

The Mythical Foundation of D'Naerea

By Cathy and Peter Christian, January 2002, updated November 2003

Contributions by Ken Denmead

D'Naerea is a fantasy world, for D&D games. As such, we try to use as many of the standard D&D concepts as will conveniently fit into the world.

1. Mythology

Nobody knows “the truth”. However, mythologies of many races agree on certain common things. This is a rough overview, any D'Naerean theologian would pick it apart as being oversimplified. She would probably not insist it was completely wrong – just that it lacked certain key points. And a thousand theologians would find a thousand different interpretations.

The great gathering of Ventura was began in 304 FG, to provide a symposium for different faiths to meet and share their views of gods and faith. The gathering has been held every 10 years, with remarkably few problems (barring the unfortunate “soap” incident perpetrated on the priests of the Sea-Queen in 524).

Many people regarded the destruction of Ventura, during the symposium of 914 FG as a sign from the gods. Unfortunately, no two faiths seemed to agree on what the sign meant. Despite the sub-continent of Ventura being shattered, the sacred Forest of Tears survived. The religious symposiums continued.

As with any mythology, or compilation of mythologies, expect some inconsistencies in the text.

1.1 In the Beginning

In the beginning, there was chaos, the mother of the world. As chaos is ever changing, chaos brought forth the world, and the world was the birthplace of law. Law was embodied in the Supreme Being; whom the D'Naereans call Au, the Elves, Elisantor, Los by the Siu Ming, and who has many other names.

Au defines reality, and reality is Au. Au spoke to the earth, and separated day and night, earth and air, fire and water. Au shaped the earth, as a child shapes clay, delighted with its handiwork¹.

1.2 Creation of the Titans and Dragons

While Au had brought stability and shape to the earth, it was, as yet, unfinished with the world. In that time, all things were alive, and the earth was the core of life. Au sought life and intelligence, for only intelligence can resist the siren call of chaos. Au laid patterns upon the earth (note, many early religions describe Au as “laying on” the earth, with all the sexual connotations expected). The patterns of law infused with the life of the earth, brought forth awareness.

Depending on your mythology, Au thrust it's hands into the earth, and pulled from it the newborn intelligence. The earth bled, erupting volcanos and reshaping the land from Au's perfection. Many earth-based mythologies, such as druidism, argue that the greater part of the awareness remained within the earth. Other mythologies, such as common orc mythos, say that Au ripped out the awareness, as only force would give him the beings he needed. What virtually all mythologies agree, is that when Au lifted the new awareness from earth, it split into two parts. In it's right hand, Au held Titan, first of the race that would bear its name. In its left hand, Au held Draco, first of its kind. Au was pleased with Titan, who was a true child of Au, (in most mythologies, resembling him “as a son does it's father”). But Draco was another matter. Au saw the powers of chaos festering in the wyrm, and setting down Titan, tore Draco into tiny bits, and cast them from him.² But Draco was one of the first-born children of order and earth; it could not die so easily. Instead, each bit became a dragon, and each dragon inherited some of the power of Draco. And so dragons were the first mortal race to walk the earth.

Au took Titan to the sky, and played with it, creating heaven for its creation to live in.

1.3 The Time of the Titans

1.3.1 Procreation of the Titans

Au defined Time, as Au defined all things. And Au saw the effect of time on Titan. And before Titan succumbed to Time, Au returned Titan to earth. There Au buried Titan, washing it with earth and air, bringing fire to keep Titan warm, and water to sooth it. And when the waters of mother earth washed over Titan, Titan died and was reborn; but not as it's mighty self. Instead, from Titan-in-Earth and

¹ Note that most human civilizations ascribe a male gender to Au, even though they will agree that the concept of “gender” did not exist. In Elven, Elisantor is pronounced as if feminine. The Dwarves use a gender-neutral term, and seem to be the most comfortable with the concept of a genderless Au. They are, however, the only race that ascribes the invention of tools to Au, and insist that Au invented tools to shape the earth.

² Interestingly, the Cult of the Dragon, prevalent among kobolds, teaches that Au saw in Titan a slave, and in Draco a replacement. The purpose of the cult is to restore dragons to their “rightful place” as masters of the universe.

the Sea there came two beings, each with some of the power of their progenitor. These two Titans fell to quarrelling, and one struck another into the sea; from the body of this Titan came two more. Soon the Titans were intentionally drowning themselves, to bring forth more children. They learned to distrust metal and fire, for by metal and fire the elder titans could be bound.

