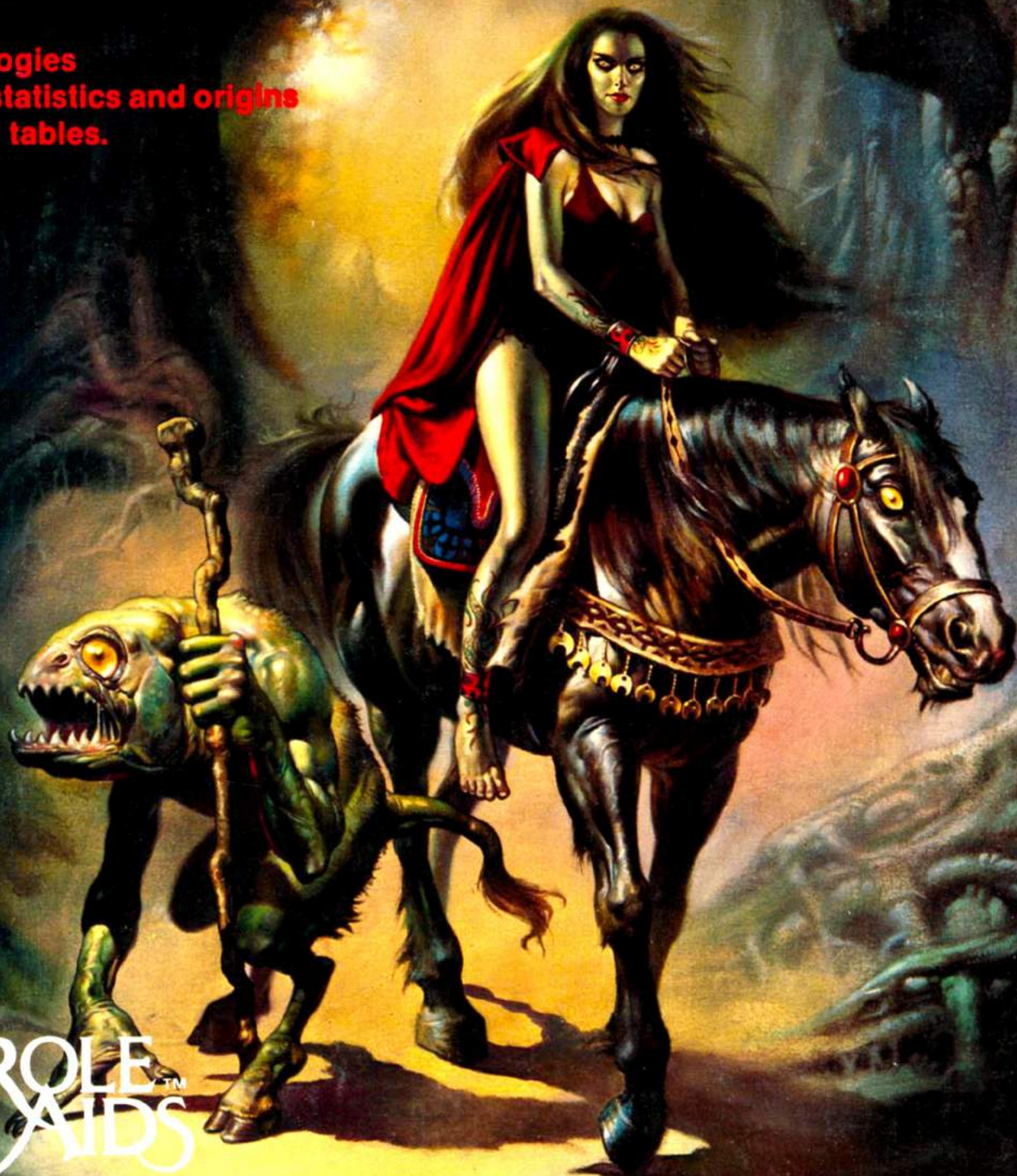


Monsters of Myth & Legend

Includes:
Six mythologies
Complete statistics and origins
Charts and tables.



Monsters of Myth & Legend

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DEDICATION

*To Gerry Klug
& Michael Stackpole
for helping me get into this crazy business.*

*To Barbara
for helping me stay in the business without going crazy.*

Monsters of Myth & Legend

PREFACE

Welcome to a menagerie which has creatures from four continents and four thousand years of legend.

Monsters of Myth and Legend has all the game statistics for the creatures contained within. It also has an excerpt of the preeminent legend or story associated with each monster.

These myths give the GM insight into the nature of the creature, which is difficult to glean from a column of numbers.

The myths help to sketch a picture of the monster and its relation to its own mythic world. They are also an aid to the GM in roleplaying encounters with the monsters, since a story can add flavor to an encounter which cannot be achieved with Armor Class alone.

Neil Randall and I have researched six different cultures from which we have gathered the monsters. The descriptions are as accurate as the texts which were used as sources. Where sources conflicted on a particular creature, we attempted to reconcile the differences or we chose the description which we felt would be the most interesting in a fantasy campaign.

We hope you enjoy *Monsters of Myth and Legend*. May you sit beneath a medicine tree, and may the roc demon be only a tale told to you.

Greg Gorden

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How To Use This Book

Entries

Monsters of Myth and Legend is grouped by cultures. Within each culture, the monsters are listed alphabetically to provide easy access to each monster. The listings

give an outline of each monster's statistics for use in game play, and a description of the monster. In addition, most of the monster listings in the book have a section called

Legend. The legend is provided to help the GM develop the monster for encounter situations. All the abbreviations used in the book are covered on these pages.

Conventions

This book uses standard rule book form for most conventions, except we include a percentage rating for some statistics as well. The "D" abbreviation is used to indicate a die. 1D20 means roll one 20-sided die. 1D100 (or a percentage number) means roll one ten-sided die twice or two ten-sided dice sequentially. The number thus generated represents a percentage number between 01 and 00 (read as 100), for example a roll of 2, followed by a roll of 5, translates

into 25%. 3D6 means roll three 6-sided dice and add the results to get a sum, which is then used as the number of the roll.

