

# Magic of Gemstones – Kiira Of The Tel'Quessir

**Tel'Kiira:** Strictly translated, *tel'kiira* are “lore gems”. Wearable only by elves, *kiira* are semi-sentient depositories of knowledge; whatever is known to a wearer of a *kiira* is recorded into the gem and can become known by future gem-bearers accessing those memories. The magic of a gem attaches it physically to the forehead of a new wearer and psychically to the wearer’s mind. Ostensibly, these gems are created for a noble House lord to pass on his knowledge, clan history, and power.

Worn almost exclusively by elven nobility, *kiira* are irrefutable symbols of a House’s power, judged by the color and clarity of a lore-gem. Crafted from many types of gems, a *tel'kiira* is never larger than the nail of one’s smallest finger, and most are polished smooth and slightly mounded, without facets. The natural color of a gem is accented and deepened with each successive mind-meld of a new bearer, and a number of elder Houses have *kiira* nearly jet-black in hue to show their accumulated knowledge.

Two prerequisites exist in order for a *kiira* to be worn: the wearer must be an elf and must possess an Intelligence score of 15 or greater. All others are assaulted with a *feblemind* attack (save at +4 penalty or suffer effects permanently) each turn a gem is worn. Those who fail to meet the prerequisites, but are protected from the attacks of a *kiira* (by magic or other means – such as those who are vessels of Mystra’s *silver fire*) are able to access at least a part of the knowledge stored within.

Even those who meet the requirements and wear the *kiira* of their own clan find the gem hard to control, given the great knowledge within them: the new bearer must succeed a number of Intelligence checks equal to one-third his Intelligence score (rounded up); elves of higher Intelligence make more checks, as the gem tests their ability to wield greater and greater knowledge. For each failed check, the elf suffers a 1-point reduction in Intelligence and (if the score drops too low) possible permanent *feblemind* effects from the *kiira*. After all the checks are made (at the rate of one per hour), the wearer is either a gibbering fool or a proud *kiira*-bearer. *Feeble-mindedness* and Intelligence points lost in this manner can, of course, be restored through application of a *restoration* spell.

Rarely does a *kiira*-wearer learn all the lore of a gem instantly upon accepting one; only through age and acquired Intelligence can one continue to learn more and unearth the full potentials of a *tel'kiira*.

Once acclimated to the *kiira*, a wearer can access memories of many things elven, including ancestral spells, battle tactics, folklore, lost knowledge, and so on. The *kiira* teaches the elf through memory flashes about many things, including magic; add 1d6 spells to the character’s spellbook per year, beginning immediately after acclimation and on each anniversary thereafter, to a maximum of 4d10 spells from one *kiira* in a lifetime (that is, over a 300 year period – those rare ancient individuals who choose to forgo their journey to Arvandor in service to the People are not so constrained). The bearer also gains a sense of unity with his family and clan, since a part of his ancestors’ spirits are part of the gem and the bearer receives the benefit of their wisdom, knowledge, and experience.

The powers of a *kiira* are explained simply. It stores in the gem all unguarded knowledge contained within the mind of a person who wears the *kiira*. It then provides a shorter learning time for information and spells within its memory by channeling the normal learning experience through the *kiira* (half the normal study time for spells, translations, and lore-searches). Further, the *kiira* can be rendered *invisible* at the will of the wearer (for it is pretentious to wear it openly at all times); and it provides a constant *mind blank* spell effect within the mind of the bearer against all mental intrusions, save those of the *kiira*’s clan (i.e., the Alastrarra *kiira* is proof against all non-Alastrarran elves’ and N'Tel'Quess’ mental invasions).

While all the noble families of Cormanthor once had an active family *kiira*, during the waning days of Myth Drannor the only clans that acknowledged the existence of a family *kiira* were these: the Alastrarra, Aunglor, Durothil, Haevault, Iliathor, Neirdre, Nimesin, Orbryn, Raedrimn, Starym, and Ulondarr. Several of these noble elven clan *kiira* (as well as at least three of the Masters of the Incanistaeum) were known to possess spells that allowed one to actively plumb the depths of knowledge stored within *kiira* or even forcefully consume *kiira* memories. For obvious reasons, these spells were never shared or even publicly acknowledged.

## Magic of Gemstones – Kiira Of The Tel'Quessir

**Selu'Kiira:** A major version of *kiira* are the *Selu'Kiira*, the High Lore Gems. Made exclusively from rainbow tourmalines, these long, faceted, sparkling crystals are larger and more ornate than standard *tel'kiira*. These gems also tell tales of their power and knowledge by their color shifts; with each bearer, the gems absorb the long centuries of discipline of each, and the cumulative years of experience darken the gems. The *selu'kiira* begin life in hues of blue, then age to green and later to black, then brown, and orange. After a *selu'kiira* contains more than 3,000 years of stored knowledge, it brightens to a blistering red, its final and most powerful state.

Like their lesser kindred, *selu'kiira* serve to store knowledge – memories, spells, secrets, whatever their creators choose to infuse them with. But high lore gems are also teaching devices, a means by which the arcane study of a hundred years might be conferred to the wearer in the blink of an eye. A *selu'kiira* might make a novice into a powerful mage in a single searing instant. Moreover, these gems hold not only centuries of knowledge about magic, but the secrets of High Magic as well. Anyone donning a *selu'kiira* endures the acclimation process as above, though to access knowledge of High Magic, the wearer must also meet the minimums to be a High Mage (an elf magic-user of at least 17<sup>th</sup> level and 450 years of age; Intelligence and Wisdom scores of 18; Constitution score of 12).

The unknowing or unready wearing of a *selu'kiira* is far more dangerous than meddling with a standard *kiira*. If the person attempting to wear the High Lore Gem is unworthy, one of two effects occur: non-elf users are blasted to ashes (suffering 5d12 hit points of permanent damage, which can only be recovered through the use of a successful *wish* or *limited wish* spell, and succeed a system shock check at half normal Constitution score or die), their heads exploding from too much knowledge that must remain hidden from N'Tel'Quess; and unworthy elven and half-elven bearers (checks on 1d20 with -5 penalties, made against the character's level, Intelligence, and Wisdom scores; if all are successful, the tester becomes the bearer) become possessed by the presences of the gem in a powerful *magic jar* effect and their bodies are used by the *kiira*'s presences to cast spells and transport themselves to former homes or to other High Mage strongholds. After that, their minds are magically wiped of all memory of contact with the *selu'kiira* and the individuals are transported back to their last location of memory by a trusted mage or High Mage to claim the High Lore gem; the claimant of the gem serves as its caretaker until a High Mage chooses to accept the responsibilities of wearing one.

Despite these protections, it is not entirely unheard of for N'Tel'Quess to seize a *selu'kiira*, though elves consider this to be an appalling violation and will stop at nothing to reclaim a *selu'kiira* from such misuse. Among others, several Netherese Archmages (including Lady Polaris) found ways to shield themselves from the defenses of *selu'kiira* that they claimed in battle and in so doing were able to learn some of the greatest magical secrets of the Tel'Quessir. Note that accessing the knowledge of a *selu'kiira* does not automatically allow one to use elven High Magic; it merely allows one to glimpse the powerful effects elven High Mages could create and to gain insight into the magical processes involved. Some wizard variations on high magic rituals are the result of such conquests.

Whether a transgressing N'Tel'Quess or an elven student of High Magic, successfully wearing a *selu'kiira* does have some concrete, measurable benefits. Wearers of *selu'kiira* cast spells with superior effect, due to a greater understanding of the Weave the *kiira* affords. All spells cast by the wearer inflict a cumulative saving throw penalty of -2 on targets, and gain a +2 damage bonus per die. The duration of spells cast is doubled, and spells requiring concentration are maintained for 1d6 rounds after concentration is broken. Spells also gain range, depending upon the content of the *selu'kiira*; the range of spells of a bearer of a blue *selu'kiira* are increased by 500 feet, then 1,000 feet for green *kiira*, 1,500 for black, 2,000 for brown, 2,500 for orange and finally 3,000 feet for red.

