aside from in the nation of Dambrath, where the worship of Loviatar is the state religion and the queen of Dambrath, Yenandra, is its high priestess, the Black Spires of the Maiden temple in the Vale of Wailing Women west of Ishla in Amn is the largest, wealthiest, and most energetic center of worship to Loviatar, sending out agents all over Faerûn and speaking with "the close love of the goddess." The House of Spires has risen to such prominence only in the last decade and so very rapidly because of one priestess: Queen of Torment Chalathra Nyndra, a dark-eyed, raven-haired, gaunt woman of truly vicious tastes and a legendary hunger to feel pain. It should be noted that Chalathra has found and modified an old draconic spell that acts to *heal* through immersion in a pool of a secret, enchanted mixture of tree saps and plant oil—and that creatures in contact with this substance automatically make all System Shock and Resurrection Survival rolls if faced with situations requiring them while largely immersed. Loviatans will hunt down—to the ends of Faerûn and beyond—and slay anyone stealing any samples of this "Milk of the Maiden."

**Affiliated Orders:** The Loviatan church has no affiliated knightly orders. Monks of the faith all belong to the Disciples of the White Rod, named in honor of the token granted to their founder by Loviatar and held in the home abbey near Calimport as a relic. Mystics follow an eccentric philosophy/order that they call the Way of Transcendence. When asked what their order's tenets are, they just smile knowingly.

**Priestly Vestments:** Loviatans of both genders wear high black boots, black choker gorgets, and long black gloves that reach up to their shoulders. They also wear daring-looking leather body harnesses over or under side-slit ritual robes of icy white or black lined with scarlet silk (so that movements cause red flashes).

Loviatans are usually armed with saw-edged daggers and whips. A typical priest of low rank has a dagger at her belt, another in one boot, and a barged whip with a 6-foot reach that lashes for 1d6+1 points of damage. A priestess of "full" (medium) rank adds to this gear a barbed cat-o'-nine-tails with a 4-foot reach that flails for 2d4 points damage, and perhaps a black metal mace with skin-contact sleep venom in its hollow so that its first strike releases the venom, causing the next six blows to force saving throws vs. poison on a victim. (Failure of this saving throw means falling asleep for 1d8+3 turns commencing in 1d4+1 rounds, and slapping or dousing the sleeper in cold water does not awaken him or her.)

High-ranking priestesses are usually also equipped with several *iron bands of Bilarro* spheres at their belts, and a few also carry a *wand of frost, fire, and fear*. This rechargeable magical weapon is a cat-o'-nine-tails with a 4-foot reach made of electrum tentacles attached to a steel shaft. Every strike from it drains 1 charge and deals out magical damage, as follows (roll 1d10): On a roll of 1, 4, or 7, the target takes 3d6 points of frost damage; on a roll of 2, 5, or 8, the victim is burned for 3d6 points of damage; on a roll of 3, 6, or 9, the victim is affected as if by a *wand of fear*; and on a roll of 10, two tentacles (determine their powers randomly) act on the victim, both dealing their usual damage (reroll any second roll of 10). Saving throws vs. spell are allowed against the whip's *fear* power, but not against its other two types of attack.

**Adventuring Garb:** Priests and priestesses of Loviatar wear a pleated armor that resembles scale mail. However, the ceremonial garb is lightweight and designed for fashion rather than protection. It is constructed to emphasize the figure of the wearer rather than to provide true protection. The AC of ceremonial scale mail is 6 instead of 4. Loviatar's priests wear it as a badge of honor and pride.

The pleated mail is often augmented by breastplates that bristle with spikes. From a wearer of such augmented armor, a firm hug (the Embrace of Loviatar) does 1d2 points of damage. The addition of the breastplate adds somewhat to the protection provided by the armor, raising the outfit's Armor Class to 5.

Loviatar grants boons, in the form of *white wands*, to those who have caused widespread suffering. She usually grants these boons to members of her priesthood who have served her outstandingly. However, she has been known to grant *white wands* to individuals outside her faith who have, willingly or not, caused widespread suffering. She prefers to grant them to those who have unwillingly or unknowingly done so, in particular good and lawful types who will be tormented just knowing that they have advanced her cause. (Loviatar delights in tormenting good or lawful beings with these "gifts"; in such cases, the wand emits her cold laughter whenever it operates.) Loviatar's *white wands* appear mysteriously, but their origin and purpose are mentally communicated to the beings they are intended for upon



Lesser Gods of Evil: Iyachtu Xvim, Loviatar, and Talona

first contact. (If any other creature but the one it is intended for touches a *white wand*, it melts away like ice in the hot sun.) A white wand absorbs 1d10 levels of spells launched against the wand-bearer before being used up. It operates automatically to completely absorb such spells. When a *white wand's* capacity is exceeded, it dissolves—but it does wholly negate any last magic that overloads it, even if the spell greatly exceeds the level-absorption capacity remaining in the wand.