Characteristics (or Attributes or Ability scores) are derived from 3D6, with 3 being the lowest score possible, and with 18 being the normal human maximum. Attributes often exceed these human norms and corresponding increases in die rolls have been included.

The exception to this is a monster's intelligence which, while

based on human standards, is not rated. The intelligence levels go as follows, from the lowest to the highest:

Non- (intelligent)	Very
Animal	Highly
Semi.	Exceptional
Low	Genuis

In general, monsters with animal or low intelligence would be 0-6 in a 3D6 rating system, while those with Exceptional or Genuis intelligence would be 17-18. Inanimate objects have non-intelligence.

Abbreviations Used in Text

Ft: Foot or feet.

Except: Exceptional.

C: Common.

Var: Variable, or varies.

Rds: Rounds.

ST: Strength.

SM: Stamina.

ART: Artistry.

IN: Insight.

D: Dexterity.

A: Appeal.

EP: Experience Points.

g.p: gold pieces.

s.p: silver pieces.

q.v: Also listed in the text.

C: Chaotic.

L: Lawful.

N: Neutral.

G: Good.

E: Evil.

Abbreviations in Monster Outline

AC: Armor Class. Describes the monster's protection, or the difficulty to Hit.

HTK: Hits to Kill, expressed either as the number and type of die to roll (roll 1 eight-sided die), or as a total number needed to kill, i.e. 25.

Att: Attacks per melee round.

Thaco: "To Hit Armor Class 0". Subtract the target's Armor Class from the Thaco to get the number required for a successful Hit with a 1D20. For example, if a character's Thaco is 14, and the target is wearing chain mail without a shield (AC 5), the character will need to roll a 9 on a 1D20 (14 - 5 = 9).

Dm: Damage per monster's attack.

M: Movement speed per melee round. If the monster can travel in two different mediums, this will be indicated by the following symbols:

/#" flying speed
//#" swimming speed
(#") burrowing speed
*#" speed in web.

Level/Exp: Level to summon a monster/Experience gained when a character kills it.

Mr: Monster's magic resistance expressed as a percent.

Int: Intellect.

Align: Alignment of monster or character.

Rain Workers

Level/Exp: VIII/600+5/HTK

AC: 6	M: 9"	Freq: Uncommon
HTK: 1D8	MR: Standard	No: 6-60
Att: 1	Int: Varies	Size: S (4')
THACO: 19	Align: Neutral	
Dm: 1-3		

Special: Control Weather spell. Once storm called, can, at will, create thunder and call lightning as skill 5 druid for as long as storm lasts.

Size: Size of the creature. The average height is shown in parentheses.

No: Number appearing.

Freq: Frequency, or likelihood of encountering the monster. Very rare means that there is about a 4% chance of an encounter, whereas common indicates about a 65% chance.

Special: Attacks or defences peculiar to the monster i.e. Dragon breath or Charm spell.

Monsters of American Indian Myth and Legend



Ram

American Indian is a term which represents an agglomeration of different peoples embracing a variety of myths. For reasons of space and consistency of myth, a decision was made to concentrate on a subgroup of the American Indians.

Another choice was to select more myths from a hunting peoples' tradition than those of a planting peoples, as the hunters' creatures and legends seemed more appropriate for most fantasy role playing sessions.

Even with these limitations, the number of tribes from which to select the myths is quite large: the Arapaho, Bannock, Blackfoot, Crow, Flathead, Gros Ventre, Kalispel, Kutenai, Nez Perce, Shoshoni and Sioux peoples all lived in the same region.

These various tribes will all be called Indians for the rest of this section.

These Indians told their most important stories only during the winter.

The spirits were active in the summers, and would listen to the tales told by the Indians. The spirits would often take offense if the stories were not absolutely flattering, and would exact revenge depending upon the degree of the "insult."

During the winter, the spirits were far less active and dwelt with their own kind, leaving the Indians free for story telling.

The GM should use the following table as a guideline for spirit appearance when stories about them are being told.

Season	Percentage Chance of Appearance
Spring.....	10%
Summer	25%
Fall	10%
Winter	Never

If the story is truly insults a spirit, increase the chance of the spirit's appearance by +10%. This bonus is not applied in the winter. ●



Fox

White Buffalo

Level/Exp: IV/275+6/HTK

AC: 7 M: 18" Freq: Very Rare
HTK: 5D8 MR: Standard No: 1-4
Att: 2 Int: Semi- Size: Large
THACO: 15 Align: Neutral
Dm: 1-8/1-8

Special: Aura of Bad Luck (see below)

A white buffalo is the spirit of a rare, large white bull buffalo. It appears as a live white buffalo, with a slight shimmering, that is visible only in complete darkness.

Even though classified as spirits, white buffalo are flesh. There are other clues to its true nature, however, as the white buffalo is most often seen emerging from beneath the waters of a lake.

White buffalo are unliving in the sense that they do not need food, water, or air to continue existing, but they are not truly undead. Clerics may not turn white buffalo.

The creatures are malicious in minor ways, but will very seldom attack a party directly.

Their most potent weapon is their Aura of Bad Luck. Any sentient within 120' of a white buffalo will suffer from this aura. The aura affects a game as follows:

Die	Modifier
D4, D6	1
D8, D10.....	2
D12.....	3
D20.....	4
D100.....	20

The modifier is applied to all die rolls used to resolve actions taken by the characters. To Hit rolls, damage, saving throws, and Climbing are included.

Any roll to determine the success of a character action is affected by the aura. The modifier is applied in whichever direction is least beneficial to the character, subtracting it from a saving roll and adding it to a Climbing attempt.

The Aura of Bad Luck will become permanent for a character who eats the flesh of a white buffalo. There are other unfortunate effects suggested in the legend section below.

If a character has a permanent Aura of Bad Luck affecting him, it requires a Restoration spell to return him to his prior state.

A character affected by a permanent Aura of Bad Luck is the only character affected by the permanent aura.

LEGEND:

There once was a large herd of buffalo which lived in the area surrounding a lake.