Further, all racial maximum Wisdom and Intelligence scores are permanently removed. In a like manner, bearers can see past illusions as if they had 2 additional Intelligence points; for example, Shalantha (Int 18) dons a *selu'kiira*, and can now see through 1<sup>st</sup> and 2<sup>nd</sup> level Illusion / Phantasm spells as if she had an Intelligence of 20. If her Intelligence score increases as she gets older and gains more Intelligence, this ability increases; with Intelligences of 24 and 25, she could even see through 8<sup>th</sup> and 9<sup>th</sup> level illusions.

## Magic of Gemstones – Kiira Of The Tel'Quessir

**Shilvael'Kiira:** Dagger-shaped crystals about three inches long touched by the corrupting influence and power of Malkizid, *Nightstar Gems* are powerful *selu'kiira* that were created and worn by the leaders of the Imperial Vyshaan clan of Aryvandaar and the mightiest of their vassals. In color *shilvael'kiira* are a deep, iridescent purple reminiscent of the last gloaming of a storm-clouded sunset, with pale lavender glyphs etched into their surfaces. In addition to the vast array of magical lore and secrets of High Magic one would expect to find within any *selu'kiira*, each holds the magical knowledge passed to the elves by the Branded King and is ringed by unseen emanations of magical power like heat shimmering in the air, an aura of arcane potency. Each also contains the dark spirit of the Vyshaan Selu'taar whose magic created it, eternally bound to the dark heart of the crystal, guardian of the powerful secrets contained within. Only twelve of these *kiira* were ever made, each created for the Ar'Selu'Taar of each clan loyal to the Vyshaanti.

Only an elf descended from one of these vassal clans can hope to wear a *Nightstar Gem*, and then, only the *kiira* created by the Selu'taar of his own ancestor's clan. Any other creature that places the gem on its forehead must save vs. spells. A save finds them permanently *dominated* by the fiendish Elven presence within the gem that will then commence searching for a suitable wearer; once found, such a being is consumed by the *shilvael'kiira*: whatever magic it commands is first drained and recorded by the *kiira*, along with whatever memories the being has of mastering and using these spells; its life-force is then drained by *lifequench* magic to empower the *kiira's* dark magic. A failed save sees the offending being instantly drained in this manner and then *disintegrated* and beyond all means of mortal *resurrection* as their soul is consumed by the fiendish presence within the gem.

An heir-aspirant (the attempted wielder) of a *Nightstar Gem* is put through tests of talent (measuring his or her ability in magic), mind (the elf's Intelligence), and heart (the elf's character and wisdom). These tests occur within the mind of the tested elf, though all effects are suffered as if the tests were real. If the elf passes all the *kiira's* tests, he or she is deemed a true heir. Mechanically, the tests are checks on 1d20 with -5 penalties, but penalties increase to -8 if the wielder is not of evil alignment. The checks are made against the character's level, Intelligence, and Wisdom; failure of these tests sees the heir-aspirant drained of all magic and memories of using magic (as above), effectively reduced to a 1<sup>st</sup> level magic-user. If all tests are successful, the tester becomes the new wielder.

New wielders immediately have all racial maximum Wisdom and Intelligence scores are permanently removed, and must then succeed a number of Intelligence checks equal to one-third his Intelligence score (rounded up); elves of higher Intelligence make more checks, as the gem tests their ability to wield greater and greater knowledge. Each successful Intelligence check indicates the wearer's mind is able to process an influx of memories and magical lore, thereby gaining a +1 bonus to both Intelligence and Wisdom scores as well as an addition level in spellcasting ability. For each failed check, the elf suffers a 1-point reduction in Intelligence and (if the score drops too low) possible permanent *feblemind* effects from the *kiira*. After all the checks are made (at the rate of one per hour), the wearer is either a gibbering fool or a proud *kiira*-bearer. *Feble-mindedness* and Intelligence points lost in this manner can, of course, be restored through application of a *restoration* spell.

Even when worn by an elf deemed appropriate by the magic of *Nightstar Gem*, the malign will of the ancient High Mage's soul within the *kiira* cannot easily be mastered. Each *shilvael'kiira* has a Int of 18+1d6 and an Ego of 20; the strength of the soul's personality is rated by combining these scores. The personality score of a wearer is Intelligence + Charisma + Experience Level. Note that the personality score is reduced by one for every group of hit points of damage taken equal to the heir's average number of hit points per level, dividing the character's total hit points by his level (round up). For example: A mage of 7<sup>th</sup> level has 22 hit points: 22 divided by 7 equals 3.1; thus for every three points of damage he suffers, his personality score will be lowered by one. Whenever the personality score of a *shilvael'kiira* exceeds the personality score of the character who possesses it, the *kiira* will *dominate* its possessor. Naturally, such *domination* is unlikely where alignment and purposes are harmonious.

## Magic of Gemstones – Kiira Of The Tel'Quessir

Whether an heir's personality score is greater than that of the *shilvael'kiira* or not, if he or she is of good or neutral alignment, his or her moral fiber is severely tested by the *kiira's* magic. Each day, the wearer is tested by a moral dilemma. If the wearer fails a saving throw vs. spell, she or he chooses the morally suspect option. If the saving throw is failed on the first day, the victim is tested again by a more significant moral dilemma on the second day. Again a saving throw is required, this time with a -1 penalty. This series of temptations fluctuates in degree and penalty indefinitely until the victim either makes his or her saving throw on a save with no penalty or until the victim fails a saving throw vs. spell with a -7 penalty. In the former case, victims are no longer under the effect of the spiritual corruption, but they still have to deal with the consequences of their moral failures. In the latter case the victim's alignment irrevocably shifts to evil (their alignment with respect to law and chaos remains unchanged).

Like all *tel'kiira*, *shilvael'kiira* constantly provide the protection of a *mind blank* spell effect within the mind of the bearer against all mental intrusions. In addition, the wearer receives a +4 bonus on all saves vs. any mental contact not protected against. Finally, the wearer is protected from all telepathic attack modes (ego whip, id insinuation, mind thrust, psionic blast, and psychic crush) as follows: no "power score" effects are possible against the wearer, and the initial costs of these attacks are doubled when used against the wearer. In other words, unless the psionic attacker knows of the protection and doubles the psionic strength points (PSPs) used in the attack, the initial attack fails. Whenever any psionics or mind-contacting spells such as *ESP* and *telepathy* come into contact with these protections, the intruding mind suffers 1d4+20 points of damage (the initiator can save vs. spell for half damage).

*Shilvael'kiira* also protect the wearer from magical and psionic examination. The alignment aura, faith, and thoughts of the wearer are overlaid by a false alignment and set of beliefs (typically painting the wearer as a neutral worshipper of the Seldarine), and random surface thoughts are supplied by *the kiira*, in response to what the being sees happening and the false alignment and faith chosen. The wearer conduct any mental activity desired (including the use of psionics or telepathy) behind the mental screen.

Like more "common" *selu'kiira*, mastering a *Nightstar Gem* has concrete, measurable benefits. The wearer cast spells with superior effect, due to a greater understanding of magic the *kiira* affords. All spells cast by the wearer inflict a cumulative saving throw penalty of -2 on targets, an additional die for determining damage and a +3 damage bonus per die. The duration of spells cast is doubled, and spells requiring concentration are maintained for 1d6 rounds after concentration is broken. Spells cast are also magnified with both area of effect and range being increased substantially; this increase is determined by the will of the wearer, ranging from standard (1:1), to quadruple (4:1) ratio. In a like manner, bearers can see past illusions as if they had 2 additional Intelligence points.