1.3.2 The First War

At first the Titans lived happily on earth. From them sprang plants, animals, and many living things. They mingled freely, and in doing so populated the world. But the Titans were not alone on the world; terrible dragons, children of Draco, also inhabited the world. Au could no longer intervene, so instead Au inspired the Titans to arm themselves, and cast out the dragons. In doing so, Au unwittingly created the first war. Titans and dragons clashed, and Earth, mother of them all, bled again.

Many races, incidentally, view the first war as a good thing; chances to perform great deeds and achieve renown.

1.3.3 The Creation of the Elder Races

Kindros was one of the mightiest of the Titans. He saw the dragons raising up creatures as allies, and chose to do the same. Kindros split into male and female, and gave birth. But Kindros was not Au, nor was Kindros mother earth. The children of Kindros, the Kin, were numerous, but they were tiny, puny, things compared to the Titans. But Kindros loved its creations. And the creations of Kindros took up metal and fire, and fought for the Titans. So successful were the children of Kindros that other Titans set out to create their own people. Primos, strong and violent, brought forth the orcs. Goblos brought forth the myriad goblin races. Jotun created the giants.

Allied with their creators, the children of the Titans fought and conquered the earth.³ The dragons were driven back

1.3.4 The First Religions

The Kin raised up great monuments to their founder. Among them, Kindros found those who listened for signs and wisdom. These the Titan counseled, and let them teach the others.

Others among the Kin were not satisfied with worship of Kindros, and so they sought the source of Kindros's life. They allied themselves with mother earth, with the cycles of nature, and the forces that were neither law nor chaos.

1.3.5 Creation of the Younger Races

The Kin were less wise than the titans. From the titans they inherited the urge to create. Aware that the titan had split itself before creating, the kin sought to do the same thing. This may have been a terrible mistake. When the Kin split, it became two new races, incompatible, but irrevocably linked. Humans call these races "Elves" and "Dwarves".

The Elves and Dwarves venerated Kindros, and the allied powers of the Titans, but they resented the loss of perfection that their separation represented. They made many attempts to 'correct' the situation. Most failed utterly. But from other attempts sprung the remaining kindred races: Gnomes⁴, Halflings, and Humans.

1.3.6 Removal of the Titans

Their children had inherited the earth, and the Titans needed to leave. Some arose to heaven. Others refused to depart. Kindros, and some of his counterparts, chose to voluntarily sink into deep stone and metal, bound by fire, where they could watch over their children without restricting them.

1.4 After the Titans

With the departure of the titans, the intelligent races turned from worship, and took on sinful ways (ask any priest, he will assure you that times today are almost as 'sinful' as they were back then).

1.4.1 Rise of the Beast-Gods

Earth became vulnerable again to the powers of chaos. The life force that had blessed the titans infused other beings. Beasts in the earth became infused with divine power. These beasts sent mighty avatars, creatures of fearsome size and strength, to roam the earth.

The races turned from proper worship, and bowed down to the great beasts. These creatures were infused with chaos, and wrought ruin and destruction all about them. And yet worse was to come.

³ This, relatively violent, version of the creation mythos is common among humans. Some other races, such as mermen, describe creation for the purpose of song, rather than war. But the purpose of the merman song is still to bind the dragons, so the myths may not be that different after all.

⁴ Gnomes, incidentally, claim that they are the original "Kin", and that all other kindred races sprang from them. This often starts fistfights with dwarves and elves.

1.4.2 Rise of the Demon-Gods

From outside any sane reality, things gibbered and whispered. They had the power of chaos and the void. They had nothing to give except fear, and wanted nothing of earth, except to feed.

The races worshiped these dark horrors, as by worship the horrors could be kept at bay. But the world slid towards chaos and destruction.

1.5 The Gods

Depending on your religion, Au intervened again. Au was summoned from heaven by one or more of (pick your faith) a human hero, a noble dragon, an innocent mother, a fearless giant, etc., add nauseum.

Au raised the spirits of the Titans, from the best of them, Au appointed gods to look over the intelligent races and free them from the horrors. Much to Au's surprise, not all races turned from worship of the beast lords or the dark ones.

1.5.1 The Pantheons

The oldest known pantheon, that of Duskan, combines elements of beast-god worship with true-god worship. There are hints that other, darker, elements of the pantheon were excised.

Moving into historical times we see recognizable pantheons. We also see gods, and goddesses, for the first time shaped in the image of their worshippers.

The elven and dwarven pantheon is probably the oldest anthropomorphic pantheon. Their pantheons are mirror images of one-another.

