

VA1

ADVENTURE SETTING

Old School Adventures™ Module VA1

Valley of the Five Fires

Fantasy Setting & Adventure Module for Character Levels 4-9



For Use With Oe/BX/1e Editions
and Compatible Retro-clones

by **Richard J. LeBlanc, Jr.**



NEW BIG DRAGON
GAMES UNLIMITED

**PERFECT FOR
SANDBOX
STYLE GAMING**



Old School Adventures™ Module VA1
VALLEY OF THE FIVE FIRES

Fantasy Setting & Adventure Module



by Richard J. LeBlanc, Jr.

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Table of Contents

Introduction

Table of Contents	2
Using This Module	2

Lands of the Five Fires

History of the Lands of the Five Fires	3
Lands of the Five Fires Map	4
Hordes, Tribes, and Clans	5
Banua	6
Layout of the City of Banua	7
Kuzhu Kala	8
Nomadic Life and Yerts/Gers	9

Character Information

New Character Class: Steppe Shaman	10
New Spells: Steppe Shaman	13

Armor of the Steppe	16
Weapons of the Steppe	17
Major NPCs	18
Pre-generated NPC Tribal Warriors	20
Pre-generated Classed NPCs	21
Creatures of the Steppe	22
Wandering Monster Tables	26
Monster Index: Creatures of the Steppe	27

The Valley of the Five Fires

The Quest for the Luuzhin Coins	28
The Luuzhun Coins (Artifacts)	30
Player's Map of the Area	31
Valley of the Five Fires Map	32
The Five Fires	33
Major Locations in the Valley of the Five Fires	34

Minor Locations in the Valley of the Five Fires.....	39
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Additional Adventures & Encounters

Additional Adventures	40
Caves of the Oru-Ortous	42
Stupas & Ovoos	44
Stupa of Divine Madness	45
Tower Tomb of the Three Brothers (Bandit Lair)	48
Lair of Chäzör the Flamebreath	51
Süm Sakhius (Ogre Lair)	52
Deathspire Rock	54
Additional Wilderness Encounters	55

Appendix

Open Game License	56
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Using This Module

General Overview

If you plan on playing in this module as a character, please **stop reading** here. The information in this book is for use by the DM and knowing its details may spoil the enjoyment and surprise for all concerned.

Before attempting to run this module, it is suggested the DM read this module thoroughly to become familiar with the setting, situations, and storylines presented within.

Rather than presenting the information in this module as a “point-a-to-point-b” style adventure, this book is structured to support a sandbox approach to gaming. It provides background information on the Lands of the Five Fires, including major NPCs, ordinary and extraordinary creatures, and various adventure seeds. Although the **Quest for the Luuzhin Coins** (p.28) is a traditionally styled adventure, the **Additional Adventures & Encounters** (p.40) may be used as the DM sees fit.

Adapting this Module for Different Old-school Rules Editions

This module is designed for use with almost any early edition of the original role-playing game (Oe, BX, 1e) or comparable retro-clone (e.g., S&W, LL), but may require some tweaking to match your rules edition as outlined below.

Monsters: For most of the monsters used in this module, all the information necessary to include those monsters in play has been included in the **Creatures of the Steppe** section of this book (p.22). Movement ratings noted for these creatures must be multiplied by 10 for BX and BX-comparable editions. All monster hit point indications in this module have been calculated using d8 as the base hit dice for monsters. If you are using

a rules edition that uses d6 for hit points (e.g., white box only), it is suggested that all hit point indications be reduced to 75% of the numbers indicated, or that experience point rewards for the players be increased accordingly.

NPC Hit Points: Hit Points for NPCs in this module have been calculated using variable hit dice (e.g., clerics=d6, fighters=d8, magic-users=d4, etc.) If you are using a rules edition that uses only d6 to calculate the hit points of classed characters (e.g., White Box rules), some adjustments may be necessary to adjust the strength of the NPCs in this module.

NPC Armor Class Listings: Given the variations that occur in Armor Class ratings for classed characters from edition to edition (owing to differences in both AC base and DEX bonus), all NPC stats for this module have been provided with three AC indications. The first AC rating noted (with no parentheses or brackets) should be used for Oe and Oe-comparable rules editions (e.g., S&W); the second AC rating noted (inside parentheses) should be used for BX and BX-comparable rules editions (e.g., LL); The third AC rating noted (inside brackets) should be used for 1e and 1e-comparable rules editions (e.g., OSRIC).

NPC Spell Listings: If using Oe or BX rules editions, ignore spells listed inside parentheses. These spells are available to the NPC only when using a 1e comparable rules set. (This is due to spell unavailability outside of 1e, and/or rules defining number of spells per class level.)

Parenthetical Alignment Notations: For rules editions using a “simple” alignment system (i.e., lawful, neutral, chaotic only), use the alignment indication outside the parentheses. For rules editions using a “dual-axis” alignment system (e.g., lawful good, lawful neutral, etc.), use the alignment indication inside the parentheses.

History of the Lands of the Five Fires

The Creation of the Midworld

No living man knows when the heavens or underworld were created, because men are members of the middle world. In the beginning, there was nothing in the space between the heavens and the underworlds, until the lords of these worlds decided to create something in the universe between the two.

The lords created dust, and the dust met and became small stones, and the small stones met and became larger stones. When the larger stones met, they created flames and fire. From this fire, Midworld was created.

The lords of light created the sun, moon, stars. The lords of the underworld created night and shadows. When the earth was cool and flat, the lord of water gave Midworld rivers, and rain. Finally, the tengri (the creative spirits) visited Midworld and gave her grass, plants, and trees, followed by insects, birds, and animals, and first tribe of man. Midworld was in its infancy, and the Valley of Man was its cradle.

As man multiplied, he became too large for his cradle and left. He traveled beyond the walls of the Valley of Man, leaving his childhood behind him. He became the clans of the north, and the clans of the south, and the clans of the east, and the clans of the west.

But with the maturity of man, also came war.

The Clan Wars

For millennia, the lands around the Valley of Man were bathed in the blood of those at war for control of the lands. Many clans and khans came and went—the Dorben and the Jaoret, and the Uru'ut and the Ubchikh, and the Khaadand and the Bayit, and the Guchugut and the Ongut. When the lands north of the Valley of Man were united five decades ago under Khan Toddkhulsen, the great Naran Horde was born.

Toddkhulsen's Dream

It is said that one night in a dream, Qormusata Tngri (the "King of the Gods") appeared to Toddkhulsen lamenting that the constant warring surrounding the cradle of man was like watching an infant on a battlefield, engulfed by the hooves of horses and the steel of sword blades. His final plea to Toddkhulsen—look to the Valley of Man as a guiding light; if he cannot be one tribe in the world outside his cradle, let at least his cradle be free from the concerns of war.

The Treaty of Four Fires

Toddkhulsen appealed to the leaders of the tribes in the lands surrounding the Valley of Man—the People of the Trees (to the west), the Worm Clan (to the south), the Eagle Clan (to the east), and his own Naran Horde (to the north). He told them of his dream, and the wishes of Qormusata Tngri.

At first, many key members of the tribe dismissed Toddkhulsen's request as trickery, believing his request masked truly sinister intentions. In reply, Toddkhulsen asked for an armistice among the groups that would last for a duration equal to 5 cycles of the moon. During this time, he asked all of the leaders to meditate and pray over Qormusata Tngri's request.

When the armistice period drew to a closed, the leaders met to discuss Toddkhulsen's request. When they were separated, each leader had a vision of Qormusata Tngri standing in a fire built in the mountains of the Valley of Man, unharmed by the flames. It was from this shared vision that the assembly drew the inspiration for their agreement.

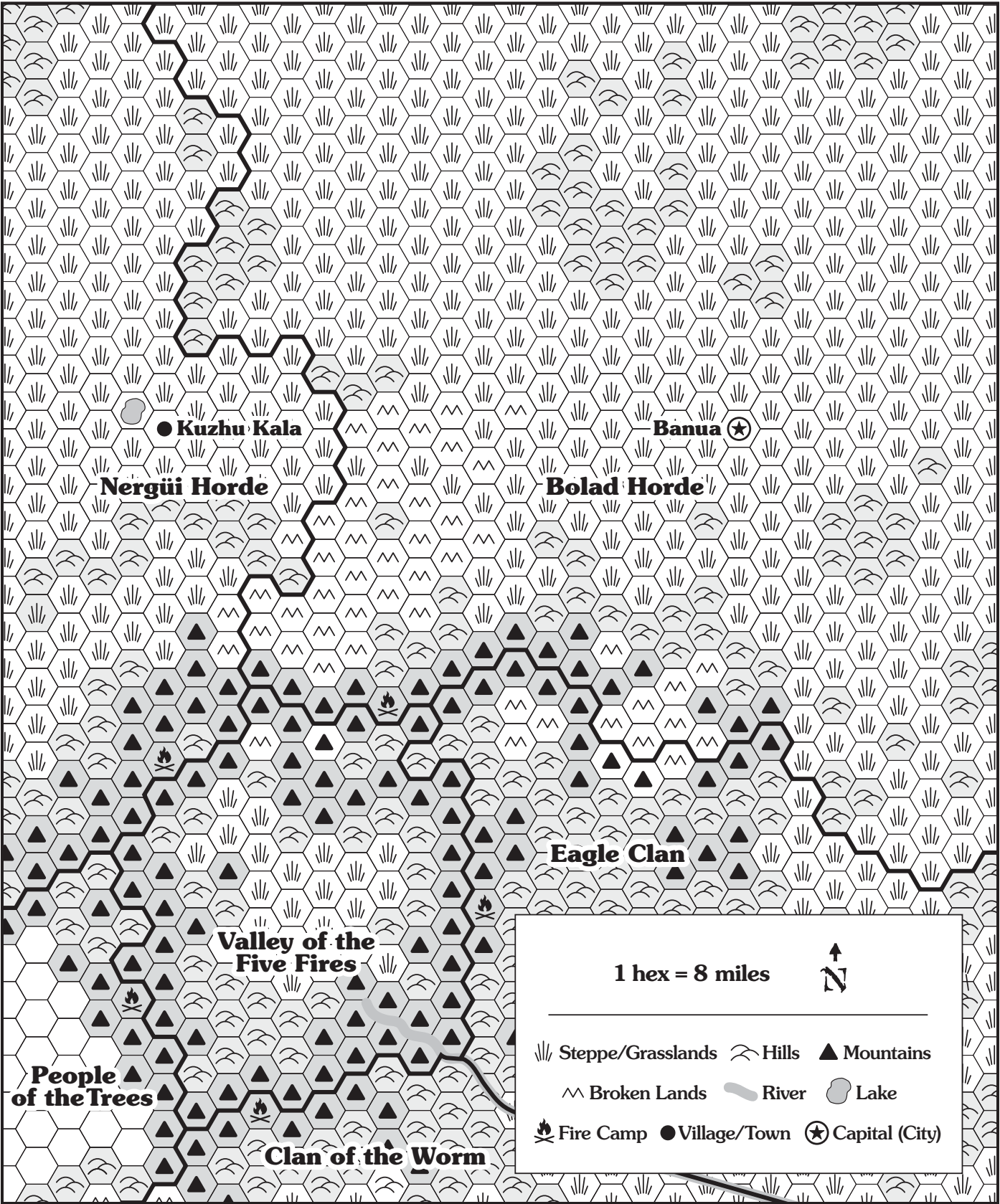
It was decided that the four groups (Naran, Tree, Worm, and Eagle) would agree never again to enter the Valley of Man. As a symbol of the treaty, each group would keep a fire on the edge of the valley. This symbol was also a way of letting the other groups know the agreement was still being recognized. In honor of this new age of man, the Valley of Man would now be known as "The Valley of the Four Fires."

Four Fires Become Five

When Toddkhulsen died and the Naran Horde was torn in two by the brothers Ganbaatar and Gansükh (see **Hordes, Tribes, and Clans**), many feared the agreement of the Four Fires would fall apart. Out of respect for the wishes of their father and the vision of Qormusata Tngri, Ganbaatar and Gansükh establishing a new fire for each of their newly formed hordes (replacing the Naran fire). When the four fires became five, the valley was renamed "The Valley of the Five Fires."



Lands of the Five Fires Map



Hordes, Tribes, and Clans

THE NERGÜI & BOLAD HORDES

The lands of the Nergüi and Bolad Hordes were once a single great land occupied for centuries by the great Naran (“Sun”) Horde. For centuries, it was the clan by which all other clans were measured, and this was never truer than under the rule of the great Khan Toddkhuslen (the name means “clear wish”), the greatest khan in a seventeen-generation succession of great khans. He was equally kind and strong, revered and respected by even the clans that called him “enemy.”

Upon Toddkhuslen’s death, the land that had previously been “shined upon by the sun” was “torn in two by the sons”—a pair of identical twins. The (technically) firstborn of the twins was **Ganbaatar** (the name means “steel hero”), inherited the lion’s share of his father’s compassion and intelligence. By comparison, the (technically) second-born son **Gansükh** (the name means “steel axe”), inherited his father’s cruelty and ambition. Jealousy drove Gansükh to raise sword against his brother Ganbaatar (the rightful heir), and war divided the great Naran Horde. Gansükh renounced his family associations and took on a new name—Nergüi (the name means “no name”). The once great Naran horde was divided into two rival hordes—the Bolad (“Steel”) Horde to the east led by Ganbaatar, and the newly-formed Nergüi Horde to the west.

Though much blood was shed for many years, an uneasy peace has been maintained between the brothers and their hordes for the past decade. Nonetheless, border skirmishes occur more frequently than anyone would care to admit, and many wonder, if swords were raised against either brother, whether the sibling would rally his people to his brother’s defense.

Rumors abound that Gansükh has his sights set on claiming the land of the Bolad as his own. If this is the case, it is most likely a long-term goal, as he does not have the numbers or strength of men required to defeat his brother.

Though Ganbaatar wished to reunite the Bolad and Nergüi, he knows that his brother is too stubborn for this to happen by any means than Gansükh’s death. It is more likely Ganbaatar has his eyes pointed toward expansion in the east.

For information regarding Ganbaatar and Gansükh (including character statistics), see the **NPCs** section on pages 18-19.

EAGLE CLAN & CLAN OF THE WORM

The Eagle Clan and the Clan of the Worm are two of the six unified “animal tribes” that lie to the south and to the east of the Valley of the Five Fires. Along with the Wolf, Fox and Bear Clans, and the Clan of the Leopard, they make up a loose confederacy of animal clans.

All six of the animal tribes see themselves as “belonging” to the lands they occupy (as opposed to occupying the lands), and feel they are truly part of the ecology. They do not wish to expand their territories beyond their current borders, just as “the worm does not wish to live in the mountains” nor the “argali sheep wish to live in the plains.” They will, however, protect their lands “just as the red fox protects its den.”

THE PEOPLE OF THE TREES

To the southwest of the Valley of the Five Fires are the truly enigmatic “people of the trees.” Immigrants from the place are unheard of, and even meetings with envoys or agents are so rare as to be virtually nonexistent. In the few contacts they have had with the world beyond their borders (e.g., at the Assembly of the Four Fires) they have remained a secretive people, both in words and actions, saying only what is necessary, and dressing in long hooded robes that show only hints of their pale faces.

PASSPORTS

As part of the original Treaty of the Four Fires, a “passport” system was established to identify the nationality of anyone traveling between the Naran and animal clan territories; travel by outsiders to the Land of the Trees was not (and is still not) permitted. Likewise travel into the Valley of the Fires was not (and is still not) permitted by anyone. When the Naran clan split, old Naran passports were destroyed and new separate passports were issued for the Bolad and Nergüi.

Each passport appears as a teardrop-shaped medallion with identifying clan/tribe markings on the faces, and a hook so that it may hang from a leather lanyard around the neck.

These passports are not required of the nomadic natives in any region, nor for foreign passage through those regions. Instead, they are used mainly for persons on diplomatic or government visitations, allowing their possessors to act on behalf of their homeland. For example, persons unknown to the leadership of Nergüi clan may be required to show their passport (from the Bolad or animal clans) in order to gain an audience with Gansükh (khan of the Nergüi) or any of his top advisors.

Obtaining Passports

Bolad passports are issued by regional marshals, but there is a fee, references are required, and approval must be granted by Rashaan (see **NPCs**), Ganbaatar’s advisor in Banua.

Nergüi passports are issued by Gansükh himself. Though there is no fee, very few Nergüi passports are granted, even to those persons known well by Gansükh. Passports to persons about which Gansükh knows little are virtually nonexistent.

Passports in the lands of animal tribe are issued by the khan of each tribe based solely on references. There is never a fee.

Black market passports are available if one knows where to look. In Bolad lands, the penalty for being caught buying or selling one is mandatory military service. In Nergüi lands, it is punishable by death. In the lands of the animal clans, the punishment is decided on a case-by-case basis by a tribunal of randomly chosen tribal members.

Being caught entering or traveling through the Valley of the Five Fires is punishable by any horde, clan, or tribe. The penalty for the unforgivable “trespass” is equal to that group’s punishment for buying or selling a black market passport.

Banua

General Overview

Acting as the capital of the Bolad Horde, the town of Banua will most likely act as the base for adventurers in the Land of the Five Fires.

Type/population: Large town/3,300

Description: The centerpiece of the settlement is the palace fortress set atop five-corner hill about 60' high, with an area of approximately 500,000 sq. ft. The city proper has only two other permanent buildings (a smithy and a temple), and consists mostly of clustered yurts and gers (see p.9) filling the majority of the area inside the city walls. Life bustles outside the city walls as well, with new families arriving daily, both trading their own goods, as well as seeking permanent residency in the city.

Reaction to outsiders: Banua is generally accepting of outsiders, but its older residents are often suspicious of travelers, fearing their allegiances lie with the Nergüi. Recruiters are con-

stantly scouring the city for new recruits to Ganbaatar's military force. Veteran or rookie, outsider or local, the recruiters will take any comers, and there's a 50% chance any recruiter will just be outright pressing and obnoxious about it.

Economy: With recent trade routes opened to the north, and the fine ceramic work the artisans of the city produce, the economy is growing at an overheated pace. The once comfortable city is now almost bursting at the seams as families trade in their nomadic lives for the more comfortable and stable prospect of life in the city.

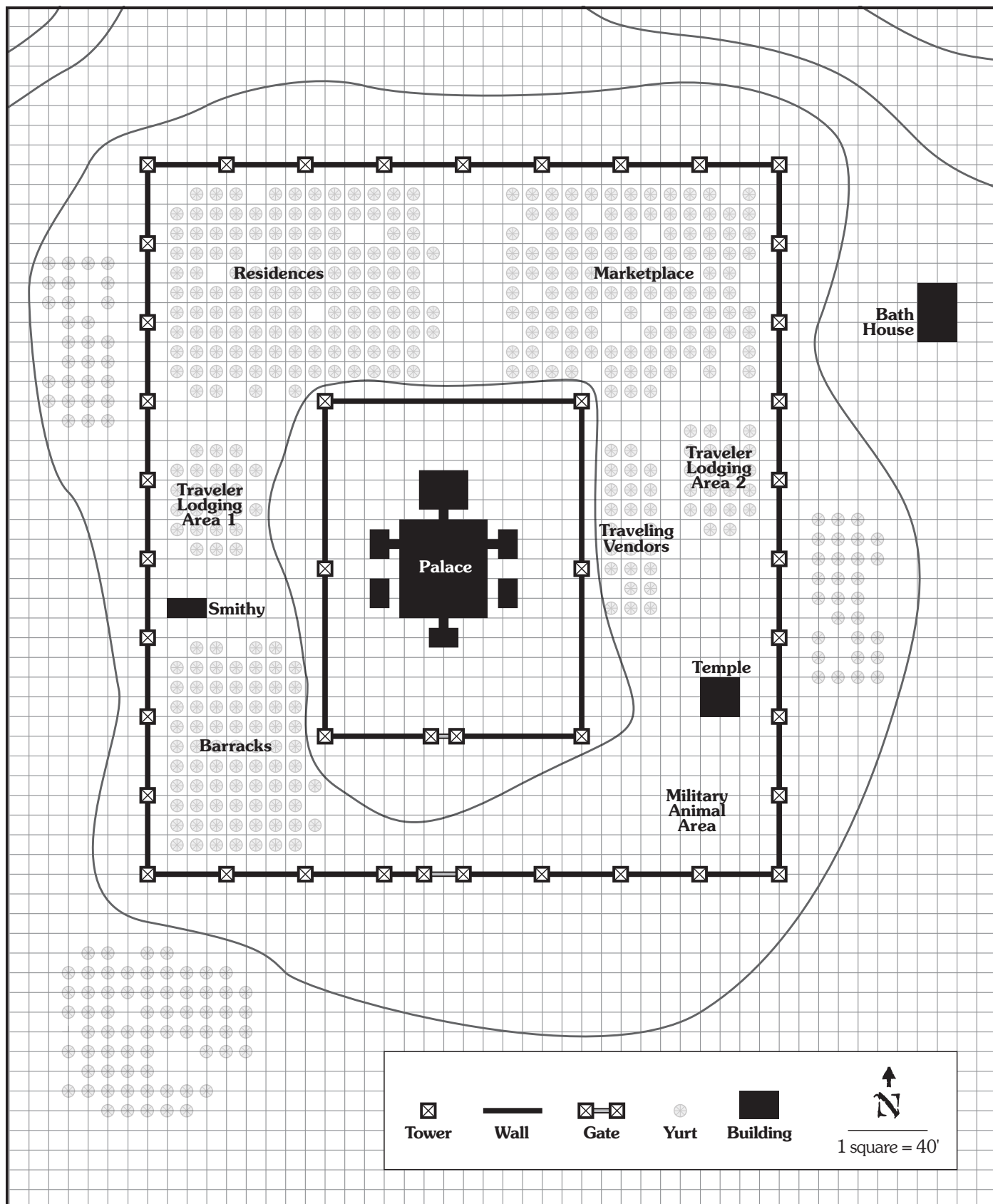
Accommodations: Each of the settlement's two "inns" are little more groupings of moderately apportioned tents. Each tent will hold 8-10 "guests," and charges are per person (not by tent). The owners may put as many as 12 guests in a tent should the need arise and occupancy be at capacity. Outside the city, at a distance of approximately 300' from the easternmost wall, is a (permanent) bath house offering baths and massages; it has additional dressing rooms, restrooms, and a room for prayer.

Vendors/Suppliers

Vendor/Supplier Type	Stock	Chance of C/U/R*	Prices**	Proprietor	Attitude	Temperament
Alchemist	average	70% / 20% / 5%	100%	Muke (M)	lazy	humble
Armorsmith	below average	50% / 15% / 2%	75%	Tuli (M)	helpful	snobbish
Bath House	above average	see "Accommodations" above	100%	Gera (F)	enthusiastic	earnest
Fletcher #1	robust	95% / 50% / 10%	100%	Batai (M)	helpful	earnest
Fletcher #2	below average	50% / 15% / 3%	150%	Koke (M)	enthusiastic	snobbish
Healer	weak	cure lt. wounds 2x/day	100%	Tagi (F)	unmotivated	flashy
Horse trader	above average	80% / 35% / 10%	50%	Ssuba (M)	lazy	austere
Inn #1:	average	see "Accommodations" above	100%	Joodu (M)	unmotivated	flashy
Inn #2:	average	see "Accommodations" above	150%	Achin (M)	eager	snobbish
Leathercrafter #1:	thin	15% / 7% / 1%	50%	Chanua (M)	lazy	humble
Leathercrafter #2:	below average	50% / 15% / 3%	200%	Qari (M)	passive	snobbish
Magic Items:	sparse stock	10% / 5% / 1%	50%	Negu (F)	enthusiastic	snobbish
Potions:	sparse	10% / 5% / 1%	200%	Joodai (F)	lazy	snobbish
Provisioner #1:	sparse	10% / 5% / 1%	100%	Asan (M)	enthusiastic	humble
Provisioner #2:	sparse	10% / 5% / 1%	150%	Oyumbyn (M)	lazy	humble
Resale items:	thin	15% / 7% / 1%	200%	Suhe (F)	eager	austere
Tailor:	robust	95% / 50% / 10%	100%	Dorgi (M)	eager	flashy
Smith:	below average	50% / 15% / 3%	50%	Chonai (M)	passive	austere
Tools:	above average	80% / 35% / 10%	100%	Maidu (M)	passive	flashy
Weapons:	below average	50% / 15% / 3%	100%	Iman (F)	enthusiastic	humble

* percentage chances of having common (C), uncommon (U), or rare (R) items in stock; ** as percentage of normal prices

Layout of the City of Banua



Kuzhu Kala

General Overview

The fortress of Kuzhu Kala (the word “kala” means “fortress”) acts as the seat of power for the Nergüi Horde. Although the Nergüi are not generally accepting of outsiders, those who prove themselves may grant the right to move freely among the Nergüi at Kuzhu Kala.

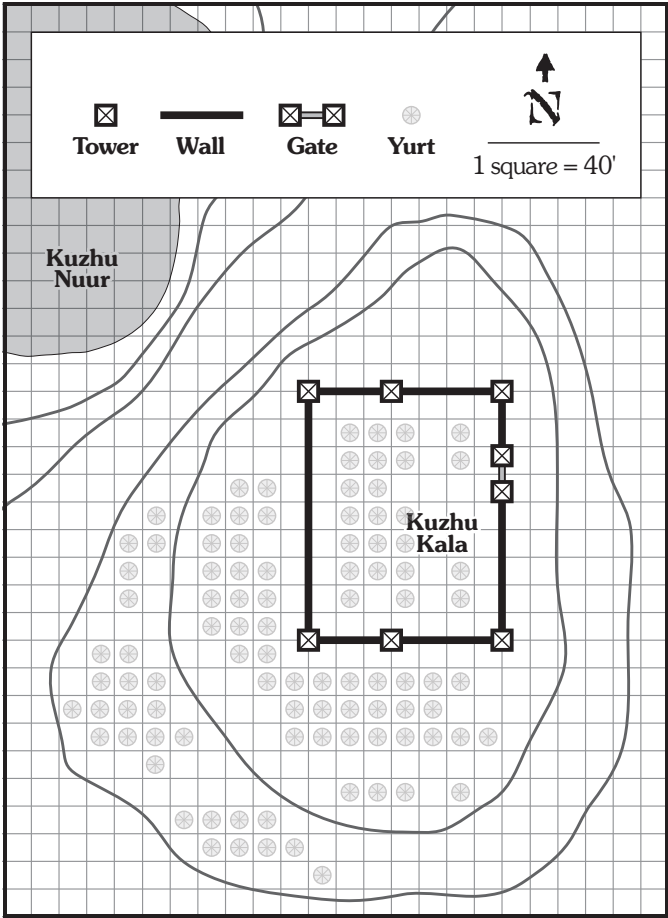
Type/population: Small town/550

Description: As a small town with a relatively low population, Kuzhu Kala is little more than four stone walls on a flat section of a limestone hill that commands a view of the surrounding plains; this is especially true when Kuzhu Kala is compared to the city of Banua. Kuzhu Kala is situated next to Kuzhu Nuur (“nuur” means “lake”). Although Kuzhu Nuur is an oasis in a relatively fertile grassland, the lake was once (about one millennia ago) a larger basin at the end of a river that originated in the mountains on the edge of the Valley of the Five Fires near the current location of the Nergüi fire camp.

Reaction to outsiders: The military forces that comprise the majority of the population of Kuzhu are generally unaccepting of outsiders, often requiring proof of loyalty to Gansükh and the Nergüi Horde before granting access into the fortress proper. The general population of Kuzhu Kala, particularly those living outside the walls of the fortress, are unaccepting of outsiders, usually challenging their presence altogether, and threatening them with a quick and bloody death. Though the general population of Kuzhu Kala all pull their weight, it is a male-driven society driven by adrenaline and testosterone. Those who prove both their worthiness and allegiance to the horde (particularly to Gansükh) will be welcomed by the Nergüi.

Economy: Given the relatively young age of the “settlement,” and given its “revolutionary” roots, Kuzhu Kala’s economy is one that is driven to supply the small but steadily growing army of Gansükh. All suppliers within the walls of the fortress proper serve Gansükh and his military, while enterprising types do their best to supply the general populace (outside the walls of the fortress) with some basic needs.

Accommodations: There are no “public” accommodations to speak of in Kuzhu Kala. Visitors who do require shelter often look to the kindness of strangers. For outsiders, this kindness is rarely extended. But, for those who have proven themselves worthy (of Nergüi acceptance), one need not look far.



Vendors/Suppliers

Vendor/Supplier Type	Stock	Chance of C/U/R*	Prices**	Proprietor	Attitude	Temperament
Leathercrafter	thin	15% / 7% / 1%	100%	Kipchu (M)	unmotivated	humble
Magic Supplies:	above average	80% / 35% / 10%	150%	Doji (M)	enthusiastic	snobbish
Potions:	above average	80% / 35% / 10%	300%	Tolai (F)	passive	snobbish
Provisioner	robust	95% / 50% / 10%	200%	Oyuktan (M)	helpful	sincere
Resale items:	robust	95% / 50% / 10%	50%	Agan (F)	eager	humble
Smith:	below average	50% / 15% / 3%	75%	Tera (F)	passive	austere
Tools:	thin	15% / 7% / 1%	125%	Yagiyn (M)	eager	flashy
Weapons:	below average	50% / 15% / 3%	150%	Evnik (M)	enthusiastic	snobbish

* percentage chances of having common (C), uncommon (U), or rare (R) items in stock; ** as percentage of normal prices

Nomadic Life and Yurts/Gers

NOMADIC LIFE ON THE STEPPE

The people of the steppe are nomadic, moving seasonally in search of the best pastures and campsites. Summer allows them to thrive, but their winter goal is simply survival.

Families tend to gather in groups and move a radius of 30-60 miles at least twice a year—in spring and at the beginning of winter—but other displacements may occur should the need for fresher or better pastures arise.

The camps are composed of temporary tent-like dwellings (see **The Yurt/Ger** below), but will rarely contain more than 50 or 60 of these dwellings, as the pastures cannot generally support numbers any larger than this. Some nomadic groups will construct more permanent barn-like structures near preferred pastures that they can return to seasonally, but this is rare.

Normally, five species of livestock (known as the “5 muzzles”) are raised: horses, sheep, goats, cows (in the south) or yaks (in the north), and camels. In some areas further north, large herds of reindeer are also raised. The various livestock species provide the following: horses for riding and airag (fermented mare’s milk), sheep and goats for meat, milk and wool (cashmere and felt cover for gers), camels for hair and wool and for pulling carts, and cows or yaks for milk, hair and leather.

The majority of the nomad’s day is devoted to the care and feeding of the animals, as well as related production responsibilities (milking, shearing, etc.) It is no wonder these duties account for 90% of the day-to-day work in the community.

The steppe is the land of the horse, and any nomad can ride as well as he or she can walk or run. The horses are raised and tended by the males in the community, but milking duties fall to the females. Additionally, most nomads are experts in the use of the rope and lasso.

THE YURT/GER

The dwelling of the steppe nomads is a moveable, circular tent-like dwelling that exists in two basic types.

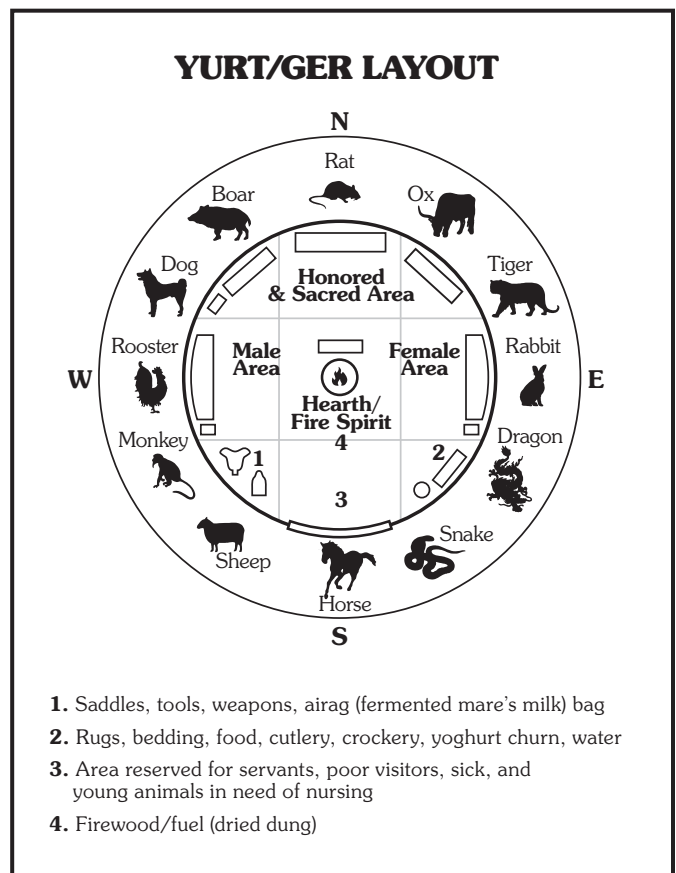
The yurt framework consists of a collapsible curved lattice wall with rafters that bend downward at the wall junction and a felt covering. A low-status yurt has a slightly curved conical roof and a rounded top, while a high-status yurt (usually blue in color) features arched roof struts and a pronounced dome-shaped roof-wheel, having a diameter that measures approximately half that of the yurt itself.



The ger framework consists of a heavier roof wheel composed of straight rafters (do not curve like the yurt’s) supported on wattled walls of woven or plaited wood (as opposed to the collapsible curved lattice-work of the yurt). Additionally, the felt covering of the ger is often much heavier than the yurt’s.

The standard yurt or ger takes between 30 minutes and 3 hours to assemble or dismantle, depending on the type (yurts taking less time) and the number of people helping (usually from 5-15). Generally, the dwellings measure a little over 6’ high, with the slightly domed top rising another 2’.

The interior layout of the yurt/ger is identical, regardless of tribe or tradition, and is related to the positions of the eastern zodiac (see illustration below). The door always faces south, with the men’s place to the west, the women’s to the right, and the north side reserved as the place of honor for guest and older people, as well as the family altar. The center of the structure is occupied by the wood-burning stove, with its long chimney reaching up past the roof.



Semi-permanent Compounds

For military purposes, some groups may congregate with their yurts and livestock in large defensive compounds protected by earthen ramparts. Additionally, some outposts may consist of only a few dwellings surrounded by a tall wood fence.

