

Deities of the Zara Sea



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THE TESTVERAK

The *Testverek* is the pantheon of the Karnicos, which have been adopted across the lands south of the Zara Sea. The deities tend to keep themselves aloof of the travails of their flock, working through the clergy. Rumours do abound, however, of manifestations of one or more of the Testverek at times of crisis, though none realize that this was a god till after the fact. The Testverek are often worshiped as a whole, rather than a temple (known as “templom”) or a cleric being devoted to a particular member, though the latter is not unknown.

Isten, Karoly of the Heavens



Alignment: Lawful Good

Sacred weapon: Flail

Preferred offering: White gemstones

Isten is the leader of the Testverek, the eldest brother of the pantheon. His symbol is the *turul*, a mystical bird of prey. He rarely intervenes in the affairs of the remainder of the pantheon, though his worshippers may call on him to soothe the tempers of one or the other. Clerics devoted to the entire Testverek also use the *turul* as their holy symbol.

Hunar, Lord of Storms

Alignment: Chaotic Neutral

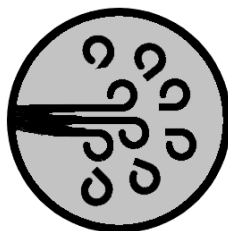
Sacred Weapon: Tabar (a combination war hammer/battle axe)

Preferred offering: Fine liquor

Hunar, as a storm god, cares little for the niceties of good or evil, but revels in the wildness of the storm. A double-spiked circle is his symbol.



Magor, Ruler of the Winds



Alignment: Chaotic Good

Sacred Weapon: Longbow

Preferred offering: Incense

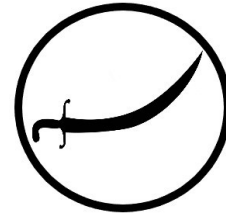
Magor is Hunar’s twin sister, and can be equally wild, but generally takes a greater interest in the well-being of her flock. Her sigil is a stylized wind gust.

Hadur, Master of Battle

Alignment: Neutral Good Sacred Weapon: Tulwar (a narrow-bladed scimitar)

Preferred offering: Locks of fallen foes, or weapons used in battle

Younger than the twins, Hadur is a god of war. She has a soft spot for reckless bravery in a good cause. Her sigil is the same as her preferred weapon: the tulwar.



Boldoasszony, Mistress of the Spring and Autumn

Alignment: Neutral Sacred weapon: Quarterstaff

Preferred offering: Flowers, or evergreen boughs

As a god of nature, Boldoasszony is neither good nor evil: she just *is*. She can be as unpredictable as a blizzard in the spring, but is always concerned with preserving the balance. Her sigil is the Tree of Life.



Ordog, Keeper of the Forests and the Waters

Alignment: Neutral Evil Sacred Weapon: Spear

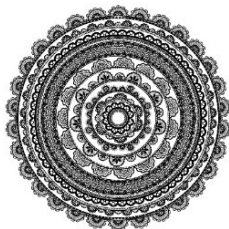
Preferred offering: Drowned sacrifices

Ordog is a cousin to the rest of the siblings of the Testverek, which has spawned intense theological debates on how this might be, and just who the parents of the Testverek might be. Ordog has remained silent on this, but has an affinity to the dark, the damp, and the mysterious. He stands apart from his cousins, and many have speculated that this separation has led him to embrace the netherworlds. His symbol is a skeletal elk skull and antlers.



VISHVADEVA

Little is known of the thirty-three gods of the Rohilk, given their recent arrival and linguistic separation from the other peoples of the Zara Sea. The Vishvadeva appear to be a complicated pantheon of young and old gods, representing good, evil, law, chaos, and everything in between. Some say that “Vishvadeva” is properly the name of the chief of these deities, while others insist all the pantheon are simply manifestations of one god named Vishvadeva.