As societies evolved, so did gods.

1.5.2 History

It is possible to put some history with mythology. The Ruseldar (-2000 to -1500 FG) were probably some of the first followers of the gods

The Fire Giants are mentioned as one of the enemies of the gods. Tentative dating of -1000 FG for the end of the fire giant domination of the north puts this in perspective.

Sometime around -100 FG, a race of people came from the far north. They claimed to be natives of Hyperborea ("The land beyond the north wind"), a paradisiacal place. They gave many reasons for leaving, none of which were really believed.

Lead by their ruler, Naerea, the Hyperboreans settled the great continent, over time building an empire. They named the land "XXXXXXX", renamed themselves the "XXXXXXXXX" and founded the classical empire remembered today. Centered from their city of Granea (the calendar dates from the founding of the city; FG = Founding of Granea), the conquered all of the land north of the Dragonmaw mountains. Their hold was never as solid in the west as the east, and eventually they had to give way.

Despite their northern origin, the Hyperboreans were olive-skinned, with dark hair and eyes. They claimed this was from living in a land of perpetual sunshine.

The empire collapsed around 300 FG,

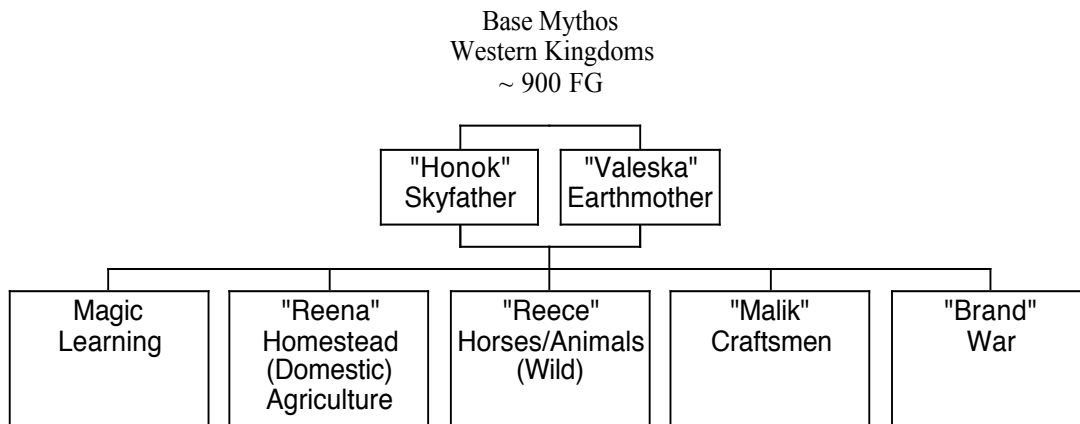
Need to work out more history.

2. Mythology and Religion

All kindred races base their mythology, in some way, on Kindros, the Titan, the ultimate ancestor of their races. At one time, there was a single pantheon for all races. As the races drew apart, so did the pantheons. This separation is best shown by the elemental connotations of the head god of each race's religion. Gnome pantheons tend to have an air-based head god (goddess). Dwarf pantheons generally have a metal-based head deity. Human religions have a fire-aspected or related god at the head of the most of their pantheons.

2.1 Gods of the West

The mythos of the Western Kingdoms is human-dominated, as the region is heavily human-dominated. In ancient times, the humans of the western kingdoms worshipped a fire-god, Kado, who is still revered as the god of volcanoes and the underworld. This entity headed a pantheon that included Valeska the Earthmother, and her sister Venora, the Sea Queen. Sometime around the founding of the Granean Empire, a large group of nomads "immigrated" into the Western Kingdoms. They invaded, intermarried, and were assimilated. They brought their own gods with them, primarily gods of sky and horses. The two pantheons combined to produce the modern western pantheon.



The western pantheon is a simple pantheon. The principle deities are:

2.1.1 Honok

The sky-god and allfather, Honok is the gods of storms, lightning, and rain. He is also the god of kings, and warriors. He is regarded as a great judge. Although all-powerful, Honok is no tyrant; he takes advice from his followers and friends. His symbol is the Lightning Bolt, his sacred animal is the Eagle.

Honok's worship is relatively rare in the Western Kingdoms. While peasants may pray to him for rain, for the most part he is seen as an aloof figure. Kings and nobles may petition him. Much of his cult comes from the ruling classes.