## Specialty Priests (Pains)

**REQUIREMENTS:** Constitution 15, Wisdom 15  
**PRIME REQ.:** Constitution, Wisdom  
**ALIGNMENT:** LE  
**WEAPONS:** All bludgeoning weapons (wholly Type B) plus whip and scourge  
**ARMOR:** All armor types up to and including scale mail and shield (pleated ceremonial scale mail preferred)  
**MAJOR SPHERES:** All, charm, combat, elemental, healing, law, necromantic, sun  
**MINOR SPHERES:** Animal, divination, guardian, summoning, time, weather  
**MAGICAL ITEMS:** Same as clerics  
**REQ. PROFS:** Leatherworkmg, scourge  
**BONUS PROFS:** Endurance, rope use, whip

- Pains may inflict a *pain touch* on any opponent they touch with a successful attack roll using a hand or other limb. The recipient is allowed a saving throw vs. spell. If this saving throw succeeds, she or he suffers no effect. If this saving throw fails, she or he is wracked by pain, suffering a -4 penalty to attack rolls and a -2 penalty to all Dexterity checks for as many rounds as a pain's level. Pains may attack one individual of size H or smaller each day for every three levels of experience they have (one person at 1st-3rd levels, two at 4th-6th level, etc.). Pains may combine this ability with any attack roll to touch a certain being (such as is required for say, a *cause light wounds* spell), in some cases resulting in two magical effects happening to a creature at once. Certain special abilities of other specialty priests (Ilmater and Eldath, for example) negate the effect of this ability. As a result, there is great hatred between the clergy of Loviatar and that of these deities.
- At 3rd level, pains are able to cast *whip of flame* (as the 2nd-level priest spell) once a day.
- At 5th level, pains are able to cast *dance of pain* or *whip of pain* (as the 3rd-level priest spells) once a day.
- At 5th level, pains are able to cast *touch of Loviatar* (as the 2nd-level spell) once a day. They may cast an additional *touch of Loviatar* for every two experience levels they gain above 5th level (twice at 7th level, three times at 9th, etc.) to a limit of five times a day.
- At 7th level, pains are able to cast *kiss of torment* (as the 4th-level priest spell) once a day.
- At 10th level, pains are able to cast *eyebite* (as the 6th-level wizard spell) once a day. Only the effects of the sleep form of the spell can be reflected upon them, however.
- At 15th level, pains are able to cast *symbol* (as the 7th-level wizard spell) once a day. They prefer the pain form of this spell-like ability, but can use the other forms also.
- At 20th level, pains are able to cast *ensnarement* (as the 6th-level wizard spell) once a month. They are taught how to make the proper warding circles through the lore of the church and do so with the same facility as a wizard of their level. Permanent warding circles are found in the dungeons of some temples of Loviatar.

## Loviatar Spells

### 2nd Level

#### Loviatar's Caress (Alteration)

**Sphere:** Combat  
**Range:** 10 yards/level  
**Components:** V, S  
**Duration:** Special  
**Casting Time:** 5  
**Area of Effect:** Special  
**Saving Throw:** None

This spell provides the means of unerringly delivering another single harmful or beneficial spell of 4th level or less that requires a touch to deliver cast within the round immediately preceding the casting of *Loviatar's caress*. It may be combined with the *pain touch* ability of a specialty priest of Loviatar.

#### Whip of Flame (Evocation)

**Sphere:** Combat  
**Range:** 0  
**Components:** V, S, M  
**Duration:** 7 rounds  
**Casting Time:** 5  
**Area of Effect:** Special  
**Saving Throw:** None

This spell creates a blazing whip or flexible line of flames extending for 12 feet from one of the caster's hands (or, if lacking a hand, from the end of whatever is left of the caster's arm). The *whip of flame* is wielded using the caster's THAC0, and it strikes once per round. Although this weightless lash behaves like a whip, and bums brightly enough to see by, the flames are actually an illusion, and cannot ignite anything. The weapon is an intangible line of force, not an actual cord that can wrap around things, be grasped, or be cut.

A *whip of flame* does damage by transmitting heat, searing whatever it touches for 1d8+3 points of damage per strike. Metal weapons and armor transmit full damage to their wearers, but leather armor or the padding typically worn under metal armor reduces damage by half, rounding fractions down, for the first strike of the *whip of flame*; thereafter, such garments are hot enough to transmit full damage to their wearers.

Note that creatures can pass through the lashing whip without being slowed or hampered in any way, but in turn they have no effect on it. Beings who rush through the stretched-out whip or otherwise deliberately come into contact with it take its full damage even when it has already struck another creature on the same round.

The *whip of flame* fades away when the spell expires, the caster wills it to, or the caster commences any other spellcasting.

The material components of the spell are one of the caster's hairs and a flaming branch, spark, or lump of charcoal.

### 3rd Level

#### Dance of Pain (Alteration, Necromancy)

**Sphere:** Combat, Necromantic  
**Range:** Touch  
**Components:** V, S  
**Duration:** 4 rounds  
**Casting Time:** 6  
**Area of Effect:** One recently injured creature of size L or smaller  
**Saving Throw:** Special

This spell only affects creatures who have been recently injured, defined as having lost some of their hit points within the preceding 24 hours. It is wasted if cast on a healthy, unharmed being, or a creature larger than size L. (The spell cannot form around larger beasts.) When the caster successfully touches the target of the spell, a spiral of illusory blades whirls around the victim, marking the boundaries of a field of sharp-edged, invisible lines of force that cut the victim and buffet him or her about. If free to move, victims of this spell are jerked about in an uncontrollable dance that causes a -2 penalty to their attack rolls, worsens their Armor Class by 4 points, and makes intricate tasks (such as opening locks or casting spells) impossible. The unseen cutting edges slice and slash the victim for 2d4+4 points of damage per round. Restrained or immobile victims simply suffer damage.