New Character Class: Steppe Shaman

Steppe Shaman Overview

Shamans of the steppe practice a form of animism that draws on the power of animal and nature spirits, but they also hold a great respect for elders (the living) and ancestors (the dead). There are two distinct types of steppe shaman—black and white.

The prime requisite for the steppe shaman is wisdom; because the shaman must be in tune to nature, a wisdom score of 12 or greater is required. Furthermore, shamans with a wisdom of 15 or greater gain a bonus of 10% on awarded experience points.

Restrictions

In addition the restrictions outlined below for each type of steppe shaman, black and white shamans may only be human. Neither black nor white shamans have power over the dead (i.e., “turning”).

Special Abilities

In addition to the special abilities outlined below for each type of steppe shaman, black and white shamans share a several common special abilities.

Keen Eyesight: This advantage gives steppe shamans the ability to find secret doors and hidden objects on 1-2 on 1d6. Furthermore, it increases the shamans range of sight (for noticing creatures and landmarks) to 150% of a normal human.

Keen Hearing: This advantage gives steppe shamans the ability to hear noise on 1-3 on 1d6.

Spirit Guide: All steppe shamans have a spirit guide which typically resides with the shaman (e.g., in the shaman’s drum, bell, pouch, etc.), provides the shaman a connection to the spirit world, and enables the shaman with magical abilities. A steppe shaman’s spirit guide is determined during character generation (roll 1d20 on the **Spirit Guide Determination** table).

Speak with Animals: Steppe shamans are able to converse with any animal that is the same species as their spirit guide (as spell *Speak with Animals*, to a range of 30') for a duration of 1 turn per level of the PC. They may do this one time per day per 3 character levels of experience with a maximum duration of 1 hour per use. For example, a 2nd level shaman may speak with animals once per day for a duration of up to 20 minutes.

Shapechanging: At 10th level, a steppe shaman is able to shapechange one time per day into the form of his spirit guide for a duration of up to one hour. At 11th level, the shaman is able to shapechange two times per day for a duration of up to two hours. Beginning at 12th level, the shaman is able to shapechange at will for an unlimited duration of time. Regardless of level, the transformation takes one round to complete; the shaman may do nothing else during this round. In animal form, the shaman takes on all the movement, attack, and defense forms of the animal, as well as the animal’s AC rating; the shaman, however, retains the character’s normal hit dice, attack ratings, and applicable bonuses (including strength damage bonuses), as well as applicable dexterity bonuses and penalties to AC. The PC’s equipment is temporarily transferred to the spirit world for the duration of transformation, reappearing when the shaman returns to human form.

Black Shaman

Black shamans are “warrior shamans” (a sort of “steppe paladin”) who use discipline, courage, and might to battle evil. They direct their prayers to the Northern (black) direction as the source of power for their magical abilities of healing, protection, divination, and cursing. During wartime, black shamans are usually an integral part of the military force, supporting warriors on the battlefield. During peacetime, black shamans often act in the role of advisors to the dealings and developments of foreign affairs.

Black shamans typically carry a shield-like drum (though it may not be used as a shield), and headgear adorned with the antlers or plumage associated with the black shaman’s spirit guide.

Restrictions

Black shamans use six-sided dice (d6) to determine their hit points. They may wear only leather armor and may not use shields, but are allowed to use any type of weapon (including edged).

Spell Restrictions

Black shamans who use a *curse* spell more than three times in a 24-hour period will lose all healing abilities (either as cast spells, or through the use of a scroll) for a number of days equal to the number of times over the limit a *curse* spell has been used (cumulative from additional 24-hour periods).

Alignment

In simple alignment systems, black shaman PCs must be of neutral alignment, though black shaman NPCs may be of chaotic alignment. In dual-axis alignment systems, black shaman PCs must be of true neutral or neutral good alignment, though black shaman NPCs may also be of neutral evil alignment.

Special Abilities

All members of parties with a black shaman in their number who are standing within a 30' radius of the shaman gain a +1 bonus to their morale, as well as a +1 bonus to all saving throws versus magical fear.

White Shaman

White shamans are essentially shamans of peace, using their special relationship with nature to pacify angry spirits and help mankind live in balance with nature. They look to the Western (white) direction as the source of power for their magical abilities of divination, blessings, and communion with nature. White shamans often act as local officials, concerning themselves with the day-to-day lives of the local peoples.

White shamans typically carry bells and a small staff (which are used in their rituals), and wear a cape called a *nemerge*, often created from or decorated with materials acquired from the animal associated with the shaman’s spirit guide.

Restrictions

White shamans use four-sided dice (d4) to determine their hit points. They may wear only leather armor, they may not use shields, and they are forbidden from using edged weapons.

CHARACTER INFORMATION

Alignment

In simple alignment systems, white shaman PCs must be of lawful alignment, though white shaman NPCs may be of neutral or chaotic alignment. In dual-axis alignment systems, white shaman PCs must be of lawful good or lawful neutral alignment, though white shaman NPCs may also be of lawful evil alignment.

Spell Restrictions

White shamans are unable to use *curse* spells (either as cast spells, or through the use of a scroll (regardless of alignment).

Special Abilities

White shamans continuously radiate a circle of *protection from evil* (as the clerical spell) to a radius of 10'. (Chaotic or evil NPCs will inversely radiate *protection from good*.)

NEW CHARACTER CLASS: STEPPE SHAMAN

SPIRIT GUIDE DETERMINATION

Roll	Spirit Guide	Roll	Spirit Guide
1	antelope	11	ibex, siberian
2	badger	12	leopard, snow
3	bear, brown	13	lynx, northern
4	bear, gobi (mazaalai)	14	manul (Pallas' cat)
5	corbel (crow)	15	marmot
6	eagle, wild	16	milan (kite)
7	falcon, saker	17	sheep, argali
8	fox, corsac	18	vulture, cinerous
9	fox, red	19	wolf, gray
10	hedgehog	20	wolf, winter



BLACK SHAMAN EXPERIENCE TABLE: Oe/BX

Level	XP	Hit Dice	Spells by Level						
			1	2	3	4	5	6	7
1	0	1d6+1	—	—	—	—	—	—	—
2	2,000	2d6+2	1	—	—	—	—	—	—
3	4,000	3d6+3	2	—	—	—	—	—	—
4	8,000	4d6+4	2	1	—	—	—	—	—
5	16,000	5d6+5	2	2	—	—	—	—	—
6	32,500	6d6+6	2	2	1	—	—	—	—
7	65,000	7d6+7	2	2	2	—	—	—	—
8	125,000	8d6+8	3	2	2	1	—	—	—
9	250,000	9d6+9	3	3	2	2	—	—	—
10	375,600	9d6+10	4	3	3	2	1	—	—
11	500,000	9d6+11	4	4	3	3	2	—	—
12	625,000	9d6+12	4	4	4	3	2	1	—
13	750,000	9d6+13	5	5	4	3	2	1	—
14	875,000	9d6+14	6	5	5	4	3	2	1

WHITE SHAMAN EXPERIENCE TABLE: Oe/BX

Level	XP	Hit Dice	Spells by Level						
			1	2	3	4	5	6	7
1	0	1d4+1	—	—	—	—	—	—	—
2	1,750	2d4+2	1	—	—	—	—	—	—
3	3,500	3d4+3	2	—	—	—	—	—	—
4	7,000	4d4+4	2	1	—	—	—	—	—
5	14,500	5d4+5	2	2	—	—	—	—	—
6	30,000	6d4+6	2	2	1	—	—	—	—
7	60,000	7d4+7	2	2	2	—	—	—	—
8	120,000	8d4+8	3	2	2	1	—	—	—
9	240,000	9d4+9	3	3	2	2	—	—	—
10	360,600	9d4+10	4	3	3	2	1	—	—
11	480,000	9d4+11	4	4	3	3	2	—	—
12	600,000	9d4+12	4	4	4	3	2	1	—
13	720,000	9d4+13	5	5	4	3	2	1	—
14	840,000	9d4+14	6	5	5	4	3	2	1

BLACK SHAMAN EXPERIENCE TABLE: 1e

Level	XP	Hit Dice	Spells by Level						
			1	2	3	4	5	6	7
1	0	1d6+1	1	—	—	—	—	—	—
2	2,000	2d6+2	2	—	—	—	—	—	—
3	4,000	3d6+3	2	1	—	—	—	—	—
4	8,000	4d6+4	2	2	—	—	—	—	—
5	16,000	5d6+5	2	2	1	—	—	—	—
6	32,500	6d6+6	2	2	2	—	—	—	—
7	65,000	7d6+7	3	2	2	1	—	—	—
8	125,000	8d6+8	3	3	2	2	—	—	—
9	250,000	9d6+9	4	3	3	2	1	—	—
10	375,600	9d6+10	4	4	3	3	2	—	—
11	500,000	9d6+11	4	4	4	3	2	1	—
12	625,000	9d6+12	5	5	4	3	2	1	—
13	750,000	9d6+13	6	5	5	4	3	2	1
14	875,000	9d6+14	6	5	5	4	4	3	2

WHITE SHAMAN EXPERIENCE TABLE: 1e

Level	XP	Hit Dice	Spells by Level						
			1	2	3	4	5	6	7
1	0	1d4+1	1	—	—	—	—	—	—
2	1,750	2d4+2	2	—	—	—	—	—	—
3	3,500	3d4+3	2	1	—	—	—	—	—
4	7,000	4d4+4	2	2	—	—	—	—	—
5	14,500	5d4+5	2	2	1	—	—	—	—
6	30,000	6d4+6	2	2	2	—	—	—	—
7	60,000	7d4+7	3	2	2	1	—	—	—
8	120,000	8d4+8	3	3	2	2	—	—	—
9	240,000	9d4+9	4	3	3	2	1	—	—
10	360,600	9d4+10	4	4	3	3	2	—	—
11	480,000	9d4+11	4	4	4	3	2	1	—
12	600,000	9d4+12	5	5	4	3	2	1	—
13	720,000	9d4+13	6	5	5	4	3	2	1
14	840,000	9d4+14	6	5	5	4	4	3	2

SHAMAN SPELL LIST by Shaman Type and Rules Edition

Level 1	Black	White	Oe	BX	1e
command/command word	•	•	S	C*(S)	C(S)
detect evil	—	•	C	C	C
detect magic ^T	•	•	C	C	C
detect poison ^T	•	•	S	S	S
detect snares and pits ^T	•	•	D	—	D
endure cold	•	•	S	S	S
light ^R	•	•	C	C	C
locate animal	•	•	D	D*	D
predict weather ^T	•	•	D	D*	D
purify water	—	•	D	—	D
protection from evil	—	a	C	C	C
remove fear ^{RB}	•	•	—	C	C
resist cold	•	•	C	C	C

Level 2	Black	White	Oe	BX	1e
bless ^{RB}	•	•	C	C	C
cure light wounds ^{RB}	•	•	C	C	C
detect spirits ^T	•	•	S	S	S
endure fire	•	•	S	S	S
hold person	•	—	C	C	C
passwalk	•	•	S	S	S
protective aura	•	•	S	S	S
sicken	•	—	S	S	S
silence (15' radius)	•	•	C	C	C
spirit sight	•	•	S	S	S
snake charm	—	•	C	C	C

Level 3	Black	White	Oe	BX	1e
continual light ^R	•	•	C	C	C
cure blindness ^{RB}	•	•	—	C*	C
cure disease ^R	•	•	C	C	C
detect curse ^T	•	•	S	S	S
hold animal	•	•	D	D*	D
hold spirit	•	•	S	S	S
locate object ^T	•	•	C	C	C
move silently	•	•	S	S	S
powerstrike	•	—	S	S	S
remove curse ^{RB}	•	•	C	C	C
serpent sight (infravision)	•	•	—	M	M
spiritual invisibility	•	•	S	S	S
summon animals I	•	•	S	S	S

Level 4	Black	White	Oe	BX	1e
control temp. (10' radius)	•	•	D	D*	D
cure serious wounds ^{RB}	•	•	C	C	C
disempower	•	•	S	S	S
dispel magic	•	•	M	M	M
fear	•	•	M	M	M
insect plague	•	•	C	C*	C
neutralize poison ^{RB}	•	•	C	C	C
protection from lightning	•	•	D	D*	D
spirit sign ^T	—	•	S	S	S
sticks to snakes	•	•	C	C	C
summon animals II	•	•	S	S	S
summon animal herd	—	•	S	S	S

Level 5	Black	White	Oe	BX	1e
animal growth	—	•	D	C	D
build will ^{RB}	•	•	S	S	S
commune (w/ spirit lord)	•	•	C	C	C
confound ^R	•	•	S	S	S
control winds	•	•	D	D*	D
quest	•	•	C	C	C
rock to mud/dissolve	•	•	D/—	—/C*	D/—
protection	•	•	S	S	S
spiritwalk ^T	•	•	S	S	S
summon animals III	•	•	S	S	S
true sight ^R	•	•	—	C*	C

Level 6	Black	White	Oe	BX	1e
animate object(s)	•	•	C	C*	C
delerium ^T	•	•	S	S	S
dispel spirit	—	•	S	S	S
find path ^T	•	•	C	C*	C
heal/cureall	•	•	—	—/C*	C/—
invigor	•	•	S	S	S
petrify (self)	•	•	S	S	S
revelation	—	•	S	S	S
spirit stalker	•	—	S	S	S
spirit storm	•	•	S	S	S
weather summoning	•	•	D	D*	D

Level 7	Black	White	Oe	BX	1e
animate rock/move earth	•	•	D/—	—/M	—/D
conjure earth elemental	•	•	D	M	D
creeping doom	•	•	D	D*	D
metal to wood	—	•	D	—	D
move earth	•	•	M	M	M
part water	•	•	M	M	M
reincarnation ^T	•	•	C	C	C
spirit sword	•	—	S	S	S
summon guardian spirit	•	•	S	S	S
weather control	•	•	D	D*	D

Black and White headers: Spells indicated with a dot (•) may be used by that type of shaman. Spells indicated with an en dash (—) are not allowed to be used by that shaman type. The indication (a) denotes that all white shamans possess this spell, in addition to spells known by level.

Oe/BX/1e Headers: Editions are indicated with the class in that edition that includes the corresponding spell (C=cleric, D=druid, M=magic-user). Editions indicated with a long dash (—) do not include that particular spell (and not normally available to characters in that ruleset). Class indications noted under the BX header that include an asterisk (*) usually indicate a higher level spell which is not included in limited BX editions, but is included in BECM editions. The notation “S” indicates a new shaman spell that is detailed in this module in the “New Spells” section (p.13).

Additional Notes Regarding Spell List

(^T) Spells names indicated with this notation require the shaman to enter a trance-like state (see p.13).

(^R) Indicates a reversible spell.

(^{RB}) Indicates a spell reversible only by black shamans.

New Spells: Steppe Shaman

CASTING SPELLS

When casting spells, shamans will either beat their drum (black shamans) or ring their bells (white shamans) while chanting. Due to the instrumentation and chanting requirements, shamans are unable to silently cast their spells. Shaman spells may not be committed to a scroll form, nor may they be cast by non-shamans, for the following reasons: 1) the knowledge to cast any shamanic spell is imparted directly to the shaman by his/her spirit guide, and 2) this knowledge is spiritual (and not arcane) in nature, and may not be scribed into the “readable language” a scroll would require.

Shamanic Trances

Unless otherwise indicated, spells indicated with the notation “T” require the shaman to enter a trance-like state for 1 full round, during which the shaman may do nothing else, with the spell taking full effect upon the completion of that trance-round. The spells *spirit sight*, *revelation*, and *spirit walk* require the shaman to enter and remain in a trance for specific duration; see the spell descriptions for conditions regarding these spells.

SHAMAN SPELL DESCRIPTIONS

First Level Spells

Command/Command Word

Range: 10'; Duration: 1 round

This spell enables a shaman to issue a one word command for a target to obey. The word must uttered aloud in a single word (e.g., halt, stop, flee, leave, fly, surrender, sleep, or rest) which the target is able to understand, and may only be construed as an “action verb” (e.g., the one-word command “suicide” could be construed as a noun, and might indicate a “state” rather than an “act”). Affected targets commanded to “die” will simply fall unconscious for a single turn. Creatures with an intelligence of 13 or greater, or with 6 or more hit dice, or with 6 or more experience levels, are allowed to make a single saving throw vs. spells (that is, the allowances listed are not cumulative). The spell is ineffectual against the undead.

Detect Snares and Pits

Range: 10' per level; Duration: 1 turn per level

This spell is similar to the cleric spell *find traps*, but works only in the outdoors.

Detect Poison^T

Range: 10' per level; Duration: 1 turn per level

Use of this spells reveals the presence of poison on objects or in creatures within range of the spell.

Endure Cold

Range: 10' per level; Duration: 1 turn per level

The spellcaster may cast this spell upon himself or a target. It enables 1 target to make all saves vs. cold spells or breath weapons at +1 per level of the spellcaster, and reduces the target's damage from cold by 1 pt. per level of the spellcaster.

Remove Fear

Range: touch; Duration: 2 turns

This spell calms the target and removes all effects of fear. For a fleeing character that has already failed a saving throw (vs. fear),

this spell will allow that target to make an additional saving throw with a bonus on the die roll of +1 per level of the spellcaster.

Second Level Spells

Detect Spirits

Range: 10' per level; Duration: 1 turn per level

Use of this spell reveals the presence of any spirit within the effective range. This includes spirits both living and deceased, both within the material plane and otherwise. This spell does not detect creatures that are simply “out of phase.”

Endure Fire

Range: 10' per level; Duration: 1 turn per level

Use of this spell allows the spellcaster (self) or 1 target to make all saves vs. fire/flame spells or breath weapons at +1 per level of the spellcaster. Reduces damage from fire/flame by 1 pt. per level of the spellcaster.

Passwalk

Range: touch ; Duration: 1 turn per level

This spell is similar to the druid spell *pass without trace*. It allows the spellcaster or a target to pass through any type of terrain (e.g., dirt, dust, mud, sand, snow, etc.) leaving no evidence of the recipient's passing (e.g., no footprints, no scent, etc.)

Protective Aura

Range: 0'; Duration: 1 turn per level

Enacting this spell places a *protective aura* around the shaman. All attacks vs. a shaman with a protective aura are made at -2 “to hit”. Additionally, the shaman makes all saving throws vs. death ray, wands, paralysis, turn to stone, and spells at +2 (while the *protective aura* is in effect).

Sicken

Range: 30'; Duration: 1 turn per level

This spell afflicts its target (on a failed saving throw vs. spells) with a fever that does 1d6 per turn (until cured).

Spirit Sight^T

Range: 240' per round; Duration: 6 turns

By entering a deep trance, the shaman is able to project his spirit and “visit” a desired location. While “traveling,” the shaman's spirit moves at a maximum speed of 240' per round and is able to pass through solid objects, but it may not move through areas that are magically protected.

From this vantage, the shaman is able to see things as if actually there, but receives no other sensory input (i.e., no smell, no sound, no hearing, no touch), may not speak, and is unable to interact with the physical surroundings. The shaman may, however, interact with other spirits present at the location (e.g., verbal interaction, combat, etc.) A “sent” spirit is detectable only by those able to see or detect spirits/spiritual beings (or see/detect presences in the ethereal plane).

A shaman's spirit returns immediately to his body at the termination of the spell/trance, and may not leave the shaman's body again without initiating an new *spirit sight* spell. The shaman's body is vulnerable (to both the elements as well as to attacks) while spirit is traveling. The spirit will, however, return immediately to the shaman's body should danger fall upon the unattended body.

Third Level Spells

Cure Blindness

Range: touch; Duration: permanent

This spell cures most types of blindness. The reversed version of this spell causes blindness (on failed saving throw vs. spells).

Detect Curse^T

Range: 10' per level; Duration: 1 turn per level

Use of this spells reveals the presence of curses on objects, on places, or in creatures within range of the spell.

Hold Spirit

Range: 180'; Duration: 1 turn per level

This spell is similar to the spell *hold person*, but only allows the spellcaster to affect spirits (including the spirits of other shamans).

Move Silently

Range: touch; Duration: 6 turns

The recipient of this spell is able to move silently and hide in shadows as a thief of the same level (as the caster). If cast upon a thief, it provides a 25% bonus to those abilities.

Powerstrike

Range: 30'; Duration: 1 turn

This spell empowers a normal (non-magical weapon) with an additional 1d6 in damage (for the duration of spell). This spell does not impart any attack advantage bonus (i.e., no "to hit" bonus), but it does allow the normal weapon empowered by the spell to hit creatures which may normally only be struck by magical weapons.

Spiritual Invisibility

Range: 0'; Duration: 1 turn per level

Spiritual invisibility is similar to the magic-user spell *invisibility*, but only makes the target/recipient invisible only to spirits.

Summon Animals I

Range: 0'; Duration: 6 rounds

This spell summons allies to serve the shaman. The animals will remain for the duration of the spell or until they are slain. There is a 1 turn delay until the animals appear/arrive.

Roll	Animal Summoned	Roll	Animal Summoned
1	1d6 corbels	4	1d3 foxes, red
2	1d3 corbels, huge	5	1d3 manuls
3	1d4 foxes, corsac	6	1d4 vultures, cinerous

Fourth Level Spells

Disempower

Range: 120'; Duration: 1 turn per level

A *disempower* spell makes its victim weaker and more vulnerable (on a failed save vs. spells). The spell enacts the following conditions on the target for the duration of the spell: strength is reduced by 3 points, AC suffers a +2 penalty, and all "to hit" rolls are made at -2. A *dispel magic* spell will reverse the effects of the spell.

Spirit Sign^T

Range: 0'; Duration: 2 rounds

Entering a spirit sign trance allows the shaman to discern signs and omens of general events to happen in the future of a chosen character's life, though specifics (e.g., date and time) will remain unknown. The shaman is only able to discern one "sign" per character, until that event has come to pass for the character.

Summon Animals II

Range: 0'; Duration: 6 rounds

As *summon animals I*, but with the following results.

Roll	Animal Summoned	Roll	Animal Summoned
1	1d3 badgers, giant	4	1d3 lynxes, northern
2	1d6 eagles, wild	5	1d3 marmots, giant
3	1d3 ibexes, siberian	6	1d4 sheep, argali

Summon Animal Herd

Range: 5 miles; Duration: 6 turns

This spell summons either the closest herd or a type of the spellcaster's choosing. The herd will not be friendly and will not serve the shaman. This spell is normally used for the purposes of hunting and the like.

Fifth Level Spells

Build Will

Range: 0'; Duration: 1 turn per level

A *build will* spell provides its recipient with a +4 bonus to all saving throws vs. magic and magical effects (including death rays, wands, paralysis, turn to stone, and spells). The reversed version of this spell (*break will*) places a -4 penalty on the same saving throws (no saving throw vs. the *break will* spell is allowed).

Confound

Range: 10'; Duration: 6 turns

This spell is similar to the magic-user spell *confusion*, but only affects humanoids, demi-humans and giantkind. The reversed version of this spell (*remove confound*) will remove the effects of the spells *confound* and *confusion*.

Protection

Range: 30'; Duration: 1 turn per level

This spell provides the target with a -4 bonus to the AC for the duration of the spell.

Spirit Walk^T

Range: 0'; Duration: 1 hour per level

This spell allows a shaman to enter a trance and send his spirit to the spirit world for a duration of 1 hour per spellcaster level (during which time the shaman must remain in a trance). The shaman must enter this trance while in a yurt/ger and during the *spirit walk*, his body will be vulnerable (as per *spirit sight*). In the spirit world, the shaman will have his normal equipment, weapons, and armor, as well as his normal hit points, combat abilities, and spells. Additionally, the shaman may take with him one creature/character per four levels of experience (rounded down). These accompanying creatures/characters must also enter the trance with the shaman (in the same yurt/ger location), leaving their corporeal bodies vulnerable (as the shaman). If a corporeal body is threatened or attacked, its spirit will return. If the shaman's spirit abandons its walk, those accompanying it must do so as well.

Summon Animals III

Range: 0'; Duration: 6 rounds

As *summon animals I*, but with the following results.

Roll	Animal Summoned	Roll	Animal Summoned
1	1d3 bears, brown	4	1d3 leopards, snow
2	1d2 bears, gobi	5	1d6 milans
3	1d3 eagles, giant	6	1d4 wolves, gray

True Sight

Range: 120'; Duration: 1 round per level

Through the use of this spell, the shaman is able to see all things visible and invisible to a distance of 120' including hidden, ethereal, and invisible creatures and objects, as well as hidden and secret doors (similar to the magic-user spell *detect invisible*). Furthermore, it allows the shaman to detect if objects or creatures have been disguised or polymorphed (seeing "through" deception, into the truth) and enables the shaman to "see" the alignment, experience level, and hit dice of creatures and characters.

Sixth Level Spells

Delerium

Range: 120'; Duration: permanent (until dispelled)

This spell instills one of the following mental conditions in a target: despair, fear, feeblemind, love, or rage (spellcaster's choice). Saves against the obsession (vs. spells) are made at -3, and the duration of the obsession is permanent until removed by a *dispel magic* or *heal/cureall* spell (at normal chances for success).

Despair: The affected character is overwhelmed with a sense of hopelessness, unable to do anything about improving the matter. The affected character will retreat into deep self-reflection and withdraw from others (not out of fear, but for the sake of isolation).

Fear: The affected character becomes frightened by anything and everything (every creature, object, place, etc.), and will flee immediately (from the spellcaster) in search for a hiding place.

Feeblemind: This condition is as the druid/magic-user spell.

Love: The affected character feels an immediate and deep romantic attraction to the first living creature (character, animal, or even monster) of the opposite sex with whom the afflicted character comes in contact after the spell takes effect. The lovestruck character will be able to do little more than stare deeply and lovingly into the eyes of the object of the affection.

Rage: The affected character flies a berserking state, filled with a white-hot desire to kill/destroy anything and everything around them. Affected characters will use the most powerful means at their disposal for pursuing this end (e.g., a spellcaster will use his/her most powerful spells).

Dispel Spirit

Range: 30'; Duration: 1 turn

Through the use this spell, the shaman is able to send a spirit fleeing from the area (on a failed save vs. magic). To maintain the effect, the spellcaster must remain stationary and concentrate for the duration. If the target spirit is that of a shaman (using *spirit sight*, e.g.), and that (target) shaman rolls a natural 1 (failing the saving throw), the shaman's spirit will be sent back to join that shaman's body, terminating that shaman's trance.

Heal/Cureall

Range: touch; Duration: permanent

This spell relieves/dispels any and all afflictions from which a character may be suffering (including blindness, disease, *confusion*, *feeblemind*, paralysis, and poison), as well as heals all of their damage save for 1d6 points. The reverse version of this spell is not available to steppe shamans.

Invigor

Range: 120'; Duration: 1 turn per level

The target of an *invigor* spell is made both stronger, less vulnerable, and more accurate. The spell enacts the following conditions on the target for the duration of the spell: strength is increased by 3 points (to a maximum of 18 in Oe edition, to 19 in BX editions, and to 18/00 in 1e/Oe editions), AC receives a -2 bonus, and all "to hit" rolls are made at +2.

Petrify (Self)

Range: touch; Duration: 2 turns per level

Similar to the magic-user spell *statue*, the spell *petrify* enables the spellcaster to become a petrified (stone-like) version of themselves, including all of their (non-living) equipment. The transformation takes 1 full round to take effect, and 1 full round to return to normal.

In the petrified form, the character gains a -4 AC bonus and becomes immune to the following: cold and fire (normal and magical), gas attacks and drowning (the petrified character does not need to breathe), and normal weapons. Magical weapons do normal damage, as do other spells (e.g., *lightning bolt*). Furthermore, a petrified character is not immune to the effects of turn to stone (e.g., from the breath of a gorgon). While in the petrified form, the spellcaster is free to concentrate on other spells.

Revelation^T

Range: 0'; Duration: see below

This spell is similar to the magic-user spell *legend lore*. The shaman enters a trance for 4d10 days (during which time the shaman may only meditate, forgoing on eating, sleeping etc.). At the end of this period, a piece of information will be revealed to the shaman (at DM's discretion).

Spirit Stalker

Range: 0'; Duration: until mission is completed

This spell summons a spirit similar to the being summoned by the magic-user spell *invisible stalker*. The 5HD spirit is entreated to complete a mission of the spellcaster's choosing. The spirit may not be banished via the spell *dispel magic*, but the spirit is detectable by either the *detect invisibility* and *detect spirit* spells.

Spirit Storm

Range: 90'; Duration: instantaneous

This spell creates a 10' sphere of spiritual energy in the shaman's hands, which he propels forward to a distance of 90' before it dissipates. For each 2 levels of the caster, the storm does 1d6 in damage (rounded up) to everything it touches. Any victim in the path of the storm does get a saving throw (vs. spells), with a successful save resulting in half the normal damage.

Seventh Level Spells

Spirit Sword^T

Range: 30'; Duration: 1 round per level

This spell conjures a sword of spiritual energy (as opposed to metal) that appears next to the caster. The shaman may use the spirit sword to attack creatures to a distance of 30', doing 2d6 damage per successful "to hit" roll (including creatures that may only be harmed by magical weapons). Additionally, the sword is incredibly swift, making two attacks per round. The shaman must remain in the trance for the sword to remain in existence, and it will disappear immediately if the shaman's concentration is interrupted or the trance is broken. Otherwise, the sword will remain in existence for the duration of the spell, but a dispel magic spell (at normal chance for success) will discontinue the sword's existence.

Summon Guardian Spirit

Range: 0'; Duration: 1 round per level

This spell summons a fighter spirit with a number of hit dice equal to half of the shaman's level (fights and saves as fighter of level equal to spirit's HD; AC=base AC minus spirit's HD; #A:1; D: 1d8+2; +1 or better weapon needed to hit guardian spirit). The guardian spirit will stay near the spellcaster, guarding him from incoming attacks for the duration of the spell or until the spirit is killed or dispelled (by the spell *dispel magic*).

Armor of the Steppe

The following armor information is intended to both supplement early rules editions with limited armor choices, as well as clarify differences between armor types included in this module.

Leather Armor

The leather armor of the region is made of leather hardened by water, and covered with a lacquer-like coating (making the armor both harder and water resistant). It is extremely lightweight and allows for excellent maneuverability.

Scale Armor

Scale armor in the region in two varieties: the first (less protective) form employs overlapping scales of leather, reinforced with with metal rivets. The second (more protective) form employs overlapping metal scales. The first form is more common mainly due to the preference toward lighter armor that is more maneuverable.

Brigandine Armor

Regional brigandine armor consists of a thick cloth robe (usually full-length) reinforced with metal plates riveted into place. This type of armor is a favorite among officers, providing a lavish look and excellent protection. On the steppe, this armored robe is referred to as *hatangu degel* ("robe which is as strong as iron").

Chain Armor

This strong and flexible armor is constructed of thousands of interlocked iron rings. Due to its weight and the maintenance required, chain armor is not common among the warriors of the steppe, though it is not unheard of to see it in use. Furthermore, the nomadic life of the region does not allow for the permanent facility required for chain's manufacture.

Lamellar Armor

Lamellar armor consists of parallel rows of rectangular or vaguely rectangular armor plates that have been sewn together. These plates are sometime of the metal variety, but are more commonly made of hardened and lacquered leather. Lamellar's ability to allow blades to skip over (rather than strike and pierce) a rider's armor, makes it significantly superior to chain mail. Due to its simplicity to create and maintain, lamellar armor is particularly popular among the warriors of the steppe.

Plate Armor

Like chain mail, large armor plates require the type of permanent facility not afforded by the nomadic lifestyle, making it fairly pricey. Plate's bulk and weight also limit its desirability for steppe warriors. However, they sometimes employ a form of partial plate armor that utilizes small plates attached to a short chain mail coat.

Shields

Shields on the steppe are made of wound wicker, creating a round, often bowl-like form. The wound wicker is often covered with leather (often lacquered), reinforced with metal plates, or both. For game purposes, these shields are considered to be small/medium only. Large shields are uncommon in the region.

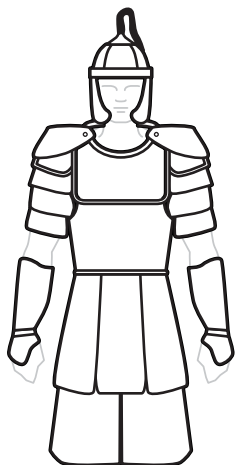
Helmets

The most common helmet on the steppe is a conical casque, often fitted with a lamellar aventail (neck guard) made of leather or metal. The tip of the cone will often be accented with a spike, though it is just as common to see it decorated with a plume of horse hair, silk threads, or thin leather strips.

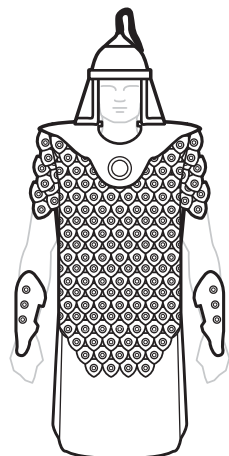
ARMOR TYPE: WEIGHT/BULK, BASE MOVEMENT, AND AC MODIFIER

Type of Armor	Base Weight/ Bulk	AC Modifier*			Base Movement
none	—	—	—	—	12"
shield	5-8#/fairly	-1	-1	-1	—
leather	15#/non-	-2	-2	-2	12"
padded armor	10#/fairly	-2	-2	-2	12"
leather scale	20#/fairly	-3	-3	-3	9"
metal scale	40#/fairly	-4	-4	-4	6"
brigandine	30#/fairly	-4	-4	-4	6"
chain mail	30#/fairly	-4	-4	-5	9"
lamellar	35#/bulky	-5	-5	-6	9"
banded mail	35#/bulky	-5	-5	-6	9"
plate mail	40#/fairly	-6	-6	-7	9"

* Modifier to base AC (9 or 10 depending on rules edition used).



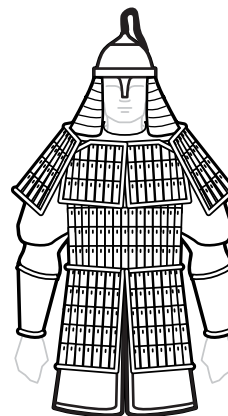
leather armor



leather scale armor



brigandine armor



lamellar armor

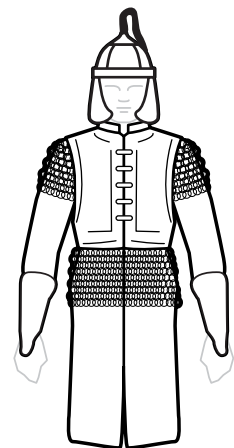


plate armor

Weapons of the Steppe

The following weapon information is intended to both supplement early rules editions with limited weapon choices, as well as clarify differences between weapon types included in this module.