2.1.2 Valeska

The queen of the gods, and earthmother, Valeska is probably the most ancient of the western deities. She is the earth and its seasons in all their aspects; she is the great wheel of life, eternally turning. As queen of heaven, Valeska is the protector of women, and patroness of birth and death. Her symbol is the Wheel with Four Spokes, and her sacred animal is the Deer.

Valeska's cult is widespread. She is, however, considered less accessible than her daughter Reena. She is approached on great feast days, not for day to day survival. Valeska's priestesses are midwives, physicians, and layers out of the dead.

2.1.3 Zodia

The goddess of magic and knowledge, Zodia is both an ancient, and a new goddess. She is education and learning, and the magic that binds the world. Daughter of Valeska and Honok, sister to Reena, she is also a goddess of law and civilization. Her symbol is the hexagram, and the twelve-faced ring of magic. Her sacred animal is the Owl.

Zodia is primarily an eastern goddess, but she is popular in Dorma, where the Mage-Kings hold sway. Her followers are found primarily in cities. They are magicians, sages, teachers, and lawyers.

2.1.4 The Twins, Reena and Reece

There are several different interpretations of the twins, Reena and Reece. Sometimes Reena is portrayed as the plant goddess and Reece as the animal god. Other times, Reena is portrayed as the goddess of domesticity, of farms, and of the "tamed" natural world.

Reece is portrayed as the god of the wild world. Reena is sometimes the goddess of the home and hearth, and Reece, in his aspect as the farstrider, the god of travelers. In any case, the twins are usually worshipped together, with a bias towards one's livelihood. Hunters worship Reece and appease Reena. Farmers, the other way around. Reena's symbol is a sheaf of grain. Her sacred animals are the cow and the dog. Reece's symbol is a horse, which is also his sacred animal. Wolves are also sacred to Reece.

The twins are two of the most popular deities in western D'Naerea, and virtually every village has a shrine to them.

2.1.5 Malik

Malik is the master craftsmen, lord of the forge and of toil. He is the builder of the gods, and protects those who build and labor. He is also the god of apprentices and of vocational education. It is considered lucky to have a Cleric of Malik negotiate apprenticeships.

In some temples Malik is the god of artists and artisans. Malik's symbol is a tool, usually a hammer and anvil, sometimes a saw or building plane. Malik's sacred animals are the beaver and the honeybee.

Malik is the most popular god in cities. In the countryside, his symbol is found over blacksmith's and other crafter's sheds.

2.1.6 Brand

The god of war, drunkenness, strength and masculinity, Brand is a powerful but unreliable figure. He is the bold warrior who defeats his enemies, but he can also be the brutal tyrant who crushes his allies. He is a prodigious drinker, lover, and glutton, doing everything to excess. His symbol is the sword, his sacred animals is the bear.

Brand is popular among young men, and warriors. While there are few large temples to Brand, most castles have at least one shrine.

2.1.7 Other Gods

There are numerous small gods in the Western Kingdoms. "Small Gods" is a generic term for minor deities who popular on a local level, or gods that are widely known but not widely worshipped. Some small gods may not be real – outsiders frequently wonder whether a god is real or the priest is a con-man. No small god has a large temple – at best they have shrines.

Examples of small gods include:

Chevela

Chevela is the daughter of Reena and Brand. She is the patron of noble warfare; she is the valiant fighter who fights to defend right and justice, she is necessary force, excised with discipline. Chevela's cult is becoming popular among the nobility of the Western Kingdoms, and the "Code of Chevelry" is becoming popular.

Chevela's symbol is the sword, and her sacred animal is the swan, and the horse.

Venora

The Sea-Queen is widely worshipped by sailors, and appeased in seaport towns. Her cult is even less organized than is usual for Western gods, and so she is counted as a small god. Her symbol is a cresting wave, her sacred animal is the dolphin.

Konar

The sun god, and king of the gods in the eastern kingdoms. Konar's cult has never caught on in the west, partially because of it's imperialist and bureaucratic nature. Konar's symbol is the sun-disc, his sacred animal is the eagle.

Kado

The god of volcanoes and the underworld is still worshipped in isolated areas – particularly near the volcanos. Despite cult evolution, Kado is not considered an enemy of Honok. His symbol is the volcano (of course), and his sacred animal is the fire-monitor.

Serrunush

Cults worshipping this demon of darkness and corruption periodically flare up. Recently, a large cult of them was exterminated the desert, far to the south. Although shunned by all right-thinking people, Serrunush offers power to those who are denied it in normal channels, and so always manages to attract worshippers.