The primary function of a *Nightstar Gem*, is the storage of arcane knowledge. As such, they function as spellbooks holding an indefinite number of spells. The *kiira* then provides a shorter learning time for information and spells within its memory by channeling the experience through the *kiira* (half the normal study time for spells, translations, and lore-searches). All *shilvael'kiira* can be assumed to contain all common spells, as well as 3d20 rare spells and 1d4 unique spells. A spellcaster can choose to "record" spells into the *kiira* but doing so drains 1 point of Constitution (which can only be regained through the application of a *restoration* spell or similar magical means) and 1d4 hit points (which can be recovered normally over time, but not cured magically).

Finally, the *Nightstar Gems* hold the 16 High Magic rituals mastered by their creators (7 solitude, 5 compliment, and 4 myriad), often including the Mythical magic of Malkazid, plus 1d4 additional rituals added by later wielders. All contain *the Mormhaor' Sykerylor* or "Killing Storm" which the Vyshaanti unleashed on Miyeritar, creating the High Moor. They also contain *the Tel'miir'kara Neshyr*, or "Right Of Transformation," a ritual of solitude alters the casters nature by combining his soul with that of an extra-planar being. This has many consequences for the caster, including affording the ability to cast rituals of compliment and myriad without the aid of other High Magi, and thus allowing the wearer to cast all other High Magic rituals recorded in *the Kiira*.

## Magic of Gemstones – Kiira Of The Tel’Quessir

**Kiira N’Kehrareth:** Also called *faerie stones*, these magical stones created almost exclusively by the oldest elven clans are prized among the sylvan races. Due to the nature of their enchantment they are extremely difficult to manufacture and are extremely rare (among the required components are the tears of a nymph and the locks of a hamadryad). Made from large, flawless gemstones (usually an emerald or sapphire) and cut in an ovoid shape, *faerie stones* afford their owners the following array of magical powers:

- ❖ Possession of such a *stone* grants immunity to all natural poisons (including ingested or insinuated animal or vegetable poisons, including monster poisons, but not mineral poisons or poison gas), and to all Enchantment/Charm abilities of fairies and their kin.
- ❖ Possession also grants the owner the continual ability to move through any type of terrain (mud, snow, dust, etc.) or vegetation (thick thorn bushes, tangled vines, briar patches, etc.) without leaving a trail and at his normal rate – leaving neither footprints nor scent. Thus, tracking the bearer of a *kiira n’kehrareth* becomes impossible by normal means. A *faerie stone* even enables its bearer to walk on the surface liquids without sinking (including quicksand, oil, running water, etc). Alternatively, the bearer may choose to leave tracks, magically altered. Footprints can be altered in size to be as small as those of a halfling or as large as those of a giant (bare or shod as desired), or they can be altered to resemble tracks of a bear, a boar, a lynx, a rabbit, a stag, or a wolf.
- ❖ Whenever the bearer of a *kiira n’kehrareth* approaches within 10 feet of any animals of neutral or good alignment and animal intelligence, the creatures must roll saving throws vs. spell. If they succeed, behave normally (they move rapidly away from the ring wearer). If the saving throws fail, the creatures become docile and follow the bearer, considering him or her their friend and ally. Animals feeling such friendship for the wearer actually guard and protect that individual.
- ❖ Further, possession of a *faerie stone* also allows its bearer to enter a tree and move from inside it to inside another tree within 500 yards, in a fashion similar to a *pass plant* spell once per turn. Unlike that spell, the tree entered and that receiving the caster need not be of the same type, although both must still be living, and of girth at least equal to that of the caster. The effect functions so that the movement takes only one round. The bearer can, at his option, remain within the receiving tree for a maximum of one round per level of experience. Otherwise, he can step forth immediately. Should no appropriate tree be in range, the bearer simply remains within the first tree, does not pass elsewhere, and must step forth within the appropriate number of rounds. If the occupied tree is chopped down or burned, the bearer is slain if he does not exit before the process is complete.
- ❖ Twice each day, the bearer of a *faerie stone* is able to cause plants within a 40 foot cubic area to *entangle* creatures within the area. The grasses, weeds, bushes, and even trees wrap, twist, and entwine about the creatures, holding them fast for a duration of one turn. Any creature entering the area is subject to this effect. A creature that rolls a successful saving throw vs. spell can escape the area, moving at only 10 feet per round until out of the area. Exceptionally large (gargantuan) or strong creatures may suffer little or no distress from this spell, based on the strength of the entangling plants.
- ❖ Finally, the bearer gains the ability to *shapechange* into a specific reptile, a specific bird, a specific mammal, a specific amphibian, a specific fish, and a specific insect up to three times per day. Each animal form (reptile, bird, mammal, fish, amphibian or insect) can be used only once per day. Upon assuming a new form, the bearer heals 10-60% (1d6 x 10%) of all damage he has suffered (round fractions down). These forms are determined during the *faerie stones’* enchantment. By *shapechanging* into an animal the bearer takes on all of that creature’s characteristics – its movement rate and abilities, its Armor Class, number of attacks, and damage per attack. Thus, a *kiira n’kehrareth* could enable its bearer to change into a wren to fly across a river, transform into a black bear on the opposite side and attack orcs gathered there, and finally change into a snake to escape into the bushes before more orcs arrive. The bearer’s clothing and possessions also become part of the new body; these reappear when he or she resumes his normal shape. The items cannot be used while in animal form.

## Magic of Gemstones – Kiira Of The Tel’Quessir

**Kiira N’Vaelahr:** Numbering two dozen in all, the “*Shadow Lore Gems*” were once the badges of honor for the few, proud covert agents of the N’Vaelahr during the Fall of Myth Drannor. Especially constructed by Grand Mage Ualair the Silent, these magically-created gems were all formed from beljurils and emeralds, and when enchanted, they fused to form one glowing green gem in the shape of Coronel Eltargrim’s personal sigil (whose work the gems were to support).

Unlike standard *tel’kiira*, which bonded invisibly to the wearer’s forehead, these gems remained visible but could be bonded anywhere on a wearer’s body. Traditionally, they were bonded over the heart and kept hidden under clothes, and the gems could be moved by concentration if the heart needed to be exposed. Also unlike *tel’kiira*, these gems did not rest placidly upon the skin, but dug painlessly into the wearer’s flesh, as if stamped rather than magically bonded. *Kiira N’Vaelahr* cannot be forcibly removed once bonded. Attempts to do so cause them to *teleport* to the safekeeping of The Masked Mage, as they do upon the death of their bearers.

A *kiira N’Vaelahr* is far less powerful or forbidding than a House *kiira*, though the military and commoners of Myth Drannor learned to respect (and even slightly fear) “those who bore the emerald mark of Eltargrim.” Each *shadow lore gem* contains five standard powers. The powers of a *shadow lore gem* are not hindered at all by the mythals of Myth Drannor or Sembholme.