Bow

Both small and lightweight, the region's ubiquitous composite bow is used equally for hunting and warfare. The bamboo core of the bow is faced on the inner (archer's) side with horn (e.g., antelope or ibex), faced on the outside with sinew (e.g., antelope, ibex, or horse), and bound together with animal glue. Excess humidity is the downfall of the bow, causing the animal glue to dissolve, thereby damaging the bow. Therefore, bows are often kept in a leather case (to protect them from the elements) when not in use. The bow's range is approximately 250'. **Optional range modifier:** DM's may utilize a range modifier based on the ± strength damage modifier from their particular edition, with each point representing 25. (e.g., -2 = -50' range, +1 = +25' range).

Arrows

Arrows used in the region range in length from 30"-40" (tip and tail), with the shaft constructed of birch, and a fletching of feathers (most often cranes' tails or eagles' wings). Tip composition varies by application; for example, wide metal blades are used for big game hunting and military combat, while bone and wood blades are used for hunting small animals and birds.

Swords

The saber is the main sword of the region, with its simple construction and its curvature varying from only a slight curve to an arc that resembling a three quarter circle. It is the primary choice of footman and horseman alike, being easier to use than straight edge swords. It comes in varying blade lengths from short to long. Though the saber is the predominant sword in the region, a broadsword is also in use; it features a broad, cutting blade with a slightly curved edge (similar to the Chinese *dao*).

Spear

The spear used in the region is similar to the Arabic rummh, which is a jabbing (not a throwing) spear. They are an inexpensive weapon supplied to lower-class soldiers, although it is also very common for mounted horsemen to use them as a lance.

Mace

The mace of the region features a flanged metal head (varying from 6-12 flanges) attached to a wooden handle (approximately 2'-3' in length). It is particularly popular for combat in close quarters.

Polearms

The main varieties of poleaxe used in the region are the steppe variety of the glaive (a pole bearing a single-edged tapering blade, similar to the Chinese *guan dao*) and the halberd (an axe blade topped with a spike mounted on a long shaft).

Axes

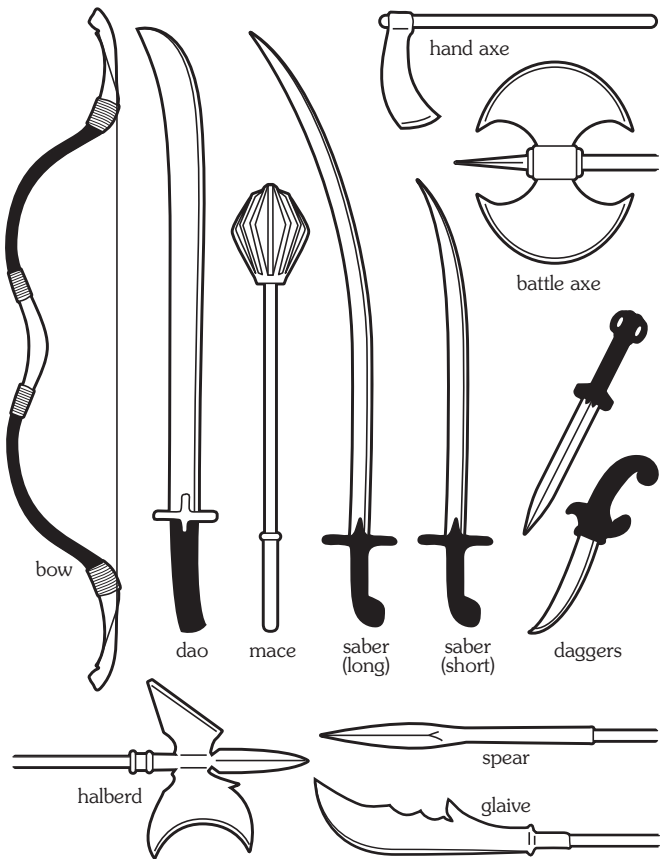
Both hand and battle axes are employed in the region. The battle axe is often a weapon of choice for soldiers in combat, but the hand axe most often serves in the role of tool (instead of weapon). Battle axes commonly have dual blades and sometimes feature spiked tips, with handles being wood or metal. Hand axes are hatchet style, and almost always have wooden handles.

Daggers

Dagger styles employed in the area differ greatly, featuring both curved and straight blades, overall lengths from 12"-18", composition of varying materials (e.g., all metal, or metal blades with handles of wood, bone, or horn), and designs/embellishments ranging from simple to ornate.

WEAPON TYPE: WEIGHT AND DAMAGE BY RULES EDITION

Weapon	Approx. gp Wt.	BX (Variable)	1e vs. S/M	1e vs. L
arrow, wood-tipped	1	1d4	1d4	1d3
arrow, bone-tipped	1	1d4	1d4	1d4
arrow, metal tip (narrow)	2	1d4	1d4	1d4
arrow, metal tip (wide)	3	1d6	1d6	1d4
axe, battle*	80	1d8	1d8	1d8
axe, hand	55	1d6	1d6	1d4
dagger	10	1d4	1d4	1d3
dao (broadsword)	70	1d8	2d4	1d6+1
glaive	100	1d8	1d6	1d10
halberd	175	1d10	1d10	2d6
mace, flanged	75	1d6	1d6+1	1d6
saber, long	60	1d8	1d8	1d10
saber, short	40	1d6	1d6	1d8
spear	45	1d6	1d6	1d8



Major NPCs

MEMBERS OF THE BOLAD (“STEEL”) HORDE

Ganbaatar

Stats: Male; 8th-level fighter; S:17; I:13; W:15; D:16; C:15; CH:17; HP:54; AC:-1(-2)[-2]; #AT:1; D: by weapon; M:12; AL:L(LN); ST:F/8; MI: **short sword +1/+2 vs. spell users, lamellar armor +2, shield +1, potion of ESP.**

Background: See **Hordes, Tribes, and Clans.**

Persona: Ganbaatar is nothing if not steadfast—adhering firmly to his beliefs about what is best for his people, and remaining loyal to those who put their faith in him as their leader. When he makes an oath he keeps it no matter what the cost to himself. His untiring dedication to his people has made Ganbaatar a hard man to get to know on a personal level, because he sees himself as part of all his people.

Appearance: Ganbaatar’s thick eyebrows peak slightly in the middle over his large, dark eyes which are filled with both severity and sincerity. His soft chin and mouth offset the sternness of the rest of his face, making him imposing and inviting at the same time. He is lean for a fighter, but sturdily built.

Name: The name Ganbaatar means “steel hero.”

Oyunbileg the Seer

Stats: Female; 0-level fighter; S:9; I:14; W:12; D:12; C:11; CH:13; HP:5; AC:9(9)[10]; #AT:1; D: by weapon; M:12; AL:N(NG); ST:NM; MI: **ring of human control.**

Background: Oyunbileg has no real ability to see the future, but because her parents gave her the name Oyunbileg (“gift of wisdom”) she has grown up believing she has a gift. Though her predictions are hit and miss (she misses 90% of the time), she is able to make people believe her prophecies through the use of her **ring of human control.**

Persona: Though her charisma is only slightly above average, she believes herself to be the center of attention. She is never hesitant to mention her “gift,” even to strangers. Oyunbileg also has a fear of blood that sends her running into hiding at the first sign of a sword being drawn.

Appearance: Oyunbileg is tall and slender, with large bright eyes and ears that are quite large, their size emphasized by the fact that she keeps her hair pulled back in a gold comb.

Name: The name Oyunbileg means “gift of wisdom.”

Rashaan

Stats: Male (eunuch); 2nd-level cleric; S:11; I:14; W:17; D:11; C:15; CH:13; HP:10; AC:9(9)[10]; #AT:1; D: by weapon; M:12; AL:C(LE); ST:C/2; MI: **sling of seeking**; spells: *remove fear*, (*command*).

Background: Born to aristocracy in a civilization far to the east, Rashaan was castrated by that land’s emperor for violating his confidence, and his daughter. During a military campaign waged on that country by Ganbaatar’s forces, Rashaan was one of several slaves captured by the Horde and pressed into service. However, Rashaan’s knowledge of the military tactics of the tribes to the east of the region earned him a favored spot at Ganbaatar’s side (off the field, at least). Whispers and gossip among the Nergüi suggest that Rashaan is more than just an advisor to Ganbaatar, but few would say this out loud, much less to strangers. It is not that they fear Ganbaatar, but rather that they have too much respect for him to suggest such things in mixed company.

Persona: Though he spent a great deal of time as a slave doing hard labor, Rashaan nonetheless conducts himself with the air of aristocracy that was bred into him. He is well mannered and polite, always aware of what is proper and what is not. He speaks rarely, and instead allows his silence to do his talking. Though outwardly respectful, there is a conniving glint in his eye suggests he is always looking for knowledge that may benefit him, and he would not be one to bend the truth should he stand to benefit from it.

Appearance: Rashaan is well-groomed and has every hair neatly in place, but also carries a pot belly from a relatively sedentary life (especially compared to those around him).

Name: The name Rashaan means “mineral spring.”

Sarangerel the Sage

Stats: Female; 5th-level cleric/5th-level magic-user; S:12; I:17; W:15; D:14; C:15; CH:9; HP:5; AC:8(8)[10]; #AT:1; D: by weapon; M:12; AL:N(LN); ST:MU/5; cleric spells: *detect evil*, *detect magic*, (*remove fear*), *know alignment*, *resist fire*, (*slow poison*), (*speak with animals*); magic-user spells: *hold portal*, *light*, (*identify*), (*write*), *detect invisibility*, *locate object*, *clairvoyance*; MI: **ring of animal control, ring of spell turning.**

Areas of Knowledge: Major field: humanoids & giantkind, specialties: art & music/legends, lore & myth/philosophy & ethics/sociology; minor field: fauna.

Background: Sarangerel’s parents were both spies and, as a result, she is an accomplished lip reader. Between her parents’ periods of absence and her obsessive nature, the ground was fertile for her autodidacticism to take root.

Persona: Sarangerel’s speaks quite eloquently, and seems to be in complete control of every word that falls off her lips. However, her hands are a different story. Her cuticles are raw and she fidgets incessantly with her fingers.

Appearance: Sarangerel is leathery and rawboned with thin eyes, thinner eyebrows, and a slender nose slightly turned up at the tip. Her eyes are dull gray (bordering on blue) and her hair is dark brown (almost black) with a reddish tint to it.

Name: The name Sarangerel means “moonlight.”

MEMBERS OF THE NERGÜI (“NO NAME”) HORDE

Gansükh

Stats: Male; 7th-level fighter; S:18; I:12; W:11; D:15; C:17; CH:14; HP:40; AC:0(0)[1]; #AT:1; D: by weapon; M:12; AL:C(CN); ST:F/7; MI: **longsword +1/flames on command, brigandine armor +2, shield +1, ring of regeneration.**

Background: See **Hordes, Tribes, and Clans.**

Persona: Gansükh is quick to judge and always suspicious of the intentions of those around him. He is prone to paranoia, and places his confidence and trust in a very select few. He is undisciplined and unruly, but remains true to his words, his intentions, and his beliefs. He possesses an exuberance for life and, in Gansükh’s eyes, a great celebration is second only to a great battle.

Appearance: Gansükh’s face bears the scars of battle, and his hands bear the calluses of hard work. His frame is wide, his neck is thick, and his muscles are so large they almost proceed him. His eyes, by comparison, are a soft, earthy green.

Name: The name Gansükh means “steel axe.”

Batzorig

Stats: Male; 6th-level fighter; S:16; I:15; W:14; D:14; C:13; CH:8; HP:36; AC:2(2)[4]; #AT:1; D: by weapon; M:12; AL:C(CN); ST:F/6; MI: **short sword +1, leather scale armor +1, shield +1, ring of fire resistance.**

Background: Batzorig is Gansükh’s right-hand man, “adopted” by Gansükh as his brother. Batzorig is illiterate (the son of poor herdsman, and one of the first to take up arms and fight with Gansükh against Ganbaatar).

Persona: Batzorig is very emotional and acts impulsively, but always looks to Gansükh to receive a nod of approval before acting upon those desires. Batzorig carries a burdensome look about him, as if he is keeping a dark secret that he can never reveal to anyone.

Appearance: Batzorig’s distorted facial features appear almost as if he has been hit so many times, his eyes, nose, and mouth did not go back quite to where they are supposed to be. He’s got medium brown eyes, and stringy hair with hints of wine in its coloring. He is short-waisted, but long-limbed.

Name: The name Batzorig means “courageous” or “strong.”

Narantsetseg

Stats: Female; 0-level fighter; S:11; I:17; W:14; D:15; C:11; CH:17; HP:5; AC:8(8)[9]; #AT:1; D: by weapon; M:12; AL:C(CN); ST:NM; MI: none.

Background: Batzorig’s older sister and Gansükh’s bride. She was not originally taken with Gansükh—thinking him a bit brash for her “refined” tastes (she was a poor herdsman’s daughter). But, when she saw Gansükh’s power growing, her attitude toward him quickly changed. Narantsetseg is fully deaf (the result of an accident caused by her brother when she was an infant—a truth which Batzorig has kept from her his entire life).

Persona: Though fully deaf, Narantsetseg is never shy about reminding others (with an inflection in her speech), that she is the bride of Gansükh. She is incredibly narcissistic, a trait which is unfortunately reinforced by her incredible beauty.

Appearance: Narantsetseg is a natural beauty, with large bluish gray eyes, high cheekbones, a perfectly balanced oval-shaped face and a slim nose that points upward (both physically and metaphorically).

Name: The name Narantsetseg means “sunflower.”

OTHER NPCs

Giyne the Necromancer

Stats: Male; 6th-level MU; S:10; I:15; W:12; D:16; C:11; CH:17; HP:15; AC:5(4)[3]; #AT:1; D: by weapon/spell; M:12; AL:C(CN); ST:M/6; spells: *read/comprehend languages, read magic, (identify, write) continual light, locate object, animate dead, hold person*; MI: **bracers of defense AC:6, ring of invisibility, wand of fireballs** (5 uses).

Background: Giyne has spent years researching techniques for animating the dead (particularly skeletons). He is a staunch believer that the undead are a gift of the grave, and that they should be used as servants by all. Nothing in his years of research have convinced him otherwise.

Persona: Giyne’s high charisma, command of language, and ability to engage his audience makes him very persuasive. Even the most devout of clerics are prone to find merit in his point-of-view. He will never back down on his belief that the undead (specifically skeletons) are the perfect investment—they’re inexpensive, and never complain.

Appearance: Giyne is short, dark, and rotund. His chubby cheeks and his dark eyes make his face very engaging. His clothes are a tad ill-fitting (a bit large), but somehow this adds to his natural charm.

Unnamed Hermit

Stats: Male; 3rd-level white shaman; S:14; I:12; W:15; D:16; C:11; CH:7; HP:15; AC:8(7)[8]; #AT:1; D: by weapon; M:12; AL:C(CN); ST:C/3; *remove fear, purify water, (cure light wounds)**; MI: **+1 mace.**

Background: Tired of fighting in war after war, the hermit left his post at the right hand of a khan. His disgust with war and fighting is a bit ironic, considering he will fight so fiercely to be left alone. He left his clan and came to the valley what must have been centuries ago, but he has aged little. It is unclear, even to himself, why he has lived so long. He wanted so hard to forget his past, he remembers very few details of it, including his own name.

Persona: The hermit is outright belligerent. He just wants to be left alone at all costs, including his own life.

Appearance: The hermit is nearly 6’ tall, broad-shouldered, and has conspicuously pronounced muscles. His skin is an almond brown, and his long hair is glossy black.

* For Oe- and BX-equivalent rule systems, ignore spells listed in parentheses.

PRE-GENERATED NPC TRIBAL WARRIORS (FIGHTERS)

No.	Name (Meaning)	Sex	Race	Class:Level	STR	INT	WIS	DEX	CON	CHA	AL	HP	AC
1	Sodbileg ("blessed with beauty")	M	Human	Fighter:1	14	5	8	10	13	5	L(LG)	6	6(6)[7]
2	Ankhbaatar ("hero of freedom")	M	Human	Fighter:1	13	8	6	10	16	7	L(LN)	7	6(6)[7]
3	Medekhgüi ("I don't know")*	M	Human	Fighter:1	15	11	12	13	14	6	N(NE)	9	5(5)[7]
4	Ganbold ("steel steel")	M	Human	Fighter:2	14	7	12	14	14	12	N(LN)	15	5(5)[7]
5	Nekhil ("sheep skin")*	M	Human	Fighter:2	8	9	14	10	15	10	N(NG)	19	6(6)[7]
6	Bat-Erdene ("firm jewel")	M	Human	Fighter:2	13	16	5	8	12	4	L(LG)	12	5(5)[6]
7	Gantulga ("steel hearth")	M	Human	Fighter:3	16	7	10	14	10	10	N(NG)	13	6(6)[7]
8	Yul ("beyond the horizon")	M	Human	Fighter:3	12	11	12	10	13	6	N(NG)	20	3(3)[4]
9	Ganzorig ("courage of steel")	M	Human	Fighter:4	12	8	16	13	7	14	L(NG)	18	4(4)[6]
10	Chuluun ("stone")	M	Human	Fighter:4	16	9	7	10	14	9	N(N)	26	4(4)[5]
11	Mönkhbat ("eternal firmity")	M	Human	Fighter:5	14	12	9	12	9	7	L(LN)	25	2(2)[2]
12	Muunokhoi ("vicious dog")*	M	Human	Fighter:6	17	5	6	16	10	5	C(CE)	31	2(1)[1]

* names with unpleasant qualities are given to children born to a couple whose previous children have died

ARMOR/WEAPONS, EQUIPMENT, SPECIAL ITEMS, AND SPELLS

1 **SODBILEG — Male Human Fighter:1**

Armor/weapons: leather armor, shield, short sword
Character notes: dull, honest, foolhardy

2 **ANKHBAATAR — Male Human Fighter:1**

Armor/weapons: leather scale, spear, **dagger +1**
Character notes: neurotic, greedy, brave

3 **MUUNOKHOI — Male Human Fighter:1**

Armor/weapons: leather scale, composite bow, long sword
Character notes: unkempt (smells), deceitful, wary

4 **GANBOLD — Male Human Fighter:2**

Armor/weapons: leather armor, shield, long sword
Character notes: proud, honorable, nervy

5 **NEKHIL — Male Human Fighter:2**

Armor/weapons: leather scale, **spear +1**
Character notes: careless, considerate, reverent

6 **BAT-ERDENE — Male Human Fighter:2**

Armor/weapons: leather scale, **shield +1**, **long sword +1**
Other items: **potion of healing**
Character notes: sensitive, scrupulous, fearless

7 **GANTULGA — Male Human Fighter:3**

Armor/weapons: leather armor, **battle axe +1**
Other items: **ring of protection +1**
Character notes: rude, truthful, confident

8 **YUL — Male Human Fighter:3**

Armor/weapons: brigandine armor, **shield +1**, **long sword +1**
Other items: **potion of climbing**
Character notes: extroverted, virtuous, audacious

9 **GANZORIG — Male Human Fighter:4**

Armor/weapons: **leather scale +1**, **spear +1**
Other items: **potion of extra healing**
Character notes: miserly, honorable, brave

10 **CHULUUN — Male Human Fighter:4**

Armor/weapons: **brigandine armor +1**, **battle axe +1**
Other items: **scroll of protection from undead**
Character notes: moody, abrasive, fickle

11 **MÖNKHBAT — Male Human Fighter:5**

Armor/weapons: lamellar armor, **shield +1**, **long sword +1**
Other items: **growth potion**
Character notes: proud/haughty, unforgiving, steadfast

12 **MEDEKHGÜI — Male Human Fighter:6**

Armor/weapons: **lamellar armor +1**, **halberd +1**
Character notes: vengeful, lustful, fearless



PRE-GENERATED CLASSED NPCs (NON-FIGHTERS)

No.	Name (Meaning)	Sex	Race	Class:Level	STR	INT	WIS	DEX	CON	CHA	AL	HP	AC
1	Mongke ("eternal")	F	Human	Black Shaman:3	9	12	16	13	14	13	L(LG)	13	6(6)[8]
2	Temujin ("of iron")	M	Human	White Shaman:4	7	10	13	8	13	10	L(LN)	18	7(7)[7]
3	Arlsag ("lion")	M	Human	Black Shaman:5	13	9	17	15	12	10	N(NG)	15	6(6)[7]
4	Altani ("golden")	M	Human	White Shaman:6	10	12	15	10	15	14	L(LG)	21	5(5)[6]
5	Bilig ("knowledge/intelligent")	M	Human	MU:3	8	17	12	16	16	12	N(N)	7	8(7)[8]
6	Nar Nuteng ("black eyes")	F	Human	MU:4	12	14	11	13	10	6	C(CE)	10	7(7)[9]
7	Erke ("power")	M	Human	MU:5	12	16	7	14	13	9	N(NE)	11	5(5)[6]
8	Baidar ("dark/distant")	F	Human	MU:6	11	18	7	15	9	10	N(N)	12	4(4)[4]
9	Khasar ("terrible dog")*	M	Human	Thief:3	8	12	10	18	16	7	C(CN)	8	6(6)[4]
10	Jebe ("arrow point")	M	Human	Thief:4	6	9	12	16	16	18	N(N)	11	4(5)[5]
11	Oyuna ("turquoise")	F	Human	Thief:5	11	11	10	15	9	11	N(NE)	14	5(5)[6]
12	Qara Budang ("black bear")	M	Human	Thief:6	12	12	11	17	17	14	N(LN)	20	5(4)[4]

* names with unpleasant qualities are given to children born to a couple whose previous children have died

ARMOR/WEAPONS, EQUIPMENT, SPECIAL ITEMS, AND SPELLS

1 MONGKE — Female Human Black Shaman:3

Armor/weapons: leather armor, mace, **dagger +1**

Spells: *detect evil*, *light*, (*spirit sight*)*

Character notes: careful, optimistic, charmer

2 TEMUJIN — Male Human White Shaman:4

Armor/weapons: **leather armor +1**, shield, mace

Spells: *detect evil*, *light*, *spirit sight*, (*cure light wounds*)*

Character notes: sober, truthful, speaks slowly

3 ARLSAG — Male Human Black Shaman:5

Armor/weapons: leather armor, **hand axe +1**, **dagger +1**

Spells: *detect magic*, *cause fear*, *spirit sight*,
silence—15' radius, (*hold animal*)*

Character notes: argumentative, loud, thrifty

4 ALTANI — Male Human White Shaman:6

Armor/weapons: **leather armor +1**, **mace +1**

Spells: *detect magic*, *remove fear*, *cure light wounds*,
bless, *hold animal*, (*locate object*)*

Other items: **ring of protection +1**, **potion of healing**

Character notes: steadfast, gentle, understanding

5 BILIG — Male Human Magic-User:3

Armor/weapons: dagger

Spells: *detect magic*, *read/comprehend languages*,
continual light

Other items: **potion of healing**

Character notes: arrogant, brash, scheming

6 NAR NUTENG — Female Human Magic-User:4

Armor/weapons: **dagger +1**, **ring of protection +1**

Spells: *detect magic*, *read/comprehend languages*,
(*charm person*)*, *continual light*, *levitate*

Other items: **potion of diminution**

Character notes: secretly sadistic, plays with hair

7 ERKE — Male Human Magic-User:5

Armor/weapons: **dagger +1**, **bracers of defense AC:6**

Spells: (*feather fall*)*, *read/comprehend languages*, *sleep*,
(*spider climb*), *continual light*, *detect invisibility*,
infravision

Other items: **potion of gaseous form**

Character notes: outspoken, suspicious, greedy

8 BAIDAR — Male Human Magic-User:6

Armor/weapons: **dagger +2**, **bracers of defense AC:5**

Spells: (*dancing lights*), (*feather fall*)*, *read/comprehend languages*, *sleep*, *continual light*, *detect invisibility*,
dispel magic, *fly*

Character notes: aloof, curious, smokes pipe

9 KHASAR — Male Human Thief:3

Armor/weapons: leather armor, long sword

Other items: thieves' tools

Character notes: covetous, bigoted

10 JEBE — Male Human Thief:4

Armor/weapons: leather armor, **ring of protection +1**,
long sword +1

Other items: thieves' tools

Character notes: opinionated, exacting, sharp tongue

11 OYUNA — Female Human Thief:5

Armor/weapons: **leather armor +1**,
ring of protection +1, **short sword +1**, short bow

Other items: thieves' tools, **growth potion**

Character notes: quiet/laconic, secretive, exacting

12 QARA BUDANG — Male Human Thief:6

Armor/weapons: **bracers of defense AC:6**, **dagger +2**

Other items: thieves' tools

Character notes: booming voice, persuasive, stern

* for Oe- and BX-equivalent rule systems, ignore spells listed in parentheses.

Creatures of the Steppe

NEW MONSTERS

Chötgör

Oe/1e Stats

FREQUENCY: Very rare

NO. APPEARING: 1-12

ARMOR CLASS: 3

MOVE: 12"

HIT DICE: 6+4

% IN LAIR: 10%

TREASURE TYPE: C

NO. OF ATTACKS: 1

DAMAGE/ATTACK: 1-4

SPECIAL ATTACKS:

Blood drain

SPECIAL DEFENSES:

+1 or better weapon to hit

MAGIC RESISTANCE:

See below

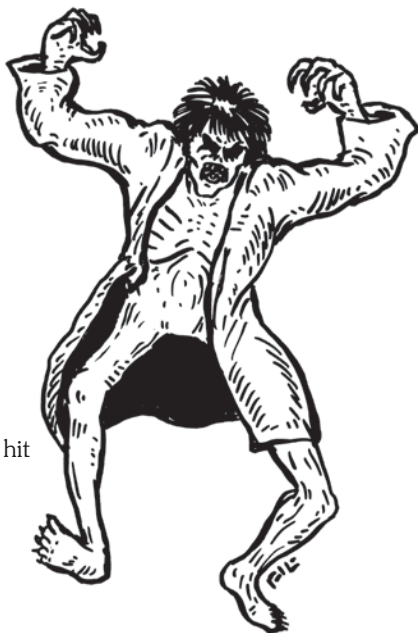
INTELLIGENCE: Average

ALIGNMENT: Lawful evil

SIZE: M

PSIONIC ABILITY: Nil

Attack/Defense Modes: Nil



BX Stats

ARMOR CLASS: 3

HIT DICE: 6+4

MOVE: 120'

ATTACKS: 1 bite

DAMAGE: 1-4 + blood drain

NO. APPEARING: 1-12

SAVE AS: Fighter: 6

MORALE: 11

TREASURE TYPE: C

ALIGNMENT: Chaotic

Chötgörs are undead creatures with a ravenous hunger for flesh and thirst for blood. Their bodies appear as though interred in the grave for some time—with a skeletal form, long nails, disheveled hair, and missing eyes.

At death, the deceased's spirit either could not find its way to the afterworld, or refused reincarnation, preferring instead to haunt the world of the living. This spirit returns to re-inhabit its former body and rise as a chötgör, who then seeks out and brings devastation and ruin upon its blood kin. The chötgör begins by consuming the family's food-stores and livestock, but will turn to family members once all other resources have been depleted.

Death at the hands of a chötgör is death in the grips of horror. Chötgörs attack viciously, biting a victim and draining its blood at a rate of 1-4 hit points per round, beginning on a successful "to hit" roll. A chötgör that has landed a successful bite will not release the bite until either the chötgör or its prey has been killed. Once a victim has been drained of all its hit points, the chötgör will take another 1-4 rounds to fully exsanguinate the corpse, and a further 2-6 turns to consume its flesh.

If cornered or overmatched, a chötgör will use a confuse/fear/charm ability that causes a suicidal impulse in its opponents (once per opponent per day). Victims who fail their saving throw (vs. spells) become overwhelmed with feelings of loss and despair, and an immediate desire to kill themselves by any means available.

The soul of any victim left unburied will rise as a chötgör after a number of days equal to its hit dice (provided the corpse re-

mains uneaten). Even a body given a proper burial has a 1-in-3 chance of rising as a chötgör unless *dispel evil* is cast upon it before it rises.

Chötgörs are immune to the effects of sleep, charm, and hold, and a +1 or better weapon is required "to hit."

Giant, Phase

Oe/1e Stats

FREQUENCY: Rare

NO. APPEARING: 1-6

ARMOR CLASS: 4

MOVE: 12"

HIT DICE: 9+4

% IN LAIR: 30%

TREASURE TYPE: D

NO. OF ATTACKS: 1

DAMAGE/ATTACK: 2-8

SPECIAL ATTACKS: See below

SPECIAL DEFENSES: See below

MAGIC RESISTANCE: See below

INTELLIGENCE: Average

ALIGNMENT: Neutral

SIZE: L (12' tall)

PSIONIC ABILITY: Nil

Attack/Defense Modes: Nil

BX Stats

ARMOR CLASS: 4

HIT DICE: 9+4

MOVE: 120'

ATTACKS: 1 weapon

DAMAGE: 3-18 or by weapon

NO. APPEARING: 1-6

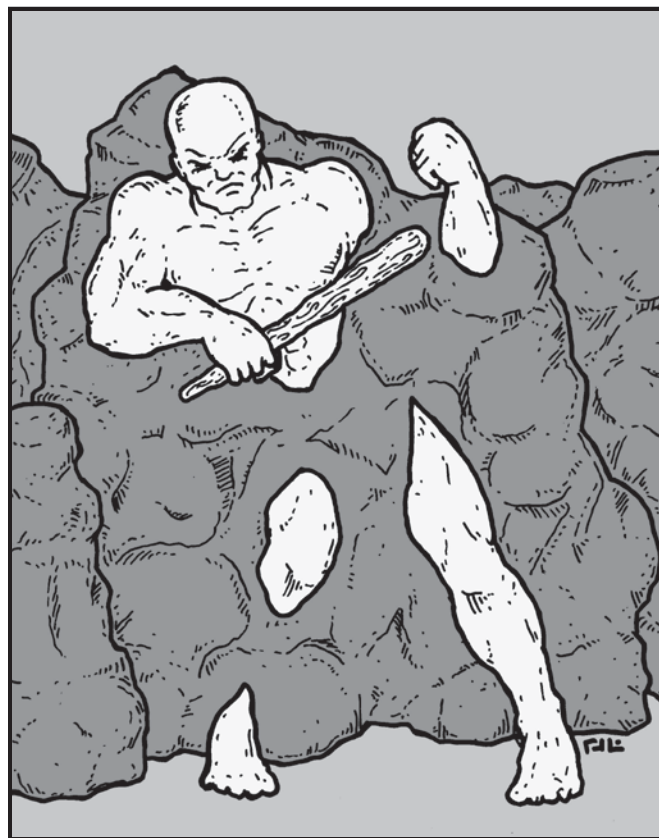
SAVE AS: Fighter: 9

MORALE: 9

TREASURE TYPE: D

ALIGNMENT: Neutral

A phase giant is similar in most regards to a stone giant, save for the ability to phase. This gives the phase giant the ability to shift out of phase with its surroundings, bringing itself back



into phase when it is ready to attack. Any weapon held by a phase giant when shifting will go out of phase as well. This allows phase giants to hide easily "inside" the rocky structures of the steppe environments where they live, and allows them to surprise on a 1-5 (on 1d6) when attacking. Additionally, like stone giants, phase giants are able to hurl rocks up to a 300' distance for 3-30 points of damage.

When out of phase, a phase giant is impervious to all forms of attack. However, a *phase door* spell will cause the creature to remain in phase for 6 melee rounds. *Oil of etherealness* or *armor of etherealness* will put a user into the same phase as the giant, allowing them to make attacks as per normal (while in the same phase as the giant).



Khiimori

Oe/1e Stats

FREQUENCY: Rare
NO. APPEARING: 1-8
ARMOR CLASS: 5
MOVE: 24"/48"
HIT DICE: 5
% IN LAIR: 90%
TREASURE TYPE: Nil
NO. OF ATTACKS: 3
DAMAGE/ATTACK:
1-10/1-10/1-4

SPECIAL ATTACKS: See below
SPECIAL DEFENSES: Nil
MAGIC RESISTANCE: Standard
INTELLIGENCE: Average to very
ALIGNMENT: (Lawful) neutral
SIZE: L
PSIONIC ABILITY: Nil
Attack/Defense Modes: Nil

BX Stats

ARMOR CLASS: 5
HIT DICE: 5
MOVE: 240"/480'
ATTACKS: 2 hooves/1 bite
DAMAGE: 1-10/1-10/1-4

NO. APPEARING: 1-8
SAVE AS: Fighter:4
MORALE: 10
TREASURE TYPE: Nil
ALIGNMENT: Neutral

Compared to its closest relative the pegasus, the khiimori is slightly smaller, moderately stronger, and just as quick. It's coat is an ebony color so deep it is almost frightening. In fact, in battle, any horse facing a khiimori suffers a -1 morale penalty for the duration of the confrontation.

The khiimori is much more brazen and much less reclusive than the pegasus. In the mountains where they nest and the steppes where they graze, they are generally reckless in regards to their

outgoing behavior and often find themselves captured for the purposes of training. However, there is only a 10% chance that any single adult male khiimori may be broken for the purposes of serving as a steed and they are, therefore, highly prized and command great prices when sold at all. There is a 15% chance that any single adult female may be broken, and a 25% chance that any single young (male or female) may be broken.

Like pegasi, khiimoris attack with their forehooves and powerful teeth. Additionally khiimori are incredibly strong though small in stature, with males able to carry weight equal to a heavy warhorse, and females able to carry as much as a medium warhorse. Even young khiimoris are able to carry as much as a light warhorse.

Khiimoris speak their own language and there is a 50% chance that all members of a herd will understand common (or none of them will). There is a further 50% chance that all members of a herd will speak the language of pegasi (or none of them will). With sufficient training, a khiimori is able to learn commands in the language used when breaking/training each animal.

When encountered in lair, there will be one nest for each pair of khiimoris. In each nest, there is a 15% chance of 1-2 eggs or a 60% chance of young that are 15-60% of maturity. On the open market, it is not uncommon for khiimori eggs to fetch two-to-three more gold than pegasus eggs.