Lustro

The eastern god of trade has shrines in the west, primarily in major trading cities, like Port Costa.

2.2 Clergy and Organization

In D'Naerea, clerics always have access to their own "natural" element as a domain, in addition to any domains granted by their gods. These elements are:

Elf	Magic or Earth
Dwarf	Earth
Gnome	Air

Half-Elf	Magic or Fire
Half-Orc	Fire
Halfling	Water
Human	Fire
Orc	Fire
Goblin	Metal

Note that while orcs are not part of the kindred races, they can cross-breed with humans as both races have a fire elemental association.

2.2.1 Pantheonic

Pantheonic clerics are relatively common in the west. These clerics are not dedicated to any particular god, but a general priests to all the gods in the pantheon. Pantheonic Clerics wear unbleached robes. The generic holy symbol shows Honok's lightning bolt emblazoned on the wheel of Valeska, and then hung with five charms for the lesser gods, and many beads for the small gods.

The Pantheon as a whole is considered Lawful Neutral (with Good Leanings). Pantheonic clerics have access to the domains of: Healing, Law, and Protection. There is no cult weapon for Pantheonic clerics.

2.2.2 Honok

Honok's clerics are usually from the upper classes. They wear blue or gray robes with a white lightning bolt symbol.

Honok is Lawful Good (with Neutral Leanings). He gives his clerics access to the domains of: Air, Law, Protection, and War. His cult weapon is the Axe.

2.2.3 Valeska

Valeska's clerics are usually women. They often come from the upper classes, but just as many are from peasant families. The cult of Valeska is one of the few professions open to rich and poor women alike. Valeska's clergy wear green and brown robes, emblazoned with the sacred wheel. Cult doctors wear a white sash, for obscure doctrinal reasons.

Valeska is neutral, with law and good leanings. She gives her clerics access to the domains of: Animal, Death, Earth, Healing, and Plant. Her cult weapon is the mace.

2.2.4 Zodia

Zodia's clerics come from any social class. They are almost always multiclassed wizard-clerics, or sorcerer-clerics. Those that are of high enough level are usually Mystic Theurges (prestige class). Zodia's clergy wear gray robes.

Zodia is true neutral. She gives her clerics access to the domains of Knowledge, Luck, Magic, and Trickery. Her cult weapon is the quarterstaff.

2.2.5 The Twins

There are three kinds of clerics to the Twins. Clerics dedicated to the pair are walking contradictions, balancing wildness and stability. Clerics dedicated to Reena are healers and protectors of the home. Those dedicated to Reece are travelers and explorers. Reece's clerics are the most likely to become adventurers. Many of Reece's clerics are multiclass ranger-clerics. Reena's clerics dress in green and white robes, Reece's clerics in brown and black robes. Clerics to the twins as an entity wear a black and white pattern.

Reena is lawful good, and gives her clergy access to the domains of: Good, Healing, Plant, and Protection. Her cult weapon is the sickle or flail.

Reece is chaotic good, and gives his clergy the domains of Animal, Luck, Travel, and Trickery. His cult weapon is the spear or bow.

Worshipped as a combined entity, the twins give Animal and Plant (must be taken together), or Healing and Travel (must be taken together). The joint cult weapon is the flail.

2.2.6 Malik

The god of craftsman is most popular in cities. His clergy usually come from craftsmen families. A cleric of Malik must have one or more Craft skills as high as he can. Malik's clerics wear grey.

Malik is lawful good. He gives his clergy access to the domains of Crafting, Knowledge, Law, and Strength. His cult weapon is the hammer.

2.2.7 Brand

The war god's priests are usually multiclass fighter-priests. They are a boisterous lot. Brand's priests wear red-painted armor in place of robes. Many are tattooed with cult patterns.

Brand is chaotic neutral, but does not object to lawful followers. He gives his clerics access to the domains of: Chaos, Death, Luck, Strength, and War. All weapons are sacred to Brand, but the two-handed sword is his personal favorite.

2.2.8 Small Gods

Chevela

Chevela's priests are usually fighter-priests. In complete contrast to her father, they are a disciplined and serious lot. Many paladins follow Chevela. Her priests wear simple white robes. Her paladins wear a white surcoat emblazoned with her emblem over their armor.

Chevela is lawful good. She gives her clerics access to the domains of: Good, Law, Protection, and Strength. Her sacred weapon is the longsword.

Venora

The sea-queens priests must live on the sea at least part of the time. They wear blue-green robes.