- ❖ **Storage of Knowledge:** Like *tel’kiira*, the gem stores memories and experiences of its wearer, though these are far more specific if consciously willed into the gem. No matter the gem’s location, the images are as seen or experienced by the gem’s wearer. A *kiira N’Vaelahr* never records a wearer’s thoughts or emotions unless willed to do so, and these impressions are embedded within the recorded sights and sounds. Such knowledge can be stored away mentally within each gem, and each separate experience or scene becomes visualized as a separate gem floating within the mind; these isolated gememories cannot be unlocked without a mental command by the bearer or by pre-set command words. They can be relayed telepathically through other agents to senior officers for swift response to dire situations without the risk of any disturbing the information locked away (see *Telepathy* below).
- ❖ **Telepathy:** All N’Vaelahr can communicate telepathically with each other through their gems. The maximum range for mind-to-mind contact is a one-mile radius (in all directions) or a three-mile, 300’-wide directed beam (i.e., contact an agent known to be south of you). Agents can take certain memories and information from their own gems and telepathically send them to other agents. If the receiving agent is also given its lockword to access the information, he can see/experience the event noted. Most often, agents transmitted their reports to others, and they were projected via mental relays all the way back to Myth Drannor and Lord Aolis or Lady Amara. It takes 1d4 rounds to “send” each gememory telepathically to another gem-bearer, but only one round to unlock them and another round to quickly “read” the information therein.
- ❖ **Mind Blank / Mental AC:** In terms of psionic combat, the bearer gains a Mental AC of 0, and his mind and the gem are protected as if under the constant influence of a *mind blank* spell. A *kiira N’Vaelahr* bearer immediately notices when attempts are made to contact him mentally by another N’Vaelahr, and this communication can occur even while under other psionic attacks.
- ❖ **Phantasmal Force:** As storage units of information, these lore gems record everything just as experienced by the wearer (whether by infravision, magically enhanced senses, etc.). With a command word and a given time frame, the gem can project a small three-dimensional illusion of any gememory of what the bearer experienced during that time period. While worn, this power is only commanded by the wearer of the gem. If the wearer dies and the gem arrives in Aolisí hands, he or one of his designated officers can command the ownerless gem to emit its last recorded images and impressions.
- ❖ **Furious Flight:** A combined *haste* and *fly* spell was created long ago by Ualair and embedded in each of the *shadow lore gems*. This power can be used only once per tenday. When activated, the gem-bearer gains a -1 initiative bonus and is able to fly at MV 36 (B) for 2d6 hours. All other variables and effects are as per the standard *fly* spell.

## Magic of Gemstones – Kiira Of The Tel'Quessir

**Thael'Kiira:** Elves of Cormanthor (and other ancient realms) employed personal “mantles” of continuous magical protection. These were centered upon a specially enchanted gemstone worn next to the skin, known as *thael'kiira*. Their enchantment involved casting a unique 1<sup>st</sup> level spell ritual, the *iquar'kiir*, upon a focal gem, whereupon the newly created *kiira* permanently “drank” 1 hit point from its creator to empower its enchantment. This drain could not be restored though any means short of *limited wish*, *alter reality* or *wish* spells. A focal gem could be any sort of gemstone that had been properly attuned to its bearer by being immersed in his or her tears; these were often selected for their beauty, value, and durability. *Thael'kiira* function only for a being to whom they have been properly attuned. Some *thael'kiira* were further engraved with the personal sigil of a wizard who created them or the symbol of the elven noble house to which they belonged. Some were even enchanted to magically bond to their user, like a *tel'kiira*.

Thereafter, at each new level of spell capability (when the creator masters casting spells of the next level), the elf performed another unique 1<sup>st</sup> level spell ritual, the *elaorm'kiir*, upon a focal gem to augment the *thael'kiira* to be capable of storing more powerful magics. This process permanently “drank” another hit point at each level of augmentation. Only the “wearer” of a mantle could normally modify or augment it, and thus all of its powers must be magics the wearer can personally wield. Cormanthan mantles “grew” with the increasing personal powers of their wearers, being augmented level by level as the wearer grew magically stronger (a loss of sanity or magical ability did not, however, diminish or otherwise alter existing mantle powers).

Note that it was possible for a magic-user to perform the *iquar'kiir* and *elaorm'kiir* rituals to enchant a focal stone attuned to another individual, allowing other spellcasters (clerics, paladins, rangers, etc) to create build a *thael'kiira* with their divine magics or non-spellcasters to be attuned to a mantle created for them by a wizard. However, the creating caster was still permanently drained of 1 hit point per level of augmentation. For this reason, such enchantments were extremely rare, occurring only among the nobility (clan heirs that were not magic-users on rare occasions have *mantle stones* enchanted for them by wizards hired for astounding sums). Similarly, *thael'kiira* could be enchanted to function for anyone who met certain predetermined prerequisites; more than one noble clan was known to possess powerful *thael'kiira* that automatically attuned to anyone of their bloodline and could wielded by them freely. These were passed down with each new generation to protect the young heirs of the clan. Such *thael'kiira* still temporarily “drank” 1 hit point during each day in which any active power of the *thael'kiira* was awakened.

Cormanthan *thael'kiira* varied greatly in powers and strength, depending on the magical abilities of their creators; many mantles could call on the powers of magical items born by their wearer, or spells memorized by them. The Coronal's mantle could even tap into the power of his thrones (the Living Seat on the isle of Estel and the Throne of the Coronal in the Chamber of the Court) and certain other sources of ancient power in the realm, such as the Vault of Ages, if these were nearby.

There were highly-secret spells that could augment mantles so as to have multiple powers of each level. One such spell, created by Ulair the Silent, was the 8<sup>th</sup> level *ahrn'kiir* which allowed one to perform an additional *elaorm'kiir* ritual to add additional powers to his mantle at a single level of augmentation. There were also spells – some known to have been used by human mages in the waning days of Myth Drannor – that could alter a *thael'kiira* to make its mantle serve a new owner. One such spell, an 8<sup>th</sup> level alteration ritual of elven origins, called the *aleirin'kiir*, is kept within the private stacks of Candlekeep and has been recorded by several magic-users over the years. Another such spell, the *nikerym'kiir* (a 9<sup>th</sup> level variation, stolen long ago by a drow Archmage of Maerimydra's Shattered Tower) recently changed hands for over a million golden lions in Skullport; this spell allows a *thael'kiira* to be re-attuned and its spells altered, at the cost of 1 hit point per alteration. There were even spells, such as the 8<sup>th</sup> level spell *mhaor'kiir*, developed in secret by powerful elven houses that could turn the mantle of a *thael'kiira* against its wearer; several Netherese Archwizards were known to have developed similar magics. Others, including the Zhentarim mage Horaundoon, developed spells that tapped the magic

## Magic of Gemstones – Kiira Of The Tel'Quessir

of a *thael'kiira* and to create a link between the spellcaster and the mantled wearer, then drain the victim of both of life and magic. Horaundoon's successes and failures with such spells are described in Ed Greenwood's novel *Swords Of Eveningstar*. Other Zhentarim mages, including Manshoon, Hesperdan, and Arlonder "Old Ghost" Darmeth know spells of similar nature.

It is rumored that certain mages (Malchor Harpell is one name often mentioned) and senior Harpers might even have the spells necessary to create a mantle from scratch – and there is a long-standing legend in Waterdeep that some gargoyle, drainpipe, roof minaret, or loose attic floorboard conceals the lost spellbook of the wizard Nunntchlea of Secomber (which include the *iquar'kiir* and *elaorm'kiir* rituals), who is rumored to have cast her own mantles less than three hundred years ago. She lost her wits and lived out her last days in the alleys of the City of Splendors – and her magical accoutrements were never found.

Most sages know that the basic form of Cormanthan *mantles* was an invisible aura protecting the “wearer” and all items worn or held solely by him. A typical elven *mantle* had at least one automatically-functioning defensive power (or will-activated utility power) of each level, and one offensive spell of each level. Attacks and utility powers could be called forth by silent effort of will alone, attacks once per day, and utilities thrice (one mantle power can be awakened per round – and this can be accomplished in addition to spellcasting, its casting time doesn't consume the entire round). The *thael'kiira* drains yet another hit point (temporarily) during each day in which any active power is awakened. Of course there were often exceptions to this basic design: for example, in some instances *thael'kiira* were purely defensive in nature and after their initial creation required no sacrifice of hit points to function. In any case, the bearer of a *thael'kiira* needed to be in direct physical contact with the gem to be either protected by or cast wield the active powers of spells its spell-mantle.

