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The Protector of the Innocent,
The Warrior of the Fallen,
Hero of the Lost Cause,
Warder of the Weeping,
Mistress of Defense,
Forger of the Rainbow,
Guardian of the Justly Dead
Minder of Kiraz

Calendar

High mass is conducted on the 1st of each month. The Feast of Kotan is celebrated on the 30th of Morgat; when all workspaces are cleaned and weapons sharpened.

Kirdan is the forgotten goddess who was once the defender of Kiraz. She was one of the primary seven of the Kuzdan pantheon; representing the artistry and lore of craft. In her original form she was either depicted as geared for battle, with beautiful weapons and armor, or dressed in daphenous robes and wielding the colors of the rainbow. Kirdan appears as a muscular maiden of middle height. Her golden hair stretches down to her waist and is often tied back or hidden beneath a winged helmet.

Kirdan's place was Kiraz. She was embodied by mythrill and her image was often carved in precious and semi-precious gems. When Kiraz fell, it became bad luck to mention Kirdan's name. While she did not disappear from the Kuzdan pantheon, she was greatly diminished. While early dogma focuses on her artistry and craftsmanship, current dogma focuses on the vengeful warrior aspect.

Symbols

Her numbers 3 and 10 and her colors are sky blue, burnt scena, lincon green, gold and silver. Her symbols are the long sword, shield, flowers and the rainbow.

Geography

Kirdan is worshipped in each Kuzdan settlement. In human lands it is known in Azadmere and north-western Lythia. There are no great temples to Kirdan, but road-side shirnes are not uncommon near great battle sites.

Theological Mission

The mission of the church of Kirdan (the Kotan religion) is simply defending the defenseless. Everything the church does is to benefit the helpless in some way. The priests of Kirdan no longer mention her name. They now venerate her in secret to preserve the religion, but no longer teach it.

Kirdan teaches that the world and the Khuzdan are one. She is the only Khuzdan goddess to see the potential of other races. It is said she greatly admires the artistry of the Sindarin and the purity which humans can achieve.

She teaches only the artistry of craft and the necessity of protecting the potential. The young, especially, are important to her. Like any good teacher, she tells her followers to do, to learn and to teach what they have learned.

Kirdan is very highly respected by the other gods of the Khuzdan pantheon, and her place there is assured regardless

of the events on Kethira. Her followers, and their settlements are more fickle. Khuzdan have turned Kirdanism into a hidden religion that produces incredible works of beauty and artistry as well as practicality. Most all of the greatest Khudan craftsmen worship Kirdan; although they now too have begun calling it Kotanism

Regalia

Her priests wear long robes in burnt scena, often with cloakpins. High mass is celebrated in sky blue robes throughout the winter and autumn, and lincon green robes in spring and summer.

Social Mission

The church remains small in human countries because it directly conflicts with both the religions of Peoni and Larani. Her followers are often craftsmen or warriors who originally worshiped Peoni and are predominately more pacifistic than followers of Larani. The Kuzdan church is more martial now. Its members are few and travel more since the fall of Kiraz.

Origins of the Church

Kirdan is the embodiment of the potential creative force at the time of Ketheria's creation. She was the first breath that carried the first word that created the world. In her is all the good and all the evil that could ever be.

The prophet Eöchaid

Eochald was the first Khuzdan to teach a craft to another. Legend goes that Eochald saw a young Kuzdan playing with his tools. At the last possible second, before the young Kuzdan could do himself harm, Eochald rushed in and saved the child, loosing his right hand in the process. Seeing the loss of potential, Kirdan stepped in and taught Eochald and the child how to forge a new hand. Eochald became Kirdan's first prophet and the child, the first king of the Khuzdan, became her first follower

The Early Khuzdan Church

The Khuzdan church of Kirdan spread slowly. Priests arrived as teachers and masters of their crafts. They strived to increase the potential of the young and taught respect for elders so their lore would not be lost. The priests quickly gained a reputation for their self-sacrifice in saving others and savegry in battle. Rather than chuches, the priests crafted tiny likenesses of the goddess and placed them wherever arts or crafts were created. These small statues often brought their owners luck and eventually, the owners began to venerate Kirdan in their own ways.