Worm, Crimson Death

Oe/1e Stats

FREQUENCY: Uncommon
NO. APPEARING: 1-6
ARMOR CLASS: 7
MOVE: 9"/6"
HIT DICE: 4
% IN LAIR: 10%
TREASURE TYPE: Nil
NO. OF ATTACKS: 1
DAMAGE/ATTACK: 1-4
SPECIAL ATTACKS: See below
SPECIAL DEFENSES: See below
MAGIC RESISTANCE: Standard
INTELLIGENCE: Animal
ALIGNMENT: Neutral
SIZE: S (2-3' long)
PSIONIC ABILITY: Nil
Attack/Defense Modes: Nil



BX Stats

ARMOR CLASS: 7
HIT DICE: 4**
MOVE: 90"/60'
ATTACKS:
1 bite or special
DAMAGE: 1d4 + poison
NO. APPEARING: 1-6
SAVE AS: Fighter: 1
MORALE: 8
TREASURE TYPE: Nil
ALIGNMENT: Neutral

The crimson death worm is a segmented, sausage-like invertebrate that prefers to live in dark, cool, moist areas underneath otherwise dry desert terrain. While they do nest, they are generally burrowers that will not hesitate to abandon dry, hot areas in search of more hospitable accommodations. Crimson death worms feed on a particular family of toxic plants whose red conical flowers not only give the death worm its deep red color, but poisonous abilities as well. While the crimson death worm is relatively small (averaging 2-1/2' in length), it is truly a formidable foe.

Crimson death worms tend to hide while burrowing and will surprise on a 1-3 (on a six-sided die.) The creature's main form of attack is an electrical bolt (2d4) which it will not hesitate to use should any other creature come to close (15'); it may use this attack up to ten times per day. The crimson death worm also has a nasty bite, that combines both shredding teeth (1d4 on hit) and poison (save vs. poison or die in 1-6 turns.)

These scarlet annelids feature three forms of defense. The first is a poisonous secretion that envelopes its body; any creature coming in direct contact with any part of the worm's body must save vs. poison or die in 2d4 turns. The second is an immunity to any form of electrical attack. The third is an explosive defense caused by any successful "to hit" from a edged weapon or flame attack, or by any successful hit from a physical attack (including non-electrical magical attacks like *magic missile* that does 3 or more hit points of damage; upon either of these conditions, the worm will "explode" spraying a toxic acid on everything in a 5' radius of the creature, causing 2d4 damage (acid) to affected creatures; additionally, any creature affected by the acid must save vs. poison or die in 3d6 turns. This explosion defense is fatal to the worm.

OTHER CREATURES OF THE STEPPE

For complete stats on the following creatures, refer to the table **Monster Index: Creatures of the Steppe** on page 27.

Antelope, saiga: On average, the saiga typically stands about 2-1/2' at the shoulder, and weighs from 80-140 lb. The horned males are larger than the polled females. This variety of antelope is easily recognizable from its bulging face, which features an inflatable, humped proboscis.

Badger: The steppe variety of badgers can reach a length of 3' and a weight of 35 lb. Pronounced white stripes run along the head and the forepart of its back, and overlays a grayish base color. The steppe badger has strong forelegs and stout, sharp claws, with its feet being colored dark brown or black.

Badger, giant: This variety of badger is identical in regards to coloration and anatomy, but (on the average) measure 5' long, and weigh 75 lb.

Bear, brown: The the steppe variety of brown bear is covered with predominantly dark brown fur that is long, dense, and soft, and they have dark claws. They stand anywhere from 6'-9' tall, and weigh (on the average) from 900-1,100 lb. They are bold and generally carnivorous (at least more so than their nearest relatives, the gobi bear).

Bear, gobi (mazaalai): The gobi (or mazaalai) bear is a slighter smaller subspecies of the standard brown bear. They are shy and omnivorous, and differ from other varieties of brown bears by having longer limbs and a golden color to their coats. They are large and heavily built, but are still smaller than other species of brown bear, standing only about 6' tall and weighing roughly 200-330 lb.

Corbel (crow): The corbel is one of the largest varieties of the raven family. They are voracious scavengers with an menacing appearance (their wingspan averaging 4'), but are considered a good omen.

Corbel, huge: This variation of the corbel has a wingspan that measures as much as 10'.

Corbel, giant: This variation of the corbel has a wingspan that measures as much as 20'.

Eagle, giant: Giant eagles stand about 10' tall and have a wingspan of approximately 20'.

Eagle, wild: These huge eagles (with wingspans up to 20') are very aggressive, but when bred in captivity (from birth) can become quite effective hunting birds.

Falcon, saker: This large variety of falcon (with wingspans averaging 4') has a brown upperbelly and contrasting grey flight feathers, and its underparts are paler brown with streaking from the breast down. They are ferocious hunters, often attacking prey much larger than themselves.

Fox, corsac: The corsac fox is a medium-sized fox (about 3' long from snout to tail), with gray to yellow fur. They are quite vocal, barking while hunting or if threatened, and using high-pitched yelps and "chirps" as alarms or social calls. They are nocturnal and nomadic, and sometimes form into packs.

Fox, red: The largest of the foxes (standing about 1-1/2' high at the shoulder, and measuring 3-1/2' from snout to tail, with the tail being 2/5 of its total length). They're strong swimmers and capable jumpers, able to top heights of 6' or more. Red foxes are omnivores with a highly variable diet, and though many of the red foxes of the steppe tend to be itinerant, some will establish a "fixed" home. Red foxes are not a naturally aggressive, but they will become aggressive when they or their den is threatened.

A note regarding foxes: In regional folklore, foxes are supernatural tricksters, able to possess the spirit of others.

Hedgehog, giant: This giant variety of the standard daurian hedgehog measures about 2' long, and weighs 20-25 lb. The giant hedgehog is more naturally aggressive than its normal-sized counterpart, making loud clicks and hisses as both warning and threat. If overwhelmed in a fight, it will curl into a ball, allowing its quills to act as a natural defense mechanism. Giant hedgehogs hibernate during the coldest of the winter months.

Ibex, siberian: The siberian ibex varies greatly both in size (standing as short as 2' and as tall as 4' at the shoulder) and weight (anywhere from 75-290 lb.). These herbivores are light tan with a lighter underside, and both the male and female of the species have beards and curved horns. The female horns are approximately 1/3 the size of those of the male, which can grow to over 4' in length.

Leopard, snow: The snow leopard is small for a "big cat," weighing 60-120 lb., and measuring just 4' from nose to base of tail, with the tail adding another 3'. Their stocky bodies and thick fur aid them in dealing with the low temperatures common in the region. They travel well in broken terrain, but generally stay within a "home region." The snow leopard leads a largely solitary life, and will not aggressively defend its territory against other snow leopards. They're secretive hunters that are also opportunistic feeders, their carnivorous diet often including carrion.

Lynx, northern: Akin to the bobcat, the northern lynx is essentially a large variety of small cat with short legs and a short tale, in weights averaging 30-65 lb. They are yellowish-brown in color with lighter undersides. They are solitary animals that hunt nocturnally to support their carnivorous diet. They have keen vision, as well as being strong climbers, swimmers, and jumpers (able to leap up to 7' heights).

Lynx, giant: A variety of the northern lynx, the giant lynx varies from 4-5 times the size of the normal variety. They tend to be slightly more aggressive because their size allows them to attack much larger prey than the smaller version.

Manul (Pallas' cat): The manul is a small wildcat with a stocky posture and long, dense fur, and ringed markings on its tail. They are solitary animals, with male and female cats each marking territory. They're considerably slow and, therefore, attack by ambush.

CREATURES OF THE STEPPE

Marmot: These large (2' long), stout ground squirrels typically live in burrows and hibernate through winter. They are highly social and communicate with one another through a series of loud "whistles," especially in times of distress. The meat of the marmot is a staple of the regional diet, particularly in autumn, when the creature is at its stoutest. Unfortunately, the marmot is susceptible to the plague, which can be transferred to humans through the bite of fleas (from the marmot) or through the consumption of diseased marmot meat.

Marmot, giant: This variety of the marmot is approximately three times larger than the normal variety.

Milan (kite): This is a medium-sized bird of prey, slightly smaller, but much more maneuverable than the hawk, with dark brown plumage. They are opportunistic hunters more prone to scavenge.

Pegasus: This creature is held in high esteem among the peoples of the steppe. Though bred and trained as steeds, the animals are treated with the highest regard and given the utmost care. It is considered bad luck to treat them poorly, or with a lack of respect.

Sheep, argali: The argali is the largest species of wild sheep, standing as much as 4-1/2' high at the shoulder, and as much as 6-1/2' long from the head to the base of the tail. They average from 100-200 lb., but have been known to reach as much as 400 lb. Color varies from yellowish to reddish-brown to grayish-brown, sometimes even having a salt-and-pepper coloration. The males of the species have corkscrew horns reaching as much as 6' in total length, but the curved horns of the females rarely reach even 1/3 that length.

Vulture, cinerous: Though similar in appearance to standard vultures and buzzards, the cinerous vulture is only distantly related to either. This bird of prey (eating mainly carrion) is extraordinarily sized for what is otherwise an ordinary creature, with its wingspan reaching 10', and its body mass ranging from 15-30 lb. It is distinctly dark brown in coloration, with adults having a slightly paler head. Its bald head and ruff of neck feathers like a monk's cowl, give the creature its alias as the "monk vulture." The cinerous vulture breeds in loose colonies, with the nests rarely being found in the same tree or rock formation.

Vulture, giant cinerous: Roughly twice the size of the normal variety, the giant cinerous vulture's wingspan reaches approximately 20'.

Wolf, gray: The gray wolf appears similar in size and appearance to a sled dog, with adult males averaging 95 lb. Normally, the gray wolf is a gregarious animal, with each pack consisting of a mated pair and their offspring, though some prefer to live a solitary life. They are highly territorial and will not back off when it comes to defending their marked area. It is believed that the gray wolf is the spiritual ancestor of all the peoples of the steppe.

Wolf, winter: Its huge size and foul disposition make this massive carnivore a foe to be feared. In the areas of the steppe, winter wolves are able to communicate with gray wolves.

Yeti: These ape-like, white-furred, 300+ lb. humanoid beasts usually live in polygynous units where a lone male yeti resides with several female yeti and their young. Yeti are particularly fond of human flesh.

ADDITIONAL CREATURES USED IN THIS MODULE

ADDITIONAL CREATURES USED IN THIS MODULE

Monsters

Living statue, crystal: HD:3; AC:4; #AT:2; D:1d6/1d6; M:9; ST:F/3; immune to sleep and mind-reading.

Living statue, stone: HD:4; AC:3; #AT:2; D:1d8/1d8; M:9; ST:F/4; immune to sleep and mind-reading.

Ogre: HD:4+1; AC:5; #AT:1; D: 1d10 or by weapon; M:9; ST:F/4.

Ogre chieftain: HD:36 pts.; AC:3; #AT:1; D:2d6+2 (club); M:9; ST:F/7; attacks as 7HD monster.

Ogre leader: HD:32 pts.; AC:4; #AT:1; D:2d6 (club); M:9; ST:F/7; attacks as 7HD monster.

Ogre mutant: HD:5; AC:4; #AT:1; D: 1d10+4 (club); M:9; ST:F/5; immune to poison and cold, 1/2 damage from fire, +4 damage w/ HTH weapons (due to strength).

Ogre shaman: HD:5+3; AC:4; #AT:1; D:1d10 (club); M:9; ST:F/7; spells (as 3rd-level black shaman; see pp.10-15).

Skeleton: HD:1; AC:7; #AT:1; D:1d6 or by weapon; M:6; ST:F/1; immune to sleep, charm, and mind-reading.

Herd Animals ("5 Muzzles")

The following animals are typical of the domesticated animals kept by nomads in the region. For more information regarding their use, see **Nomadic Life and Yurts/Gers**.

Camel: HD:3; AC:7; #AT:1; D:1d4; M:21; ST:NM; 50% of all attacks will be "spitting" (25% chance of blinding for 1-3 turns).

Cattle (cow): HD:1-3; AC:7; #AT:1; D:1 pt.; M:15; ST:NM.

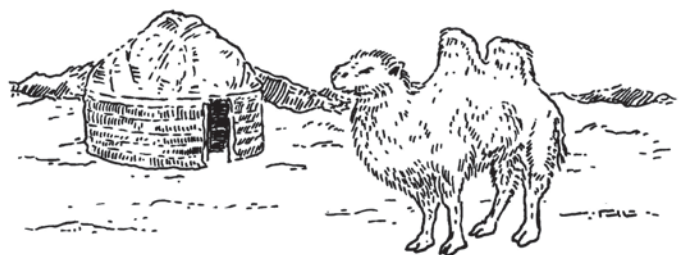
Goat: HD:1+1; AC:7; #AT:1; D:1d4; M:15//6; ST:NM; second movement rating=climbing; charge attack gains +2 "to hit" and +2 damage.

Horse (steppe): HD:4; AC:6; #AT:2; D:1d3/1d3; M:24; ST:F1; steppe horses appear as a sort of cross between horse and pony, and are creatures of great strength and endurance.

Sheep: HD:2; AC:7; #AT:1; D:1 (or special); M:12; ST:NM; male sheep defending the herd will charge doing 1d4 butting damage (from a minimum distance of 40').

Yak: HD:3-4; AC:7; #AT:1; D:1d4 or 1d6; M:15; ST:NM; both males and females may charge (from a minimum distance of 30', doing 1d6 (males) or 1d4 (females) damage.

There is a 25% chance that herd animals will stampede if frightened by intruders. Each creature caught in the path of the stampede that does not take cover will be affected by 2d4 stampeding animals, each of which does 1d4 points of damage (camels, cattle, goats, sheep) or 1d6 points of damage (yaks).



Wandering Monster Tables

Broken Lands

Check every 7 turns. Roll 1d20.

- 1-9** none
- 10** steppe warriors* (1-4)
- 11-12** corbels (4-12)
- 13** corbels, giant (1-2)
- 14** foxes, red (1-3)
- 15-17** vultures, cinerous (2-8)
- 18** vulture, giant (1)
- 19-20** worm, crimson death (1)

* See information regarding steppe warrior encounters, below center.

Desert

Check every 8 turns. Roll 1d20.

- 1-15** none
- 16** steppe warrior* (1)
- 17-18** vultures, cinerous (1-4)
- 19** vulture, giant (1)
- 20** worm, crimson death (1)

* See information regarding steppe warrior encounters, below center.

Hills

Check every 3 turns. Roll 1d20.

- 1-4** none
- 5** steppe warriors* (2-8)
- 6** bear, brown (1-2)
- 7** eagle, giant (1)
- 8-9** eagles, wild (1-2)
- 10-11** falcons, saker (1-3)
- 12** giants, phase (1-2)
- 13-14** hedgehog, giant (1)
- 15-16** manuls (1-6)
- 17** marmots (1-6)
- 18** marmots, giant (1-3)
- 19** milans (1-4)
- 20** sheep, argali (1-4)

* See information regarding steppe warrior encounters, below center.

Steppe/Plains

Check every 2 turns. Roll 1d20.

- 1-3** none
- 4-5** steppe warriors* (2-8)
- 6-8** antelope, saiga (4-24)
- 9** badgers (1-2)
- 10** eagle, giant (1)
- 11-12** eagles, wild (1-2)
- 13** falcons, saker (1-3)
- 14** foxes, corsac (1-2)
- 15** hedgehog, giant (1)
- 16-17** ibexes, siberian (1-4)
- 18-19** marmots (1-6)
- 20** worms, crimson death (1-3)

* See information regarding steppe warrior encounters, below center.

Mountains

Check every 5 turns. Roll 1d20.

- 1-8** none
- 9** bears, gobi (1-2)
- 10** bears, brown (1-4)
- 11** eagle, giant (1)
- 12** khiimori or pegasus (1-2)
- 13** leopards, snow (1-3)
- 14-15** lynxes, northern (1)
- 16** lynx, giant (1)
- 17-18** sheep, argali (1-4)
- 19** wolves, gray (1-4)
- 20** wolves, winter (1-2)

* See information regarding steppe warrior encounters, below center.

Steppe Warrior Encounters

Steppe warriors will normally be mounted on horseback, suited with leather armor, and armed with a short bow and a sword. They will fight and save as a fighter with 1-3HD, with a corresponding number of hit points (at the DM's discretion, dependant upon the level of encounter desired). The alignment of the warriors encounter will match the prevailing alignment of the horde/clan/tribe to which they belong.

Valley of the Five Fires Mountain Areas

Check every 2 turns. Roll 1d20.

- 1-7** none
- 8-11** Nergüi warriors* (3-6)
- 12** bear, brown (4-12)
- 13** bear, gobi (1-2)
- 14-15** giants, phase (1-2)
- 16-17** lynx, northern (1-6)
- 16** lynx, giant (1)
- 17-18** sheep, argali (1)
- 19-20** yeti (1-2)

Valley of the Five Fires Non-Mountain Areas

Check every 2 turns. Roll 1d20.

- 1-5** none
- 6-11** Nergüi warriors* (3-6)
- 12** corbels (4-12)
- 13** corbels, giant (1-2)
- 14** foxes, corsac (1-3)
- 15-16** foxes, red (1-3)
- 17** vultures, cinerous (2-8)
- 18** vulture, giant cinerous (1)
- 19** worm, crimson death (1)
- 20** yeti (1-2)

* See information regarding steppe warrior encounters, below center.



Monster Index: Creatures of the Steppe

Monster	HD	AC	Attacks / Damage	Move	ST	TT	Special Attacks/Defenses/Notes
antelope, saiga	2	7	1 gore (1d4)	24	F:1	nil	—
badger	1+2	4	2 claws (1d2 ea.)/1 bite (1d3)	6//3	NM	nil	—
badger, giant	2+4	3	2 claws (1d6 ea.)/1 bite (1d6)	12//6	F:1	nil	—
bear, brown	5+5	6	2 claws (1d3 ea.)*1 bite (1d6)	12	F:3	nil	*successful “to hit” rolls with both paws in same round = bear hug. +2d8 additional damage
bear, gobi (mazaalai)	4+5	6	2 claws (1d3 ea.)*1 bite (1d6)	15	F:2	nil	—
chōtgör	6+4	3	1 bite (1-4 + blood drain)	12	F:6	C	fear/confusion/charm 1x ea. per opponent: save vs. spells or suicidal; *on “to hit” roll of 20
corbel (crow)	1-2 pts.	7	1 beak (1 pt.)	1/36	NM	nil	10% chance attack will be on opponent's eyes, successful “to hit” = loss of eye
corbel, huge	1-1	6	1 beak (1d2)	1/27	NM	nil	—
corbel, giant	3-2	4	1 beak (1d4+2)	3/18	F:1	nil	—
eagle, giant	4	7	2 claws (1d6 ea.)/1 beak (2d6)	3/48	F:2	nil	may “dive” from 50' or higher w/ +4 “to hit” and 2x claw damage
eagle, wild	1+3	6	2 claws (1d2 ea.)/1 beak (1 pt.)	1/30	NM	nil	may “dive” from 100' or higher w/ +2 “to hit” and 2x claw damage
falcon, saker	1-1	5	2 claws (1 pt. ea.)/1 beak (1 pt.)	1/36	NM	nil	may “dive” from 50' or higher w/ +2 “to hit” and 2x claw damage
fox, corsac	1-6 pts.	6	1 (1d3 pts.)	15	NM	nil	—
fox, red	1	7	1 (1d3 pts.)	15	NM	nil	—
giant, phase	9+4	4	1 weapon (3d6)	12	F:9	E	hurl rocks (3d10); immune to all but ethereal attacks when “out of phase”; surprises on 1-5 (on d6)
hedgehog, giant	2+4	7	2 claws (1d3 ea.)/1 bite (1d6)	3	NM	nil	if overwhelmed during attack, will “curl into ball” (AC: 3 while in this position)
ibex, siberian	2+4	7	1 charge (1d6+2)	15	NM	nil	—
khiimori	5	5	2 hooves (1d10 ea.)/1 bite (1d4)	24/48	F:5	nil	-1 morale for all equines facing the khiimori in battle
leopard, snow	4+1	6	2 claws (1d3 ea.)/1 bite (1d6)*	15	F:2	nil	*if both foreclaws hit, may attack with rear claws (2 “to hit rolls” 1d4+1 ea., no bite attack)
lynx, northern	1/2	5	1 claws (1d2)/1 bite (1 pt.)*	18	NM	nil	*if both foreclaws hit, may attack with rear claws (1 “to hit” roll: 1d2 total, no bite attack)
lynx, giant	2+2	6	2 claws (1d2 ea.)/1 bite (1d4)*	12	F:1	nil	*if both foreclaws hit, may attack with rear claws (2 “to hit” rolls: 1d3 ea., no bite attack)
manul (Pallas' cat)	1/2	5	1 claws (1d2)/1 bite (1 pt.)*	9	NM	nil	*if both foreclaws hit, may attack with rear claws (1 “to hit” roll: 1d2 total, no bite attack)
marmot	1+1	6	1 claws (1d3)/1 bite (1 pt.)	12	NM	nil	—
marmot, giant	2+4	5	2 claws (1d6 ea.)/1 bite (1d6)	9	F:1	nil	—
milan (kite)	3+3	7	1 beak (1d4+1)	1/24	F:1	nil	—
pegasus	4	6	2 hooves (1d10 ea.)/1 bite (1d4)	24/48	F:4	nil	may “dive” from 50' or higher w/ +2 “to hit”/damage; may attack to rear w/ kick (2d6)
sheep, argali	2	7	1 charge (1d4)	12	F:1	nil	—
vulture, cinerous	1+1	6	1 beak (1d2)	3/24	NM	nil	—
vulture, giant ciner.	2+2	7	1 beak (1d4)	3/27	F:1	nil	—
wolf, gray	3	7	1 bite (1d4+1)	18	F:1	nil	—
wolf, winter	6	5	1 bite (2d4)	18	F:3	1	frost breath (4d6) once per 10 rounds; cold immune; +1 die damage from heat/flame attacks
worm, crimson death	4	7	1 bite (1d4 + poison) or special	9//6	F:2	nil	surprises on 1-3 (on d6); electric bolt (2d4) 10x/day; bite = save vs. poison or die in 1d10 rnds.
yeti	4+4	6	2 claws (1d6 ea.)	15	F:2	D	*successful “to hit” rolls with both claws in same round = squeeze, +2d8 additional damage; if surprised by yeti, save vs. paralysis or rigid w/ fright for 3 rnds. (2x hti + squeeze = auto.)

The Quest for the Luuzhin Coins

About the Coins

The Luuzhin (“compass”) Coins are named in honor of the four great kings of the heavens, each of whom watches over one of the four cardinal directions of the world.

Ancient legend tells the coins were minted by the alchemist Sube (whose name means “eye of needle” or “strategic point”) at the request of the Qormusata Tngri (the “King of the Gods”) as an honor to his four sons—Khagan Hoid (“king of the north”), Khagan Urd (“king of the south”), Khagan Zuun (“king of the east”), and Khagan Baruun (“king of the west”). The face of each coin featured the likeness of a son, and the back side of each coin presented a symbol relative to each deity.

Qormusata Tngri always kept the coins on his person, as both a symbol of his family’s strength, and reminder of their eternal rule over the heavens and the earth. One day, Qormusata Tngri fell prey to a cunning fox that, in the guise of “helping” Qormusata Tngri by “holding” the coins for him, stole away with the coins.

Lore holds that each coin endows its possessor with magical abilities relative to the guardian whose likeness it bears—the northern coin granting wealth, the southern coin granting prowess in battle, the eastern coin granting the ability to influence others, and the western coin granting the ability to change form. It is also said that should one possess all four coins, that person will become an invincible warrior and the greatest khan the world has ever known. (For a full description of the coins and their magical properties, see **New Magic Items/Artifacts**.)

Beliefs About the Coins’ Fate

There is hardly a person alive in the regions surrounding the Valley of the Five Fires that has not heard a legend or rumor regarding the whereabouts of the coins. There is only a 1% chance (roll of 1 on d%) a character will *not* have a belief about the coins’ whereabouts. There is a further 5% chance (roll of 1 on 1d20) that characters without a belief will, in fact, know nothing at all about the coins. Otherwise, roll 1d6 to determine a character’s belief/thought regarding the fate of the coins.

1. Qormusata Tngri caught the fox, turned him into a vulture, who hid the coins in various sites throughout the valley.
2. The fox, not realizing their magical value, traded them for a pile of jewels. The jeweler died soon after and the coins were unwittingly buried with him.
3. The fox was tricked by Qormusata Tngri (disguised as a fox) who regained possession of the coins. Qormusata Tngri still carries them on his person.
4. The fox was tricked by Qormusata Tngri (disguised as a dog) who regained the coins, giving each one to the son whose likeness graced it. Each son then hid his coin somewhere in the valley.
5. The fox still has the coins, but is now in human form and leads the Fox Clan (see **Eagle Clan & the Clan of the Worm** regarding the animal clans).
6. In fear of Qormusata Tngri’s wrath, the fox went into hiding in the deepest cave he could find and got lost somewhere deep inside, never to return. The coins are still with him.

The true reason the coins have ended up where they are (in various locations scattered throughout the Valley of the Five Fires) may be lost to history. However, given those locations (at the northern, southern, eastern, and western edges of the valley), as well as clues like the statue of Khagan Urd in the Hall of Warriors (location **9** in the **Major Locations in the Valley of the Five Fires**), the most likely reason would be belief #4 above (each son hid his coin somewhere in the valley).

The Race for the Luuzhin Coins

For years, it has been quite widespread knowledge (among top Bolad leadership, at least) that Gansükh has had his sights set on acquiring the legendary Luuzhin Coins. No one has truly been worried, though, because up to now Gansükh has been respectful of the Agreement of the Five Fires (which prohibits any of the five involved parties from entering the Valley of the Five Fires).

Recently, Rashaan has reported to Ganbaatar that one of his spies in Gansükh’s camp has retrieved credible information that Gansükh does, in fact, have men deployed in the valley, and they have discovered evidence of a cave where one of the coins is supposedly kept.

If Gansükh recovers the coins, the balance of power will be upset in the Lands of the Five Fires, returning them to war and bloodshed. With great pleading from Rashaan, Ganbaatar has agreed that the Bolad must have someone in the valley to prevent the Nergüi from acquiring the coins. Ganbaatar has no interest in the power of the coins. Instead, he simply seeks to keep them away from Gansükh, in the interest of maintaining the peace his father established.

Unfortunately, Ganbaatar must maintain as much neutrality in this situation as possible, and refuses to send any Bolad warriors into the valley. Instead, he seeks a group of independent adventurers who hold no allegiances to any group in the area.

The reputation of the PCs precedes them into Banua. Ganbaatar summons them for a private audience (in his personal tent, away from the public eye) where he sets the quest before them.

Once Ganbaatar sets the quest before the characters, he will offer them a monetary reward (a pile of gold pieces and gems worth nearly 100,000 gp) for returning any or all coins to him so that he may hide them. He will tell the PCs he has no intention of using them. Ganbaatar will offer the PCs an escort of soldiers to the Bolad fire camp, but no further. He will add (to the story), that the Bolad’s fire keeps going out and he keeps having to send new men. He suspects Gansükh is trying to stir up trouble so time is of the essence.



Additional Adventure Seeds Leading to the Quest

Any of the following incidents may be used to entice the adventuring party into the Quest for the Luuzhin Coins, either before or after Ganbaatar seeks his audience with them.

1. Oyunbileg the Seer seeks out the PCs upon their arrival (in Banua) and tells them she has had a vision and believes they will recover the legendary Luuzhin Coins from the Valley of Man (Valley of the Five Fires). If the players are unfamiliar with the coins, she will relate their story. Oyunbileg is generally regarded as a fraud; she tells almost everyone she meets that she has had this vision about them.
2. Banua is celebrating the annual festival of Qormusata Tngri—a time of solemnity, closing with a feast. The seven day festival begins with a 6-day period of fasting and reflection followed by a 24-hour period of merrymaking, the highlight of which is a hunt by children through the city in search of four hidden coins (in commemoration of the Four Coins of Luuzhin). This event allows multiple opportunities the PCs to learn about the legend of the coins.
3. A minstrel sings the tale of the Four Coins of Luuzhin, beginning with the story of Qormusata Tngri and his four sons, then the story of the fox. He will then stop the song and ask for 1 gp for each additional verse; each of these verses will relate a coin's potential location*. There are more verses than coins.
4. A man missing his legs is begging in a damp sewer. If asked about his condition, he will tell the story of his party taking cover from harsh weather in a cave near the edge of the Valley of the Five Fires; this was done out of desperation as he would not have, otherwise, entered the valley. Once in the cave, they discovered it was inhabited by a family of yeti. If not for the magic-user in his party, he would have surely died. He is grateful for his life, but wishes he had not dropped his magic bow and shield there. If the PCs are interested, he will direct the party to the **yeti** cave at location **3** on the side of the Valley of the Five Fires, and allow the PCs to keep the bow and shield as rewards for getting revenge.

Rumors Regarding the Valley of the Five Fires

Any of the following rumors may be used to intrigue the PCs further as they begin their search for locations associated with the Luuzhin Coins. In most cases, these rumors can be told “as is” from the point of view of any NPC accompanying the PCs on their journey. They can also be easily adjusted for NPCs with no direct connection to the fire watchers.

1. The Bolad's fire at the edge of the Valley of the Five Fires keeps going out because fire watchers continue to disappear. The watchers are some of Ganbaatar's most trusted men, so it is more likely they are dead than deserters. At the camp, yeti tracks lead southwest into the mountains.
2. “I barely escaped from a group of yeti living in a cave full of symbols in the valley. I was more frightened by the symbols than by the yeti. I can kill yeti. I cannot kill symbols.”
3. “My oldest brother followed a rumor that one of the coins lay at the bottom of an underground lake somewhere in the valley. He never returned. My second oldest brother went looking for my oldest brother. He also did not return. My mother demanded I vow not to follow them.”

4. “I have seen all forms of extraordinary creatures at post of fire watcher—skeletons, yeti, giants that hide in rocks. There are so many of them, I believe they guard something of great value hidden in the valley.”
5. “I was once told by a shaman that, somewhere near the center of the valley, a stupa was erected centuries ago and dedicated to Qormusata Tngri. I've always believed that's the key to finding the coins. If I were foolish enough to chase such pointless quests, I would start there.”
6. “I had a dream that I found the coins hidden in the valley. But it was just a dream.”
Note: This character will not remember any specific details from the dream (e.g., the coins' locations, physical details, or powers), just holding the coins in his hand and having found them somewhere in the valley (he's not even sure if there was a single location or many).
7. “I do not know if I believe the coins are in the valley. I have always heard it is a magical place—that the world was born there, and that many of the gods still reside there, even Qormusata Tngri himself.”

Encounters with Gansükh's Men in the Valley of the Five Fires

If any of Gansükh's men are encountered in the Valley of the Five Fires (per the corresponding tables on the **Wandering Monster Tables**, p.26), they will do their best to maintain the story they are independent adventurers and hold no allegiances. They will stick to this story, but if coerced (e.g., by magical means), will admit they are Nergüi, and are searching for the coins, but the order came from Gansükh by way of a lower level military leader. This is, in truth, all they know, though Rashaan may actually be pulling the strings (see **Additional Complications** below).

Additional Complications

Any of the following complications may be introduced to complicate the story should the PCs recover the coins. Many of the following situations may be contradictory, but the DM may use pieces of each, as desired, to fit various campaign goals.

1. Gansükh is on a mission to collect the most powerful magic items in the world. If the Luuzhin Coins really exist, the person that brings them to him can name their price.
2. Whoever has the coins, it will be inevitable that someone else will want them bad enough to follow the owner(s) and retrieve the coins, no matter the cost (that is, killing all who stand in the way of possessing the coins).
3. If Ganbaatar were to attain the coins, and Gansükh were to find out, war would be inevitable.
4. Rashaan offers a great price for the coins (whatever Ganbaatar offers, plus) so that he may have them destroyed. He does not believe anyone should wield that kind of power.
5. The stories of Gansükh looking for the coins were false. In actuality, Rashaan wants the coins (as he has sights on becoming the next great khan), and the Nergüi soldiers in the valley are actually working for Rashaan (with promises of high positions in his new army should they recover the coins for him).

* details at DM's discretion

The Luuzhin Coins (Artifacts)

Physical Description

Each of these four gold coins is approximately 1/8" thick and 2-1/2" in diameter. (For a full background on these items, see **The Quest for the Luuzhin Coins**, p.28.)

The Northern Coin

Background: Also known as the "Hoid Coin," the Northern Coin is an homage to Khagan Hoid, the "king of the north," he who causes things to grow. Through its powers and abilities, the Northern Coin was created to grant its possessor wealth.

Appearance: The first face of the coin bears an ancient symbol (translated by *read/comprehend languages* as "north"), above three parallel "wave-like" shapes. The second face bears the image of a crowned man with a closed umbrella in his right fist, a marmot in his left palm, a stupa over his left shoulder, and a tortoise at his feet. Though made of pure (albeit magical) gold, the coin seems to reflect a black/blue tint.

Powers/Abilities: The main power of this coin is its ability to find gold. If held in the palm of the possessor's hand, the "head" of the figure on the back face of the coin will "point" to the largest source of gold in a 150' radius, regardless of the source (e.g., if the largest source of gold in that radius is on the possessor or a person standing nearby, that is where it will point). Additionally, the coin can turn a number of coins (not made of gold) into gold coins at a rate of 100 coins per day (at possessor's will).

The Southern Coin

Background: Also known as the "Urd Coin," the Southern Coin is an homage to Khagan Urd, the "king of the south," he who upholds the realm. Through its powers and abilities, the Southern Coin was created to grant its possessor prowess in battle.

Appearance: The first face of the coin bears an ancient symbol (translated by *read/comprehend languages* as "south"), set inside a triangle. The second face bears the image of a crowned man with a flaming sword in his right fist, his left palm faced outward, and a pheasant on his right shoulder. Though made of pure (albeit magical) gold, the coin seems to reflect a red tint.

Powers/Abilities: The Southern Coin grants the following bonuses to the possessor: +1 on all "to hit" rolls, +1 to all damage rolls (regardless of attack method), a +1 bonus on all saving throws, and a -1 AC bonus. The coin also grants its possessor immunity to the effects of magical fear.

The Eastern Coin

Background: Also known as the "Zuun Coin," the Eastern Coin is an homage to Khagan Zuun, the "king of the east," he who hears everything. Through its powers and abilities, the Eastern Coin was created to grant its possessor the ability to influence others.

Appearance: The first face of the coin bears an ancient symbol (translated by *read/comprehend languages* as "east"), set inside a square. The second face bears the image of a crowned man play-

ing a pipa (a form of lute), with a small dragon swirling around at his feet. Though made of pure (albeit magical) gold, the coin seems to reflect a green tint.