AULD TIME RELIGION

The gods of the Auld Peoples are lost and scattered, perhaps not a surprise for a people who have been driven to the fringes of the lands or else reduced to servitude. Those of the Auld Peoples who have maintained their faith instead appeal to a beatified trio: **Saunt Columba**, the patron of seafarers, whose sign is an anchor; **Saunt Aidan**, the protector of the downtrodden with his stylized shield, and **Saunt Lindisfarne**, who promises judgement and retribution with a holy sword. All are Lawful Neutral, as the Auld People have given up on the idea of “good”, and instead seek justice. Rumours persist of a single deity, **Se-axnæt**, who has retained his followers by joining them in their quest for vengeance.



THE INDARTSUXU

Few in the Lands of the Zara Sea know of the Vishvadeva because of their novelty, but even fewer understand the ancient Indartsuxu of the Hematarchy: terror discourages all but the most dedicated theologian from further investigations. When terror proves to be insufficient, a manifestation of any of the Indartsuxu tends to cease further speculations in a most terminal manner. Rumour has it that in such manifestations the Indartsuxu appear as withered lichens, wielding arcane powers of terrible ferocity.

The Indartsuxu may number seventeen, or they may number seventeen times seventeen. Various magi may seek to make pacts with the Indartsuxu in exchange for knowledge and powers. But all – inside or outside the Hematarchy – concur that they are bad news, with the possible exception of the Mad Priests of Onzokolanxa .



KINDRED

The kindred of humanity -- gnomes, halflings, dwarfs, goblin-folk, and orcs -- all have their own gods. The exceptions appear to be the Fey and the Dannutu, who have outlived their own gods since the beginning of the world, and the Guta, whom no god will have.

Gnomes worship a pantheon known as “The Crafters,” a collection of deities who specialise in different artisanal areas: **Essa the Jeweller**, **Winmund the Chymist**, and of course **Clever Jorkas the Gambler**. All are said to favour acts of particular audacity, whether in the field of innovation or just a good swindle.

Halflings overwhelming follow the Path of the Garden, ruled by **Hosina the Bountiful**. She is said to manifest in halfling communities stricken by drought, and miraculously reviving dying crops. While sacrifices of any foliage are accepted, edible fruits and vegetables are most likely to gain her favour.

Dwarfs will generally claim to have no religion, arguing that the after the Creator creating dwarfkind, and then all the other flawed races, they were commanded not to think of the god, but simply to *think*. Non-dwarfs, however, consider that the incredibly complex and secret rites – in life and in death -- which define one as a dwarf in and of themselves constitute a religion. While dwarfs will challenge this claim, the fact that the challenges are being made by dwarven clerics who ensure that dwarfs remain properly dwarfish doesn't help their case.

Goblinkind owe allegiance to **Vyzzkyeryak**, the ferocious sole survivor of goblinkind's pantheons. After slaying all his divine kin, Vyzzkyeryak proceeded to slay the gods of the bugbears, goblins, and kobolds; he attempted to destroy the gods of the orcs but failed, igniting the aeons-old conflict between orcs and hobgoblins. Some goblins are said still to secretly follow the **Hidden God**, who escaped the wrath of Vyzzkyeryak but will not reveal itself till the time is ripe for revenge.

The gods of the *Orcs* are as debased of their worshippers. While the various deities are numerous, some of the best known are the undisputed champion **Grotg** with his five heads, **Khulzia**, the goddess of wisdom with an obscenely stretched forehead, necessary for her dozen bloodshot yellow eyes, and **Kshoghsh**, the avatar of death, who appears unto dying orcs in whatever form appears most desirable. All orcs hope to have their skeletal remains judged worthy to be added to the Mound of Bones after death.

After the death of their own gods, *Kobolds* have turned to worshipping ancient dragons, who rarely bother to notice their flocks. Nonetheless, kobolds continue to devote themselves to **Ulris Lord of the Skies**, **Baizir the Deathlord**, and **Guvnurth the Scaled** amongst others. More pragmatically religious kobolds may revere a local monster or beast of great power, with their belief sometimes giving the object of their devotion divine powers.