### Sample Thael'Kiira

The first is that of Nlaea, maid to the Lady Alaglossa Tornglara, whom we see briefly toward the end of Ed Greenwood's novel *Elminster In Myth Drannor*. Nlaea is a moon elven servant and 5<sup>th</sup> level fighter / 4<sup>th</sup> level mage, values highly by her lady but ignored by elves of the established Houses. Her personal *mantle*, built level by level, is typical of that of many common Cormanthan elves, and has the following properties:

**First Level:** *unseen servant / magic missile.*

**Second Level:** *locate object / strength.*

The Lady Cilvren Doedance, whom we also see but briefly in the same novel, is the matron of an important House of Cormanthor, and a 10<sup>th</sup> level fighter / 11<sup>th</sup> level wizard. The powers of her mantle, level by level, are:

**First Level:** *feather fall / burning hands.*

**Second Level:** *ESP / web.*

**Third Level:** *protection from normal missiles / lightning bolt* (11d6; its efficacy has increased with her level, though it was first added to her mantle when she was of much lower level than she is when we see her).

**Fourth Level:** *dimension door / ice storm.*

**Fifth Level:** *major creation / cone of cold.*

The modern-day possessor of a Myth Drannan gem should always have it examined for possible mantle enchantments, and should also be aware that many Cormanthan spells that bear the same names as modern-day Faerûnian spells differ in small but often important ways from the spells later developed from them.



## Magic of Gemstones – Kiira Of The Tel'Quessir

**Kiir'Tel'Quessir:** Among The Masked Mages most prized possessions, the *elfstones* are a magic from the old world – known as *Kiir'Tel'Quessir*, or “jewels of the people” among elves. Created by Faerûn’s first high magi and the fledgling priesthoods of the Seldarine, who bound into them a magic that existed before the elves first walked the woodlands of the multiverse. There are ten *elfstones*, three sets of three (blue, green, and red) and a lone solitary *black elfstone*.

The power of these *elfstones* is measured by the strength of he who wields them. The stones are grouped in sets of three; there was a reason for this. Each stone represented a part of the holder: one stone for the user’s heart (Constitution), one stone for the user’s body (Strength), one stone for the user’s mind (Intelligence & Wisdom). For the magic to be given life, all three must unite as one, acting in concert – three individual strengths joining as one. The success of the holder in employing the *elfstones* was a measure of his ability to unite those strengths. When done properly, the power released can be very great, as described below:

*Driving inward he smashed aside the barrier that stood between himself and the power of the stones, smashed it aside through strength of will born of desperation and need. Reaching down within the heart of the elfstones, he brought them to life at last. Brilliant blue light flared up from his clenched hand, gathered itself, then burst forward to strike the demon. He took himself further into the stones, feeling their power intensely. Everything around him grew hazy with their glow, and the elfstones lashed out at the demon. The creature could not withstand the elven magic. Its massive form erupted in flames and became a pillar of blinding light. For an instant it burned deep blue in the night, then exploded into ash and was gone.*

Ancient elven magic is nothing to be toyed with, however; it can prove to be more dangerous than the evil it was created to protect against. Our histories have left us with that warning, if little else. The magic may act against not only the body, but the spirit as well. Wounds of the body may be treated, but what of wounds that go deeper?

Each of the three sets of *elfstones* serve a different purpose. The *blue elfstones* (Kiira'Tel'Inisach, or “seeking stones”) are the seeking stones. Possession of the *blue elfstones* enables the holder to find that which was hidden from him merely by willing it to be so, as though under the effects of the spell *find the path*. The *red elfstones* (Kiira'Tel'Talas, or “gemstones of the soul”) are the life stones, or the soul stones, which give the power to peer into a person’s soul, and detect the presence of good and evil (as the wizard spells). They can also restore life in death, as the spells *raise dead*, *resurrection*, or even the *Suyoll* high magic ritual (‘the revival’) which can purge the evil from a beings heart or restore the undead to life. The last set of *elfstones*, the *green elfstones* (Kiira'Tel'Nias, or “gemstones of alliance”, are the summoning stones and they allow their wielder to summon all manner of creatures to his aid, both magical and mundane. This functions identically to the priest spells *call aerial beings* and *call woodland beings*, the magic-user *monster summoning* spells (I-VIII), or even the *Saloh'Cint'Nias* high magic ritual (‘the gift of alliance’).

In addition to their special purpose, all the *elfstones* possess the common characteristic of offering the holder protection against other magics and things created of magic and sorcery. But the extent of that protection – indeed, the extent of the power of the stones – was dependent entirely on the strength of character of the holder. This protection comes in the form of ravening fire which the wielder can release from the stones. An *elfstone* wielder can ordinarily release a maximum amount of *elfstone fire* in a round equal in spell levels to his Constitution divided by 55 minus the sum of his Strength, Intelligence and Wisdom scores. (Note that if the sum of these ability scores exceeds 54, the result could be 0 or -1 through -20. 1 is used in their stead for all such results). If used as a fiery weapon, this fire does a base 2d8 points of damage per spell level to targets. The range of *elfstone fire* is limited by the wielder’s line of sight, not by distance. The wielder must make a successful attack roll (using the normal attack score for his or her character class) whenever a destructive bolt of fire is released at any mobile target more than 10 feet distant. Bolts of fire from an *elfstone* that miss harm something else (including surrounding terrain), but the intended target is unscathed.

## Magic of Gemstones – Kiira Of The Tel’Quessir

Targets struck by fire from the elfstones take the same damage whether the contact is slight or square-on, but damage is modified as follows: Nonmagical targets are allowed a saving throw vs. spell for half damage. Undead beings that drain life energy (experience levels) make this save at a +2 bonus but are not allowed a saving throw at all if their life forces are sustained by magic and not by the life forces they drain (in other words, a vampire is allowed a saving throw, but a lich is not.) No creature that is created or sustained by magic (such as most undead beings) is allowed this saving throw – and neither are enchanted creatures, such as nonmagic-using warriors who have had protective spells cast on them, or beings who are bearing active magical items. Armor, shields and the like are for this purpose always considered “on,” even if any special powers are not currently being used; wands and the like are considered active if they have been fired within a previous turn.

*The Black Elfstone:* Unlike the other *elfstones*, the *black elfstone* (*Kiir’Tel’Ahnyae*, or “night stone”) is a single stone, not part of a set. It is absolutely black, so black in fact that it seems to drink in light nearby. It was the creation of the mad Coronal Ivósaar Vyshann and Malkizid, “The Branded King.” The unbridled power of this stone is almost unimaginable. Its power is that of *absorption*. However, unlike most relics designed to absorb magic, *the black elfstone* is almost boundless – limited in its extent only by the wielder’s line of sight. When unleashed, all magic and all life within its range is greedily absorbed, as described below:

*He could feel the dark pulse of the elfstone against his palm. Summoning every last ounce of strength and determination that remained to him, he reached forth into the heart of the dark magic and called forth its power. The black elfstone had been awaiting his summons, anticipating it, linked to him from the moment of its taking, master to slave with the roles not yet determined. Pulsing with expectation, its magic surged from between his fingers in a swath of non-light, a black void that swallowed up everything in its path. It smashed everything. It devoured men and monsters to ash, then stole away their lives and fed them back into the holder of the stone.*

*He shuddered and cried out as the elfstone’s magic returned to him, imbued with the lives of its victims. Deep into his body went the evil of his enemies and the killing force of their fire. All of their dark intent and wicked need surged through him, filling him, ravaging him. He recognized in that instant the secret of the black elfstone’s power – to negate the power of other magics, to steal them away, to make them his own. But the price was hideous, for the power stolen became the power of the elfstone’s holder and changed him forever.*