Powers/Abilities: The coin grants the following abilities 1x/week each (as corresponding MU spells, with a 120' range where appropriate): *charm person*, *phantasmal force*, *haste*, *hold person*, *charm monster*, *confusion*, *hallucinatory terrain*, *feeblemind*, and *hold monster*. Additionally, the coin grants the possessor the power of *ventriloquism* at will (as MU spell, 120' range).

The Western Coin

Background: Also known as the "Baruun Coin," the Western Coin is an homage to Khagan Baruun, the "king of the west," he who sees all. Through its powers and abilities, the Northern Coin was created to grant its possessor the ability to hide among enemies, and to know what they know.

Appearance: The first face of the coin bears an ancient symbol (translated by *read/comprehend languages* as "west"), set inside a circle. The second face bears the image of a crowned man with a serpent clutched in his right fist, a pearl held by the fingers of his left hand, a stupa over his right shoulder, and a tiger at his left side. Though made of pure (albeit magical) gold, the coin seems to reflect a white tint.

Powers/Abilities: The coin grants the following abilities 1x/week each (as MU spells): *read/comprehend languages*, *read magic*, *detect magic*, *detect evil*, *detect invisibility*, *locate object* (120' range), *clairvoyance* (120' range), and *polymorph self* (1 hour duration). It also grants the possessor the following abilities at will: *infravision* (120' range) and *know alignment* (as cleric spell). Finally, the coin makes the possessor immune to any sort of mind-reading effects.

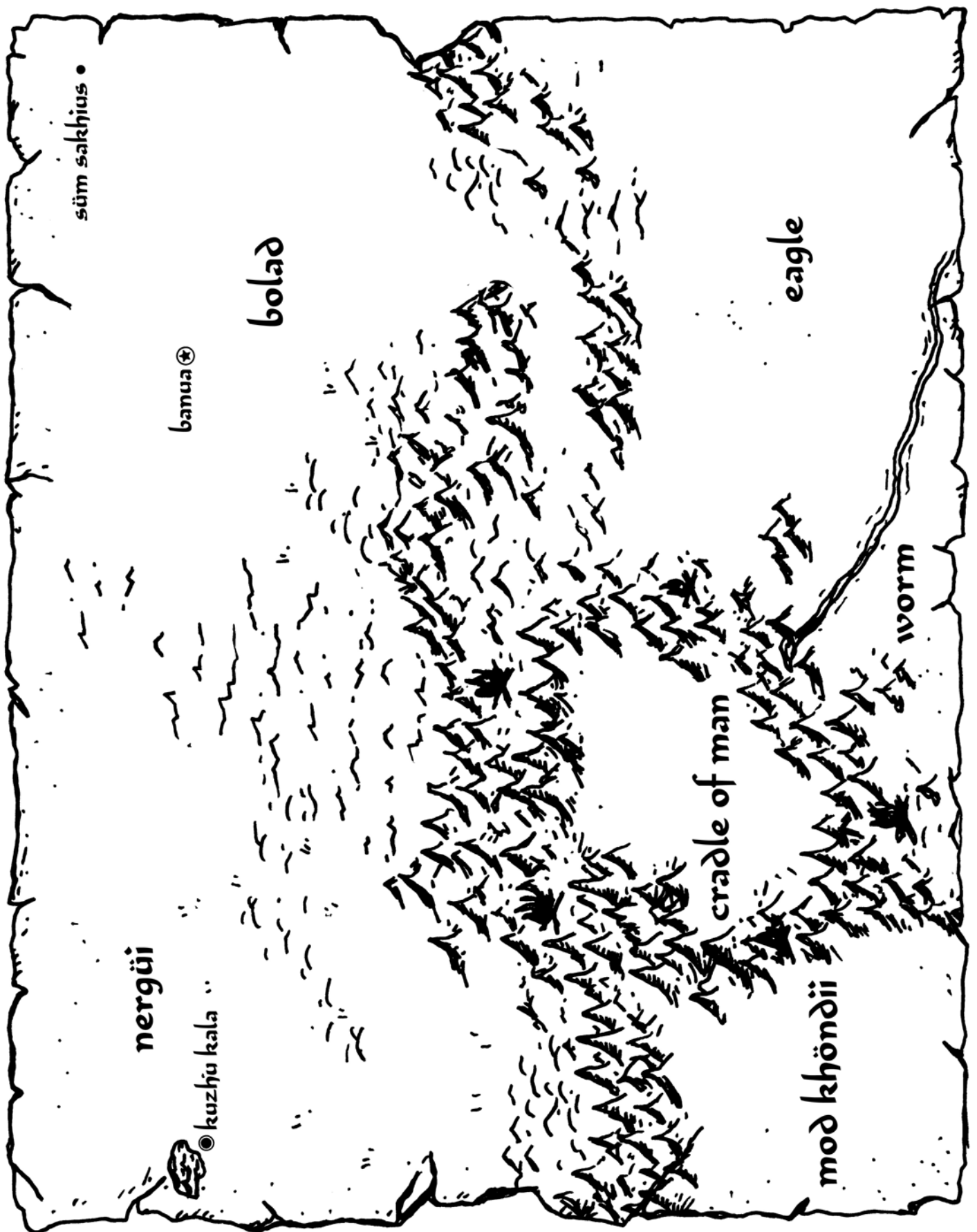
Possessing All Four Coins

Should one person possess all four coins, they gain the ability once per month to summon a gold dragon (10-12 HD) and control the creature for 2-3 turns. The four coins must be stacked "symbol shape up" in the following order (from bottom to top): west, south, east, north. All four coins must then be held in one hand and the word "Zhenjin" spoken (the word means "true-gold"). If the coins fall from the hand while the dragon is present, it will depart immediately, and may not be summoned for another month.

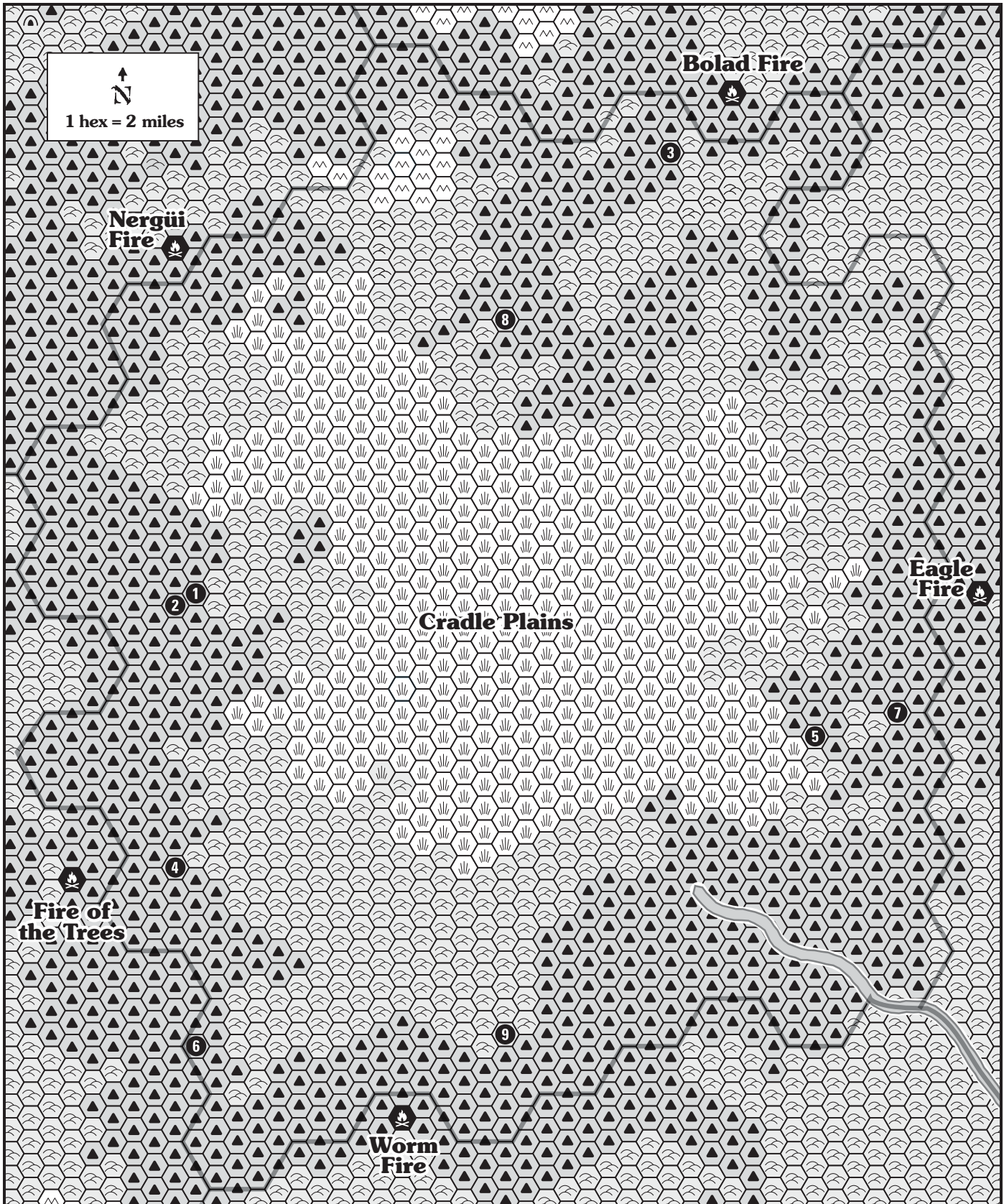
Chäzör the Flamebreath: Before his untimely passing, Chäzör the Flamebreath (see p.51) was one of the gold dragons bound to the service of the coins. The lineage of service to the coins now continues with his son Goldstrike, a young adult gold dragon that lives far to the northeast in the Valley of the Dragi.

Please note that no provision has been made in this module for granting knowledge of the summoning power of the coins to the PCs. At the DM's discretion, this may be shared through an NPC rumor; however, it is suggested that this information (as well as the identity of both Chäzör and Goldstrike) be withheld until the next module in this series.





Valley of the Five Fires Map



The Five Fires (Camps)

Bolad Fire Camp

Upon their arrival at the Bolad fire camp, the PCs will find the fire nearly out, and the fabric of the yurt coverings shredded, tattered, and flapping in the wind from their frames. The evidence of a recent yeti attack are obvious, between the footprints and the lingering smell. Yeti tracks and drag marks extend into the mountains toward the southwest.

If any Bolad warriors accompanied the PCs to the site, they will stay at the fire camp and work on re-establishing it (e.g., re-lighting the fire, repairing the yurts, etc.) Furthermore, they will not accompany the PCs any further into the valley (their Bolad allegiance prevents them doing so, and their duty as soldiers is to the fire camp).

Should the PCs wish to search the yurts for information, any Bolad present will hesitantly allow them to do so, but will prevent them from taking anything of value. In one of the yurts is a +1 short sword that will be claimed by the most senior of the Bolad soldiers.

Nergüi Fire Camp

Stationed at the Nergüi fire camp are 5 Nergüi soldiers (see Fire Camp Soldiers table below) that will attack first and ask questions later of any and all intruders, except those presenting themselves as Nergüi and bearing Nergüi passports (for each individual). Their duty is to guard and maintain the fire, so they will do anything in their power to not abandon the post.

Should any of the Nergüi soldiers at the camp be killed, it will take from 4-7 days to replace them from the time they are killed.

If Nergüi soldiers witness anyone entering the Valley of the Five Fires, they will alert Gansükh to the transgression, taking 1-2 days to do so.

Border on the Valley of the Trees

The entire area inside the borders of the Valley of the Trees, including the fire camp of the People of the Trees is protected by a strange psychic force that affects all living creatures (no saving throws, magic immune). The force affects their willpower, and makes them want nothing to do with the affected area. There is no sense of fear, or dread, or any other emotion whatsoever—simply the inability to become involved with the space on any level (directly or indirectly). They will be unable to enter it, investigate it, or even think about it. All focus will be elsewhere. Any time a character wishes to engage the space (physically or intellectually, even by magical means), the character will be unable.

In addition to the strange phenomenon noted above, characters will note that the temperature in the areas just outside the border of the Valley of the Trees seems to be much colder than it should, even accounting for altitude or time of year.

Fire Camps of the Eagle Clan & Clan of the Worm

The fire camp of each of these clans is manned by 4 clan soldiers (see Fire Camp Soldiers below). They will request that any intruders immediately leave the clan’s territory and go back from where they came. They are not interested in discussion of any sort, and will fight off anyone approaching the camp not bearing passports (for each person) of the appropriate clan (Eagle or Worm).

If they witness anyone inside the borders of the Valley of the Five Fires, they will alert their individual clan’s leadership of the transgression, taking 1-2 days to do so. Once either clan’s leadership has been alerted, it will take 4-9 days for the Council of the Animal Clans to assemble and decide on a course of action.

Fire Camp Soldiers				
Strenth of soldiers at campsight (column used) based on average level of PC’s party (by column header).				
		Levels 2-4	Levels 4-6	Levels 6-8
fire camp soldier	fights/saves as:	1st-level fighter	2nd-level fighter	3rd-level fighter
	hit points:	1-8 (1d8 ea.)	2-16 (2d8 ea.)	3-24 (3d8 ea.)
	weapons:	short sword, short bow	short sword, short bow	short sword, short bow
	armor type/AC:	leather armor/AC:7(8)	studded armor/AC:6(7)	scale armor/AC:5(6)

For more information regarding this encounter format, see Tower Tomb of the Three Brothers (Bandit Lair) on p.48.

Bolad Fire Camp

Nergüi Fire Camp

Eagle Fire Camp

Worm Fire Camp

↑

N

○

Yurt

1 square = 20'

Major Locations in the Valley of the Five Fires

1. PHASE GIANT CAVE

The main entrance to the lair (**a**) is guarded by **2 gray wolves** (hp:16,15), who will begin barking at the slightest hint of any creature nearing the cave entrance (through sight or smell). If the wolves bark, the **3 phase giants** (hp:47,41,31) residing here will be alerted to the presence of intruders, hide in the walls of the cave (by phasing), and attempt to surround and ambush the characters by closing them into any passage or room as soon as the opportunity presents itself.

The phase giants that reside here live rather humbly. Areas **b**, **c**, and **d** each contain little more than a straw mat for sleeping and a chest in which to store valuables. The chests in all three of these areas are locked (by normal means). However, the keys to the chests are hidden within the rock of the walls, retrievable easily by the phase giants, but requiring excavation by most others. The chest in area **a** contains a **potion of plant control** and an ornately-inscribed gold locket (600 gp). The chest in area **b** contains 2 gems [a moonstone (75 gp), and 2 zircon (100 gp each)] and a gold ring (50 gp). The chest in area **c** contains 4,000 gp, a **potion of giant control**, and a **potion of water breathing** (2 uses).

The area to the northeast (**d**) seems to be a dumping ground for stuff the giants deem too important to throw away, but not important enough to lock away. Scattered about the room are what must be the possessions of adventurers who have come before and not lived to tell their tale, including: several lengths of rope (2x50', 1x100'), a grappling hook, 4 pairs of human-sized boots, a pair of human-sized kidskin gloves, and a well-worn leather backpack. Inside the backpack is a journal that seems to have gotten wet at some point, bleeding most of the contents. If 1 turn is spent perusing the journal, it can be made out that the (unnamed) owner was on a quest for the Luuzhin Coins and this cave had something to do with it. If an additional turn is spent examining the journal, it will be clear that the owner was anxious about his potion of water breathing (the source of the anxiety, however, will be unclear).

The southeastern tunnel (**f**) slopes deeply toward the southwest, going deeper below ground and extending about 1/2 mile until it reaches the massive cave containing the underground lake at location **2 (Underground Lake)**.

2. UNDERGROUND LAKE

The cave entrance (**a**) to this level can only be accessed from area **f** in the phase giant cave above (**1**). Humidity hangs hot and heavy in the air of the entire cavern, and the stench of sulfur permeating the place is so great as to almost be unbearable. The gentlest of whirlpools swirls in the middle of the peaceful lake (**c**), causing the waters to swim with salts and minerals. The whirlpool is caused by two factors: 1) "warm spots" in the water caused by mild volcanic activity below the lake, and 2) the position of the water-filled tube that leads from the middle of the bottom of the lake (at location **c**) to the bottom of the hidden spring (at location **d**). The entire tube is filled with water. The Western Coin is embedded in the tip of a lone stalagmite on the cavern floor just west of the spring (**e**). It is easily pried from the stalagmite with a dagger or any comparable tool.

3. CAVE OF SYMBOLS (YETI CAVE 1)

The walls throughout these caves are covered with scrawlings, drawings, and paintings of all sorts. The majority of the forms are animals of all varieties (from antelopes to woolly mammoths), drawn in styles from the very primitive to the very ornate (e.g., a deer featuring a high-level of sophistication in the treatment of its antlers), and executed a variety of media (some scratched into the stone walls, others drawn with charcoal, and some painted using pigments of various colors). Scattered in among the animals, however, are more abstract forms that are obviously symbolic (as opposed to representational) in nature.

Animal images: Images of almost any of the "wild" creatures included in the **Monster Index** may be found somewhere on the walls within these caves. Additionally, the walls include a variety of herd animals (e.g., cattle, horses, etc.) and prehistoric mammals (e.g., mammoths and mastodons).

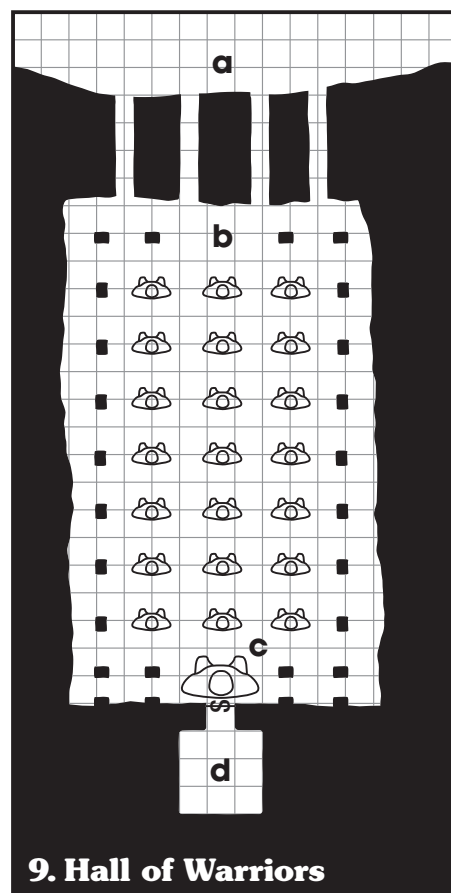
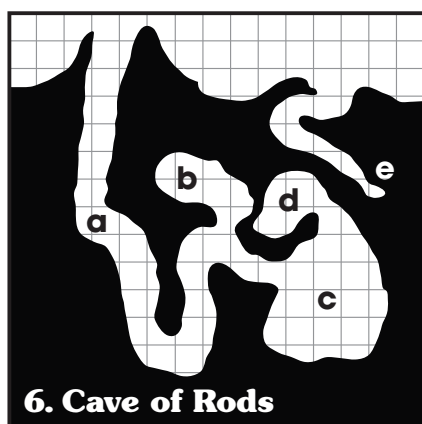
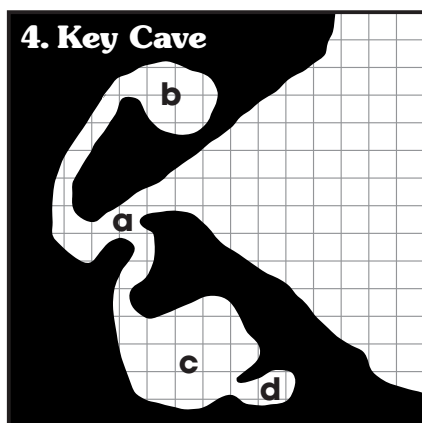
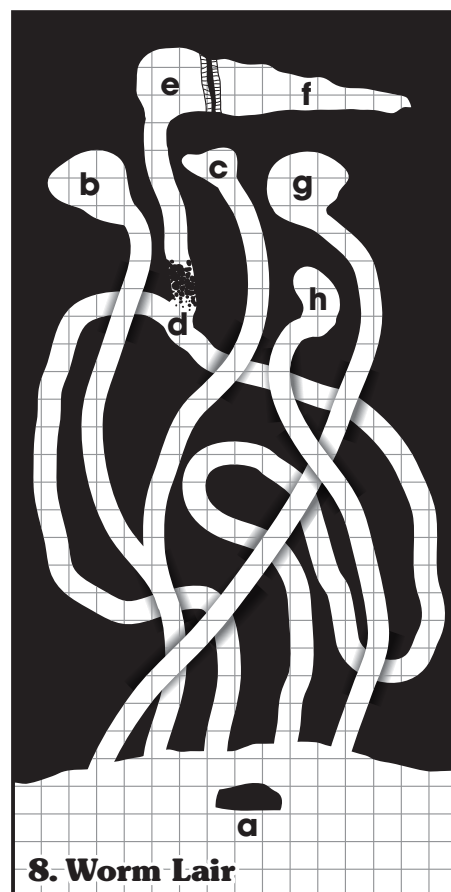
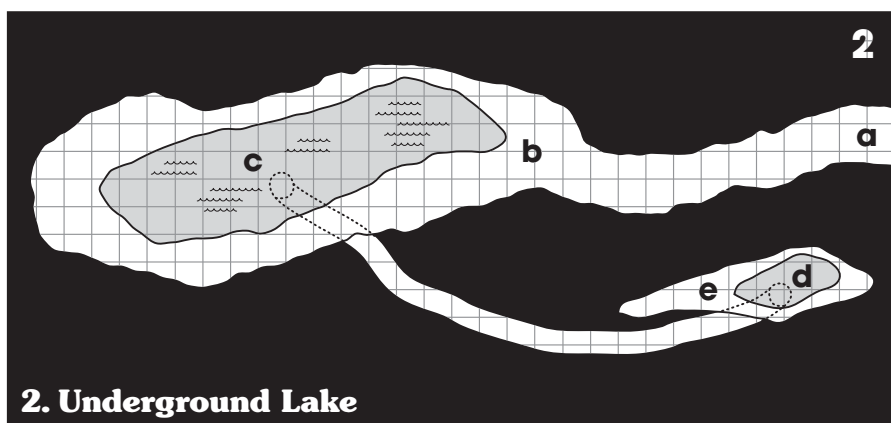
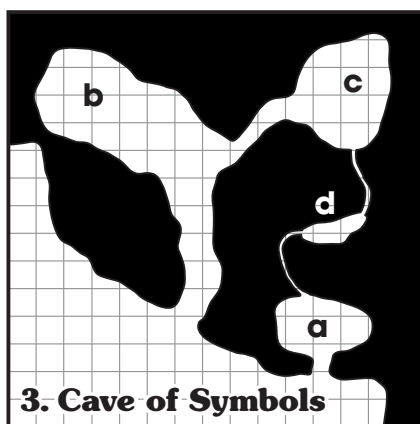
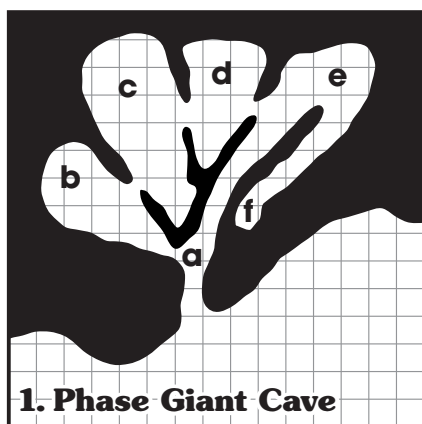
Abstract symbols: The only meaningful symbols (relating to the quest for the coins) are the ones in area **d** (see below). The other symbols scattered throughout the caves are too far apart (separated by the animal images) for the use of *read languages* to translate more than one or two symbols at a time.

(a): The air in this cave is aromatic and sweet. The smell emanates from a pile of flowers and herbs (some fresh, some old and dried) in the middle of the room. It appears the yeti are using this area as some kind of shrine. The plants are harmless, but if anyone digs through them, there is a gold chain (500 gp) at the bottom. The walls bear the following six symbols: *fortunate*, *holy*, *pure*, *wisdom*, *eternal*, and *perfect*. On the north wall of the cave there is a crack (accessing area **d**) about 3' tall, but only a few inches wide. It can be passed through easily with the use of *diminution* or *gaseous form*.

(b): 2 yeti (hp:29,26) are living here and will attack intruders on sight. The walls bear the following five symbols: *peace*, *life*, *majestic*, *wind*, and *joy*. Resting against the northern wall are a **+1 shield** and a **+1 long bow**.

(c): The walls bear the following six symbols: *difficult*, *strong*, *steel*, *fear*, *loyal*, and *great*. The fear symbol is actually magical (detectable through *detect magic*) and fills the room with a *fear* spell. Any creature failing their saving throw vs. spells will be too fearful to enter the room. In the corner of the room is a skeleton of what appears to be adventurer that didn't survive the yeti. He was stripped of valuables, but retains a backpack. The backpack has secret compartment which contains a **bag of holding**, inside of which is a **potion of gaseous form**. On the south wall of the cave there is a crack (accessing area **d**) about 4' tall, but only a few inches wide. It can be passed through easily with the use of *diminution* or *gaseous form*.

(d): Each "wall" in this cave (N,S,E,W) bears a symbol that represents the compass direction of that wall: *north*, *south*, *east*, and *west*. Above the symbol for "south" (on the south wall) is what appears to be a primitive map of the valley, with a location marked (by an "X") on the southern end (identifies location **9**, the Hall of Warriors). Next to the "X" (above the symbol for south) is an additional symbol. *Detect magic* will reveal this additional symbol as magical, but its meaning ("unegen," the word



for “fox”) can only be understood through *read languages*, or a similar ability. This word is needed to access the secret room at the southern end of the Hall of Warriors. The symbols for “south” and “unegen” are close enough to one another to be translated at the same time.

4. KEY CAVE (YETI CAVE 2)

(a): The stench coming from the passage to the left/south is truly abominable, and almost completely unbearable. The air in the passage ahead/west isn't exactly pleasant, but is considerably “less foul.”

(b): From the lingering smell and the bed of branches in the corner, it's obvious this cave is well-lived-in, just unoccupied at the moment. If the bed of branches is searched, a rock crystal (75 gp) can be found buried inside.

(c): The smell in this room alone is enough to assume the term “abominable” refers to the creatures poor hygiene, but it may also refer to their offensive dietary choices. You've surprised **3 yeti** (hp:18,17,16) in the middle of a meal... of their own feces. The PCs will have the initiative if they decide to attack immediately. Any creature (apart from the yeti) entering the room must save vs. breath weapon or suffer a -1 “to hit” penalty for the duration they are in this area (including area **d**). There are only two “beds” of branches here; one of these three yeti lives in area **b**.

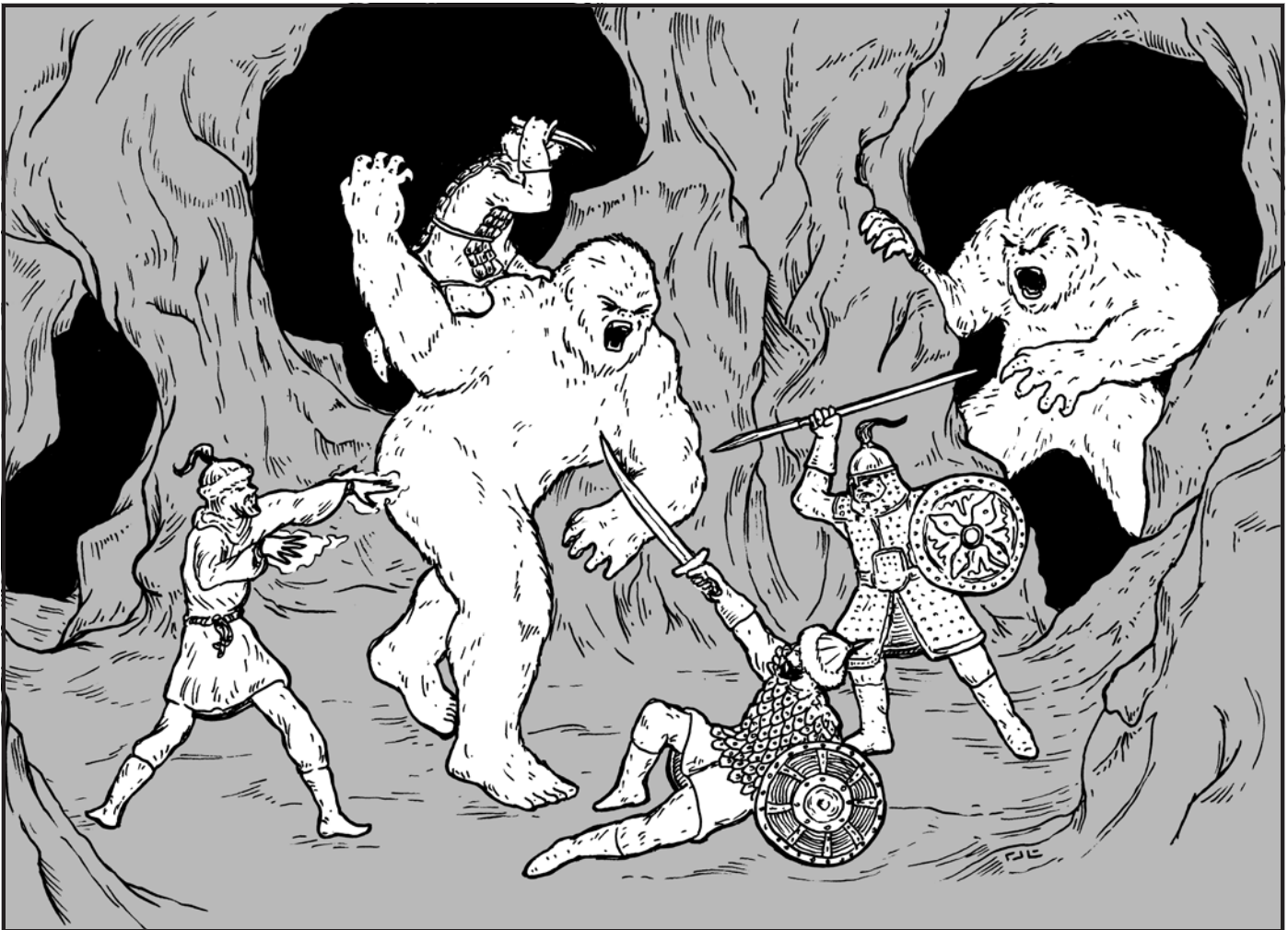
(d): There is a pile of rocks against the wall to the east. About 12' up the wall (above the rocks), there appears to be a series of vertical yeti claw marks gouged into the wall. Closer examination reveals a small ledge about 15' up. On the ledge is a key (that unlocks the chest in area **f** of the Worm Lair at location **8**). Otherwise, there is nothing of value or interest here.

5. FALSE SHRINE (PHASE GIANT LAIR)

(a): At the gaping entrance to this cave, a 20'-tall stone obelisk sits atop a stepped circular stone dais. They are both carved from stone, and the edges are worn down from the ages they have certainly seen pass them by. The obelisk is positioned so that each side faces one of the four cardinal directions (north, south, east, west) and is features an image of what appears to be a human eye. At first glance this cave may have had some magical or mystical importance in the past, but a group of phase giants live here now.

The phase giants that live here are generally uninterested in the lives of the others, and will ignore them, even if they call for help. Instead, they will hide in the rocks and defend their own space should intruders enter.

(b): This area houses the **phase giant** (hp:49) that acts as the group's leader. A recessed alcove in the southern wall houses a **sword +1, +2 versus lycanthropes**. Its placement seems mainly decorative as the giant will not use it to fight. His bed is



composed of layers and layers of animal pelts; they have a total value of approximately 300 gp, but they stink to high hell.

(c): This area houses a large pile of wood branches cleaned of smaller limbs. It is unclear whether the giants are planning to use the wood to build fires or fashion clubs. Digging through the pile of wood will disturb a nest of **7 giant centipedes** (hp:4,4,4,3,3,2,1).

(d): A runt of a **phase giant** (hp:23, fights and saves as 7 monster) lives here. He doesn't seem particularly bright (attacks with -1 "to hit" penalty) and stands only 9' tall, about 3' shorter than most phase giants. Tucked beneath his mattress of padded straw is a potion of giant strength.

(e): A female **phase giant** (hp:32, fights and saves as 8HD monster) lives here. If threatened, she will disappear into the rocks, and will not emerge until any intruders have left. She has no weapon, nor nothing of value in her cave, save for a handful of deer pelts she uses as a bed.

(f): 2 phase giants (hp:45,44) live here. There are two piles of pelts used as beds. Next to each "bed" is a stone jar; one contains 5,000 sp, and the other contains 1,000 gp.

(g): 2 phase giants (hp:41,37) live here, but apparently they share a single bed of animal pelts. The pelts seem very well-kept and are as "straight" as these things can be. There is a single stone jar in the room that contains the following gems and stones: star rose quartz (75 gp), jasper (250 gp), azurite (25 gp), jasper (75 gp), lapis lazuli (50 gp), malachite (25 gp), blue quartz (25 gp), turquoise (10 gp), moss agate (25 gp), hematite (50 gp), and carnelian (75 gp).

6. CAVE OF RODS (YETI CAVE 3)

(a): Above a small niche (empty) in the wall here, a strange symbol is delicately carved into the wall (obviously not by yeti hands). *Read languages* will reveal the symbol as the word "welcome."

(b): This room is filled with rotting and splintered timber planks, and the shards of what must have been dozens and dozens of pots or jugs of some sort. There are hints of symbols and markings that must have graced the vessels, but none of them is complete enough to translate. It appears that, long ago, this room was used as a storage place of some sort. There is nothing of value or interest among the debris, but a complete search will take 5 turns. If enough noise is made, there is a 25% chance per turn that 1 of the yeti from area **c** will awake and investigate.

(c): 5 yeti (hp:25,21,21,19,18) are asleep on the ground here (unless any of them were awoken previously). Lining the entire curve of the wall to the east/southeast are seven niches (empty), similar to the one at area **a**. The area of the wall around the middle niche is carved with decorative borders and patterns; that niche must have held more importance than the others.

(d): This room is filled with timber splinters and pottery shards (similar to area **b**). Among the debris are seven apparently identical clear glass rods, each about 1/2" in diameter, 6" long, and flat on the ends. In actuality, six of them are made of (normal) glass, and the seventh is composed of clear quartz crystal. They are indistinguishable from one another, except that the crystal rod is magical and can be easily detected as such through the use of *detect magic*. The crystal rod is needed to access the Shrine of the Crystal Queen (at location **7**).