One winter, a band of hunters was determined to kill the white bull which led the herd. They tracked the herd for days, killing many buffalo, but each time the white bull escaped.

On one attempt the herd panicked and tried to escape by crossing the frozen lake. The lake could not bear the weight of the buffalo and the cracking of the ice competed with the bellows of the herd as they sank into the lake.

The white bull went down last, roaring in defiance as the cold water defeated him.

His roar is still heard, coming from the depths of the lake. Ever since, the lake has been known as "The Lake That Roars."

Two men in the area of the same lake had had no luck in hunting, not even catching a squirrel. As they became desperate, two white buffalo emerged from the lake.

The hunters sneaked up and killed one of them. They prepared the buffalo and ate well for the first time in days.

But as soon as they finished the meat, the hunters began to feel strange. Their limbs began to thicken and to become numb. The change continued as the pair stumbled away from the lake.

Tails and horns appeared on their bodies, and before they got 10 paces away from the lake, each of the hunters had become a buffalo.

The pair quietly turned and walked into the lake.



White Buffalo

Coyote

Level/Exp: VIII/3300

AC: 5 M: 24" Freq: Unique
HTK: 65 MR: 15% No: 1
Att: 1 Int: Genius Size: Medium
THACO: 9 Align: Chaotic Neutral
Dm: 1-10

Special: Shape changes. Raises dead as skill 20 cleric. Power Song: Full Wish (use at will as skill 20 mage).

Coyote is one of the most active figures in Indian myth. He is the most prominent of the animal spirits, which were created by the gods before they created men. He is a guardian of all Indians.

He is intelligent but occasionally foolish, and he often displays too much pride. He is the hero-trickster of the Indian myths, but he is sometimes defeated by his own cleverness.

In the time before the coming of the human race, Coyote could assume any form he wished, even becoming the sun on one occasion.

His powers began to dim with the ap-

pearance of humankind, perhaps because of all the spiritual energy which he infused into the new people.

Coyote can still assume the shape of any person or animal at will. His usual appearance is that of a coyote. He can Raise Dead at will as a skill 20 cleric.

In order to raise a person it is necessary for Coyote to step over the person's body three times. The spell takes effect immediately as soon as the third step is completed.

Coyote has a Power Song, which he can use at will as a Full Wish as a skill 20 magic-user. Coyote will use the Power

Song to transform something unimportant into something which he needs desperately, or to return a friend who has been completely destroyed.

A Wish made by Coyote will not weaken him in any way. He will never use a Wish to destroy or harm anything directly, but he may wish for a tool or weapon necessary to destroy a particular character or thing.

Coyote's Power Song requires one turn to perform. If Coyote is engaged in another activity while singing the Power Song, the Song will fail 95% of the time. There will be no adverse effect other than failure to obtain the desired result.

Coyote is often seen in confrontation with Grizzly Bear. This is usually a contest of will and intelligence rather than a clash of brute force.

LEGEND:

Coyote was the chief of the animal people. He had long prophesied the coming of the human race. When Coyote could tell that the time of humankind was near, he summoned the animal people together and said:

"The New People are coming. We must prepare for them. Today we must decide how we are to live, what we will be, and where we are to live when the New People come to us. We must choose our names."

"What will you be?" the other animal people asked Coyote.

"I shall be buffalo," replied Coyote. He transformed himself into a buffalo, but he still ran as would Coyote and his roar sounded too much like his own yelp.

The animal people were not impressed. Still Coyote wished to be buffalo. Finally Fox, who was second chief, spoke.

"Coyote is not suited to be buffalo. He shall have to be coyote. I think Buffalo should be buffalo." Buffalo transformed himself into a buffalo, and so it was decided that he was to be called Buffalo.

Each of the animal people, after a few trials, found a form and a name which suited him.

Last to choose was Meadow Lark. She wished to be eagle, she wished to be hawk, she wished to be all of the birds.

"You cannot be all birds, Meadow Lark," said Coyote. "My power, however, is great enough to give you this." He presented Meadow Lark with an arrow bracelet which allowed her to speak any language.

The next day the ground rolled and shook with mysterious power, and thousands of shapes appeared. The New People had come to the world. Soon they spread all over the earth.

The appearance of the humans caused all of the animal people to become quiet. They relinquished the power of speech on that day.

Some animal people still remember how to speak, but they disdain to speak with humankind unless they have a very specific reason for seeking contact.



Coyote

Fox

Level/Exp: VII 1250

AC: 5 M: 18" Freq: Unique
HTK: 40 MR: 10% No: 1
Att: 1 Int: Excpt. Size: Small
THACO: 10 Align: Neutral
Dm: 1-10

Special: Spells—
(use at will as skill 10 mage): Clairaudience & Clairvoyance,
(use 3 times per day as skill 10 mage): ESP,
(use once per day a skill 20 cleric): Resurrection.

Fox was created by the gods to provide wisdom for Coyote. While not as brave or impetuous as Coyote, his counsel was invariably helpful. Unfortunately, Fox could rarely guarantee that Coyote would listen to his advice.

Fox appears in the form of either a fox or, rarely, a human warrior. He can Raise Dead once a day with no adverse affects, triggering this power by leaping over the deceased three times.

He can use Clairaudience and Clairvoyance at will, and can use ESP three times per day. He will never interact with humankind unless there is another animal person, usually Coyote, present.

Fox uses all his spells as a skill 20 magic-user.

LEGEND: (illus. p. 10)

Coyote was gazing down from atop a mountain, toward the camp of Grizzly Bear. "What is that?" he asked Fox, indi-

cating a dancing, flickering light.

"That is the power of Grizzly Bear's fire-stone," answered Fox. "With the fire-stone Grizzly Bear can create fire whenever he wants. He keeps the fire-stone with him always in a pouch attached to his belt."

"Will Grizzly Bear give us some of this fire?"

"No, Coyote, Bear wants it all for him-

self."

"Then we shall have to steal it," decided Coyote. So Coyote made a plan.

Meadow Lark and Jack Rabbit were summoned to help Coyote and Fox. They all traveled stealthily to the camp of Grizzly Bear.