The sea-queen is neutral. She gives her clerics access to the domains of: Healing, Luck, Travel, and Water. Her sacred weapon is the spear (usually a harpoon or trident).

Konar

The sun-god's priest are an aristocratic lot. They wear gold and white – lots of gold.

Konar is lawful good (with neutral leanings). He gives his clerics access to the domains of: Fire, Good, Healing, Law, and Sun. His sacred weapon is the spear.

Kado

These rarely-met priests wear red and black robes.

Kado is lawful neutral (with good leanings). He gives his clerics access to the domains of: Earth, Fire, Knowledge, and Protection. His sacred weapon is the mace.

Serrunush

Priests of this demon usually wear all black. Not for doctrinal reasons, but because they are a gothic and melodramatic bunch. Skeleton symbols are common. Necromancer-Priests are very common in this cult. Serrunush's undead are annoyingly resistant to fire.

Serrunush is chaotic evil. He gives his clerics access to the domains of: Chaos, Death, Destruction, Evil, and Fire. His sacred weapon is the morningstar, or flanged mace.

2.3 *The Gods of the East*

2.3.1 Konar

Konar is the sun god and the king of the gods in the eastern kingdoms. Konar's symbol is the sun-disc, his sacred animal is the eagle.

2.3.2 Dular

Dular is the god of duty, honor, courage, and self-sacrifice. By default, he becomes the soldier's god. Think of him as being similar to Yelmadio, in Glorantha.

2.3.3 Lustro the Wanderer

Lustro is the god of travel, trade, gambling, diplomats, and thieves, and all those who live by their wits. Lustro is sometimes called the three-faced god. His smiling face (good) is the face of trade, in which everyone benefits by getting what they need but cannot produce themselves. His frowning face is the face of theft or con-artistry, wherein people are tricked out of their goods for no profit. Finally, his neutral face is the face of diplomacy and performance, which can be beneficial or detrimental.

Lustro is usually depicted as a tall, lean man, wearing traveling clothes. Over his back he carries a sack of good to trade. Tucked under one arm is a harp (or lyre), and in the other hand is his walking stick. In Silverblade he is often depicted as a sailor.

Note that attitudes towards Lustro changed over time. During the dark ages, he was usually seen as a trickster and troublemaker. As society grew more civilized, Lustro's roll as a god of trade and diplomacy became more respected.

2.4 Clergy and Organization

2.4.1 Pantheonic

2.4.2 Konar

The sun-god's priests are an aristocratic lot. They wear gold and white – lots of gold.

Konar is lawful good (with neutral leanings). He gives his clerics access to the domains of: Fire, Good, Healing, Law, and Sun. His sacred weapon is the spear.

2.4.3 Dular

Some priests of Dular are fighter-priests, but most are not - the Empire believes in "a place for everything and everything in its place". Dular's priests wear gold robes, with white trim and a red emblem.

Dular's Domains are Law, Protection, Strength, and War. Dular's sacred weapon is the mace.

2.4.4 Lustro

Lustro is the most materialistic of the gods, and his temples often serve as banks or trade centers. They are also readier to sell scrolls and potions to non-worshippers than any other temple. In wealthy areas, the temples of Lustro can be quite ornate.

Lustro's priests wear multicolored robes, sometimes in a motly pattern.

There are temples dedicated to Lustro, in his aspect as a god of thieves, but these temples are outlawed in most of the world.

Lustro's Domains are Luck, Travel, and Trickery. Lustro does not really fit into an 'alignment' system. He can be considered neutral. His symbol is a wagon wheel. His weapon is the quarterstaff. His animals are the pigeon and the mule.

2.5 The Old Faith: Gods of the Cthonics

An ancient Pantheon, Cthonic beliefs are centered in the south-central and south-eastern portion of the Empire. The Cthonic pantheon is probably the first pantheon to come into existence among humans. In many ways it is derivative of Druidic Animistic belief.

The Cthonic Pantheon works on the principle of dualism: Everything exists in balance, dark and light, good and evil, life and death, and so on. Unlike the neutral, nature-based balance of druidism, Cthonics believe that everything occurs in balanced pairs of opposites.

Cthonism was largely wiped out by the Hyperboreans, with the gods absorbed into new pantheons. By the fall of the Granean Empire (~300-400 FG), the Cthonic pantheon existed only in isolated pockets. Misunderstandings of the Cthonic faith led most people to brand the remaining priests as necromancers and demon-worshippers. While rarely officially persecuted, the last remaining Cthonics hid themselves, and their faith.