*It was over in seconds. The hole of the enemy force that had confronted him was destroyed. On the sweep of the crater slope there were only bit of clothing and weapons and small piles of ash. In the air, there was the smell of burning flesh. Across the surface of the still crater waters, there were ripples from the passing of the black elfstone’s heat. He dropped to his knees, the expended magic roiling through him. He could feel it eating away at his body and spirit, reducing them to dust. There was nothing he could do to stop it. He was being destroyed and made over. The black elfstone tumbled from his nerveless fingers onto the rocks and lay still. Its non-light had gone out. Its pulsing had ceased.*

While anyone can unleash the magic of the *black elfstone*, few can hope to control it and fewer still can hope to survive its effects. In order to control it and direct the *absorption* at specific targets, one must have a cumulative Strength, Constitution, Intelligence, and Wisdom of at least 72 and the character must be free of internal conflict and resolved of will to exert his control over the *elfstone*’s power. The wielder suffers 1d20 points of damage for every spell level, XP level, or HD absorbed, minus his intelligence score. Those with an Intelligence of greater than 20 still suffer 1 point of damage for each level of spells absorbed exceeding his normal spell limit. If the wielder survives the *absorption* process, he learns and is able to cast or record all of the spells drained.

## Magic of Gemstones – Kiira Of The Tel'Quessir

**Olkiir'Tel'Quessir:** This ancient treasure of the elves, in form a fist-sized, magical sapphire is known simply as *the Elvenstar* to historians of the North, who trace its existence back to the Fallen Kingdom – the Tricrowned Kingdom of Phalorm – where it is mentioned in numerous tales and histories of the Realm of Three Crowns and its many wars against hordes of goblins, hobgoblins and orcs. In one such account the elf king, Ruardh Lightshiver, used *the Elvenstar* in the counter-assault to reclaim the dwarven Duchy of Hunnabar (near present day Dragonspear Castle) from a horde of hobgoblins. The colossal spells he cast virtually wiped out the horde singlehandedly, but the powerful king spent the last of himself in the act dying from exertion, and the mystic gemstone came into the possession of by Torghatar, the dwarf king. Over the next two decades there are similar stories of mighty magic used in the Phalorm's wars, until Torghatar was assassinated by duergar, and *the Elvenstar* disappeared from history.

In truth, *the Olkiir'Tel'Quessir* is a far older relic of ancient Illefarn whose stories could fill volumes. Elven sages of Evereska know without question that it was once wielded by Ilitharath and his grandson Tarosspur in ultimately futile struggles with the imperial expansion of Aryvaandar almost twelve thousand years ago. There are those among the Selu'Taar who suspect it was also wielded by the high mages loyal to the Vyshaanti during the Crown Wars, and as such regard it as forever tainted. Even among elves, however, facts concerning *the Elvenstar* are veiled in the mists of time. What is known is that it is a very powerful magical item, that it can be used as a fulcrum or transformer, effectively amplifying a wizard's spells up to 500 times normal (range, area of effect, damage). In addition, some spells can have vastly longer durations of up to a year or more. Spells, such as *protection from evil 5,000 foot radius*, cast around cities, proved effective in ages past and were even mistaken for permanent *mythals*. At other times amplified versions of *dispel magic*, *ice storm*, *cloudkill*, or *gust of wind* were capable of decimating an invading army.

All of the powers of *the Elvenstar* are usable only by a lawfully aligned creature with an Intelligence of 9 or higher. Any chaotic creature touching it sustains 6d6 points of cold-based damage and is *paralyzed* for 6d6 rounds (no saving throw). Neutral creatures take half damage and half duration *paralysis* from touching the gem (no saving throw, as above). A lawfully aligned wielder of the orb has an effective Charisma of 18 when dealing with lawful creatures. No creatures native to the Outer Planes and of Chaotic alignments (Arborea, Limbo, the Abyss, for example) can approach within 10 feet of *the Elvenstar*. No saving throw is granted here.

At its most basic level, *the Olkiir'Tel'Quessir* is a *selu'kiira*, although it does not strike down or dominate wielders who are not qualified for its greatest secrets. Rather, *the Elvenstar* molds its user, gradually transforming him or her into a mighty spellcaster capable of use of High Magic; the owner is subjected to a High Magic alteration effect, similar in nature to the *Akh'Faen'Tel'Quess* ritual (though instead of altering the owner's physical form, it alters his or her nature and identity), forever becoming Tel'Quessir. For example, a human or dwarf possessing *the Olkiir'Tel'Quessir* retains his or her appearance but becomes an elf in spirit, gaining all the benefits and drawbacks of becoming an elf, including ties to Arvandor and other elves in reverie. This change is slow and takes roughly five years to fully transform one's nature; it can be interrupted at any time by giving up the jewel, but once it is complete is permanent and cannot be undone through any magic known. It also slowly educates and molds the mind of the owner in preparation to wield high magic. If the owner of the jewel is not a magic-user or sorcerer, after the first year of ownership he or she becomes a dual- or multi-class mage (regardless of race or class). Each day thereafter (or if the owner is a magic-user or sorcerer of lower than 17<sup>th</sup> level), *the Olkiir'Tel'Quessir* pours knowledge and understanding of magic into its owner, who gains 1,500 XP each and every day until he reaches 17<sup>th</sup> level. If the owner's Intelligence, Wisdom or Constitution are inadequate they are permanently increased by 1 point every year until they reach 18, 18, and 12 respectively. Once a wielder is capable of wielding High Magic, this process stops.

Like a *selu'kiira*, *the Elvenstar* is a storehouse of magical knowledge, functioning as a spellbook containing a wide array of spells, including all the spells presented in the D&D Rules Cyclopeda, the Players Handbook, and the Tome of Magic as well as numerous

## Magic of Gemstones – Kiira Of The Tel'Quessir

other spells that can be randomly determined as needed. Further, it contains knowledge of the following High Magic rituals: *Evaliir'Enevahr* ("The Song Of Enevahr"), *Kai'Soeh'takal* ("Skin And Breath Of The Wyrn"), *Saloh'Cint'Nias* ("Gift Of Alliance"), *Ahrmaesuol* ("The High Revival"), *Ghaatil* ("The Traveling Path"), *Oacil'Quevan* ("Forms of Unity and Age Among The Forest"), *Elaorman* ("Place Form All Around and Nowhere"), *Uaul'Selu'Keryth* ("The Sundering"), and *create mythal*.

*The Olkiir'Tel'Quessir* acts as a *crystal ball* with both *clairaudience* and *telepathy*; looking into it reveals whatever scene one wishes it to show (locations, objects, beings, etc.). As such, a wizard can use the device to see over virtually any distance or into other planes. Unlike most scrying devices there is no limit to the duration or frequency *the Elvenstar* is able to view a given subject and the success of this is based upon the wielder's intellect, not the degree to which he or she is familiar with the subject. A user has a 5% chance of locating his or her target per point of Intelligence (for example, a user with 10 Int would have a flat 50% chance while a one with an Intelligence of 18 has a flat 90% chance). Scenes viewed within *the Elvenstar* are revealed to the user as if he was under the effects of a cleric's *true sight* spell (including the appearance of alignment auras on subjects).

If *the Olkiir'Tel'Quessir* is used to view scenes within a 20 mile radius, the wielder can also cast spells through the jewel, so that their effect is centered on the area being viewed or targeted at the subject. Spells requiring a touch attack are considered to be automatically successful if directed against a target creature, though targets with magic resistance might resist the effect and targets still receive saving throws when applicable. Whenever a spell is cast through *the Elvenstar* (offensive or not), its caster loses 1 hit point from magical backlash; if the spell is a destructive attack then the caster must make a Constitution Check or be rendered unconscious for 2d4 turns and suffer a loss of 1d4 points of Constitution, which can each be regained with 1 full day or rest.