Jack Rabbit played his magic whistle and the followers of Grizzly Bear fell asleep. Then Meadow Lark flew into the tipi of Grizzly Bear.

"What do you want, you feathered trifle?" growled Grizzly.

"It is very cold outside. I came to warm myself by your great magic."

"Very well. You may warm yourself if you pick the lice out of my fur," said Grizzly Bear.

Meadow Lark began to pick the lice from Bear's fur, gently picking at the string attaching the fire-stone pouch to Grizzly

Bear's belt. As soon as the string was severed, Meadow Lark grabbed the pouch and flew out of the camp.

Grizzly Bear's roar broke the spell which bound the camp, and they all set out in pursuit of the thieves.

"Here! Here! Here!" said Meadow Lark as she dropped the pouch to Coyote and then flew as high as she could.

Twice Coyote hid and twice he was discovered. Exhausted, Coyote realized the enemy would soon catch him.

"Here!" shouted Coyote, throwing the pouch to Jack Rabbit. Rabbit ran for the pass in the mountains which led to Coyote's camp.

Grizzly Bear caught Coyote and killed him in a fury, skinning him alive in an attempt to find the pouch. Then the Bear's followers pointed to Jack Rabbit.

Grizzly leaped and landed in front of Jack Rabbit. Grizzly Bear roared ferociously and Jack Rabbit froze. Bear advanced toward the Rabbit.

"Give me the pouch!" barked Fox.

Fox grabbed the pouch and began to run for the pass. Nimbly avoiding the claws of Grizzly Bear, Fox left an obvious trail.

Grizzly Bear guessed the destination and leaped for the pass. As soon as Fox saw Grizzly Bear leap, he changed course and stealthily began to run up the side of the mountain.

Grizzly Bear, now tired and confused, could not catch Fox before he reached the summit of the mountain. There Fox broke apart the fire-stone and hurled pieces of the magic everywhere.

Thus, fire can now be found in every part of the world.

Giant

Level/Exp: VII/1200+12/HTK

AC: 5 M: 18" Freq: Uncommon
HTK: 9D8 MR: Standard No: 1-2
Att: 1 Int: Varies Size: L (18')
THACO: 12 Align: Neutral
Dm: 1-20

Special: Moves Silently (62%) with concentration.

Giants which roamed the lands of the Indians are more timid than others of their kind. Even though they are very large and immensely strong, they never caused the destruction of which they were capable.

The average giant is taller than the tallest tipi and has a black face, which many say is just painted black. They wear bearskins, and prefer to dwell alone in caves or similar underground shelter.

Giants have a unique odor, smelling as bitter and acrid as burnt horn.

There are some giants known as "Nat-liskeliguten," an ancient phrase which means "killers of men." These Giants hunt human beings and are fond of destruction.

It is thought that these giants are insane versions of their shy kin, a derangement perhaps induced by some plant. Ten per-

cent of giants encountered will be Nat-liskeliguten.

Despite their size and bulk, giants can move as silently as a skill 8 thief (62%).

Such stealth is magical in origin and requires some concentration, for the Nat-liskeliguten only

move silently like a skill 3 thief (27%).

Giants are reputed to be stealers of fish from nets and are known to raid camps for food. Many giants are curious about the "small ones" and will investigate small campsites.

They move quietly to a tipi, rise up to their full height, and peer down the smoke hole to see what is happening inside. They may occasionally be bribed with fish.

LEGEND:

A small hunting party came upon a giant, asleep in the forest. Not knowing whether or not he was sane, the party tied him up with ropes of buffalo hair. Several pinioned his arms and legs while others sat on his chest.

The giant awakened. Upon seeing the Indians, he gave a high pitched cackling which rolled into a thunderous laugh.

The giant broke his bonds and tossed the Indians aside. He seized one of the unfortunate hunters and tossed him into a river a half-mile away. He pursued the others, but his thrashing and laughing gave the men ample time to hide.

Coyote has hunted and killed many of the insane giants, and there are some who say that he has killed many benign giants as well.



Giant

Grizzly Bear

Level/Exp: VIII/5100

AC: 0 M: 15" Freq: Unique
HTK: 150 MR: 15% No: 1
Att: 2 Int: Average Size: L (10')
THACO: 7 Align: Neutral Evil
Dm: 3-36/3-36

Special: Roar (lasts 3 melee rounds, use at will as skill 20 mage): creates Fear and Dispel Magic spells. Leap (up to 100' per jump). Begins to tire after third jump in a row.

Grizzly Bear is power without thought. He is stronger than any other animal person, and his courage is great. He is a tyrant with his followers, and a terror in battle.

His only weakness is his incredible temper, which often has him acting blindly and stupidly. While his alignment is Neutral Evil, there are aspects of Chaotic Evil in his nature.

Grizzly Bear appears as a bear, although he can walk and fight in an upright position more readily than a normal bear.

The frightful damage he does while attacking is not all he can do in battle. He can Roar twice per turn, with each roar lasting 3 melee rounds. A Roar acts as a Fear spell

and as a Dispel Magic spell cast as a skill 20 magic-user. The range of a Roar varies for the power. All within earshot are affected by the Fear spell, but the Dispel Magic power of the Roar has a 240' range.

If a character has made his save versus the Fear ability, he will not be affected by the Fear for the remainder of the encounter.

The Dispel Magic is special. It acts to cancel any spell which is being cast during the period of the Roar.

Grizzly Bear may Roar at will. The Dispel Magic ability works each time Grizzly Bear uses it.

Grizzly Bear may also leap a distance up to 100 feet and a height of 50 feet in one jump. He may do this once per round for as many rounds as he wishes; but if he leaps more than two consecutive rounds, he becomes tired.

When he is tired, Grizzly Bear strikes and makes all saving throws at -2. It takes a full turn of rest for Grizzly Bear to function normally again.

For every consecutive leap beyond the third, modify Grizzly Bear's to Hit and saving throw rolls further by -1.

LEGEND:

Grizzly Bear called a meeting of the animal people. He had hoped to take control of the animal people, so he tried to make sure Coyote did not hear of the gathering.