7. SHRINE OF THE CRYSTAL QUEEN

The massive rocks located outside the entrance to the shrine are positioned in such a way that the entrance to the shrine cannot be seen from a distance it appears simply as an outcropping of rocks along the edge of the mountain. Anyone traveling closer will have an easier time finding the door (described below) as the facets "gleam" (non-magical lighting effect) during the daytime, scattering light onto the rear face of the rocks.

Set in the rough-hewn rock of the mountain is a massive crystal door (**a**) approximately 8' wide x 15' high. Its surface cut in a pattern that radiates out from a small circular hole approximately 1/2" in diameter at the door's center. The surface of the door appears to have so many facets it would take eternity to count them all, and all those looking upon it must save vs. paralysis or become mesmerized. The mesmerizing effect will last until those affected are "jolted out of it" (e.g., by being shaken by another character, or attacked by monster.) The temple door is impervious to all other attempts to enter/affect it.

If any of the plain glass rods (from location **6**) are inserted (either partially, or completely) into the hole, they will have no effect, and will be incredibly difficult to retrieve (taking approximately 1 turn to do so). If the magical rod (from location **6**) is inserted into the hole and pushed all the way into the hole (nothing will happen if it isn't), the facets of the door will begin to disappear, clinking one-by-one, then faster-and-faster, until the entire door is gone in a matter of seconds. The air wafting from inside the shrine smells of honey.

The walls of the octagonal temple chamber are lined with life-sized crystal statues of human female warriors holding swords and bearing shields, and a circular pedestal in the middle of the chamber features a large (30' tall) crystal statue of a beautiful maiden in flowing robes and holding a bouquet of poppies (Bolor Khatun, the "crystal queen"). Closer inspection of the large statue will reveal the Eastern Coin inside the chest of the statue (where the statue's heart would be).

As soon as the threshold is crossed (at **b**), the **8 living crystal statues** (hp:18,16,15,14,12,11,11,10) will attack and the large statue will begin to "sing", emitting a piercing monotone note (similar to a finger being run along the rim of a crystal glass, only louder and more torturous). All creatures in a 200' radius of the sound must save vs. breath weapon or drop whatever they hold to cover their ears. Additionally, any creature within range will become deaf in 3 turns unless they leave the area or the sound is stopped (through the destruction of the statue). The statue is not living, but it is "out of phase" (as is the coin inside the statue), and can only be affected if an attacker is in the same phase as the statue (e.g., by using *oil of etherealness* or wearing *armor of etherealness*). The statue can always be hit (assuming the attacker is "in phase" with the statue), and after sustaining 20 hit points of damage it will "shatter." With the statue destroyed, the coin will go "into phase" (permanently), and drop to the dais, where it can easily be taken.

8. WORM LAIR

(a): A stone monolith sits in front of the multiple openings in the side of the hills here. Remnants of worn-away grooves and markings are scattered about the south face of the stone. It is unclear what this may have represented, or how long ago the marking may have been made.

Wandering monsters inside the tunnels: This entire complex is literally crawling with **crimson death worms**. Every turn spent inside the tunnels, there is a 1-in-4 chance of encountering **1-4 crimson death worms**.

(b): Apparently it's mating season. This area houses **2 crimson death worms** (hp:15,13) conjoined in the act of mating. Due to their compromising circumstance, they are unable to separate, move at 1/3 their normal rate, and each worm makes all attacks with a -3 "to hit" penalty.

(c): This area houses 6 larval crimson death worm cocoons, each housing **1-4 unborn baby crimson death worms** (hp:2 per baby worm). They appear to be unguarded.

(d): A recent cave-in blocks a tunnel to the north. Clearing the passage will require four turns of digging. The tunnel just to the north of the cave-in is actually a stone tunnel (as opposed to dirt) and must have been discovered accidentally by the worms.

(e): Unlike the other dirt tunnels of this complex, this area is actually a long stone cavern running west to east. A large chasm separates the cavern into two sections. The chasm plunges about 150' downward, and the walls are moderately difficult to climb (-25% penalty to the climb roll). Any character falling into the chasm will suffer 10d6 damage. On the northern end of the chasm, there is a magical ledge that is invisible (its presence may be discovered through *detect magic*), but will allow one human-sized or smaller creature to pass across at a time (over to area **f**).

(f): Atop a crude stone pedestal rests what appears to be a highly-ornate rectangular bronze coffer (8" w x 6" d x 6" h). The coffer is locked magically and may be unlocked only by the key found in area **d** of location **4** (it will deny all other efforts to open it, magic or otherwise). The coffer is also magically weighted, having an encumbrance equal to 2,000 coins (200 pounds), rendering even the strongest characters unable to move if carrying it. Opening the coffer (should the key be available) is a much better proposition than taking the coffer from the cavern.

(g): Apparently it's mating season. This area houses **2 crimson death worms** (hp:15,13) conjoined in the act of mating. Due to their compromising circumstance, they are unable to separate, move at 1/3 their normal rate, and each worm makes all attacks with a -3 "to hit" penalty.

(h): This area houses 7 larval crimson death worm cocoons, each housing **1-4 unborn baby crimson death worms** (hp:2 per baby worm). The nest of cocoons is guarded by **2 crimson death worms** (hp: 19,18).

9. HALL OF WARRIORS

The entrances to the hall on the face of the mountain (**a**) are protected by a powerful hallucinatory terrain spell. Unless the characters are checking along the surface of the face of the mountain, or know exactly where to look (e.g., if the characters have seen the map scrawled on the wall in area **d** of Cave of Symbols at location **3**), the entrance will go unnoticed.

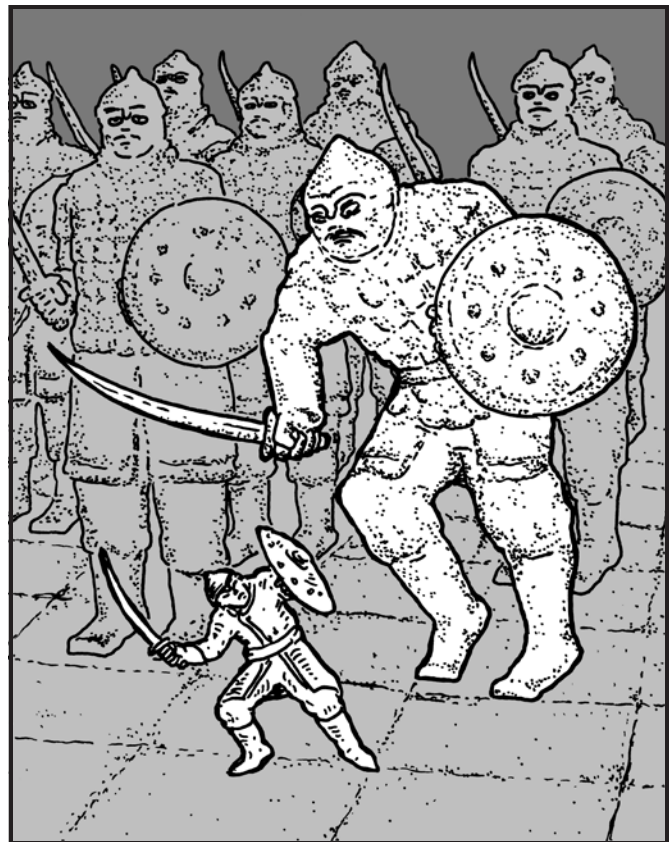
Upon entering the hall (**b**), the distance the characters are able to see will depend upon the time of day. The white stone floors and walls aid in amplifying natural light. During the brightest part of the day, the hall will be filled with light, and no additional illumination will be required (except beyond the large statue in area **d**). During the early or late daylight hours, the hall will fall

mostly in shadow, though the first few rows of statues will be easily visible. At night, the hall will be in complete darkness. The radius of any source of illumination inside the hall (normal or magical) is doubled due to the reflectiveness of the stone.

Each of the 21 smaller statues in the hall stands about 20' tall and appears to be a warrior bearing a shield and wielding a sword. They are actually **21 living statues of stone** (hp: 20 each). For each creature that enters the hall (past threshold of any of the three entrances), the nearest dormant statue will come to life and attack the trespasser.

The massive white stone sculpture at the south end of the hall is of a warrior in a battle-ready stance wielding a sword in both his hands with a fox standing between its legs. The statue is carved in relief, and appears to emerge from the southern wall of the hall. Searching the statue will reveal that the area between its legs (where the fox is located) is actually a secret door. The only way to open the door is to say the word "unegen," the translation of the symbol on the wall in area **d** of the Cave of Symbols (at location **3**) next to the map locating the Hall of Warriors.

Upon uttering the word "unegen," the stone door will slide away, revealing a secret chamber (area **d**). The secret chamber is comprised of strangely dark stone that cuts the radius of all light sources to half their normal distance. In the center of the room is a black stone pedestal, atop which the Southern Coin stands on its thin edge, the image of Khagan Urd ("king of the south") facing forward, confirming the larger stone statue as that of Khagan Urd himself. Removing the coin from the pedestal triggers a magical trap which releases dozens of swords from the ceiling, doing 2d8 damage to anyone inside the room (no saving throws). If the ceiling is examined, the swords can be seen (assuming there is sufficient light to see the 40' distance to the ceiling), but the trap cannot be disarmed.



Minor Locations in the Valley of the Five Fires

The following locations/encounters may be added to the map of the Valley of the Five Fires at the DM's discretion.

- (**ra**). Ruins of an "open air" stupa. A hole in the side is large enough for a human-sized creature (or smaller) to enter. Anyone standing inside will get a peaceful, easy feeling.
- (**rb**). A 10'-tall stone idol of a long-maned horse.
- (**rc**). A henge of small stone obelisks. Its alignment is such that it acts a sundial indicating the time of day (in sunlight).
- (**rd**). The petrified skeleton of a giant mammoth. Its rib cage has been covered with branches to form a crude hut where an **unnamed hermit** (see **Major NPCs**, p.18) has taken up residence. He's nasty, obnoxious, and scrappy, and would rather fight than talk. His clothes are lined with fox fur.
- (**re**). A small burial mound. Inside the mound, a skeleton (inanimate) wears a gold burial mask (500 gp). If the mask is removed, the player (or players) that removed it will be (unknowingly) cursed, suffering a -1 "to hit" penalty until the curse is removed.
- (**rf**). A mass grave of nearly 100 skeletons, eroded from exposure but remarkably preserved, considering. 1 turn spent searching the grave will reveal a red agate urn (10" h x 8" w) with serpentine handles (2,500 gp). The urn is filled with dried pods having a distinct honey smell (the same smell is present in the Shrine of the Crystal Queen). Among the pods is a folded piece of paper (a map of the area noting location **7**—the Shrine of the Crystal Queen). The pods are an exotic poppy species which can be processed by any competent alchemist to produce a highly-effective opiate (pods worth 5,000 gp, but illegal in some locales).
- (**rg**). A fossilized dinosaur egg (35 gp).
- (**rh**). A "deer" stone: an approximately 9' tall upright stone slab (about 1' width per side) carved with quite intricate and sophisticated low-relief images of several deer with flowing (almost interlaced) antlers.
- (**ri**). An ovoo, surrounded by a 1' tall "fence" of stones (10' radius). Anyone standing in the circle gets a feeling of unease.
- (**rj**). A bronze "passport" medallion from what must have been the Naran ("sun") Horde, before the split (see **Hordes, Tribes, and Clans**, p.5). This medallion will be honored by the Bolad, but not the Nergüi.
- (**rk**). A deep pit (5' across, 20' deep) filled with human skulls. A rough-hewn stone marker (similar in size and shape to a tombstone) bears an ancient symbol. If translated (though *read/comprehend languages*), the symbol will be revealed as a single word—"cowards."
- (**rl**). A nest of **2 khiimori** (hp:32,19; a male and female) and an unhatched khiimori egg (6,000 gp). The egg will hatch in 3-12 days.
- (**rm**). A pile of brush near a rock rustles slightly. If pushed away, it will reveal a nest of 3 dozen sand lizards. They are harmless and will scurry off in all directions if disturbed.
- (**rn**). A geyser shooting hot water 50' up every 4-24 turns.
- (**ro**). A large earthen mound topped with a rough-hewn stone marker (similar in size and shape to a tombstone) bearing an ancient symbol. If translated (though *read languages*), the symbol will be revealed as a single word—"heroes."
- (**rp**). A natural stone monolith bearing primitive paintings of three swords and a bird (most likely a vulture of some sort). The images are remarkably well-preserved, considering they're facing (toward the sun for a majority of the day) and supposed age (suggested by the primitive style).
- (**rq**). A massive quartz formation (5' wide x 10' long x 5' high).
- (**rr**). A strangely petrified tree that appears almost as if it were made of white stone. Scorch marks spread outward from the base of the tree, but the base of the tree is unmarked. A *detect magic* spell will reveal there is some magical "residue" here, but little else to indicate the tree's story.
- (**rs**). A mammoth graveyard covers a roughly 600 sq. ft. area. It's littered with the skeletal remains of dozens and dozens of mammoths of all shapes and sizes.
- (**rt**). An arrangement of stones and pits suggests that, at one time, this may have been a bustling village. A thorough search of the area will take 6 turns, and the only item that will be uncovered is rusty dagger so brittle and delicate it will disintegrate within seconds of anyone touching it.
- (**ru**). A 10'-tall stone idol of a long-maned horse.
- (**rv**). A wind instrument with finger holes carved from the tusk of a mammoth (125 gp). It is covered with engraved images of several deer heads whose antlers are tangled into an intricate lacework pattern. When played by a competent musician, the sound produced will be sublimely serene.
- (**rw**). A simple (solid) stone stupa, with a concentric pattern of grooves around its circumference.
- (**rx**). Five clay pots buried in the ground, their lids mostly covered with dirt. With a minor amount of digging (even by hand), the entire lid will be exposed. With a bit of elbow grease, the vacuum seal (holding each lid) can be overcome. When any of the pots is opened, the inside will emit a foul, sour odor. Anyone standing within a 5' radius of a pot when it is opened must save vs. breath weapon or fall unconscious for 1-4 turns. The inside walls of the pots are lined with black residue, but they are otherwise empty. At one time, these pots were used for pickling, and the black residue is what's left of whatever was sealed in there long ago.
- (**ry**). A tall, conical rock formation stands here (30' diameter at the base, 15' diameter at the top, and standing nearly 100' tall). The sides of the rock are quite difficult to climb (-50% penalty to the climb roll). However, at the top of the formation is a nest housing a **giant cinerous vulture** (hp:13). Among the branches and grass of the nest is a **wand of fireballs** (with 7 charges).
- (**rz**). A natural formation in the rocks appears as a man's face.

Additional Adventures

ABOUT THE ADDITIONAL ADVENTURES

On the following pages (pp.42-55), a number of “stand-alone” adventures, encounters, and adventure seeds have been provided for use by the DM. The locations for these encounter areas have intentionally not been indicated on the **Lands of the Five Fires Map** (p.4) so they may be used as the DM sees fit—possibly adapting them to a different location, or including them in a different campaign.

Adventure seeds intended to lead directly to an adventure detailed in the following section will explicitly reference that adventure in bold lettering. Otherwise, development of new adventures and encounters is at the discretion of the DM.

Some of the following adventure seeds have been left vague on purpose, in order to allow the DM to adjust them as needed to fit into existing or intended campaigns.

For any named NPC in the adventure seeds below, see the **NPCs** section (pp.18-21) for full descriptions and statistics.

BOLAD-RELATED ADVENTURE SEEDS

1. A message must be sent to one of Ganbaatar's outposts, but the route is prone to bandits. A delivery fee will be paid upon receipt (at the outpost), but a larger reward (5,000 gp) is offered if the bandit threat is completely eliminated (see **Tower Tomb of the Three Brothers** for information regarding the bandit lair).
2. A family of nomads is leaving the camp of the horde to join relatives at a seasonal campsite. They will be traveling through areas prone to bandits (see **Tower Tomb of the Three Brothers**, p.48). and wish for the PCs to accompany them for protection. They do not have anything to offer the PCs now, but promise to take up a collection from their relatives upon their safe arrival at the seasonal campsite.



3. Ganbaatar is convinced a group of bandits is dealing in black market passports (see p.5) and wants them dealt with (see **The Tower Tomb of the Three Brothers**). Rashaan will attempt to sabotage the mission (he buys many of the black market passports from the bandits).
4. Ganbaatar believes there is a plot afoot (at Batzorig's request) to have him assassinated. He needs someone to help root out the plot and those involved. He will grant each of the PCs a Bolad passport and point them towards Kuzhu (the seat of power in the Nergüi territory).
5. Rashaan solicits the PCs to deliver a message to Tikhtai, a city on the eastern border of Bolad territory, wait for a reply and, return with the reply message. He insists that this is a matter of espionage of which Ganbaatar is best left unaware. In truth, Rashaan is securing the services of an assassin to kill Ganbaatar, in an effort to weaken the Bolad's political structure and make the ground more fertile for an invasion from the east. The route to Tikhtai will take the PCs near **Süm Sakhius** (p.52).

ADVENTURE SEEDS AND ENCOUNTERS IN BANUA

1. Tales circulate among visitors from the east about massively sized ogres that are sickly violet color, the rarest of ogre coloring (see **Süm Sakhius**, p.52).
2. A group of religious pilgrims is departing the city headed east to the temple **Süm Sakhius** (p.52). They have heard tales of ogre attacks in the area and seek hired protection.
3. A man of high status visiting the city from the east is in search of adventurers to help his uncle that has been driven mad (magically) by a vengeful mage. If the party agrees to help, he will lead them away from the city where they will be attacked by a group of bandits.
4. A withered old man suddenly appears in front of the PCs and says, “You have until the end of the week to find them. If you fail, the treasure will remain hidden!” This is a case of mistaken identity. The old man has created a scavenger hunt for his family. With his poor eyesight and weak mental state, he has mistaken the PCs for his grandchildren.
5. A merchant outside the city walls is selling young, trained khiimori as steeds. He is always looking for adventurers willing to “recover” (steal) khiimori eggs from their nests. He has a map pinpointing the location of several areas known to be frequented by khiimori.
6. An alluring female merchant in an outlandishly decorated tent invites the characters in to examine her wares, claiming many of them are magical. Nothing inside the tent will seem to be of any worth, but when any PCs who have been inside the tent exit, they will find they have been transported to a remote location. The sound of the woman's disembodied cackle can be heard fading into the distance.
7. A public notice is placed offering a reward for the return of a magic goblet. Repsponding to the notice leads the characters to meet a dishonest merchant who never owned the goblet and wants the characters to unwittingly steal it for him.

8. Dozens of shamen have descended upon the city spouting stories of a “collective dream” they have had involving a ghostly pegasus engulfed in flame (a bad omen) over an ovoos at a site to the southeast known as Kouangi*. They have taken the dream as a sign of the destruction of the earth and beg all who will listen to make the pilgrimage to Kouangi and pray at the ovoos there that the spirits of the place will spare the world. If the characters visit the site, they will find what appears as a flaming hole in the ground. It is, in truth, an hallucinatory terrain spell meant to disguise the lair of a magic-user that is wanted by the Bolad for treason; he once served in Gansükh’s army but has been in hiding for year. The hallucination was simply meant to frighten people away but has accidentally stirred up interest. Ganbaatar will pay highly for delivery of the mage (alive).
9. The characters take a shortcut through a rarely traveled area of the city. Suddenly, the ground underneath them gives way and dumps them into an ancient cavern complex* completely unknown to the people of the world above.
10. A quartet of guardian idols (of the four guardians depicted on the Coins of Luuzhin, see p. 28) has been stolen from the city’s shrine. The holy man of the temple can offer a small reward for the idols’ return, but Ganbaatar may pay more, as he believes the spirits assure his victory in battle.
11. A stranger approaches the PCs and, without a word, stuffs a piece of paper into one of the PCs’ hands, then moves behind a tent (and disappears, never to be seen again). The piece of paper bears a strange symbol (indecipherable). For every turn spent wandering the city, there is a 1% chance (cumulative for total turns spent) the characters will discover the symbol on a tent they pass. Inside that tent, a hole in the ground leads to an underground cavern complex.*
12. A magical portal has suddenly appeared in the main chamber of the bath house (see **Banua**, p.6) and several shadows emerged, killing everyone in the bath house. If someone doesn’t stop the shadows and close the portal*, the consequences for the city could be dire.

NERGÜI-RELATED ADVENTURE SEEDS

1. Batzorig solicits the PCs to assassinate a poor farmer for “political reasons,” the details of which the PCs are “best left unaware.” In reality this person was a witness to the incident in which Batzorig caused his sister’s deafness as an infant. The farmer has fallen upon hard times and is blackmailing Batzorig, who does not want his sister (or his khan) to discover the truth behind Narantsetseg’s impairment. Batzorig warns that should anyone hear of this errand, particularly the khan or Batzorig’s sister, he will have the PCs killed.
2. Narantsetseg enlists the aid of the PCs to recover a special necklace that belonged to her mother. She believes it was stolen by a local nomad. It was, instead, stolen by a black shaman who believes the necklace to have special powers*.

WILDERNESS ADVENTURE SEEDS

1. The favored pastures/grazing lands of a family of nomads has been infested with crimson death worms. The family is offering a reward (1-4 horses) if they are eliminated.
2. Several seasonal camps in the area (see **Nomadic Life and Yurts/Gers**, p.9) have been victim to repeated skeleton attacks (see **Deathspire Rock**, p.54).

3. The dwelling of a nomadic family (see **Nomadic Life and Yurts/Gers**, p.9) has been overtaken by a chötgör (p.22). It has been systematically killing the family’s cattle and will likely move to human targets soon. The family has had limited success dismissing the creature in past encounters, but it keeps returning. For anyone able to deal with the creature permanently, the family is offering a reward—a **short sword +1**, a family heirloom with which they would prefer not to part, but they will do so (regrettingly) for the peace of mind the creature has been dealt with properly.
4. A highly-trafficked stupa (see **Stupas & Ovoos**, p.44) is causing visitors to go mad. Someone needs find out what is happening. (See **The Stupa of Divine Madness**, p.45.)
5. The body of an elderly and beloved white shaman (a beloved patriarch to the surrounding area) was found “spiked” on the spire of a nearby stupa (see **Stupas & Ovoos**, p.44). This wrong must be righted.
6. A black shaman (see pp.10-15) living in the hills to the north is amassing an “army” of rabid wolves*. Whatever the lunatic has planned can’t be good.
7. An area to the northeast has been prone to earthquakes. A traveling merchant believes the phenomenon to be magical in nature. It is, in fact, not magical. However, a seismic event in the area will create a crevice in a mountain there, revealing the **Lair of Chözör the Flamebreath** (p.51).
8. The sighting (and tracking) of a pterodactyl leads to the discovery of a “lost world” plateau.
9. A group of traveling dignitaries warn the PCs of a group of bandits in the area (see **The Tower Tomb of the Three Brothers**, p.48). They were robbed and all their valuables were taken, including their Bolad passports.
10. A young soldier’s lover has been kidnapped by a band of ogres. He fears the worst, hopes for the best, and begs for your help. He will, of course, join you to deal with them. He does not have anything of value to offer as a reward, but believes the ogres to be in possession of a staff that may or may not be magical in nature. (This adventure may lead indirectly to **Süm Sakhius**, p.52)
11. Strange colored lights have been seen coming from the Mount of Steel Blades*, a site long believed to hide the burial site (and treasures) of the evil warrior Borchaa*.
12. A dozen beautiful maidens, each dressed in white flowing robes, wielding an elaborate golden sword, bearing a highly-decorated golden shield, and riding a snow white pegasus, have been seen in various locations to the north. They have been seeking the strongest and bravest of warriors to aid them in an assault on remote fortress owned by an evil mage. They seek only honorable men and women, not mercenaries. There is, therefore, no reward offered except the participation in the triumph of good. They will be gathering during the next full moon at the Tree of Light*, a thriving green tree located in the middle of a vast broken and barren area known as The Empty Kingdom*.

Additional Wilderness Encounters by terrain type may be found on p.55.



* details or location not included; at DM’s discretion

Caves of the Oru-Ortous

Background for the DM

Originally, the families of the Ortou clan migrated to this country to cultivate the soil. Surprised by its barrenness, all the families of the clan, save one, gave up their enterprise and left. The family that remained did so at the insistence (delusional demands) of the family's patriarch, Altan. This remaining family was referred to by the departing clan members the "Oru-Ortous" (or "crazy Ortous," with "oru" being colloquial for the word "crazed"). Altan's extended family braved the first two desperate years in their yurts. Seeking more permanent living arrangements, as well as greater shelter from the elements, Altan moved his family to a nearby set of caves where the natural ventilation kept the caves surprisingly cool in the summer and warm in the winter. And so they braved the third winter, held up in their caves.

One early morning the following spring, while tending to the herds, Altan and his eldest son Baqu stumbled across a roaming chötgör feeding on one of their sheep. Altan jumped the creature while Buqa ran for help. Altan was quickly bested by the creature and fully drained of his blood before Buqa and Hüleü (Altan's brother) could return and kill the chötgör (with the aid of a magic sword in the family's possession).

Unfortunately, Altan's body was buried without removing the curse left upon it by the chötgör. He soon became a chötgör himself. He returned to the caves and attacked his family in a mad fury—picking them off one-by-one, killing them, and draining their blood. Within a week, the entire family were chötgörs too.

Over time, the family consumed all of their livestock, and began to maraud tribes that pass through seasonally, consuming their animals and the tribal members when necessary.

Using the Caves as a Base of Operations

Even though the land in the area is not very fertile, the cave's locale, strategic defensive positioning (on the face of a cliff), and natural ventilation system makes the place quite suitable as a base of operations for the PCs (should they eliminate the family of chötgörs residing there). If the PCs do assume the caves as a base of operations, wandering monster checks (and the possible inclusion of chötgörs) are at the DM's discretion.

Outside the Caves

The area surrounding the caves of the oru-ortous is truly dismal, littered with the skeletons of the family's livestock (horses, cows, sheep, goats and camels). This alone has been enough to dissuade most from passing through the area, or attempting to approach the caves.

Inside the Caves

The "layout" of the interior of the caves generally corresponds to layout of an interior of a yurt/ger (see p.9), with the zodiac and the cardinal directions governing the placement of stores/furnishings, as well as determining an area's use (e.g., worship, food prep, etc.)

(a) Left ("Western") Entrance: This area has a very faint animal smell and the ground shows the heavy wear of constant "in and out."

(b) Saddles & Weapons and Tools: This area is used to house the "male" needs of the family which include: 3 saddles (drying from disuse; easily remedied with oil/soap), 4 harnesses (bridles and tack), 5 (five) 50'-lengths of rope, and miscellaneous tools (hammers, nails, etc.), as well as 2 daggers, 1 sabre, and 2 spears. The saddles are poised delicately against the wall and anybody touches them, there is a 5-in-6 chance they will topple, alarming the chötgörs in area **d**.

(c) Locked Chest: This locked chest (lock trapped with poison, kills in 3d6 turns on failed save vs. poison) contains a jeweled scabbard (worth 150 gp).

(d) Head of Household Quarters: This area is modestly furnished with rugs and bedding, and houses **2 chötgörs**—Altan (adult M; HD:6+4; hp:41) and Mönge (adult F; HD:5+3; hp:33). Altan's **magic sword +1** is leaning against the wall here; the sword's handle matches the scabbard from the locked chest at **c**; Altan will not hesitate to pick up the sword and fight with it. If there are any female members of the PC's party, Mönge will attempt to attack them first.

(e) Rug Storage 2: There is a pile of rolled rugs here. One of the rugs is woven with gold threading (value: 500 gp).

(f) Rug Storage 1: There is a pile of rolled rugs here. Searching the pile will uncover a crimson death worm (hp: 18) that has somehow wandered in here.

(g) Central ("Southern") Entrance: Blood is splattered across the walls and ground here, and it's not fully dried. A drained (dead) body lies nearby. Unless dealt with properly, it will arise as a **chötgör** (hp:24) in 1d6 days.

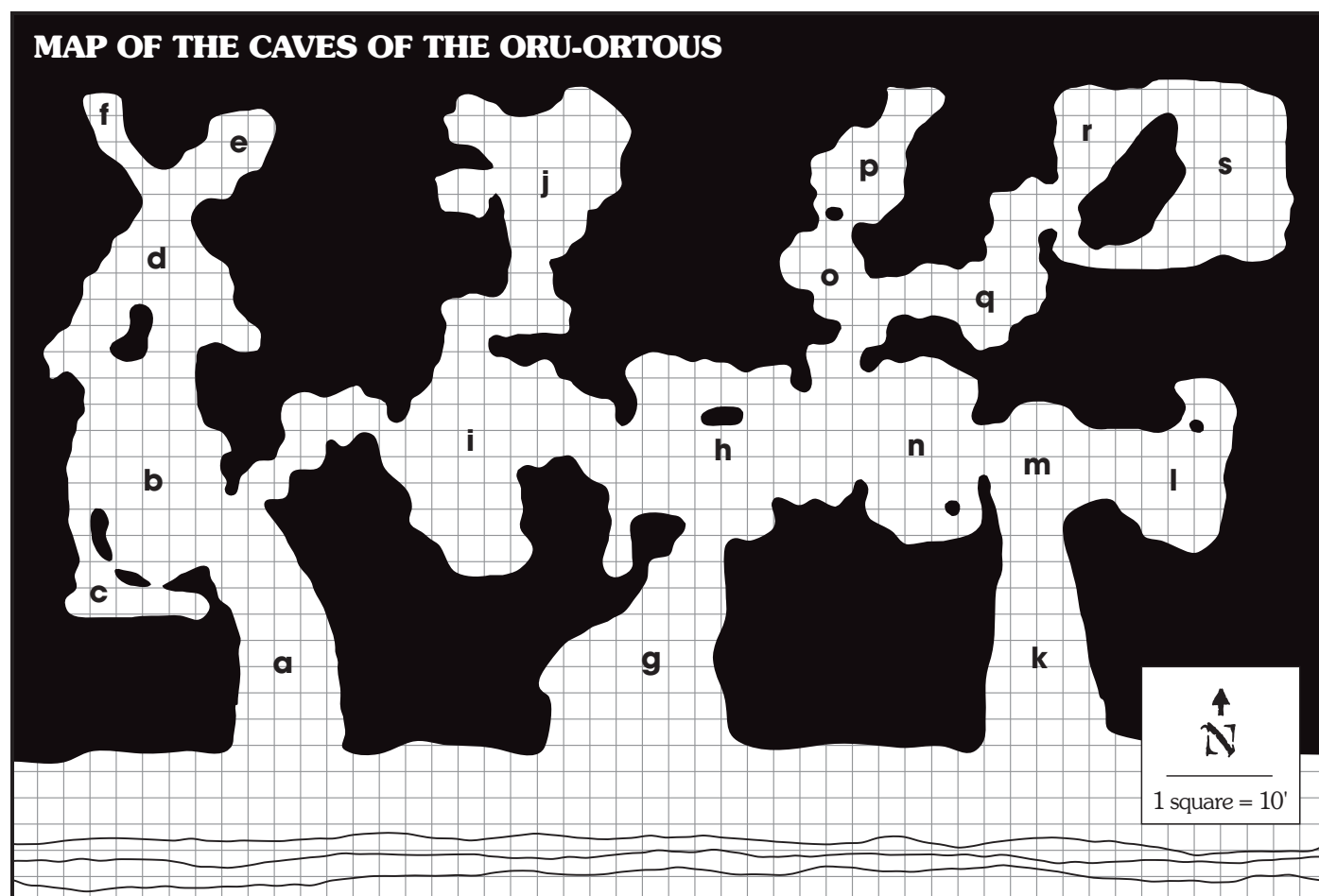
(h) Hearth: This area acts as the hearth of the cave. A natural chimney in the center of the cave ceiling sits above the stove/firepit, which is surrounded by stools, mats, rugs, and low tables for serving food. Firewood and dried dung are piled in the north-west "corner" of the room.

(i) Children's Quarters: There are **3 chötgörs** here—Buqa (young adult M; HD:6+2; hp:33), Sorqaqtani (pre-teen F; HD:4+1; hp:26), and Ghurav (M toddler; HD: 2+1; hp:13). If the opportunity presents itself, Sorqaqtani will attempt to plead with the PC's, telling them it's not her fault that she is this way, and then relate the story of how the family came to be chötgörs. If the PCs listen to her tell her story, she will attack immediately after finishing the tale and she (along with all other chötgörs in the room) will attack, surprising on a 1-2 (on 1d6)—the tale and attacked are rehearsed.

(j) Altar: This area houses a beautifully and colorfully painted wooden altar adorned with 5 brass candlestick (value: 10 gp ea.), several hand-painted portraits, and 3 small stone statuettes. This area doesn't appear to have much use as of late.

(k) Right ("Eastern") Entrance: The faint fragrance of spices hangs in the air here.

(l) Food Storage: This area acted as food storage. There are some pots and chests, but any food that was here has rotted beyond recognition, save for 2 pouches of mare's milk (which are twice as potent as the normal variety, but also inflict 2d4 days of diarrhea on a failed save vs. poison).



(m) Food Preparation Area: This area houses a small, stained wood table, upon which rest 2 daggers.

(n) Cooking Utensils/Churn: In addition to the churn, there is a beautiful set of wooden eating and cooking utensils, the handles of which are delicately and intricately carved with a variety of animal forms (e.g., foxes, ravens, argali sheep, etc.; 200 gp total value).

(o) Guest Quarters: The area is appointed with rugs, mats, bedding and a small wooden chest (contains a gold necklace, 500 gp value). There are **2 chötgörs** here—Hülegü (adult M; HD:6+4; hp:34) and Temür (adult M; HD:6+4; hp:39).

(p) Guest Quarters: The area is appointed with rugs, mats, bedding and a small wooden chest (nothing of value inside). Leaning against the wall is a **cursed sabre -1**. There is **1 chötgör** here—Nokai (adult M; HD:6+4; hp:36).

(q) Grandparents Quarters: There are **4 chötgörs** here—Berke (elderly M; HD:6+3; hp:34), Köke (elderly F; HD:4+3; hp:31), Chagha'an (elderly F; HD:3+3; hp:19), and Toqto'a (elderly M; HD:5+3; hp:28). If attacked, Chagha'an will drop to her knees, lean her head back, exposing her neck, and ask for death.