When used to make *telepathic* contact with those viewed, the user of *the Elvenstar* can call upon the following powers (once per day each, one per round); all creatures affected by these powers can save vs. rods/staves/wands at a -2 penalty:

- ❖ **Beguiling:** The user can radiate an emotional and mental wave of fellow feeling to all creatures with any Intelligence whatsoever (1 or higher intelligence). All such creatures viewed within it regard the wielder as their comrade, friend, or mentor (no saving throw). The beguiled creatures will love and respect the wielder. They will listen, trust, and obey him, insofar as instructions given don't consign the beguiled to needless injury or destruction or go against their nature or alignment.
- ❖ **Rulership:** The wielder commands the obedience and fealty of creatures viewed when he or she activates this power. Up to 500 Hit Dice (or levels of experience) can be ruled, but creatures with 15 or greater Intelligence and 12 or more Hit Dice/levels are entitled to a saving throw vs. spell. Ruled creatures will obey the wielder as if he or she were their absolute sovereign. Still if the wielder gives a command that is absolutely contrary to the nature of the creatures commanded, the magic will be broken.
- ❖ **Fear:** When this power is invoked, creatures viewed in *the Elvenstar* must roll a successful saving throw vs. wand or react as per the *cause fear* spell (1<sup>st</sup> level priest spell, *remove fear* reversal). In other words, creatures affected turn and move at fastest possible speed away from the wielder for six rounds.

Once a month, the *Elvenstar* can *heal* up to two characters in mortal danger; however, only a lawful good wielder can use *the Olkiir'Tel'Quessir* in this way. Healed characters' hit points are fully restored.

Finally, it is harmful to remain in physical contact with the gem (skin unprotected) for a prolonged period. After a full turn of exposure, the bearer feels pain and gains 5 additional hit points. Each subsequent turn, the bearer gains another 5 hit points. When the new hit point total doubles the character's previous maximum, the character dies. If the bearer interrupts the contact before this happens, the "new" hit points are immediately lost. Each subsequent day, the character permanently loses one hit point, up to the total of "new" hit points. The process can be interrupted with a *remove curse* spell. Permanently lost hit points cannot be restored.

## Magic of Gemstones – Kiira Of The Tel’Quessir

*Arivae’Nar’Kiilir*: This smooth rose-crystal sphere is as large around as most shields. A holy relic of Lathander, it was presented to the founders of the Dawnspire in ancient Myth Drannor by the High Mage Ualair the Silent to prevent its misuse in the dark times he foresaw. Among the Seekers at Dawn it has come to be known simply as *the Dawnstone*, and the artifact has been blessed by their god’s power to protect the Morninglord’s faithful. It has floated for centuries – throughout the Weeping War and all the years since – in the innermost, holiest chamber of the temple where the rays of dawn reach it on every clear morning.

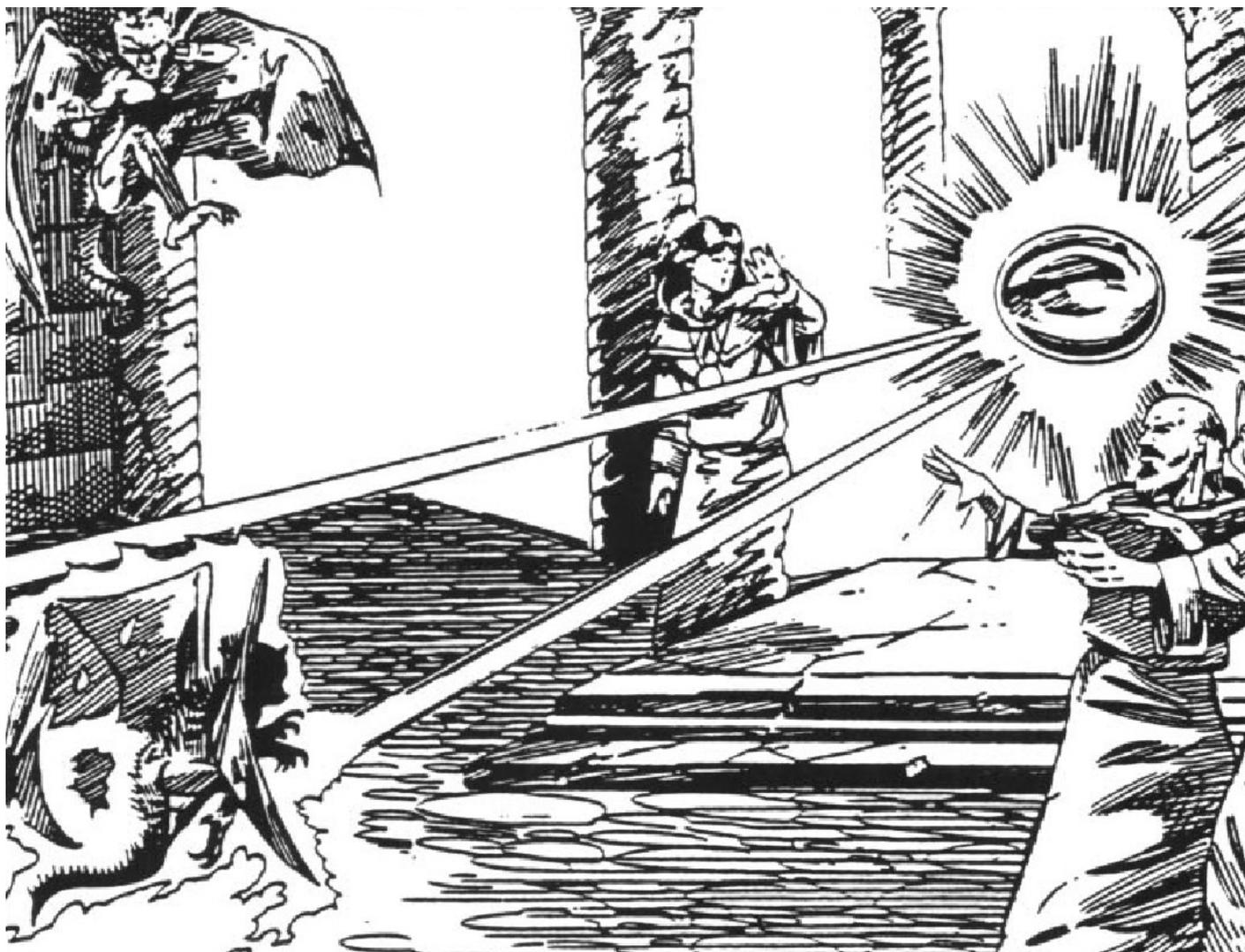
Unbeknownst to Lathander’s faithful, the *Arivae’Nar’Kiilir* is also this unique device is a powerful divination device created by the elves of Arcorar in the distant past. The first mention of it in the oldest elven histories, tell of its role in the beginning of the Seven Citadels War. The *Arivae’Nar’Kiilir* was employed by the High Mages of Arcorar to track the survivors from House Dlardrageth, a clan of demon-blooded sun elves, that had fled from their realm. Using its powerful magics, they were able to discover the location of their secret lair beneath Ascal’s Horn, and with the aid of Eaerlanni forces slay several of the tainted daemonfey and capture Sarya Dlardrageth and her sons. This was the spark that ignited the war between Eaerlann and the Siluvanedenn fey’ri houses that lasted almost two full centuries, and has repercussions that are still felt across the Savage Frontier.