With the founding of Kiraz, and the discovery of mythrill, Kirdan at last was given a temple. Shrines to her existed in every settlement and her likeness was well known. Legend says the very face of mythrill found deep within Kiraz reflected her form without distortion and with a clarity that brought tears to the eyes of all who saw it.

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Her temple was venerated, and the crafts that came from Kiraz were said to be the best in all the Khuzdan lands.

The Feast of Eochald

The feast of Eochald is a grand celebration each year where gifts are made and exchanged and apprentices are accepted by masters. The feast occurs at different times in each Kuzdan settlement, but the event is always a festive one lasting at least a week, if not longer.

Originally the feast occurred when Eochald finished creating his artificial hand and dedicating it to the glory of Kirdan and her teachings.

The fall of Kiraz

The story of the fall of Kiraz offers no defense to the Goddess who was to protect the city. Kirdan is believed to have seen it all. She watched as her left hand (Badike) and her right hand (Rashidi) were slain by a darkness even she could not penetrate. In protecting the Khuzdul hunters, she was unable to protect those left in Kiraz from the invaders.

She fought a great beast that came at Lothrim's command and sealed Kiraz with the tattered remains of the beast's soul; but by then the city had fallen and it was too late. Khuzdul lore blames Kirdan for the reason her followers were lured out of the city and blame her even more for its fall.

The prophet Kotan

Kotan was a master weapon crafter employed by the Laranian church in Tengela, Trierzon, but grew up a Peonian. He was constantly troubled by his profession and the contradictions of pure pacifism of his religion. Late in his life he sought permission to travel widely and was granted the right. He headed north, into the mountains.

After many years he arrived in Gothmir and found a comfortable home and a wife in a tiny village. On one eventful day in the early spring, his village was attacked by a roving band of Reksyni; they killed everyone in a rapid strike through the village. Amazingly Kotan survived. Kotan stood over the body of his wife, with a sickle in one hand and a longsword in the other. Crying out to his gods and any others listening for aid, he fought so viciously that the Reksyni retreated.

In his anger, he screamed at heaven and Kotan answered. She told him to gird for war and head deeper into the blighted area called Gothmir until he found the sun's anvil. There he could build an army and a safe place from the Reksyni.

Gathering his few possessions, he retreated north and then east into the heart of Lythia. East of Arkakul, he discovered a nomadic people who at first tried to kill him, but quickly came to respect his tactics and his strength. They captured him and brought him to their leader. Kotan told his tale and the leader was so impressed that he offered Kotan a place in his household. After 10 years Kotan had learned much from the Ketari and brought 5 warriors back east with them.

They settled in the rough and blighted land of Gothmir, first building a forge in the tiny village of Dandras and pledging themselves towards the village's protection. Slowly, over the years, more and more troubled warriors and craftsmen found Dandras, and then the religion of Kirdan.

Kotan died peacefully at the age of 93. His disciples live in Dandras still. In recent years, several clerics have left Dandras to find others of like mind and introduce them to the goddess.

Religious Practices

The worship of Kirdan is relatively simple and straightforward. Most followers venerate her through prayer either before a craft is made or after it is finished, if not both. The members of her clergy worship at dawn, when the day has the most potential.

The church believes all penance should be physical and the act should repay the sin. Everyone is fallible and only through hard work and good intentions both can failure be forgiven.

Prayer, practice and song are common features of worship. Personal sacrifice is expected for the good of the whole community; but cowardice is not, itself a sin. Instead it is a failure. Cowards are not asked to fight at the fore, but they must still help - somehow, in times of crisis.

The church is known for its near berserker rages in combat. Its adherents will do anything in their power to protect those in their care; but they will not sell their lives easily or cheaply.

Clerical Order & Organization

Priests gain their rank only through mastery of a craft and experience. The Kotan, the primate of the religion, is a humble monk who works in the forge each day and oversees the business of the religion when he tires from manual labor.