(r) Storage: This area is used to house/store the valuables of the extended family. They are stored in a large iron chest that is locked and poisoned (kills in 1d6 turns on failed saving throw). It contains the following items: 2000 cp, a gold medallion (30 gp), a gold ring (300 gp), a gold seal (300 gp), a gold clasp (800 gp), a pair of gold earrings (30 gp), a chrysoprase gem (100 gp), a zircon gem (250 gp) and a **magic sword +1/+3 vs. undead**.

(s) Yurt Storage: Housed here are 4 yurts (already packed for travel). If unpacked, they will be revealed to be in good condition, but in need of some repair. 1 of the frames bears several cracks and will collapse unless repaired, taking 6 turns and five 6'-long pieces of wood. 2 of the felt coverings have "holes" in several spots, and will take about 2 turns of stitching per hole to repair.

Members of the Oru-Ortois Family

The following chart is designed to aid the DM during the game by providing a quick overview of the various members of the family of chötgörs, their familial relationships, their HD, and their hp.

Name	Meaning	Sex: Relation	HD*	hp
Altan	gold	M: husband/father	6+4	41
Möngge	eternity	F: wife/mother	5+3	33
Hülegü	surplus	M: Altan's brother	6+4	34
Temür	iron	M: Altan's cousin	6+4	39
Berke	hardness	M: Aaltan's father	6+3	37
Köke	blue	F: Altan's mother	4+3	31
Chagha'an	white	F: Möngge's mother	3+3	19
Toqto'a	stability	M: Möngge's father	5+3	28
Nokai	dog	M: Möngge's brother	6+4	36
Buqa	bull	M: Altan's eldest son	6+2	33
Sorqaqtani	pox girl	F: Altan's daughter	4+1	26
Ghurav	nine	M: Altan's toddler son	2+1	13

* Each chötgör fights and save as a fighter of the same level as their HD (e.g., 2+1 = fights and saves as 2nd level fighter).

Stupas & Ovoos

STUPAS

The stupa is a mound-structure with a hollow interior that serves a variety of purposes, but are usually religious in nature.

Forms and Functions

Often used as places of meditation or prayer, the form and function of stupas are generally classified into five types.

Relic stupas are constructed to house either the full remains of key religious figures, their disciples, and associated lay saints (acting as tomb), or as a reliquary (containing items like pieces of their bone or clothing).

Object stupas contain objects of importance, such as holy icons or religious texts.

Commemorative stupas are built as memorials, intended to commemorate events in the lives of key religious figures, or visits to the location.

Symbolic stupas symbolize different aspects, beliefs, or teaching of the religion's theology.

Votive stupas are constructed as a place for worshippers to gain spiritual benefits, often constructed near important sites regularly visited by those worshippers or other pilgrims.

Structure and Materials

The stupa appears in several variations of form, but maintains a general shape—a mound-like structure that may or may not be embellished.

The central component of the stupa is the **anda** (or dome). In its most primitive form, the stupa consists of little more than a mound or dome, but in more advanced forms, the dome can be bell shaped (with concentric toruses around the lower portion of the dome) or appear as a large hemisphere.

The **harmika** is a small platform with a railing located at the very top of the oval shaped stupa. With or without the harmika, the stupa will often be topped with either an “umbrella” (a symbol of both honor and respect) or a **spire** (usually conical, sometimes pyramidal).

The **medhi** is an elevated circular path around the stupa acting as a base. Depending on the size of the stupa, a stairway may lead up the medhi to an elevated **plinth** (platform) where a secondary circumambulatory path may exist. This plinth will often be contained by a **vedica**, a railing constructed as protection for the holy place.

The **toran** acts as a gateway to the stupa, and may either be a contiguous part of the vedica or a standalone structure (standing either just outside the vedica, or as a solitary structure on stupas without a vedica). Stupas that feature torans are always oriented toward the four cardinal directions.

The most primitive stupas are little more than mounds of clay or mud, but may also be constructed of brick (“open air stupas”) or of pure stone (“rock-cut stupas.”)

OVOOS

The ovoos is a type of shamanistic cairn, most often constructed using rocks, wood, or bones and placed where the nature spirits are strongest. These ovoos serve as religious sites, believed to hold the spirits of the locality, including the local deities (*nibdagh* and *shiddagh*).

It is the custom in the region for travelers passing an ovoos to stop, circle it three times clockwise, and add rocks to the pile both to ensure a safer journey, and strengthen the spirit of the deities. Offerings of almost any sort (e.g., gold, tobacco, liquor) may also be left for good measure.

During ceremonies, a branch or stick is placed in the ovoos, and a blue khadag (ceremonial/symbolic silk scarf) tied to the branch. A fire is then lit and food offerings are made, followed by a ceremonial dance and prayers (worshippers sit northwest of the ovoos) and a feast of the food leftover from the offering.

ENCOUNTER SUGGESTIONS

The following encounter suggestions are intended as a trigger for the types of encounters possible at or near stupas and ovoos.

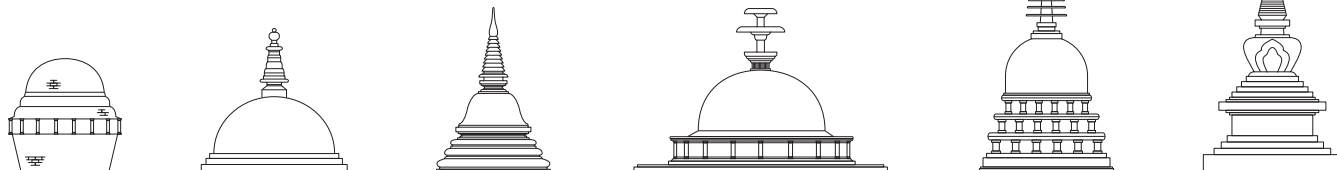
Religious Centers. As hallowed and holy places, stupas and shrines may act as a sort of base of operations for various religious types (healers, shamen, etc.).

Congregations. Stupas and ovoos may act as a focal point for congregations, both religious (e.g., prayer and celebration) and secular (e.g., meeting places for traders and travelers).

Connections. Given their location is often near to highly-traveled routes, stupas and ovoos offer a place where individuals of all sorts connect with others (e.g., those who are lost, in need of assistance, or offering goods/services).

Hauntings. As locations with religious significance (of all alignments), often interring remains and relics, stupas and ovoos are both ripe for encounters with undead of all varieties.

A SELECTION OF STUPAS



Stupa of Divine Madness

Background for the DM

Along one of the most traveled routes from the east to the city of Banua to the west lies the Divine Stupa of Ajirai (named for its proximity to a rock formation named Ajirai). This brick open air stupa (see **Stupas & Ovoos**, p.44) supposedly houses the remains of the legendary white shaman Bayar (the name means “happy”), a holy man of great power, unmatched devotion, and incredible humility. Time and a favorable climate have been particularly kind to this stupa, and the structure shows hardly a sign of its supposed age. Records indicate this stupa has been both a stop for travelers, as well as a destination for pilgrims, from its construction nearly 1,000 years ago. Those who spend time in prayer and meditation at the stupa, leave with a sense of both peace and security—or at least they did, until recently.

Over the last few weeks, those who stop and spend time in prayer or meditation in the presence of the stupa leave feeling unhinged. Some feel nothing more than a sense of unease. Some suffer from persistent visions of “unholy” things. Others babble nonsensically. Still others simply fall into a state of catatonia. Most victims of the stupa’s effects have been cured easily through the use of *remove curse*, but travelers and pilgrims continue to visit the destination, hoping the stories are just that—stories. Someone must investigate this strange phenomenon and restore the stupa to its former benevolence.

Rumors Regarding the Curse

Almost any local, traveler, or pilgrim familiar with the recent events has a theory regarding the cause of the curse. These include, but are not limited to, the following:

1. A demon has disturbed Bayar’s resting place. (50% of those believing this will believe the demon is still there.)
2. An evil black shaman jealous of Bayar’s legend has cursed the area around the stupa. (None who believe this will know the black shaman’s name or where to begin looking for him.)
3. Bayar was, in truth, an evil (black) shaman and his true nature has finally revealed itself. (If pushed, those believing this will quickly back out of it saying, “It is what I was told.”)
4. It is a sign of the end times.

The Cause of the Curse

The true cause of the curse is rather benign. A nest of giant spiders has settled in to the tomb hidden beneath the stupa, and one of the spiders has “knocked the skull off” of the skeletal remains of Bayar. This disturbance has created an “unbalance” to his spirit in the afterlife, and its effects are being felt by all those who visit the stupa. Once Bayar’s skull has been returned to its proper place, the phenomenon will end. The spiders will most likely need to be eliminated to ensure this doesn’t happen again.

Spider Encounters

The spiders noted in the encounter areas below should all be of the same type, and are at the DM’s discretion based on the rules edition being used. The following spider types are suggested (by edition and party strength):

Edition	Character Levels	Spider Type	HD
Oe	levels 4+	phase spiders	5
BX	levels 2-5	giant crab spiders	2
BX	levels 3-5	giant black widow spiders	3
BX	levels 4+	giant tarantella spiders	4
1e	levels 2-4	huge spiders	2+2
1e	levels 3-7	giant spiders	4+4
1e	levels 4+	phase spiders	5+5

Wandering Monsters

It is suggested that wandering monsters be checked for once every 4 turns, with a roll of 1-2 on 1d6 resulting in 1d4 of the spider type selected (as above).

Area Surrounding the Stupa

An unmarked perimeter has been setup in an area about 100 yard radius from the center of the stupa. Beyond that point, some people are praying for the evil to leave, others are gathered in groups whispering amongst themselves, and many shamans have “set up shop,” charging outrageous fees to remove the curse (per the spell *remove curse*) from those that have been affected by the stupa’s curse.

Anyone coming within a 50 yard radius of the stupa must save vs. spells or be affected in one of the following ways until the curse is removed (roll 1d6):

1. become catatonic (may be “led” around by others)
2. mumble incoherently (tries to talk to others, frustrated)
3. be consumed by visions of fire (as illusion, no damage)
4. become deaf
5. become blind
6. become mute

Once a save has been made, or the original curse has been removed, a character may move into the perimeter without being affected again. However, any character (saved, curse removed, or otherwise) that comes within the 50 yard radius of the stupa will become beset with a general feeling of unease.

Stupa Encounter Areas

As the characters enter the stupa and make their way further into it, the sense of unease will continue to grow. At the DM’s discretion, “false” saving throws may be required of the characters as they enter specific areas, in an effort to increase the sense of dread and unease.

The entirety of the stupa’s interior is constructed of brick (similar to exterior), unless otherwise specified.

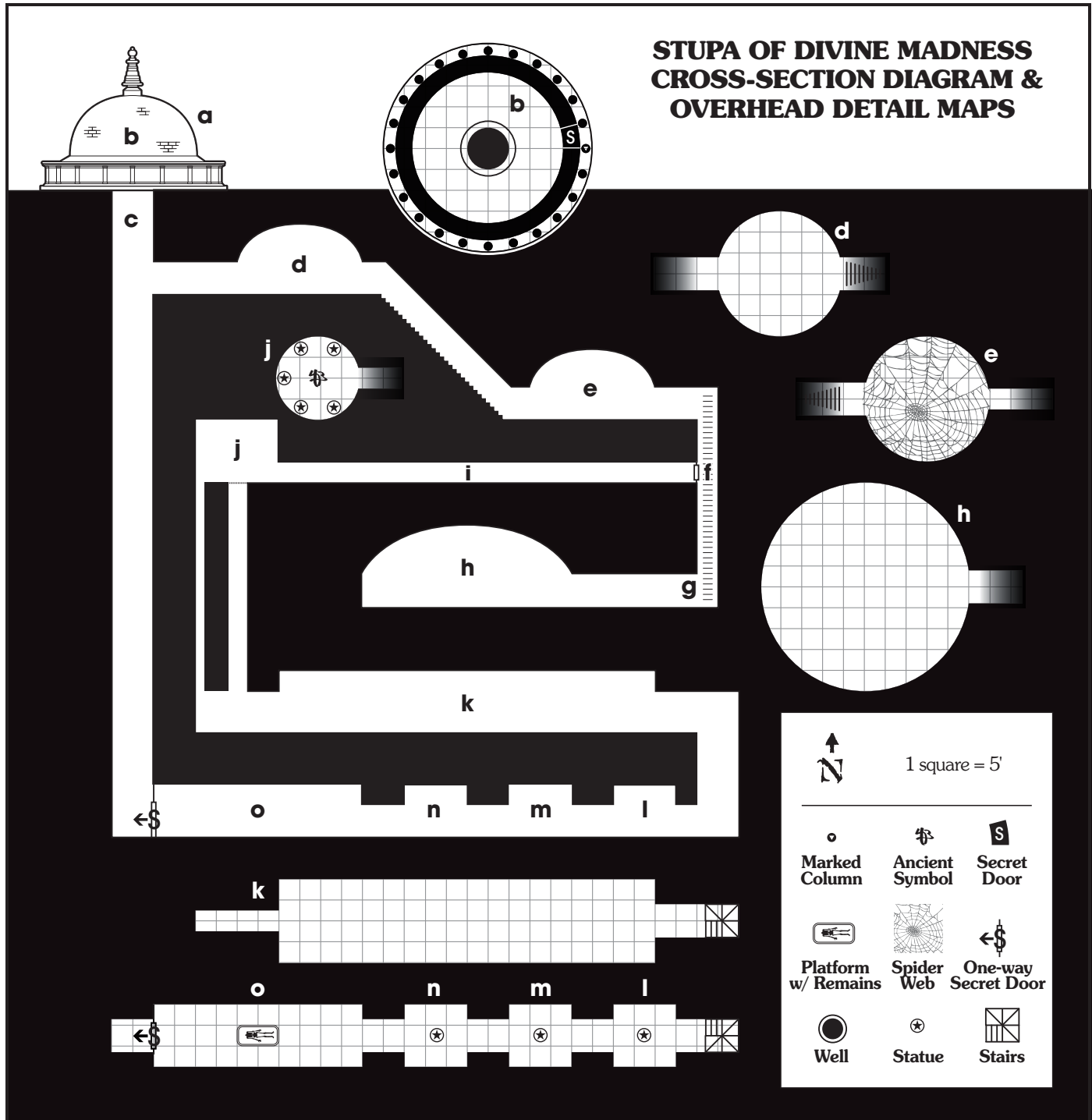
(a) Stupa Exterior. This open air stupa (of brick construction) is approximately 50’ in diameter, with a 5’ tall vedica (platform) supporting the 20’ high anda (dome). The perimeter of the vedica is decorated with 24 small columnar elements, and the dome is crowned with a spire of concentric rings. At first glance, there is no “entry” to the stupa. If the players search the columns closely, they will notice that one of the columns bears the faint impression

of a triangle pointing downward (weather and time have worn it away so it isn't immediately obvious). If the columnar element is "twisted" clockwise 90° (requires minimum strength of 13), the bricks between the marked column and the column to the right will move away, creating a 5'x5' opening into the stupa.

(b) Stupa Interior. The interior area of the stupa is an open circular area (approximately 40' diameter) with a "well" in the center of the room. The mouth of the well is 10' across, contained by a brick wall 4' tall and 9" thick. The well is just an empty shaft, but a strange architectural phenomenon causes anything dropped to its bottom to echo through the chamber with a "splash-like" sound.

(c) Well Shaft. The walls of this 300'-deep shaft are the same brick as the stupa above, and the shaft is remarkably well-preserved from its original construction (not brittle, no mold, etc.), making climbing (with the proper equipment) relatively easy. Any character falling down the shaft will take 1d6 damage per 10' fallen, to a maximum of 20d6. Approximately 40' down from the floor of the stupa's interior is an opening to the east, with a short passage that leads into area **d**.

(d) Keystone Dome. This domed, circular room is 30' in diameter and 15' to the crown of domed ceiling. A hallway enters from the west (where the PCs entered) and staircase descends to the east. The room is in remarkable condition, with a conspicuous



exception—one stone about halfway up the dome (from the NE point of the room) protrudes slightly. If the stone is pushed, nothing will happen. If the stone is pulled, the ceiling will collapse, opening a hole (the same diameter as the room) into the area from the ground above, doing 3d4 damage to all in the room.

(e) Webbed Room. This domed room is similar in size and shape to area **d** (30' diameter circle, domed ceiling to 15' crown), but the room is consumed with spiderwebs. Anyone trying to move through the webbing will become entangled (as magic-user spell web). Burning the webs will take 3 rounds for the webbing to burn completely away, but it will also temporarily lower the oxygen level in the room. Anyone inside in the room **(e)** or in the hallway (between area **e** and the well shaft at **c**) when the flames finishing burning, must roll their constitution or less on 3d6 or fall unconscious (from lack of oxygen) for 1d4 turns. A small 5x5' square opening in the floor on the far east side of the room opens into a shaft that proceeds straight down for approximately 140'.

(f) Vertical Shaft. This shaft is similar in construction to the well shaft, but features rough iron “ladder” (steps about 1' apart) on the north wall face that descends the length of the shaft. About 25' down the shaft, a small 6" round metal plate is mounted to the center of a 5' square metal panel hinged to the west wall. On the smaller, round metal plate are four small holes (about 1/2" diameter each) arranged in a roughly square pattern. Each of these holes is approximately 1" deep; if examined closely, the “bottoms” of the holes will “push in” when pressure is applied, and retract when pressure is removed. This is a “lock” used to open the metal panel, which is accomplished by inserting three fingers into the bottom left, top left, and top right holes, applying pressure to the “buttons,” and turning the panel clockwise 90° while pressure is still applied (requires minimum dexterity of 11, and minimum strength of 10). Once accomplished, the large square panel open to the left (like a door), and accesses the 5x5' passage west into area **i**; it also releases a cloud of gas that (on failed saving throw vs. poison) will cause victims in a 20' radius (“up” and “down” the shaft) to fall unconscious. Falling from this approximate location in the shaft (to **g**) causes 1d6 points of damage per 10' fallen. The walls below this point start to grow covered with webbing as the shaft approached location **g**.

(g) Entrance to Spider Nest. The opening from the shaft (at the passage leading to **h**) is covered by webbing. Faint “pattering” sounds trickle in from the room beyond the opening.

(h) Spider Nest. This domed room is similar in size and shape to areas **d** and **e** (30' diameter circle, domed ceiling to 15' crown). There are some “spots” of webbing here and there, but nothing that will restrict movement. It is also home to a nest of giant spiders (number of spiders and hp at DM's discretion).

(i) Crawl Space. This crawl space is approximate 5' wide and 5' tall. The walls are relatively free of spider webbing, though there are traces of it in random spots.

(j) Room of Statues. This barrel-shaped room is approximately 20' in diameter and 15' tall. The perimeter of the room is lined with 5 stone statues at 60° intervals starting from the entrance to the room. Each 4' figure is carved atop a simple 3' tall, 4' diameter base, and depicts a different shaman or holy man in a standing position with their hands raised (as if to bless something). Unlike the unsettling effects prevalent in the other areas of the stupa, this room has a calming effect and minimizes any sense of unease or imbalance. An archaic symbol is painted on the floor in the center of the room; if translated (through the use of *read/comprehend languages*), it simply says “pray.” The first person who stands on

the symbol and prays (silently, out loud, sincerely, sarcastically, or otherwise, to any deity of their choice) will be teleported immediately to entrance at the west of area **k** (teleport includes anything or anyone that the transported person is touching/holding at the time). On the following round, the symbol will disappear and a hole will open up in its place, allowing access to the shaft down into area **k**; the hole will remain open for 1d4 turns. Moving the statue located at 180° counter-clockwise from the entrance to the room (requires combined strength of 34+) reveals a separate shaft beneath it. The shaft is just large enough to allow a human-sized creature or smaller to make their way down to area **k**; elf-sized creatures or smaller may leave any armor on, but human-sized creatures must remove their armor to be able to maneuver through the shaft; half-orc or larger creatures will be unable to maneuver through the shaft, becoming “stuck” 100% of the time.

(k) Gallery. This room is 30' wide, 90' long, and features a barrel-vaulted ceiling about 13' tall. The north and south walls of the room are lined with brilliantly and colorfully painted ceremonial masks carved of wood and embellished with horse hair. These one dozen masks (6 each on the N and S walls, spaced approximately 15' apart, hanging at eye level) feature depictions of demons of some sort; given the the ambiguous expressions on their faces, it is unclear if they are malign or benevolent. Any character removing a mask from the wall must save vs. spells or suffer the curse effects of the stupa (as described in **Area Surrounding the Stupa**, above), even if that character has already suffered one of those effects (or made a successful save against them) when first approaching the stupa.

(l) Ante Chamber 1. A 1' tall pedestal in the center of the room, supports a half-sized stone statue of a horse in a proud, standing pose. The room smells vaguely of airag (fermented mare's milk). 1 giant spider enters the room from the west.

(m) Ante Chamber 2. In the center of the chamber is a 1' diameter x 4' tall columnar pedestal topped with a life-sized stone statue of a corbel (crow) in a resting position. The air in the room seems to “swirl” gently, creating a subtle “breeze.” 2 giant spiders enter the room from the west.

(n) Ante Chamber 3. A 1' tall pedestal in the center of the room supports a life-sized stone statue of a snow leopard in a crouched, predatory position. The air in this room is noticeably cooler than the rest of the stupa. 3 giant spiders enter the room from the west.

(o) Bayar's Remains. In the middle of the room, a 3' tall platform supports the skeletal remains of a human figure, minus his head (this is Bayar). The room is overrun with giant spiders (3d6 or at DM's discretion) pushing the skeleton's head (skull) around the room incidentally (unaware of their trespass against the dead). One doesn't have to hate spiders, or even respect the dead, to know this just isn't right; this accidental transgression seems to be the most likely reason for Bayar's unrest and the curse that has been plaguing the stupa's visitors. Wiping out all of the spiders in the stupa would be a good start toward ensuring this doesn't happen again.

If Bayar's head/skull is put in it's proper place with the rest of his remains, Bayar's disembodied voice will be heard in the room saying, “I thank you for your gracious actions, and grant you inner peace.” All effects of the curse will end immediately, a **scroll of protection from undead** will appear in the skeleton's left hand, and a **scroll of protection from magic** will appear in its right.

On the west wall, a one-way secret door exits directly into the well shaft. Once the door is closed, it can only be opened again from inside the chamber housing Bayar's remains **(o)**.

Tower Tomb of the Three Brothers (Bandit Lair)

About the Scalable Format

Bandit encounters in this adventure are designed to be scalable from lower to higher adventure levels. This is accomplished using the **Key to Encounter** and **Key to Treasure** tables (both p.50), each of which is presented in a 3-column format, allowing DMs to choose the level of encounter best suited to the level and/or strength of the adventuring party.

The Tower Tomb of the Three Brothers

The ruins of this ancient tower tomb have been “converted” and now serve as the bandits’ lair. While uncommon in this area, these types of tower tombs are not unheard of. The style of the tower’s construction and ornamentation suggest it was built over two thousand years ago, and the tower tomb faces east, an oddity for the current culture which erects all of its dwellings facing south.

The tower is built of solid stone on a square base which sits atop an area of high ground. For the dead entombed here, this high ground was a sign of respect; for the bandits, it’s simply an advantageous position for defense.

Each story in the tower consists of a central room (approximately 35’x30’ with 25’ ceilings) decorated with painted reliefs. The north and south walls of the first through fourth floors each feature three loculi (long rectangular niches) set 30” above floor level, and standing approximately 30” high, 6’ wide, and 30” deep. Many of these loculi house the remains of the brothers’ family members (now skeletons). Furthermore, each occupied loculus is sealed with a stone plaque decorated with a sculpted relief of the deceased and their name. It is unclear whether it is for superstition, fear, or some other reason the bandits have avoided opening any of the loculi.

Area Around the Tower

Each yurt houses **5-8 bandits**, and there is an additional 50% chance the yurt will also house a **bandit captain**. Directly to the northwest of the tower is an area where **21-24 horses** are kept. They are tended/watched by **2 bandits**, but are not contained or penned otherwise.

Tomb Entrance

A long inscription in an ancient script has been carved over the entrance of the tomb. If translated (through *read/comprehend languages*), it tells the story of the three brothers entombed here. They were traders of some renown who, along with their entire family/clan, died mysteriously overnight. It was believed that a curse befell them for wronging a business associate, but no proof exists of that, just suspicion.

First Floor (Planning Room)

This area is being used as a planning room. A large map on a table in the center of the room marks the locations of various camps and travel/trade routes ripe for the picking (the DM may use the player map found on p.31 and mark it as desired). A **bandit captain** and **4 bandits** are housed here.

The entire floor of the room is a beautiful tile mosaic pattern. The radiating pattern directly in the middle of the room (under the table) disguises a secret door that access the **Crypt** level.

5 of the 6 loculi here are occupied. If opened, each will release a **skeleton** armed with a sword and shield, but will otherwise contain nothing of value.

Second Floor (Prisoners)

This area is being used to house prisoners; each open loculus is occupied by 1 of **6 merchants** that have been chained up inside. **3 bandits** are supposed to be “guarding” the prisoners but are, instead, sitting on the floor playing some sort of dice game. The merchants were being held for ransom but they will be unable to pay any reward to the PCs should they be rescued; any money they had was taken by the bandits.

Third Floor (Maidai’s Quarters)

This floor is currently occupied by the magic-user **Maidai** (see p.50). Two of the loculi are being used as ad hoc “shelves” for a coffer and a chest (see **a** and **b** on the **Encounter Area/Item** table). 3 of the loculi in this area are sealed. If opened, each will release a **skeleton** armed with a sword and shield, but will otherwise contain nothing of value.

Fourth Floor (Oken’s Quarters)

This area is being used as the quarters for **Oken** (see p.50), the leader of the bandits. Oken is a name meaning “resembling a horse,” and he does—with a long face, a shaggy mane of hair, and a nasty look in his eyes.

All of the loculi here are empty, except one which is acting as an ad hoc “shelf” for a coffer (see **c** on the **Encounter Area/Item** table) belonging to Oken.

Underground Level (Crypt)

This chamber houses three massive stone sarcophagi, the lids of which feature stone reliefs of each of the three brothers housed inside. The walls are completely faced in monumental stone reliefs, except the western wall which features a massive tapestry showing the three brothers mounted on horses (see **d** in the **Encounter Area/Item** table for details).

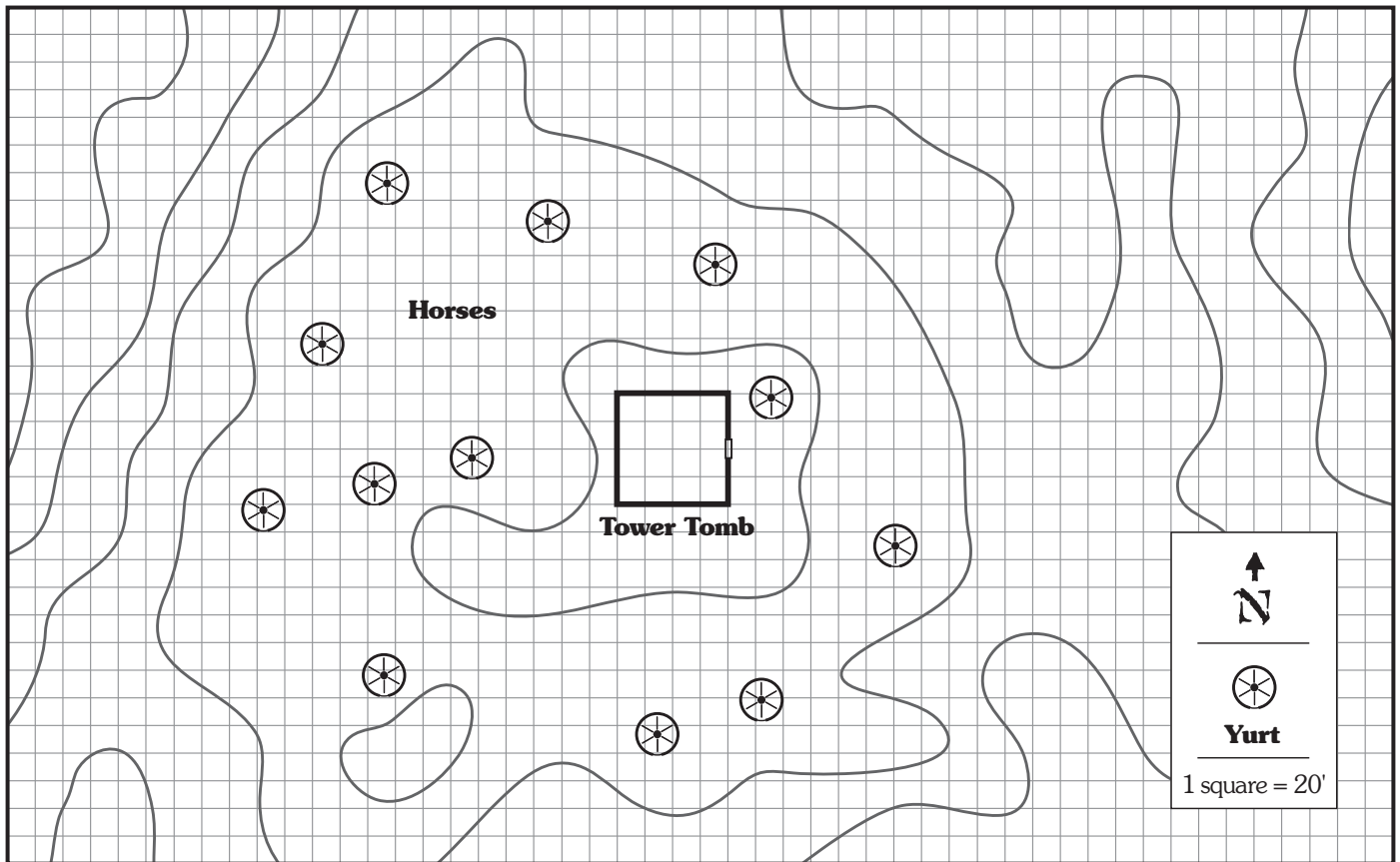
Opening the middle sarcophagus of the three will release a **wraith** (hp:18), the spirit of the strongest and most ruthless of the three brothers. Inside his tomb is the following treasure: a **scroll** (*shield* spell), a **scroll** (*fly* spell), a **sword +1, +2 versus dragons**, a **potion of diminution**, and a small camel idol (see **e** on the **Encounter Area/Item** table).

Inside the other two sarcophagi, the skeletons (inanimate) of the other brothers each hold a small camel idol identical to the one found in the middle sarcophagus.

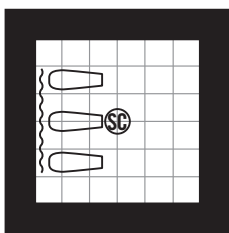
The Truth Behind the Brothers’ Death

Should the wraith (from the **Underground Level**) be questioned or forced to answer as to his circumstances, he will reveal that he was to blame for his family’s death. He was attempting to curse a business competitor when the spell went awry and brought a deadly disease upon his entire family. He does not regret the act. Should he survive the PCs, he will track down the competitor’s descendants and kill them.

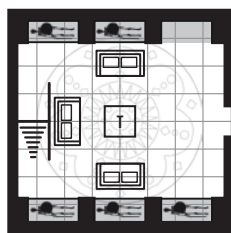
AREA SURROUNDING THE TOWER TOMB OF THE THREE BROTHERS



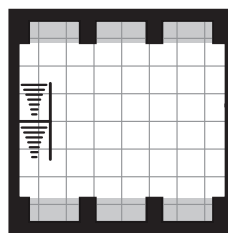
MAP OF THE TOWER TOMB



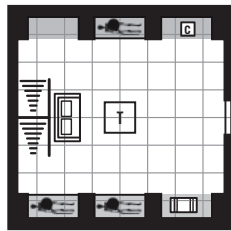
**Underground Level
(Crypt)**



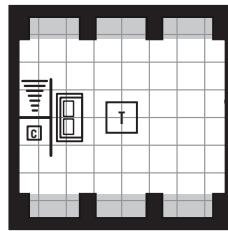
**First Floor
(Planning Room)**



**Second Floor
(Prisoners)**



**Third Floor
(Maidai's Quarters)**



**Fourth Floor
(Oker's Quarters)**

- Sarcophagus
- Tapestry
- Secret Door in Ceiling
- Bed/Bedding
- Tapestry
- Table
- Coffer
- Chest
- Skeleton



Key to Encounter Types by Party Level

Encounter Type		Levels 2-4	Levels 4-6	Levels 6-8
bandit	fights/saves as: hit points: weapons: armor type/AC: additional notes:	1st-level thief 1-6 (1d6 ea.) short sword, short bow leather/AC:7(7)[8] —	2nd-level thief 2-12 (2d6 ea.) short sword, short bow leather/AC:7(7)[8] —	3rd-level thief 3-18 (3d6 ea.) short sword, short bow leather, shield/AC:6(6)[7]* +1 "to hit" w/ missiles
bandit captain	fights/saves as: hit points: weapons: armor (AC): additional notes:	2nd-level thief 2-12 (2d6 ea.) short sword leather, shield/AC:6(6)[7] —	4th-level thief 4-24 (4d6 ea.) short sword leather +1 , shield/AC:6(6)[7] —	6th-level thief 6-36 (6d6 ea.) short sword leather +1 , shield +1 /AC:5(5)[6]* +1 "to hit" w/ missile fire
Maidai (MU)	fights/saves as: hit points: weapons: armor (AC): magic items: spells:	2nd-level magic-user 5-8 (1d4+4) [†] dagger none/AC:8(8)[9] ring of protection +1 , ring of animal control <i>charm person, sleep</i>	5th-level magic-user 13-20 (2d4+12) [†] dagger +1 none/AC:7(7)[8] ring of protection +2 , ring of animal control <i>charm person, sleep, shield, (mending)^{††}, mirror image, web</i>	7th-level magic-user 17-28 (3d4+16) [†] dagger +1 none/AC:6(6)[7] ring of protection +3 , ring of animal control <i>charm person, sleep, shield, (mending)^{††}, mirror image, web, (forget)^{††}, dispel magic, fireball, remove curse</i>
Oken (Leader)	fights/saves as: hit points: weapons: armor (AC): additional notes: magic items:	3rd-level thief 14-19 (1d6+13) [†] long sword +1 , short bow leather +1 /AC:5(5)[6]* +1 "to hit" w/ missile fire +1 ring of protection	6th-level thief 26-36 (2d6+24) [†] long sword +1 , short bow +1 leather +2 /AC:4(4)[5]* +1 "to hit" w/ missile fire +1 ring of protection	9th-level thief 39-54 (3d6+36) [†] long sword +1/+2 vs. undead , short bow +1 leather +2 /AC:3(3)[4]** +2 "to hit" w/ missile fire +1 ring of protection

* all AC indications include -1 AC bonus from dexterity adjustment; ** all AC indications include -2 AC bonus from dexterity adjustment;

[†] or at DM's discretion based on party strength; ^{††} for Oe- and BX-equivalent rule systems, ignore spells listed in parentheses

Key to Treasure by Party Level

Encounter Area/Item		Levels 2-4	Levels 4-6	Levels 6-8
a. coffer	trap type: contents:	1d6 fireball; 5' radius 500 gp	2d6 fireball; 10' radius 1,000 gp	3d6 fireball; 20' radius 2,500 gp
b. chest	trap type: contains magic item:	1d6 fireball; 5' radius staff of healing	2d6 fireball; 10' radius snake staff	3d6 fireball; 20' radius staff of striking (3d10 charges)
c. coffer	trap: trap duration: contains map to chest containing: gems: passports (see p.5):	<i>sleep</i> cloud; 5' radius 2d4 turns 2,000 gp 4 (425 gp total value) 9 Bolad, 3 Nergüi	<i>sleep</i> cloud; 10' radius 3d4 turns 5,000 gp 7 (1,175 gp total value) 11 Bolad, 5 Nergüi, 2 Eagle	<i>sleep</i> cloud; 20' radius 3d8 turns 10,000 gp 11 (1,575 gp total value) 14 Bolad, 7 Nergüi, 3 Eagle
d. tapestry	condition: worth:	poor 50 gp	average 150 gp	incredibly good 500 gp
e. small camel idols	description: worth:	ivory w/ inlaid moonstones 100 gp (each)	silver w/ inlaid moonstones 525 gp (each)	gold w/ inlaid moonstones 975 gp (each)

Lair of Chäzör the Flamebreath

Background for the DM

The cave to the east was once home to Chäzör the Flamebreath, but now acts as his tomb. Chäzör was an ancient gold dragon respected throughout the area, until an earthquake caused the entrance to his cave (**b**) to collapse, trapping him inside where he starved to death surrounded by all his treasures. Sometime afterward, the cave was discovered by nearby phase giants (from the **Phase Giant Lair** to the west), who looted Chäzör's horde (accessing Chäzör's lair directly through the rock).