Victims of this spell are allowed saving throws vs. spell each round. When a saving throw succeeds, it means that they take only 2 points of damage on that round and can manage at least one semi-intricate task (such as hurling a missile weapon, getting an item from pouch or belt and readying it for use, and so on), but still cannot cast spells.

#### Whip of Pain (Necromancy)

**Sphere:** Combat, Necromantic  
**Range:** 0  
**Components:** V, S, M  
**Duration:** 1 round/level  
**Casting Time:** 6  
**Area of Effect:** Special  
**Saving Throw:** Special

This spell creates a whiplike, flexible line of force emanating from the fingertips of the caster's hand (or, if lacking a hand, from the end of whatever is left of the caster's arm). This crackling, coiling line of purple sparks is wielded as a whip and uses its caster's THAC0 to attack. It strikes opponents up to 10 feet distant.

The *whip of pain* functions as a +2 magical weapon for purposes of which creatures it is able to affect. When the wielder successfully strikes a target, the *whip* makes a loud snapping sound, and the target must make a saving throw

vs. spell and a Constitution ability check. If the saving throw fails, the victim suffers 4d4 points of damage; if it succeeds, the victim suffers only half damage. If the ability check succeeds, the target feels only enough pain to suffer a -1 penalty to his or her very next attack roll. If it fails, the target is wracked by pain on the remainder of the current and all of the next round. This lowers his or her Armor Class by 1, places a -2 penalty on attack rolls, and makes it impossible for the victim to concentrate enough to cast any spells.

The whip of pain fades away when the spell expires, is dispelled, the caster wills it to, the caster falls unconscious, or the caster commences any other spellcasting. The wielder can trigger magical items like wands with his or her other hand without ending this spell.

The material components of this spell are a drop of unholy water and one of the caster's hairs.

#### 4th Level

##### Kiss of Torment (Necromancy)

Sphere: Combat, Necromantic  
 Range: Touch  
 Component5: V, S  
 Duration: 3 rounds  
 Casting Time: 7  
 Area of Effect: One creature of size L or less  
 Saving Throw: Special

To enact kiss of torment, the caster must successfully touch the bare flesh of the victim with his or her bare flesh; this touch can be of any type from a light brush with the fingertips to an actual kiss. Kiss of torment attacks the nervous system of the body, overwhelming it with phantom pain that causes the victim to writhe uncontrollably and suffer 4d6 points of damage. Typically, targets of this spell can retain their footing and their grasp on wielded or carried items, but can do little else; attacking or uttering incantations is impossible.

The victim is allowed a saving throw vs. spell at the end of the first round, and if it succeeds, the spell ends. If it fails, the writhing continues for a second round and another saving throw is necessary. If this second saving throw succeeds, no damage is taken in the second round and the spell ends, but if it fails, an additional 2d6 points of damage is inflicted upon the victim, the writhing continues for a third round, and another saving throw is necessary. If this third saving throw succeeds, no damage is taken in the third round and the spell ends, but if it fails, an additional 1d6 points of damage is inflicted upon the victim.

## Malar

(The Beastlord, Lord of Beasts, the Black-Blooded Pard, the Ravaging Bear)

#### Lesser Power of Carceri, CE

PORTFOLIO: Hunters, marauding beasts and monsters, blood, bloodlust, evil lycanthropes, stalking  
 ALIASES: The Stalker (Vilhon Reach), Render (Endless Ice and Great Glacier), Blue Bear (Uthgardt barbarians), Herne (Orcs of the High Forest)  
 DOMAIN NAME: Colothys/The Land of the Hunt  
 SUPERIOR: Talos  
 ALLIES: Auril Tales Umberlee, Bane (now dead), Loviatar  
 FOES: Chauntea, Deneir, Eldath, Ilmater, Lurue the Unicorn, Nobanion, Silvanus, Sune, Gwaeron Windstrom, Shiallia, Uthgar  
 SYMBOL: A brown-furred, bestial claw with long, curving talons tipped with fresh red blood  
 WOR. ALIGN: N, CN, LE, NE, CE



Malar (MAH-larr) is the god of the savage wild. Along with Umberlee and Auril, he is one of the Gods of Fury who serve Tales. He is worshiped by hunters who revel in the kill or who hunt for sport or to excess, fallen rangers, sentient carnivores, and lycanthropes. Those who suffer the depredations of wild beasts attempt to placate the Beastlord with offerings of freshly killed and bloody meat, but Malar rarely recognizes their entreaties. In his more favorable aspects he is revered by beings who identify with the untamed nature, grace, and amorality of predators.

Malar achieves almost sensual fulfillment from the hunt and the kill. He revels in the fear radiated by the hunted and hungers for the blood of his prey. He speaks only in low growling undertone or vicious snarl. The Lord of

Beasts despises the Balance sought by druids and their deities and seeks to overthrow it through the actions of his faithful. He manifests an avatar in Faerûn in an endless hunt across the Realms whenever the mood strikes him—which is almost constantly.

During the Time of Troubles, Malar stalked the length and breadth of Faerûn. He is known to have battled Nobanion in the Gulthmere Forest in a fierce conflict known as the Roar of Shadows. The Beastlord was driven north and west by the Lion God working in an alliance with the Emerald Enclave. When Malar appeared in the North, he was relentlessly pursued by Gwaeron Windstrom and could not shake the Master of Tracking from his trail. The Beastlord did challenge and defeat Herne, a corrupted incarnation of the Master of the Hunt brought to, the Realms by an ancient wave of immigrants along with Oghma and other powers. Herne was venerated by the orcs of the High Forest, and Malar has since assumed his portfolio.