Cthonic temples were usually located deep underground, in caves, or man-burrowed structures. Many of their rites were secret, even to members of their own faith.

The Cthonic gods do not have alignments. Each god has a lawful aspect, and a chaotic one, a good aspect, and an evil one.

2.5.1 Kado

The god of volcanoes and the underworld is still worshipped in isolated areas – particularly near the volcanos. Despite cult evolution, Kado is not considered an enemy of Honok. His symbol is the volcano (of course), and his sacred animal is the fire-monitor.

These rarely-met priests wear red and black robes.

Kado is lawful neutral (with good leanings). He gives his clerics access to the domains of: Earth, Fire, Knowledge, and Protection. His sacred weapon is the mace.

2.5.2 Venora

The Sea-Queen is widely worshipped by sailors, and appeased in seaport towns. Her cult is even less organized than is usual for Western gods, and so she is counted as a small god. Her symbol is a cresting wave, her sacred animal is the dolphin.

The sea-queens priests must live on the sea at least part of the time. They wear blue-green robes.

The sea-queen is neutral. She gives her clerics access to the domains of: Healing, Travel, and Water. Her sacred weapon is the spear (usually a harpoon or trident).

2.5.3 Valeska

The queen of the gods, and earthmother, Valeska is probably the most ancient of the western deities. She is the earth and its seasons in all their aspects; she is the great wheel of life, eternally turning. As queen of heaven, Valeska is the protector of women, and patroness of birth and death. Her symbol is the Wheel with Four Spokes, and her sacred animal is the Deer.

Valeska's priestesses are midwives, physicians, and layers out of the dead.

Valeska's clerics are usually women. They often come from the upper classes, but just as many are from peasant families. The cult of Valeska is one of the few professions open to rich and poor women alike. Valeska's clergy wear green and brown robes, emblazoned with the sacred wheel. Cult doctors wear a white sash, for obscure doctrinal reasons.

Valeska is neutral, with law and good leanings. She gives her clerics access to the domains of: Animal, Death, Earth, Healing, and Plant. Her cult weapon is the mace.

2.6 *Nomad Mythology*

This section is by Ken Denmead, and deals with the mythos of the Loshad Nomads, circa 900 FG.

2.6.1 Ironhooves Mythology.

Their mythology is a simple polytheistic/animistic constructs, with two levels. They have a pantheon of gods, who mimic in many ways the standard sets. However, each of these gods is considered to be the chief of their own clan or tribal family, and so there is a sense of a rather large and populous deity-world that exists on a gigantic scale. Ile'o is the strongest, the war god, always identified as a great war horse, with a flaming mane.

Their creation myth involved Ile'o attacking and slaughtering all but two members of the Shimmering Tribe, out of jealousy for their beauty. The members of the Shimmering Tribe are always thought of as gigantic people, whose faces were so beautiful that they glowed too bright for a mortal to look at. Ile'a, the mother goddess, was left alive, but raped by the horse god. From this union was born the world, which they consider to be an infant god. Also left alive was Ine'a's brother, Oko'e the crafter, who was blinded and maimed, and now follows his sister (the sun) around the heavens (the moon). The accusing eyes of the rest of her family were cut out and thrown to the winds, and are now the stars, looking down on the bastard child earth.

This is not to say that the Ironhooves view rape and murder as 'bad' things, per se. They are considered tools in the greater task of survival for the clan. There is no honor in being a bastard child of rape for them, and as such they have created a theology based on something akin to original sin, and that each member of the tribe must find the appropriate path to honor. Mostly, this means skill as a warrior and horseman.

On the more personal, animistic level, they believe that there are spirits in every creature and substance, and that there are avatar creatures that represent them. Thus there are water spirits, and tree spirits, and bear spirits, and the spirits of the dead are all around. At a deeper level all these spirits, and indeed their own, are considered facets of the infant god they are living on.