Each position in the church is granted to those with the most experience in the matter; but everyone is expected to perform some menial labor daily as it is seen as being good for the soul. The human church is too small to have official titles or offices of rank; and their total lack of titles or official ranks makes them seem smaller still.

The Khuzdan church is equally loosely affiliated with priests of Kirdan being master craftsmen who spread their lore more readily than they spread their religion. In some settlements the worship of Kirdan has become secretive, requiring special signs and words to find the shrines and be welcomed amongst the priests.

Rituals

The following rituals are available to any follower of Kirdan.

Battle of Blessing I

Time	15-RSI Minutes	Ritual	Prayer
Range	RML feet	Distance	RML minutes

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An invocation to improve one's chances in battle at any time they actively defend the fallen or anyone who cannot defend themselves. Any attack in such a situation gains a +10 (MS)/+20 (CS) bonus to EML. Defenses gain a +25(MS)/+35 (CS) bonus to EML. Only those within range who join into the prayer may receive the bonus.

Call Light I

Time	15-RSI Seconds	Ritual	Chant
Range	Touch	Distance	1 hour (MS)/2 hours (CS)

An item touched suddenly glows with a pale blue light. The light strength varies (MF: Candle, MS:Torch, CS: Lantern) according to the success of the ritual. No heat is generated by the light, nor can it combust items placed within its aura. The light can be locked by other rituals or magic, but not put out. Shadows appear as normal from the light.

Good Will II

Time	15-RSI Minutes	Ritual	Prayer
Range	Touch	Distance	RSI Hours

Causes the touched to be more patient and willing to listen. This ritual only increases the chance the touched will listen. It does not influence any other decision. The touched may feel a slight sense of timelessness and ease that passes at the end of duration or when they leave the caster's presence.

Sense Taint II

Time	15-RSI Seconds	Ritual	Prayer
Range	Sight	Distance	RML Seconds

Grants the caster the ability to see evil and good in shades of light and dark.

Safe Travel II

Time	15-RSI Minutes	Ritual	Prayer
Range	Sight	Distance	1 hour (MS)/2 hours (CS)

Provides the caster an insight as to safe ways to travel. The insight comes in a bonus of +35 (CS)/+25 (MS) to any roll made to determine the safety of travel. This can include (but is not limited to) Awareness, Sensitivity, Engineering, Animal Craft...

Turn Undead II

Time	15-RSI Minutes	Ritual	Song
Range	Sight	Distance	RML seconds

The song drives the shadow of Bukrai out of the possessed temporarily; this causes the undead to flee (MS) or drop (CS). The song has a temporary effect. The bodies can be reanimated if left whole. The song also can drive out the shadow of Bukrai from the recently possessed, leaving the person shaken, but free of the taint of Bukrai.

Find III

Time	15-RSI Seconds	Ritual	Prayer
Range	Self	Distance	Instantaneous

Offers insight in the location of a missing or lost person. MS: the person is seen in the caster's mind's eye as they currently are. CS: the direction in which the person lies is known instinctively to the caster. The target person must be known by the caster and easily recognizable when seen. The stronger the link between the caster and the target person, the better the ritual works.

Balm of the Just IV

Time	15-RSI Seconds	Ritual	Chant
Range	Touch/Self	Distance	Instantaneous

MS: Stops bloodloss and heals one injury level from any one designated wound touched by the caster.

CS: Heals one designated wound touched by the caster completely within one day.

CF: Causes the designated wound to become infected.

Walking a Sunbeam IV

Time	15-RSI Seconds	Ritual	Chant
Range	Self/Touch	Distance	Instantaneous

Transports the caster and his goods/mount from wherever he is to his destination instantaneously. The destination must be known and clear of obstructions. The caster walks into and out of a portal of light. They can choose to exit or not, but re-entering can cause burn damage. If the destination is obstructed, the portal will not appear. When between, the caster is in a plane of solid white light. CF: Caster suffers 1 level of burn damage across their body. MF: Target is blocked and the portal will not appear.