Unfortunately for the bear, Golden Eagle flew over Coyote's sleeping place while on the way to the gathering, and warned Coyote.

Grizzly Bear cowed all of the assembled animal people. He became chief, took the best of everything, and went to his tipi. The animal people were so afraid of Grizzly Bear that they did not resist his cruel whims.

Coyote finally found the meeting place (a piece of information which Golden Eagle neg-

lected to mention), and sneaked into one of the tipis. In the tipi sat an old grandmother.

"Go ask Grizzly Bear for some food, Grandmother," Coyote instructed. "Tell him you have a hungry visitor."

"I cannot, for he is likely to kill me!" she lamented.

"You must, Grandmother. Do not fear, I have a plan."

The grandmother went to the tipi of Grizzly Bear and came back with an old piece of dried meat.

Coyote threw it to the ground and said, "Go tell Grizzly Bear that the meal was satisfactory, but that your visitor is surprised that dried meat is the best food a great chief can offer."

The trembling grandmother did as she was instructed. Grizzly Bear roared, but instead of striking the grandmother, he gave her some of his best food.

When the grandmother came back, Coyote ate the food. He then instructed the grandmother to get him a drum from Grizzly Bear.

The grandmother returned with a small hand drum which sounded like a squirrel's cough. Coyote contemptuously threw it to the ground.

"Grandmother, go and thank Grizzly Bear for the drum. Tell him it is almost as good as the one Coyote gave your visitor last year."

Grandmother went to the tipi of Grizzly Bear. Abashed, Grizzly Bear accidentally broke one of the poles of the tipi.

He grabbed his personal hand drum. "Give this to your visitor," he said, "Ask him if Coyote gave him a drum as good as this!"

So Grandmother returned with the drum. Coyote went outside of Grandmother's tipi and began his power song. He asked for rain, and it began to rain. He made the song stronger. Coyote asked his powers to send him a bitter cold. Coyote sang as the cold came. He asked that Grizzly Bear fear the dogs' howling in the camp.

When he finished his song, he said, "Grandmother, now go tell Grizzly Bear that only a fool stays in a broken tipi when it is so cold out."

Grandmother went to the tipi and told Grizzly Bear. Grizzly Bear, who was holding together the pieces of the broken tipi pole, snapped them when Grandmother told him what Coyote had said.

"Grandmother, who is this visitor?" shouted Grizzly Bear, "Who so insults Chief Grizzly Bear?"

Grandmother responded: "Coyote."

Grizzly Bear roared and tore through the side of his tipi. His roar frightened the dogs in the camp and they began to howl.

Suddenly the fear summoned by Coyote took hold, and Grizzly Bear fled into the wild. There, without shelter, he died.

Other powers later brought him back to life, and he seethes with anger when he remembers what Coyote did to him. ●



Grizzly Bear

Jack Rabbit

Level/Exp: VI/1000

AC: 5 M: 30" Freq: Unique
HTK: 40 MR: 10% No: 1
Att: 2 Int: High Size: Small
THACO: 10 Align: Neutral
Dm: 1-6/1-6

Special: Magic invisible whistle—
Sleep (use 3 times per day, see table below),
Confusion (use twice per day as skill 10 mage),
Resurrection (use once per day as skill 16 cleric).

Jack Rabbit appears as an ordinary rabbit, although he took other forms before the appearance of humankind. His speed is his primary defense, but he also has a magic whistle that is visible only to those who can see objects on the Astral Plane.

This whistle has three abilities, depending on how Jack Rabbit employs it.

A droning tone will induce sleep in all beings of Jack Rabbit's choosing within 15 feet of the whistle.

This power works as a double-power Sleep spell; it will have up to twice the regular maximum HTK for creatures normally affected by a Sleep spell, as well as about twice the usual number. See the table below.

The whistle may also be blown shrilly, which produces confusion as per the

times a day. The Resurrection ability may be used once per day on normal people, and without limit on the animal people.

Jack Rabbit will rarely interact with humans. If he is seen, he will seek to avoid contact, using his whistle if necessary.

Creature HTK	Number Affected by Sleep Whistle
up to 1D8	4D8
1D8+1 to 4D8	2D8
4D8+1 to 6D8	2D4
6D8+1 to 8D8	1D4
8D8+1 to 10D10	1 or 2

magic-user spell, cast by a skill 10 magic-user.

Finally, the whistle may be used to resurrect a being when the remains of the deceased are struck with the whistle. The resurrection functions as a Resurrection spell from a skill 16 cleric.

The Sleep power of the whistle may be used three times per day, while the Confusion power may be used two

LEGEND:

Jack Rabbit used to accompany the Coyote people on raids and special hunts. He would bring Coyote people back to life by hitting them with his whistle.

Jack Rabbit brought Coyote back to life after Grizzly Bear killed him during the theft of fire (See Legend under Fox).



Jack Rabbit

Little People

Level/Exp: III/125+4/HTK

AC: 6 M: 12" Freq: Uncommon
HTK: 3D8 MR: Standard No: 1-6
Att: 1 Int: Varies Size: Small
THACO: 16 Align: Neutral
Dm: 1-6

Special: Only killed with special stone or wood weapons (see below). Climb any surface, even upside down, and never lose balance. Cause hallucinations within 6" of them. Bond with humans (see below).

The little people, who favor mountains and the craters for their homes, are a very dark-skinned race standing 3 feet tall. They wear brown or red caps and garments.

They herd jet black miniature horses, which are raised to be eaten in the winter. The little people are known to be cannibalistic, but they also befriend humans on occasion.

Hostilities between the little people and humans are most likely to occur in the winter, when food is scarce.

Oddly, the little people can only be seen between dusk and dawn because they die each morning. They sink into the ground to emerge, alive, the following sunset.

They are not considered to be undead, since they are neither alive nor dead, but simply go through a perpetual cycle. Killing a little person is a temporary measure.

Unless he is killed with an weapon made from stone or wood taken from the ground on which he most recently died, the little person will come back to life.

Some little people will not bother a person who has "killed" them four times.