2.7 *The Six Faces of Death*

Death is not a god in any pantheon. However, by the same token, death is found in all pantheons. In eastern and western mythos, the idea of the "six faces of death" is widely accepted. Six is the number of completion, and while a person may evade five deaths the sixth will always catch them. The usual interpretation of the six faces of death is:

1. Violence
2. Disease (Rot)
3. Famine (Want)
4. Honorable (Sacrifice)
5. Secret
6. Age (Time)

3. Magic Conventions

3.1 The Elements

The conventional D'Naerean system uses 6 elements

3.2 The Zodiac

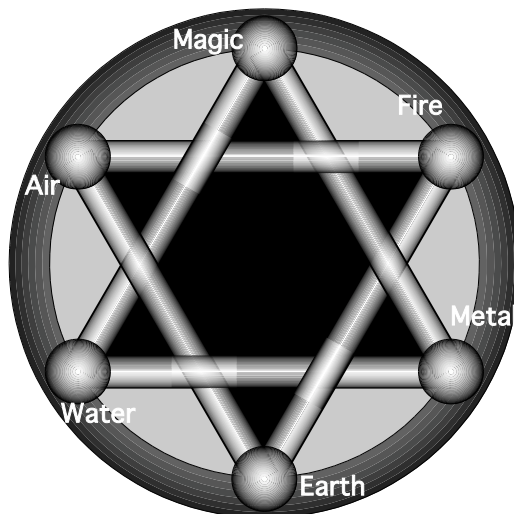
The D'Naerean Zodiac consists of the six elements, with two attributes for each element. These two attributes are interpreted (depending on culture) as positive and negative, good and evil, male and female, creative and destructive, etc.

Each Zodiac symbol has an animal, a plant, a gem, and other associations.

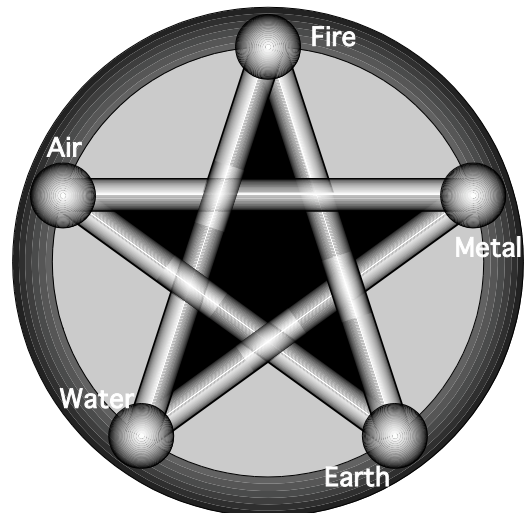
Sign	Month	Element	Gem	Color	Magic
	January	Magic	Rutile	All Colors	All Magic
	February	Metal	Pyrite	Gold	Negation of Magic
	March	Earth	Emerald	Green	Abjuration
	April	Water	Aquamarine	Blue-Green	Illusion
	May	Air	Diamond	White	Enchantment
	June	Water	Sapphire	Blue	Divination
	July	Fire	Fire Opal	Orange	Conjuration
	August	Air	Amethyst	Purple	Evocation
	September	Magic	Alexandrite	Changing Colors	All Magic
	October	Earth	Topaz	Brown	Necromancy
	November	Metal	Hematite	Grey	Negation of Magic
	December	Fire	Ruby	Red	Transmutation

3.2.1 The Pentagram and Hexagram

In D'Naerea, the Pentagram is considered an unstable symbol. As a five-sided star, the pentacle or pentagram represents an incomplete universe. Magicians use pentacles for spells that project force or energy. The magician herself supplies the "missing point" or side. The pentacle is a focusing point that helps project the power of the magic outward. Hexagrams – and six-pointed stars – are used for defensive magic, and to block magic. As the symbol is complete, it resists change.



Hexagram is balanced, resists change



"Magic" provided by the magician.
Pentacle is unbalanced, projects force

Three is another "complete" number. Most people in D'Naerea accept that there is a balance of good and evil in the world; good and evil, positive and negative, etc. Therefore three is six, stripped of judgment.

4. How it Works: The Fundamentals of D’Naerea Cosmology

D’Naerea is a world. As such, the inhabitants have thousands of different belief systems. Sometimes these belief systems are contradictory. This section addresses “the truth”. There is not a separate ‘truth’ for non-humans, or for people of different cultures. They may interpret the facts differently, but the underlying facts remain.

Keep in mind that nobody understands the “Whole Truth” each person, regardless of culture, puts their own slant on it. Consequently, this “Truth” will be kept general.

4.1 Overview

View the whole world as consisting of three axis: The Material and Spirit Worlds, the Poles of Life and Death, and the Pole of Magic. Most creatures, of any sort, live their entire lives on one axis.

4.2 The Material World

The material world is the realm that we call ‘the world’

4.3 The Spirit World

The spirit world is a mirror image to the material world. Everything in the material world has a mirror image in the spirit world.

4.4 Necessary Opposites

4.5 Magic – The Rogue Element

4.6 Game Effects

4.6.1 Potions