Instigating Event

A minor earthquake erupts, opening a crevice in the side of a mountain. Exploring the newly formed crevice (**a**), will lead to a cave (**Chäzör's Lair**), long closed off from the world.

Chäzör's Lair

The main cavern (**c**) houses the skeleton of what must have been a very old (approximately 55' long) gold dragon. It appears the main entrance to the cave to the northeast (**b**) was sealed off by a cave-in some time ago, and the dragon starved to death.

To the northwest, a cave-in (old or new is unclear) has blocked the passage to a smaller cave there. 4 turns of digging will allow access to that cave (**d**). The accoutrements in this cave indicated this is where the dragon conducted his magical research (as Eastern dragons are prone to do), but the equipment is all damaged, and anything of value is gone. There is, however, one ancient tome that, if translated (by *read/comprehend languages*) appears to be a treatise on magical cold phenomenon.

The small cave to the southwest (**e**) may have contained treasure at one time, but there is nothing here now but an empty wooden

chest, one gold piece on the floor, and a second gold piece protruding out of the rock of the northwest wall of the area (**f**). The coin is secured firmly half-deep into the rock as if magically buried there; it will take 1 turn of chiseling to remove it. Area **g** of the **Phase Giant Lair** can be accessed from here through use of the spell *pass wall*.

Phase Giant Lair

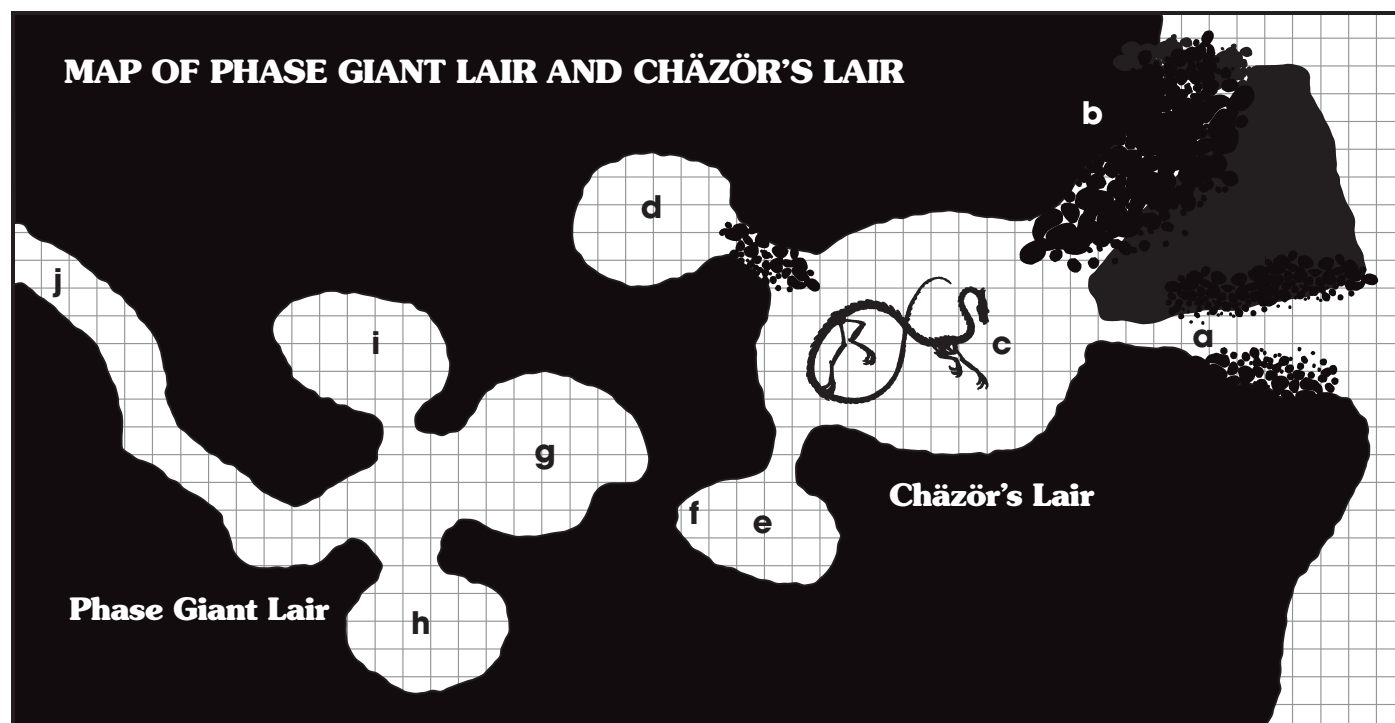
The **Phase Giant Lair** may be accessed in one of two ways—either directly through the rock of the mountain (e.g., via the spells *pass wall* or *teleport*) or through a separate entrance on the west side of this mountain, nearly 3 miles away.

Area **g** houses **2 phase giants** (hp:39,35). On the floor near the south edge of the room are three pieces of paper. One is a **treasure map** (pinpointing a location to the southeast of the Valley of Five Fires where a chest contains a **dagger +1** and **scale mail +1**). The second is also **treasure map** (pinpointing a location to the east near Süm Sakhius where a chest contains 23 gems with a total value of 15,000 gp). The third piece of paper is **scroll with three spells** (*web*, *fly*, *magic missile*).

Area **h** houses a **phase giant** (hp:57). A wooden chest here contains 16,000 sp and a **ring of delusion**.

Area **i** houses **2 phase giants** (hp:56,51). On the west side of the room are the following potions: a **potion of clairvoyance**, a **potion of delusion**, a **potion of flying**, and a **potion of giant strength**. On the east side of the room are the following potions: a **potion of poison**, a **potion of fire resistance**, and a **potion of water breathing**.

The tunnel to the west (**j**) winds for 2.7 miles before exiting on the west side of this mountain.



Süm Sakhius (Ogre Lair)

Location & Background

Toward the eastern border of the lands under the control of the Bolad Horde, in a giant crater in the earth nearly 1 mile wide and 1/2 mile deep lies an ancient temple. Astonishingly, the stone building has remained relatively well-preserved over the millennia, due to favorable wind and weather patterns (the winds rarely reach more than 15 mph, and scarcely a drizzle falls on the area over the course of the year).

The following information may be shared with the PCs if any pilgrims are accompanying them to the location, or if anyone familiar with the temple (e.g., travelers visiting Banua) has the opportunity to share the information.

For years, Süm Sakhius (the name means “temple of the protecting spirit”) has been a significant destination for people of many faith orientations. It has, for as long as anyone can remember, has been a truly catholic (“universal”) destination, with hundreds, if not thousands, of pilgrims of various backgrounds visiting on a yearly basis.

Tradition tells that the crater was formed during the creation, when the powers of good and evil met on the earthly plane in the first of many battles for the salvation of the souls of men. The temple was built on the site as a symbol of gratitude and devotion to the forces of goodness and kindness. Soon after, the underground level was sealed off from the world as a gesture that all evil should be avoided.

It is the duty of the Order of the Protecting Spirit to maintain the temple, as well as guard the underground level so that no visitors may enter, including the members of the order.

The Ogre Plague & Wandering Monsters

Recently, the area surrounding the temple has been plagued by ogres of a sickly violet skin color—the rarest of ogre skin colors. In the 10-mile radius around the temple, there is a 1-in-6 chance per turn of encountering **1-4 ogres**, but no other wildlife.

As soon as the PCs enter the temple, the presence of ogres will be undeniable, especially by anyone familiar with their smell. For every turn the PCs spend inside the temple on the two floors above ground, there is a 1-in-4 chance of encountering **1-2 ogres**. Every turn spent in the temple’s underground level, there is a 1-in-3 chance of encountering an **ogre mutant**.

The eventual discovery (if the underground level is fully explored) is that the temple is actually built over a meteorite that still emits a fair amount of radiation. The ambient radiation on the upper levels is strong enough that (over time) the ogres’ skin has turned a particularly putrid shade of violet. The mutants on the lower level, however, have it much worse; the radiation has caused stronger mutations, increasing their hit dice, but lowering their intelligence (from “low” to “animal”).

Ground Floor

(a): Over the temple entrance is carved a statement in an ancient language. If translated (through *read/comprehend languages*), it will be revealed to say, “Welcome and protection be yours.”

(b): The main feature of this level is a massive 10'-deep pool set in the middle of the 2-story atrium (area **k** overlooks it).

(c,d): These areas are being used as storage. Area **c** contains 7 (ogre-sized) clubs, and area **d** contains the group’s food stores.

(e,f): 2 ogres stand guard in each of these areas (**2 ogres** in **e**=hp:19,16; **2 ogres** in **f**= hp:25,17). They are, however, facing the door to the **h** area to the north (their backs to the double doors into the room). There is a 1-in-6 chance that anyone entering from area **b** will surprise the guards here.

(g): The stairs in these areas go up to the **second floor**.

(h): The doors to each of these areas is locked (non-magical). The stairs go down to the **underground level**.

Second Floor

(i): This area houses **5 ogres** (hp:20,18,15,14,12) and **2 ogre females** (hp: 13,10). There are three coffers here; two of them are empty, the third holds 23 gp.

(j): This area houses **1 ogre** (hp:27) and **3 ogre females** (hp:17,14,12). The females are each wearing a gold necklace (250 gp, 340 gp, 190 gp).

(k): The balcony overlooks the pool on the **ground floor**.

(l): **3 ogres** (hp:23,18,18) are stationed here.

(m): This room is the quarters of an **ogre shaman** (hp:27) who knows the following shaman spells: *command word*, *cause fear*, *(cause light wounds)**. He also has a **staff of commanding**. A coffer in the corner contains 60 gp and a brooch (1,500 gp).

(n): **4 ogres** (hp:26,21,20,14) are stationed here.

(o): This room is the quarters of the **ogre chieftain** (hp:30), and contains the following treasure: 2,000 sp, 1,000 gp, **leather armor +1**, a **shield +1**, and 18 gems (total value 3,100 gp).

Underground Level

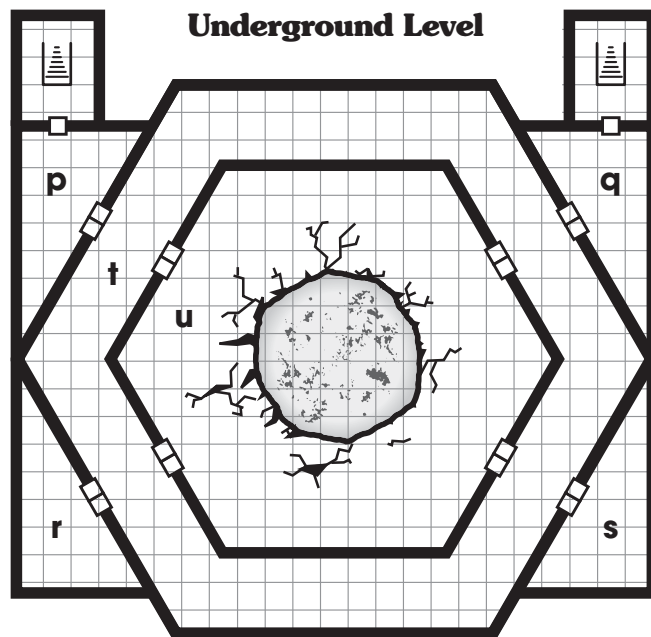
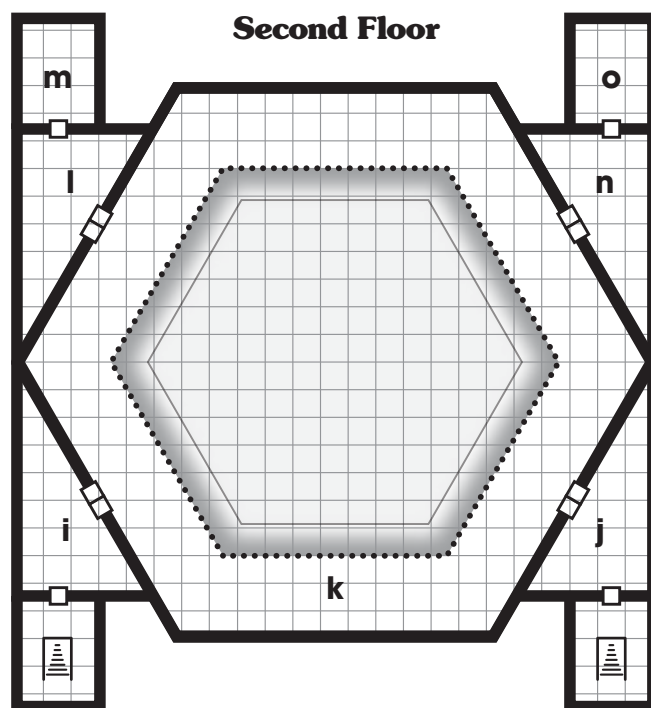
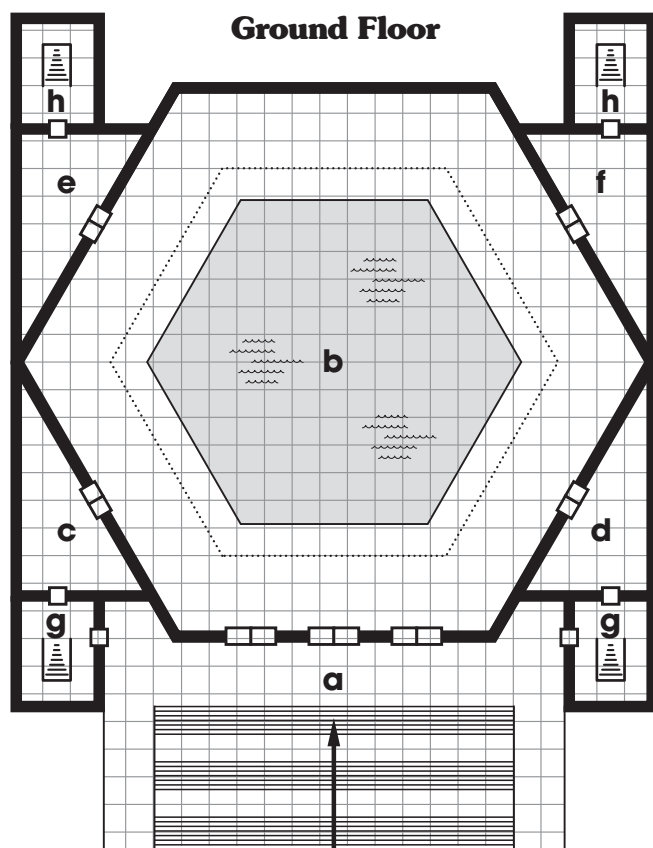
(p): The door entering this area from the north is locked. Just inside the door are **4 ogre mutants** (hp:28,25,24) waiting for it to open. There is a 1-in-6 chance they will surprise anyone entering through this door.

(q): The door entering this area from the north is locked. Just inside the door are **3 ogre mutants** (hp:27,23,22) waiting for it to open. There is a 1-in-6 chance they will surprise anyone entering through this door.

(r): **2 ogre mutants** (hp:27,24) are living here. An engraved inscription covers eastern wall, and begins with the number “I.” This is the first part of an incantation (understandable through *read magic*) that will shield the orb and nullify its effects). The full incantation must be read aloud and will take 5 melee rounds to do so. The second part of the incantation (see **s**) must be completed within 2 turns of completing the first incantation.

(s): **3 ogre mutants** (hp:31,32,23) are living here. An engraved inscription covers the eastern wall, and begins with the number “II.” This is the second part of the incantation (understandable

MAP OF SŪM SAKHIUS (OGRE LAIR)



through *read magic*) that will shield the orb (see **r**) and nullify its effects. The full incantation must be read aloud and will take 4 melee rounds to do so. Once both parts of the incantation have been read, the orb (meteor) will be protected by a magic “bubble” that seals in the radiation (and will no longer cause new sicknesses or mutations). The use of *dispel magic* (e.g., cast by a foolish ogre shaman with a *dispel magic* scroll) will easily undo the work accomplished by the incantations.

(t): All creatures inside this area must save vs. poison every turn or become nauseated and dizzy (movement halved, -1 “to hit”). Furthermore, any creature in this area will lose 1 hp per turn spent inside the area.

(u): Unlike the constructed flooring of the rest of the temple, the floor in this area seems to be the exposed surface of the ground beneath the temple. In the middle of the “floor,” a huge glowing boulder emits an eerie, hazy purple light. The closer the characters get to the boulder (actually a meteor), the more ill they will feel, as if their bodies pulse with weakness and fear and evil.

All creatures inside this area must save vs. poison every 6 rounds or become nauseated and dizzy (movement halved, -1 “to hit”). Furthermore, any creature in this area will lose 1 hp per 6 rounds spent inside the area.

There is no real way to rid the temple of the object, and it is no wonder the Order of the Protectors held it as their duty to secure the area from anyone (or thing) entering it.

Repercussions

No one associated with the temple will want to hear of anything witnessed in the underground level. They will declare anyone who speaks of it blasphemers, and anyone who believes it is anything but holy as a heretic. No monetary reward will be given for ridding the temple of the ogres, but a feast will be held in the characters’ honor.

** for Oe- and BX-equivalent rule systems, ignore spells listed in parentheses.*

Deathspire Rock

Wandering Monsters

For every 2 turns spent in a 1-mile radius of Deathspire Rock, there is a 50% chance of encountering **1-4 skeletons** armed with short swords and shields. For every turn spent in the area detailed by the map below, there is a 75% chance of encountering **2-8 skeletons** armed with short swords and shields.

Deathspire Rock

The key feature of this location is Deathspire Rock (**a**)—a monolithic stone spire nearly 100' tall. On the upper part of the rock's southwest side, the rock resembles the face of a human skull, but it's not a natural phenomenon; instead, it appears to be the handiwork of an intelligent creature taken by the cliché. The spire is the centerpiece of a natural henge that includes a triad of smaller stones, each ranging from 50-70' in height.

Stone Hut

The stone hut and its connected walls were constructed by the necromancer Giyne (see **Major NPCs**, pp.18-19). The taller walls support a roof thatched from wild brush and long grasses.

Behind the wall at area **b** are dozens of human skeletons (inanimate); searching the area for 1 turn will reveal a **+1 ring of protection** on one of the skeleton's fingers, but the noise will also be sufficient enough to alert Giyne in area **g**.

Area **c** is protected by a magical alarm that will, when intruders are present, emit a piercing whistle (alerting Giyne in area **g**) until it is disarmed by Giyne, or *dispel magic* is used.

Areas **d**, **e**, and **f** are the living quarters of Giyne, housing his sleeping area (**d**), food preparation and storage area (**e**), and study (**f**). The floor of the hut in area **f** is covered with stacks of books of various sizes, page counts, and conditions. A brief survey of the titles will reveal them to be all forms of treatises, histories, and "how to's" on the creation of the undead.

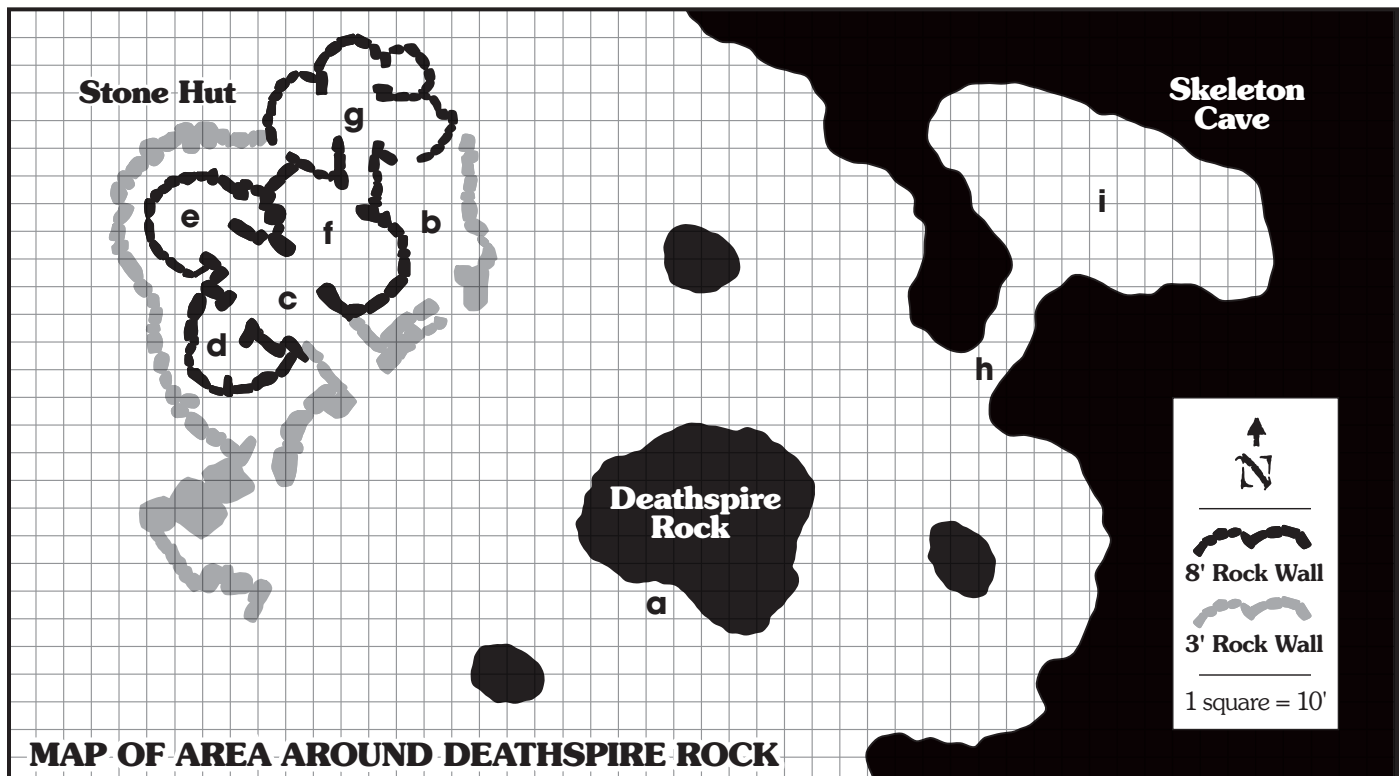
Area **g** of the hut houses Giyne's workshop. Day or night, there is a 90% chance **Giyne** will be in here (see NPCs for stats), hard at work on creating skeletons. During the day, he will otherwise (10% chance) be in the Skeleton Cave. During the night, he will otherwise (10% chance) be asleep in area **d**.

Skeleton Cave

The opening to this cave (**h**) is blocked by a magic barrier (easily dismissed with the use of *dispel magic*). Inside the cave (**i**) are **84 skeletons** (hp:5 ea.) created by Giyne. The skeletons will be unarmed when the PCs enter, unless Giyne has had a chance to command them to arm themselves. However, the walls are lined with dozens of short swords and shields, and the skeletons will take up arms and fight when anyone but Giyne enters the cave.

About Giyne

Though chaotic in nature (chaotic neutral in dual alignment systems), Giyne is not evil. Instead, he sees what he does (creating skeletons) as a service to humanity, allowing them relatively inexpensive, obedient, self-sufficient servants. He will offer to make the PCs a deal as many skeletons as they want. He will not, however, stop making them.



Additional Wilderness Encounters

The following suggested encounters are provided for use at the DM's discretion, either to fit the needs of the adventure, or simply to provide ideas for the types of encounters possible in the areas surrounding the Valley of the Five Fires. Suggested encounters are listed from lowest to highest level.

Plains Areas

Camp of Zombies. An entire clan of nomads (12-15 yurts) has somehow been turned into **zombies**. They have consumed most of their livestock and will see the PCs as the chance for change in their diets. If the PCs search the camp thoroughly (spending an hour to do so), they will see the message "beware deathspire" scratched and scribbled in various places (see **Deathspire Rock**, p.54).

Clan of Halfling Herdsmen. This is the seasonal camp of a clan of 31-40 **halflings**. Their yurts are scaled for their smaller stature. They are raising sheep, goats, and yaks. They ride **dogs** (long-haired mastiffs) instead of horses.

Dust-covered Mound. This inverted cone mound is 20' wide (at the base) and stands nearly 8' tall. It's conical structure appears composed of levels of concentric rings. In the center of the mound is a 7' tall wood pole with a tattered piece of red cloth tied to its top. In actuality, the mound is a hive. If disturbed (even mildly), the inhabitants will emerge attack transgressors. Suggested encounters: **insect swarm** (bumbees, BX) **giant wasps** (Oe,1e).

Mirrored Lake. In a boggy area of the plains, a mirrored lake is bordered by hot springs. Suggested encounters: **giant tiger beetles** (BX), **water weirds** (1e), **salamanders** (1e), **flame salamanders** (BX).

Sinkhole. A sinkhole 50-80' in diameter. The bottom opens into a cavern (diameter is half the size of the sinkhole) with 1d4 passages leading off in different directions. Suggested encounters: **giant lizards** (Oe,1e), **giant geckos** (BX), **giant tuatara lizards** (BX), **giant minotaur lizards** (Oe,1e).

Singing Circle. A shrine-like arrangement of dozens of rocks in a circle approximately 10' in diameter. Anyone within a 50' radius of the outer edge of the circle will hear the faint singing of dozens of beautiful female voices (unintelligible words, even with the assistance of magic) that seems to come from the distance in all directions. Anyone standing inside the circle will hear the voices as if each rock in the circle is singing at them, and must save vs. spells or never want to leave the location. Suggested encounter: **bandits** waiting for victims to fall prey to the circle's magic; the bandits know to remain outside the circle.

Abysmal Well. The ruins of an ancient monastery. All that is left is the footprint of the wall structure and a deep dry well surrounded by a short stone wall. The well appears to go on for miles (it actually runs approximately 1 mile down; falling in the well will do 20d6 damage to anyone that hits the bottom). The walls are moderately difficult to climb (-25% penalty to the climb roll), and the well is inhabited by **1-8 shadows**. Should the party be able to reach the bottom of the well safely, a magic sword (details at DM's discretion) will be found there.

Mountain Areas

Ice-filled Canyon. The basin of this small canyon high in the mountains is filled with ice. Near the bottom of the canyon is a cave housing a den of **winter wolves**.

Massive Crystal Structure. Along the side of a steep rocky incline, a huge quartz crystal structure has broken up through the ground here. All sustained attempts to mine pieces of the crystal will result in rockslides, causing 4d8 damage to all in the area during each rockslide.

Large Cave with Khiimori Eggs. 2 dozen khiimori eggs are being housed here, incubated by a magical fire in the center of the cavern. The clutch belongs to a trader of questionable practices. Until they hatch and the khiimori foals are born, the eggs are being guarded by **3 invisible stalkers**.

Petrosomatoglyphic Hooves. Along the floor of a flat rock area are several petrosomatoglyphs (images of parts of a human or animal body incised in rock) of horses hooves. The rock is too hard and too old for these hoofprints to be recent, or anything but magical. If a sage is questioned about the phenomenon and is able to answer, the story will be told of Naran (means "moon that moves"), the very first pegasus and the steed of Qormusata Tngri, king of the gods (see **Quest for the Luuzhin Coins** on p.28). Naran was captured by the demon Erlik and chained to the rocks somewhere on the earthly plain. Naran was so strong, he not only broke the chains that held him, but left his footprints in the rock while doing so. Nearby, a nest atop a stone formation houses **2-3 khiimori**.

Small Cave with Petroglyphs. Carved into the rock walls of the cave are images of wild and domesticated animals, hunting and herding scenes, and faces. Inside the cave, a locked chest contains 5,000 gp. If the chest is removed from the cave, **2 invisible stalkers** will be summoned to kill the looters and return the chest (and gold) to the cave.

Desert Areas

Door to Hell. This 100'-deep and 250'-diameter crater burns like a hole straight into hell. (In truth, the hole is a tap into an enormous underground methane reservoir that was accidentally set alight by a stray fireball 50 years ago.) Suggested encounters, from lowest to highest level: **salamanders** (1e), **flame salamanders** (BX), **efreet**.

Large Cactus Growth. This massive cluster of abnormally large cacti houses a nest of **3-6 giant scorpions**.

Stone Monument. A small unmarked stone monument (3' tall) surrounded by what appears to be dozens of small sandy mounds. If any intelligent creature comes within a 10' radius of the monument, the mounds will "rise up" and reveal they are actually **21-30 skeletons** armed with swords who will protect the monument to the death. The monument is simply a marker for a coffer buried here that contains 10,000 gp.



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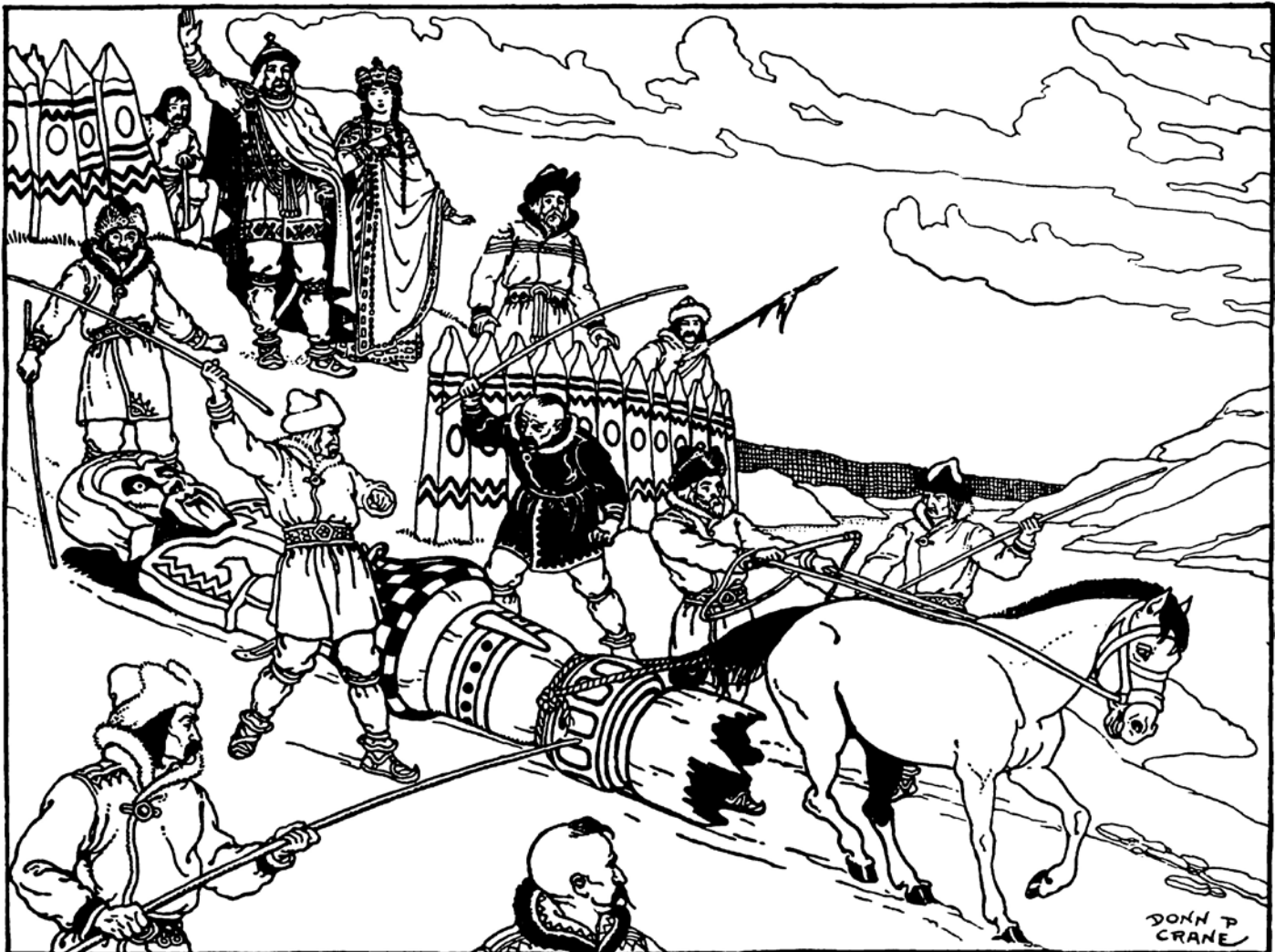
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