They have few powers themselves. They can climb any surface,

and will often walk upside down on the underside of branches. They are very agile, and never lose their balance regardless of the situation. They can land in any position, after a fall of more than 5 feet.

The little people can also cause hallucinations in any person within 6 feet of them. These hallucinations will disorient characters unless they save vs. magic, in which case they shake off the disorienting effect.

If the character does not save, he will come to his senses in an embarrassing position, perhaps leaning upside down against a tree or boulder. A character under the effect of a hallucination may not cast spells or use devices which have spell-like effects, and will fight with a -4 to Hit modifier.

The little people are petty thieves, but they always return what they take. However, they tend to leave the items in a visible,

but inaccessible location like an outcropping just before a raging waterfall.

A character who attacks a little person before he himself is attacked has put himself on the menu for a future feast.

The little people will continue to attack until all of the little people involved have been slain at least four times, the character is consumed, or there is a successful parley with the little folk (bribe with something of value).

Little people deal with other people because the power of a little person and a human can be much greater combined than separate. There is a 1% chance per little person and player character that a bond may be made. Once a bond between a little person and a human is established, a cumulative power springs from the interaction of the two.

For every three months that the pair spends together, the human or the little person "obtains" one skill level as a druid. Either member of the team may cast spells but both are drawing from the same pool of mystic energy, i.e. together they have the spell capacity of a single druid.

If they have spent more than three and a half years together (enough time to give them the capabilities of a skill 14 druid, the maximum obtainable), they are permanently bonded in spirit.

They may be separated by any distance and still use their joint power. By calling the name of the other team member, either

one may be in instant telepathic contact with the other.

If one character is in trouble, the other may transport to him as if by Word of Recall once telepathic contact has been established.



Little People

LEGEND:

A young Kalispel man fasted for many days in preparation for his vigil to find a personal spirit. He then ascended to the peak of the tallest mountain near his people, where he hoped to find his spirit.

Inside a cave at the summit he saw a group of little people preparing to dance. He went down into the cave to observe the dance, but none of the little people paid any attention to him.

All the preparations were soon finished. The chief of the little people then invited the young man to dance with them. The dance lasted all night.

In the morning the chief uttered a brief epithet. All the dancing little people collapsed, dead. Their bodies began to sink into the ground. Feeling that his vigil was not yet finished, the young man waited.

Night returned and so did the little people. They danced for four nights. On the fifth night the Kalispel knew it was time to leave.

As he started to leave, a little person grabbed him. The young Indian grabbed the small one in turn, and started down the mountain with him. The little person escaped.

The Indian returned the next night, and once again captured the little person.

When he was halfway down the mountain, the dwarflike creature escaped. He tried twice more, and finally succeeded in bringing the little person with him to his village on the fifth try.

"If you keep me and feed me for four years, we can both learn great secrets," the little person said. "I cannot know these secrets except in your presence and once I have taught them to you, we both will benefit. Will you feed me?" asked the little person.

For four years the little man was the guest of the Kalispel man. At the end of that time the Indian had achieved the reputation of a powerful medicine man, but he still needed to do one thing.

The man carried the little person back up to the crater where he had been captured.

"I have been your guest for four years," the little person said. "There is much we now know, but also know this. If you need help, call for me, and envision me."

The Indian replied, "I will answer you, and if the need arises, I can come to you as quickly as you think of me. It is so with you, too. We are bonded together by the power we share."

The Indian lived for many years. He is still famous for his powers as a medicine man.

Meadow Dancers *Level/Exp: II/30+2/HTK*

AC: 8	M: 12"	Freq: Uncommon
HTK: 2D8	MR: Standard	No: 4-16
Att: 1	Int: High	Size: Medium
THACO: 16	Align: Neutral	
Dm: 1-4		

Special: Voices charm. Touch paralyzes. Vulnerable only to fire based attacks.

A meadow dancer is a spirit which appears in the form of a beautiful woman. They have compelling voices and they dance a circle dance which is literally enchanting.

Any character who hears their singing must save versus magic (+3 on the saving roll) or be charmed.

A charmed character will join the dance, clasp hands with two of the meadow dancers. Any character who joins the dance voluntarily must save versus magic normally or be charmed.

After the dance the meadow dancers will use their power to paralyze the characters. Each meadow dancer touching a character is allowed one paralyzation attack, and a character must save versus paralyzation or be so affected.

The actions of the meadow dancers toward the characters are then determined by

a D100 roll. A roll of 01-40 indicates the meadow dancers take a hostile, possibly fatal action, 41-70 means a neutral action, and 71-00 indicates a positive action.

Characters who are druids or are of Lawful Neutral alignment receive a +10 modifier to the roll, those of Lawful Good alignment receive a +5 modifier to the roll, and ALL others receive a -15 modifier. Roll for each character involved in the dance.

A hostile action will put the character in some danger or kill him immediately. A neutral action will usually be the conclusion of the dance, a chorus of laughter, and the disappearance of the meadow dancers.

A positive action may be a minor healing of existing wounds, or granting food (1D6 meals) which will never spoil and which will grant the eater the energy of a full eight hours sleep.

Dancers may relay information through

dance and song about the things the character may encounter in the region.

The meadow dancers are manifestations of the greater spirit of the earth. If they are destroyed, their energy is absorbed by the greater spirit, thus they may not be raised or returned to life by any means.

Meadow dancers are vulnerable only to fire-based attacks.

LEGEND:

Coyote, returning from his battle with the rattlesnake monster, (q.v.) arrived at a dense forest. He saw Fox waiting for him at the forest's edge.

"Stay on the trail, cousin," warned Fox, "No matter what you see or hear you must stay on the trail."

Coyote promised to do so, and trotted along the trail.

The trail led up a steep hill. From somewhere near the top came the sounds of singing. Coyote remembered Fox's advice and kept to the trail. But as he rounded the top of the hill he saw several beautiful maidens dancing in the meadow.

Their singing was hypnotic, and the sunshine played off their hair like tiny fishes in a clear pool.

"There is no danger, they are dancing close to the trail," thought Coyote as he joined the dance.