In the aftermath of the Time of Troubles, Malar has been weakened by the growing strength of Talos. As a result, he has been forced to seek new worshipers among the nonhuman tribes, and now numerous humanoids have begun to venerate the Beastlord as an adjunct to their traditional pantheons. Malar has also acquired additional human worshipers from the ranks of a few beast cults by slaying their totem spirits and assuming the animal spirits' portfolios as aspects of his own. One of the first beast totems to fall to his bloody talons was Blue Bear, an Uthgardt beast cult corrupted by pervasive contact with lower planar beings and venerated in other lands as Render, the Bear God.

#### Malar's Avatar (Ranger 30, Druid 17)

Malar favors two forms when he stalks the Realms. As the Beast, he appears as a man-high catlike beast, sleek and supple in its movements. His ebony fur is matted with blood, and his talons and fangs endlessly drip blood. The Beast cannot and does not speak.

As the Master of the Hunt, also known as the Wild Hunter, malar appears as a black-furred, 12-foot-tall humanoid with red eyes above a whuffling, flesh-draped hole rather than a nose and mouth, and a large rack of antlers that he can use to slash or stab at targets. Malar can speak in this form and can cause his antlers to melt away and reappear at will, allowing him to avoid damage to his rack and to prevent opponents from trapping him by ensnaring his antlers. The Master of the Hunt is typically accompanied by a pack of 21 dire wolves (winter wolves in polar regions) of the largest possible size (maximum hit points).

Malar can cast spells from any sphere, although he favors spells from the animal, combat, and summoning spheres. Malar often joins in the hunts his clergy members promote—and when such a visitation occurs, his clergy members seek to impress him with their reckless valor and often fling away weapons to chase the quarry—frequently a bear, wolf, owlbear, or more fearsome monster—barehanded. Although Malar believes all creatures should look after themselves and that all who hunt should also know the pain and fear of the hunted, he does dispense healing on such occasions, bestowing curative magic through the burning-hot blood that drips from him.

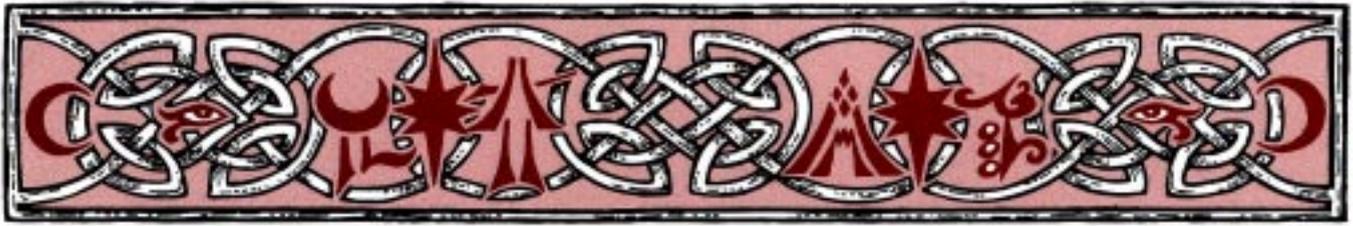
AC -3; MV 21 (leap 70 feet); HP 207; THACO -9; #AT 5\* or 3\*\*  
 Dmg 3d4+11/3d4+11/4d4+11 (claw×4/fangs, +11 STR) or 1d10+11 (antlers, +11 STR) and 1d6+16 (spear +3, +11 Str, +2 spec. bonus in spear)  
 MR 70%; SZ L (12 feet long—Beast, or 12 feet tall—Master of the Hunt)  
 STR 23, DEX 24, CON 23, INT 15, WIS 20, CHA 18  
 Spells P: 10/10/9/9/5/3/2  
 Saves PPDM 2, RSW 5, PP 4, BW 4, Sp 6

\*The Beast can attack each round with four taloned claws and one fanged bite.

\*\* The master of the Hunt can attack once each round with his antlers and two times with his spear.

**Special Att/Def:** In either form, Malar laughs like a deep-voiced giant. He is an infallible hunter and tracker, bested only at tracking by Gwaeron Windstrom and Mielikki. He can *shape change* at will between the Beast and Master of the Hunt forms in one round, once per turn. In either form, the Beastlord can cast *monster summoning I, II, III, IV, V, VI, or VII* once per round in addition to casting a spell. Malar can always choose what sort of creatures respond to his summoning, but they are always some form of predator.

The Beast customarily pounces in battle so he can attack with all four talons in a round in addition to his bite. His bite inflicts lycanthropy (of a random form of evil were-creature) at will. The Master of the Hunt attacks with his antler rack and his massive *spear* +3. On rolls of 4 or better more than he needs to hit with his antlers, the Wild Hunter successfully gores for double damage. His magical spear vanishes if he lets go of it for any reason and reappears in his hand at will.



## The Lash of Loviatar



This tome takes the form of a whip of braided leather strands and a stout wooden handle wrapped about with a broad leather strap. The braided “striking strand” is about four feet in length and ends in a knot; it is dusted with “sparkles” or flecks of silver metal. The handle is about a foot long and over an inch in diameter; metal clips at both of its ends secure the leather wraps in place. If the clip at the butt end of the handle is undone (a function it is designed to perform readily and speedily), the wrapping-strap may be unwound—and on its inner surface, in a long ribbon of script, a spell is inscribed.