The *Arivae’Nar’Kiilir* glows with an internal light, and is in truth a thing of magic, not a real gemstone: those who touch it find that their hands pass freely into and through it. In addition, its mere presence causes all dweomers within 1 mile of *the Dawnstone* to glow with a white aura visible to all creatures (including items disguised by magic, and magical items whose powers normally conceal their dweomer). It can be moved only by magic; direct, divine action; by a priest of 12<sup>th</sup> or greater level faithful to Lathander or Corellon Larethian; or by a High Mage familiar with its use. Whenever a spell of any sort is cast at it or in such a manner that its area of effect comes into physical contact with it, *the Dawnstone* absorbs the magic instantly and wholly into itself, without taking harm and without allowing anyone carrying or “touching” it to be affected by the magic in any way. This occurs only after the spell contacts it; a *lightning bolt* that passes through a target before being absorbed by *the Dawnstone* would still deal damage to that target. Spells that specifically affect only one creature are not intercepted if cast at one in contact with the *Arivae’Nar’Kiilir*. Beings touching *the Dawnstone* (even with gloves, or using a pole or weapon as a probe) are affected as follows:

- ❖ Worshipers of Lathander or Corellon (including most elves) are healed of all wounds, their bodies purged of any diseases, poisons, foreign objects (these are forced out, falling to the ground), afflictions (including lycanthropy, *feble-mindedness*, insanity, and blindness), and magical (or psionic) compulsions, *fear*, and curses. Other beings of like alignment may also be so aided, at Lathander’s will. The stone cannot raise beings from the dead without the appropriate priest spell being cast, but if it is touching a corpse of the faith of Lanthander or Corellon when such a spell is cast, *resurrection* survival automatically succeeds.
- ❖ Priests of Lathander, and Lathander only, also receive a brief message, series of revealing images, or feelings to guide them in his service. They pride themselves on touching *the Dawnstone* as little as possible, so as not to disturb the Morninglord overmuch.
- ❖ Anyone of evil alignment, or any being touching the stone with the intent of destroying it or stealing it away from its rightful place in Myth Drannor and its service to the faithful of Lathander is affected as if by an *energy drain* spell. Beings transformed into ju-ju zombies by this means serve Lathander, protecting the stone and doing the bidding of any priest of Lathander commanding them. If taken beyond the range of the stone’s magic (1 mile radius), they crumble to dust and bones.

The *Arivae’Nar’Kiilir*’s chief benefit to the Seekers is its limited power over Myth Drannor’s *mythal* and all magic: within its spherical area of effect, it prevents all wild magic, and allows any magic used by those of the faiths of Lathander or Corellon to be of maximum power (the highest possible duration, damage or beneficial hit point or other effect allowed by a spell or magical item discharge). Further, evil extraplanar beings (such as baatezu) suffer a -4 penalty to all saves against magic wielded by the faithful.

## Magic of Gemstones – Kiira Of The Tel’Quessir



Once every turn, *the Dawnstone* can shoot two rosy-hued rays up to 100 yards distant, equal in effects to a *flame strike*. These rays can be guided and bent by a priest of Lathander touching the stone to strike at desired targets (who must be visible to the summoner), but can be deliberately or inadvertently intercepted by other living beings – and stop as soon as they strike a living creature. The rays can both be hurled at the same target, and one can be slowed at the summoner’s will, to strike a round later than the first (so that if a bodyguard blocks the first ray, and falls, the second ray can past to strike at the intended being).

Once between every dawn and dusk, *the Dawnstone*, at the bidding of a priest of Lathander or Corellon Larethian “touching” it, can shoot forth rosy spheres of fire equal to a wizardly *meteor swarm*, which travel at the bidding of the priest up to a mile distant. By tradition, only the High Priest or acting head cleric of the Seekers at Dawn calls upon this power.

The *Arivae’Nar’Kiilir’s* original purpose was to serve as a scrying device for the High Magi of Arcorar. To be used in this fashion, a circle of three High Magi must cast *crystallomancy* upon it, and then focus upon a subject which they wish to view. Unlike a crystal ball or other more common scrying device, no fore-knowledge of the subject is necessary. For example, if the taint of evil is suspected in a region, they might will the *Arivae’Nar’Kiilir* to reveal the source of such corruption. This gives the Magi the ability to determine the location of any single item, place, or creature, learn in what part of the world the thing being sought out exists, and

## Magic of Gemstones – Kiira Of The Tel’Quessir

visualize all major aspects of its immediate surroundings (within 500 feet of the target). This vision reveals all things as they actually are, as per a *true seeing* spell: It cuts through normal and magical darkness, detects secret doors hidden by magic, sees the exact locations of creatures or objects under *blur* or *displacement* effects, sees *invisible* creatures or objects normally, reveals illusions as shimmering images, and sees the true form of *polymorphed*, changed, or transmuted things superimposed on the altered form. Even the aura projected by creatures becomes visible, so that alignment can be discerned. Further, this inspection can be focused to see into the Ethereal Plane (but not into extra dimensional spaces), or the bordering areas of adjacent planes such as the Demiplane of Shadow.

The *Arivae’Nar’Kiilir* allows its users to look into the minds of beings revealed by its seeking magic. Surface thoughts or emotions of a creature can be gleaned on the first round of the probe; deeper thoughts or memories can be read on the second through fourth rounds (allows a saving throw vs. spell), and can access the deepest memories beginning with the fifth round – if there is sufficient time to do so. The circle may learn a creature’s dreams, suppressed memories, or primal desires. One major fact or subject can be learned or studied per round of deep probing. Unlike the commonly used *ESP* spell, undead beings are not impervious to this telepathic probe. An intelligent and wary subject receives an initial saving throw vs. spell. If successful, the creature successfully resists the mind probe and reveals no additional information. If the saving throw is failed, the circle may learn additional information. The creature’s Wisdom adjustment applies, as may additional bonuses up to +4, based on the sensitivity of the information sought.

For every hour spent by the circle focusing on the object of their divination before using the magic of *the Dawnstone* to seek it out, the detail or duration of the viewing can be improved by one step, according the table below. Similarly, the concerted effort of additional High Mages improves the viewing as well by one step for each High Mage in addition to the three required.

Distance	Location	Viewing Time
250 miles	Building / Site	1 turn
2,500 miles	Town / Landform	5 round
25,000 miles	Region	1 round
Extraplanar	Plane	Glimpse

The more time they focus upon the thing sought, the more definite their idea of its location and the more details they can learn. For example, if a they seek an ancient spellbook hidden in a forgotten tower 800 miles away, they receives an impression of the nearest town or major landform (mountain, lake, etc.), and can examine the book and its surroundings for up to five rounds. If the book is actually 3,000 miles away, they gain only a one-round glimpse and an impression of the country or kingdom in which it lies, unless they spend additional time focusing on it beforehand. In any case, the vision provided by *the Dawnstone* is so accurate that if the circle simultaneously casts a *legend lore* spell, the magic works as if they were physically in the location in question or the person or thing that is the subject of the divination was actually at hand, so that the casting time is only 1d4 rounds.

Further, magical wards or barriers in place to foil such detection are not proof against the scrying power of *the Dawnstone*; rather, the wielders can sense that the wards are in place and must focus their attention on bypassing the barrier for 1 round per level of the warding magic. *Mythal* interdiction against scrying are automatically bypassed, unless the subject of the divination is within the *mythal* in question, in which case the High Magi must concentrate for an additional hour to pierce the *mythal*’s protections.

Finally, if the appropriate clergy is present during such divination, they can call upon *the Dawnstone*’s power to unleash *flame strikes* or *meteor storms* (described above), and direct them into the area being viewed. This power of the *Arivae’Nar’Kiilir* only functions when the target area is touched by sunlight (whether direct, diffused or shaded); subterranean or planar locations are beyond its reach. No other magic can pass through the image into its target area, being absorbed by the artifact (also as described above).