He took the hand of the two prettiest dancers and abandoned himself to the rhythmic tread. Enraptured, he paid no attention as the dancers drifted toward a swiftly flowing stream at the meadow's edge.

When the dancers reached the stream,

Coyote found that he could not move. The meadow dancers hurled his body into the stream and left him to drown, moving away to continue their dance.

Meanwhile, Fox had waited until the count of three to begin following Coyote. He was sure Coyote would ignore his advice and leave the trail.

Unfortunately his pace was not as swift as Coyote's and by the time Fox reached the stream, Coyote was dead.

"I should leave him dead," Fox thought, but immediately regretted doing so.

He dragged Coyote's body from the water, then stepped over him three times, resurrecting his cousin. As Coyote regained his feet, Fox asked, "Now what are you going to do?"

"I will make this their last dance," vowed Coyote.

"Nothing but fire will harm a meadow dancer," Fox said helpfully. "Why don't you join the dance again, and sing your power song against theirs to set the grass



Meadow Dancers

ablaze."

Coyote followed the suggestion, and soon the whole meadow shriveled with the heat of Coyote's flame.

As soon as the last scream of the meadow dancers faded, Coyote regretted what he had done. He sang his power song, but he could not bring the meadow dancers back to life.

"You have not the power to return their life, Coyote," Fox said. "You shall have to think of something else."

Coyote gathered the ashes of the meadow dancers and threw them into the stream. The stream began to flow more quickly, and where the ashes touched the water there was a dazzle of sunshine.

Wherever the ashes drifted to the banks, aspen trees sprang up. Their leaves seemed to dance in the sun.

Coyote and Fox spent several days by the stream which they named "Il-mis-eul-etsch-em," which means "Land of the Shining Waters."

Meadow Lark

Level/Exp: III/0

AC: 5	M: 18"	Freq: Unique
HTK: 25	MR: 15%	No: 1
Att: 1	Int: Excpt.	Size: Small
THACO: 13	Align: Neutral Good	
Dm: 1-4		

Special: Speak in Common to warn of nearby dangers.

In the Indian Mythos, only an insane or truly evil person would intentionally harm Meadow Lark. Meadow Lark's sole purpose is to inform others of danger, and to provide them with some clues as to how to best overcome obstacles.

To kill Meadow Lark would be cowardly and absolutely worthless in the context of the American Indian mythos.

Meadow Lark takes the form of her namesake; although, as with the other animal people, she once had a humanlike appearance.

She is now fixed in her bird shape, no longer having the shape-changing power she once had as an animal person.

Meadow Lark still interacts more with humans than most of the animal people. She will warn humans, in her birdsong, of nearby dangers.

There is a 5% chance that if Meadow Lark tries to warn a party, she will use the power granted her by Coyote to speak in a human tongue intelligible to at least one of the characters she is trying to warn.

Meadow Lark will only fight in self-defense. She will never attack another creature first.

LEGEND:

Meadow Lark's bravery is evident in the theft of fire from Grizzly Bear. She also told Coyote how to defeat the rattlesnake monster (q.v.) and warned Coyote of the location of the Ram (q.v.).

Meadow Lark divined the location of the Ram and was flying to warn Coyote, who was preparing to rest for the night.

Coyote was exhausted and while Meadow Lark was fluttering around him to get his attention, he accidentally stepped on her.

"Coyote you have broken my leg!" she said. "I was about to tell you something important, but now I will not unless you heal my leg."

"Stay until morning in my camp," Coyote said. "Then I shall fix your leg. I am too tired now."

Coyote stretched out on the ground and closed his eyes. He was ready to fall asleep before he took three breaths.

"But how am I to sleep?" asked Meadow Lark as Coyote took his first breath.

"You can get past the pain of your leg when you need to sleep," said Coyote as he exhaled his second breath.

"Oh I know that," said Meadow Lark. "I just don't think I could sleep for listening



Meadow Lark

to you howl in agony knowing that I could have saved you."

Coyote held his third breath. He opened his eyes, and looked at Meadow Lark. He grinned.

"Let me have a look at your leg," he said.

He took Meadow Lark's leg and bound two twigs to it. Then he wrapped the twigs in fine bark, sang his power song, and rubbed her leg.

The break was healed by Coyote's power. In return, Meadow Lark told Coyote about Ram.

Despite Coyote's healing, Meadow Lark still limps as she walks.

Medicine Tree

Level/Exp: V/0

AC: 6 M: None Freq: Uncommon
HTK: 6D8+20 MR: 35% No: 1
Att: None Int: Semi- Size: L (20')
THACO: 0 Align: Neutral
Dm: None

Special: Aura around tree protects like Chant spell. Holy symbol protection is increased to 4 times normal Chant spell. Curse those who remove holy symbols.

While a medicine tree is certainly alive and imbued with a small intelligence, killing it would gain an Indian nothing in terms of experience.

Thus characters who are operating in an Amerind Mythos would likewise gain nothing from the killing of a medicine tree.

The medicine tree looks like a normal tree and can be any variety of tree. Its only distinction from normal trees is that it usually grows separate from any other trees in the area.

It might be the sole tree in a clearing in a forest, on a hill, or in some other way marked as different from surrounding trees.

A medicine tree has a powerful spirit aura which will help protect those of any non-evil alignment. This aura extends to every part of the tree and covers the ground over which any part of the tree hangs.

The aura will protect characters in the manner of a Chant spell. All attack damage and saving throws of the protected characters are modified by +1, while those of their enemies are modified by -1.

This protection may never be dispelled or disrupted.

Alternatively, the characters may choose to hang a symbol of alliance with a spiritual power (such as a cleric's holy symbol or

an Indian warrior's medicine bag) on one of the branches of the tree.

The symbol must have been an intrinsic part of the character, i.e. a thief character could not suddenly convert to a cleric, fashion a holy symbol, and receive the benefit of this protection.

If a bona-fide symbol is hung on the tree, any characters within the aura of the medicine tree receive protection as above, except their efforts are modified by +4 while those of their enemies are modified by -4.

In addition, any non-magical weapon will never break or run out of ammunition. This protection is lost if the spiritual symbol is removed from the vicinity of the tree.