At any given time the *Lash of Loviatar* displays a single, randomly selected spell from its “roster” of stored magics and continues to do so (whenever its wrapping-strap is released) until it is used to strike a living being (that is, deliberately swung, with attendant attack and damage rolls, to do harm to a given target). Once the *Lash* successfully strikes someone, its writing alters to display another randomly chosen spell from its list. (This is the only known way to access these spells. The lash demonstrably resists both *dispel magic* and enchantments that attempt to identify its stored spells or essential natures.)

Although the lash is made of materials that seldom have a particularly long “life,” its age must have been prolonged by enchantments. It is first heard of in the *Tidings of Taldan* (written by the news-gathering minstrel Taldan, circa 778 DR), when it was wielded by Endreira Chathlass, a rising priestess of the Faith of Pain who ultimately became High Temptriss of Loviatar over all Faerûn.

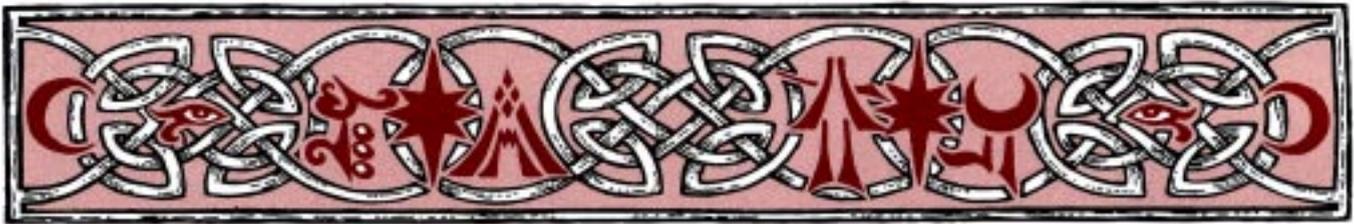
Endreira, known as “Lady Heartless” because of her cruelties as a mercenary warrior in the Vilhon Reach, murdered a series of wealthy merchants and took their worldly goods for her own, until she had amassed coins enough to found the Black Falcons of Fury, an elite band of female adventurers.

The Black Falcons quickly made names for themselves through their daring ruthlessness, raiding various Mulhorand families and concerns at the behest of rivals. It was their custom to slaughter not only their quarries, but anyone who might have witnessed their attacks. The trails of blood quickly became long and deep enough to cause serious concern to all rulers in the region. Such concerns were even more sharp and intense after Endreira demanded the use of a cragtop castle from a petty ruler, the Jahorgan of Jahorga (a realm that lay between the Nagawater, the Nagaflow, and the Golden Road). The Jahorgan haughtily refused her. She responded by taking him captive, slaying all of his citizens, seizing the realm for her own and publicly inviting malcontents, rebels, and outlaws from the lands of the Vilhon, the Old Empires, and around the Lake of Steam to become citizens of her new “pirates’ realm,” Endrara.

Even as armies were lined against her on all sides, Endreira turned to Loviatar for the first time in her bloody life and made a bold pact: She would slay the Jahorgan slowly, by torture, and make his death the first in a long line to be performed by herself and the priestesses under her, adopting the faith of the Maiden of Pain as the state religion of Endrara. In return, Loviatar would aid her with spells, priestesses hastily gathered from all over Faerûn, and “torturer-gargoyles” (margoyles).

Whatever the details of the secret agreement between deity and human, Lady Heartless spent all of the time during which her lands were being invaded by foreign armies slowly and lovingly doing the Jahorgan to death while her Loviatar aid fought for her. (Dismemberment and parasitic infestations are known to have been involved in the persecution of the Jahorgan, as well as lengthy sessions with the *Lash of Loviatar*, which first comes to light in Faerûn at this point.) Despite the overwhelming numerical and organizational superiority of the invaders, the stabbing spells that came leaping out of the sky repeatedly slaughtered them in their thousands, and the servitors of Loviatar did butchery





among the remnants. The armies that sought to crush Endrara were obliterated.

Yet the realm fell within a month of the Great Slaughter—evidently as a result of the fury of the god Talos, who was enraged by Loviatar’s hurling magic from the sky (as an encroachment on a portfolio he saw as his; namely, spell-storms—something he was later to lose decisively to Mystra). Talos smashed the fledgling realm with floods and titanic lightning storms, shattering the gathered Loviatans and obliterating the settlements of the realm (that today remains a sparsely-settled, wilderland area of scattered farms and shepherd herds).

Endreira survived, whisked elsewhere by the will of Loviatar, and, no doubt under the direct control of the goddess as her increasingly insane behavior hints, embarked on tireless travel throughout Faerûn, spreading the words of Loviatar and trying to persuade humans (young females in particular) to join in her worship. In this work, the spells of the Lash are known to have rendered critical aid time and time again.

Lady Heartless met with slow but steady success in what became her lifework. She personally recruited almost 6,000 devout worshipers who were fit to become Priestesses of Pain before she died of old age in 848 DR, worn out by her travels and almost constant challenge-fights and debaucheries.

Her successor, the ambitious but careless Chalice of the Faith, Imshrara Vlengaun, claimed the *Lash* as her badge of office, proclaiming it “the most holy relic of the Church,” as it (she believed) “has come to us from the bloody hand of the Lady herself.” Imshrara had the enthusiasm of Endreira but not her cunning, and soon succumbed to a cabal of underlings who then wracked the Church with a decade of confusion as they struggled for supremacy. Imshrara was found strangled by a roper that had been smuggled into her chambers by unknown hands. The roper was slaughtered by the ever-alert Holy Guards only after it had slain the Chalice Supreme. The corpses of both were shown to the hastily assembled senior priestesses of the faith, and then left to rot in chambers that were sealed away.

Twelve years later, in 862 DR, Kathlathtra “Talons” Roultyrn of Sespech won the bloody internal struggle and took the title High Holy Tempress of the Faith, ordering the bones of Imshrara to be taken up from the dusty chambers where they had lain unburied and interred them with honor in a catafalque of black stone in the High House of Pain in Undelos (a town that has since vanished, which stood due east of the Ankhwood).

Unfortunately for Kathlathtra’s ambition (and hopes of lasting survival), sometime during the period that Imshrara lay dead and forgotten, someone (undoubtedly a priestess of

Loviatar) had stolen the *Lash* and taken or hidden it far away. This was clearly in accordance with the will of Loviatar, for all of Kathlathtra’s spells and agents failed to find the *Lash* in the eight years that followed. Not until her underling Imra took advantage of her Most Holy superior’s search for the ultimate Sacred Pain to do Kathlathtra to death and seize her title and the Sacred Throne of Skulls that Kathlathtra had just ordered built, was the *Lash* uncovered.

Imra was a capable, paranoid, and over-careful bureaucrat, who saw conspiracies and treachery behind every pillar of every Loviatan temple, and in dealing with such “dark rots” slew almost every capable priestess of the faith who had risen to exalted rank. In so doing, Imra kept her throne, as the influence and true power of the church dwindled around her. For 46 long years, various unheralded, low-ranking adventurer-priestesses of Loviatar wielded the *Lash*—a manifestation of the goddess seized it upon the death of one, only to promptly arrive in some distant corner of Faerûn, unannounced, and present it to another.

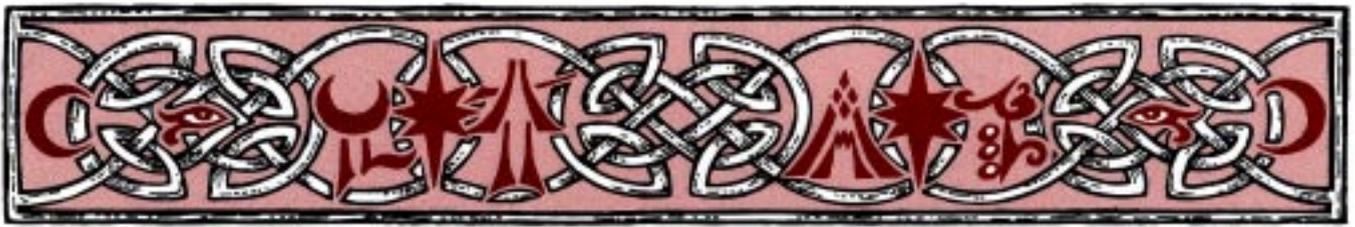
The sacred weapon became almost an “anti-establishment” badge of the faith—so much so that when Naneethrama Luin rose from humble origins to slay the Highmost Lash of the Lady (Undreena, who had replaced Imra in 916 DR), and claim the rulership of the Loviatan church for her own in 929 DR, she gave the *Lash* to the lowest ranking priestess she could find in Undelos, and bade her “take it out into Faerûn and give it to the most needy lay worshiper of the faith” she could find.

In so doing, she undoubtedly preserved the sacred item from destruction—for Naneethrama, the Sacred Throne of Skulls, Undelos, and all were swept away in the Great Rising of the Orcgates, in 955 DR, when a fell power (some say Thayan archmages experimenting with dangerous spells, others insist that the gods of the orcs themselves were responsible) suddenly brought into being scores of dimensional portals that spewed forth orcs from the mountain caverns of the far North to lay waste to half a hundred cities and realms all over Faerûn.

Who that nameless priestess bestowed the *Lash* upon and what uses they made of it are things forgotten by history. The *Lash* disappears from recorded lore after it was sent forth at the command of the Highmost Lash, and is not heard of again until 971 DR, when an adventuress of Sheirtalar, one Rakharla Lommerekh, flays a rival, Klarla of Durgar, to death with what is undoubtedly the holy weapon of Loviatar. Shortly thereafter, Rakharla came to the notice of Althatha Ammaeritus, a Tashlutan priestess of Loviatar, and met a swift end.

Armed with the *Lash*, Althatha led a revolt against the “decadent, pleasure loving self-styled princesses” of the faith





and succeeded in storming five of the ornate pleasure-houses that the Tashlutan senior priestesses of the faith had established. She was slain during her assault on the sixth temple, The House of the Hand of Torment, and the *Lash* fell into the hands of its Whipmistress Superior, Jalrathae, who saw it as a mark of Loviatar's favor—and promptly embarked on her own conquering crusade among the temples of the faith.

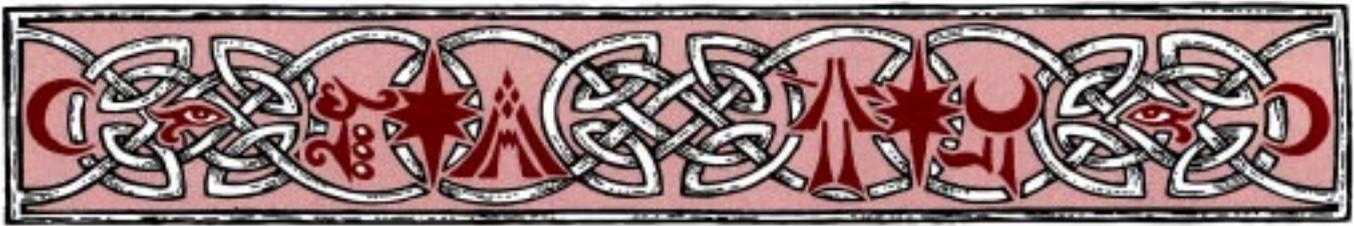
She did rather better than Althatha, forcing no less than a dozen temples to obey her commands before the High Holy Temptress of that day (974 DR), Lauraera Dlarayna of Arrabar, caught up with her and tortured her to death.

Lauraera commanded two of her underlings, the priestesses Falindra and Yathrae, to investigate the powers of the *Lash* fully and write down their findings, which became part of the temple lore. The two did their task well, and while working together, plotted to slay their superior—a deed that proved to be all too easy. Falindra then tried to kill her partner and claim the rulership of the faith for her own. Nevertheless, Yathrae outsmarted her rival, mastering a spell that enabled her to take on a ghostlike form and avoid the multiple *blade barriers* and *wailing whips* cast by Falindra. (This incident is probably the origin of the persistent but almost certainly false rumors that the *Lash* can call up and command “ghosts”.) She took the *Lash* and fled with it, far and fast, using spells to conceal herself in the form of a man (and the *Lash* in the form of a notched and scarred broadsword, a form to which it still sometimes reverts, at apparently random times, for unknown reasons) from the searchers sent by Falindra.

The seekers soon stopped coming, as Falindra was slain by an ambitious underpriestess, Olyndra Hothyn, whose attention was bent on other things. Yathrae lived out her days in hiding, revealing her true gender and passing on the *Lash* only on her deathbed, in 1036 DR, to the local Watchful Whip of Loviatar. This wise but lazy lady, Mulondrae of Ravvan, was astute enough to keep the *Lash* hidden, and Yathrae's revelation and identity secret from her fellow priestesses. She was well on her way up the hierarchy when a battle with a rival almost brought about her death, and forced her to reveal the *Lash* in defense.

She won that battle, but she died at the hands of one of the dozens of ambitious Loviatan priestesses who converged on the scene in the tenday that followed. Sometime during that last ride of Mirtul in 1048 DR, the *Lash of Loviatar* disappeared, stolen away by a murderous priestess, and has not been found by the hierarchy of her church since, though it has surfaced briefly in the hands of adventurers of both genders and many alignments (notably the mercenary general Gordurn in 1167 DR, at the battle of Yonder Fields, and the famous freebooter and probable Lord of Waterdeep, Mirt, for a few days in 1322 DR). It was last traced by still-





vigilant Loviatan agents to Sembia or perhaps Westgate, but may well have moved on, since extensive searches of both realm and city-state succeeded in making the Church of Pain many enemies but failed to turn up any sign of the elusive sacred lash.

The lash is known to hold the following spells (and may well hold many more, according to coy notes left behind by Yathrae): *Blade barrier*, *body blades* (a spell detailed below), *cure critical wounds*, *cure light wounds*, *cure serious wounds*, *dance of pain* (a spell detailed in the *Faiths & Avatars* sourcebook), *dispel magic*, *fire storm*, *flame blade*, *flame strike*, *heal*, *kiss of torment* (*Faiths & Avatars*), *loving pain* (detailed below), *neutralize poison*, *produce flame*, *remove curse*, *remove paralysis*, *resurrection*, *sacred strike* (detailed below), *slow poison*, *spell immunity*, *spiral of degeneration* (*Faiths & Avatars*), *storm of vengeance* (*Faiths & Avatars*), *wailing whips* (detailed below), *wall of fire*, *whip of flame* (*Faiths & Avatars*), and *whip of pain* (*Faiths & Avatars*).

### Other Properties of the Lash

In Loviatan lore, the *Lash of Loviatar* is reputed to be able to cast spells (from its roster) “by itself,” when released to “dance” and then commanded to unleash specific spells by a priest who knows how to make it do so. Two books in the library at Candlekeep record instances when a Loviatan priestess cast spells in battle as a dancing whip beside her did so too, responding to her commands.

For both whip and commander to work spells during the same round, the spell cast by the priestess must obviously have a casting time of less than a round to allow her time for the command. It is also likely that she is the last being to touch the whip, that it can unleash only one of each spell it holds before being grasped again, and that it must deal damage to someone between castings, in order to change to a new spell. Its victim can reportedly be the priestess, if such can be accommodated without ruining her spellcasting. However, what THACO it employs, how fast it moves, and whether a priestess can choose its target remain unknown as of this writing.

## Body Blades

(Alteration)

Sphere:  
 Range: 0  
 Components: V, S, M  
 Duration: 5  
 Area of Effect: The caster  
 Saving Throw: None

This spell causes many daggerlike blades to sprout from all surfaces of the caster’s body. They appear to be metallic but are not actually metal (and are therefore unaffected by *heat metal* spells, magnetic attractions, and the like). They materialize through or out of any armor, gear, or clothing worn. To the wearer, they never obscure the senses or Dexterity. (Even if growing out of the face, vision is unimpaired; if growing from the hands, spellcasting and the like is unimpeded; and if “sticking” into adjacent body parts, they do no damage and act as if they were mere illusions.) The blades never harm gear worn or carried by the caster.

To others, the spiny forest of blades augments the caster’s Armor Class by 2 points, and does harm as follows: If the caster charges into them (successful attack roll required, but the roll is made with a +1 bonus), the blades slash for 1d4+2 points of damage. If the caster manages to hug a foe, or knock a foe over and roll atop him, or drive him up against a solid surface such as a wall, damage is doubled (a successful attack roll, without bonuses, is required to manage such maneuvers).

If a caster wearing *body blades* is caught in a constricting situation (such as a closing door or compressing, moving wall), the *body blades* spell halts the movement, negating or avoiding any damage, for its duration. During this time, the caster is able to perform only spellcasting or other activities that can be performed without turning or bending the body or moving the arms in expansive gestures (spreading the arms apart). Other creatures present in the same situation will benefit from the temporary halt of the constriction, and unlike the caster, are free to move about.

The material components of a *body blades* spell are two shards of metal (pieces of any size, which possess at least one sharp edge or point each—intact bladed weapons may be used), and one shard of bone (from any source, but it must also have at least one sharp edge or point

## Sacred Strike

(Necromancy)

Level: 4  
 Sphere: Combat, Necromantic  
 Range: 0  
 Components: V, S, M  
 Duration: 7 rounds +1 round/3 levels above 11th (round down)  
 Casting Time: 7  
 Area of Effect: One of the caster’s hands  
 Saving Throw: Special

This spell creates a whiplike, flexible line of force emanating from any of the caster’s hands (once a focal point is chosen, it





cannot be changed). This crackling line of purple sparks can be wielded like a whip, striking with the caster's THACO at opponents up to 10 feet away. Though it receives no attack bonuses, is considered a +2 magical weapon when determining what it can hit.

A *sacred strike* "whip" is always silent. Any living being successfully struck must save vs. spell and make a Constitution ability check. If both succeed, the victim suffers only 1 point of damage, and enough pain to force a -1 penalty on the first attack roll (or ability check roll, if forced prior to an attack) during the next round. (If the victim makes neither during that round, the pain passes without additional effect.)

If the saving throw fails, the victim takes 4d4 points of damage, and the caster of the *sacred strike* automatically gains half of the points as healing energy. (If the caster is not wounded at the time, no extra points are added, nor can they be "saved" to offset damage that may occur during future rounds.)

If the ability check fails, the victim is wracked with pain for the rest of the round and the entire subsequent round. During this period, the victim attacks at a -2 penalty, his Armor Class is reduced by a -1 penalty, and he is unable to concentrate enough to cast any spells.

Undead targets hit by a *sacred strike* are unaffected by its pain effects and take normal damage (4d4 points of damage), but 2d4 points of the unlife energy are also inflicted on the wielder of the whip (causing most living casters damage).

A *sacred strike* ends when the spell expires, when its caster casts another spell (magical items can be triggered with the caster's free hand without affecting the *sacred strike*), the caster wills it, or the caster falls unconscious.

The material components of a *sacred strike* spell are two drops of unholy water and one of the caster's hairs.

## Loving Pain

(Alteration, Necromancy)

Level: 5  
Sphere: Healing  
Range: Touch  
Components: V, S, M  
Duration: Instantaneous  
Casting Time: 8  
Area of Effect: The caster or one touched recipient  
Saving Throw: Special

This spell is often employed by Loviatan clergy to recover from wounds caused in holy rituals. It heals, but it causes intense pain while doing so, forcing a system shock roll on the recip-

ient, and preventing that being from doing anything but convulsing, crying out, and writhing about uncontrollably for 1d3 rounds (Armor Class is reduced by 3 points and no coherent actions are possible).

The healing is instantaneous, restoring 1d8 points of damage, plus 1 point per level of the caster (the caster may use this spell on himself). If the system shock roll succeeds, the spell recipient takes no damage from the intense pain. (Loviatan clergy often twistedly describe it as something they even come to enjoy.) If the roll fails, the recipient falls into unconsciousness and is reduced to 1 hit point. In theory, days of healing could bring the stricken being back to full health, but unless aid is nearby, or this "Loviatan's bane" occurs within a Loviatan religious community (whose members are sworn to care for the infirm, and heal them if at all possible), death is the likely result.

This spell has no effect on undead or creatures without nervous systems (such as plant beings, fungi, slimes, jellies, molds, etc.). The material components of a *loving pain* spell are the caster's holy symbol and a drop of unholy water.

## Wailing Whips

(Invocation/Evocation)

Level: 5  
Sphere: Guardian  
Range: 30 yards  
Components: V, S  
Duration: 4 rounds  
Casting Time: 8  
Area of Effect: 30-foot-diameter sphere  
Saving Throw: ½

This spell fills a spherical area of air with ghostly whips of force that fly about, circling and writhing so violently that they cause a moaning and wailing sound. The spell cannot form in the midst of a solid object, but will form the remaining portion of its sphere if solid objects intervene. So long as there is even a tiny air-passage link between areas on either side of a wall or other nonmagical barrier, parts of the sphere form on both sides of the barrier. This property makes the spell popular for attacking guards inside an adjacent guardroom, eavesdroppers using a peephole in a "next-door" passage, and so on.

Creatures in contact with the sphere are slashed for 4d6 points of damage per round, but are allowed a saving throw each round for half damage. Once formed, the area of effect of this spell is stationary, and the spell cannot be ended prematurely by the will of the caster or by his death or departure (*dispel magic* or a similar spell is necessary). The caster of the *wailing whips* can be harmed by his own spell.