Replacing it with another symbol or retrieving the original symbol will have no effect. This loss is incurred even if the character voluntarily removes the symbol.

If any character other than the symbol's owner removes the symbol, he is cursed as if a skill 10 cleric had cast a reverse Remove Curse upon him.

LEGEND:

Long ago a young Indian was being pursued by his enemies. Exhausted after running for hours, he saw a large pine tree on a hill that provided some hope for concealment.

He hid under the tree, hung his medicine bundle on a branch, and soon fell asleep. The yells of his enemies awakened him.

Scrambling for his weapons, the Indian was surprised to see an enemy arrow veer from its path and miss him. It should have pierced his heart.

He fired back at the enemies who surrounded him and an arrow struck in the leg of an enemy, who then fell dead.

Knowing he was protected by the combined power of the tree and his medicine bundle, the Indian began to fire as rapidly as he could. Every arrow found its mark, and five enemies were killed by a single arrow.

When his quiver was emptied, it filled with new arrows.

One of the enemy warriors saw the medicine bundle and correctly deduced the cause of the slaughter of his companions. He rushed the pine tree and hurled the medicine bundle away from it.

The next enemy arrow killed the young Indian defender.

Since this battle, many Indians have left tokens of spiritual power on the tree. ●



Medicine Tree

Ram

Level/Exp: VII/1100

AC: 4 M: 30" Freq: Unique
HTK: 50 MR: None No: 1
Att: 1 Int: Average Size: Medium
THACO: 7 Align: Neutral Evil
Dm: 3-18

Special: Strength (+5 to hit, +11 Dm). Hits as 8D8 monster.

Ram, who appears as a large mountain ram, was a symbol of brutish evil. Ram lived apart from the other animal people and refused to let others into his territory, killing many who wandered into his pass. He belonged to no tribe and no one really knew of Ram's origins.

LEGEND:

(illus. p. 10)

Coyote had been warned by Meadow Lark (q.v.) of Ram's presence in a mountain pass which Coyote wished to cross.

When Ram appeared, he stamped the ground and the trees in the pass shook.

Coyote was nervous. He decided to make his stand near a large yellow pine, but Ram

reached the tree first. Coyote was worried.

"What are you going to do?" he asked Ram.

"I am going to spear you with my horns and trample you under my hooves," Ram replied. "Why?"

"Because I fight all who come into this

pass, and now you are in the pass. You shall die, for I say it is your time to die!" roared Ram.

Coyote dodged Ram's first charge, and Ram's horns lodged in a nearby tree. Coyote hoped that he might slay Ram before he could work himself free. But a splintering sound followed and the tree crashed down.

Meanwhile, Coyote had felt a spiritual power near the yellow pine. Perhaps the yellow pine was a medicine tree.

"Ram you are very powerful. But you are not powerful enough to break this tree," said Coyote pointing at the Yellow Pine. "Prove your power by smashing this tree."

Ram accepted the challenge. His charge shook the mountain pass, and the sound of Ram hitting the tree reverberated for miles. The tree bent like a sapling bow, like grass in the wind, but it did not break.

Ram's horns held fast. Coyote took his flint knife and beheaded the Ram. Coyote tried to pull the head from the tree, but he could not. He cut the horns from the head and hurled the head against a cliff. The spattering blood assumed the image of a human face.

"This face shall mark the site of my battle," Coyote said. "People will know this as a place of great power because of this face and the horns in this tree."

"Any who come here and hang their talismans from the tree shall have their wishes come to pass even if one should wish evil or harm, or wish to show off."

"But anyone harmed shall also be granted a wish, and it shall be revealed who made the wish against them. Once a person has made his wish, the tree shall know him no longer." ●

Rattlesnake Monster *Level/Exp: X/22,000*

AC: 4	M: 6"	Freq: Unique
HTK: 100 (see below)	MR: 45%	No: 1
Att: 2	Int: Low	Size: Immense
THACO: 7	Align: Neutral	
Dm: 8D10 (crush)/ swallow		
Special: Poisonous blood splatters (causes 1D6 HTK of Dm—see below). May be swallowed—save vs. death or lose 1 skill level per month (see below).		

The rattlesnake monster has been scaled down from the original myths. The original snake lived in western Montana and eastern South Dakota—simultaneously!

The original monster was more than 800 miles long and consumed everything its two-mile wide mouth could cover. The current rattlesnake monsters are smaller descendants of the original creature. They are still a mile and a half to three miles long.

A rattlesnake monster could not possibly live off the land, and the legends seem to indicate that the monster was an aberration of divine creation. It existed by drawing energy directly from sky spirits and the spiritual power of the earth. Even so, a rattlesnake monster is ravenously hungry, devouring everything in its path.

The movement listed is its combat movement. A rattlesnake monster can move at this rate only for D20+10 melee rounds, and then it moves at its normal rate of 1" per turn (10 melee rounds). It will not surprise anything which is living and at all mobile.

The HTK of the rattlesnake monster is deceptive. Each time the characters reduce the HTK of the rattlesnake monster to 0 or less, roll D100. If the roll is 00, the characters have hit a vital spot and have killed the monster; otherwise, there is no effect. The rattlesnake monster thus has a theoretically unlimited HTK, but diligent adventurers can probably kill it.

The blood of the rattlesnake monster is poisonous. Any character who is splashed with its blood will suffer 3D8 damage unless a save versus poison is made, in which case 1D6 of damage is taken due to the caustic nature of the blood. A character will be splashed with blood automatically if he attacks the creature from less than 30 yards, 50% chance from 31-60 yards, 25% from 61-120, and 10% from 121-300 yards.

The crushing attack covers all characters who are within range of the rattlesnake monster's movement. If there are characters on each side of the same section of the creature, randomly determine which way the creature moves. The crushing attack does 8D10 of damage. There is no to Hit roll: if the characters are there when the rattlesnake monster slithers over them, they take damage. However, characters may save vs. their Dexterity and receive only half damage.

A character who is within 200 yards of the mouth may be swallowed as the result of a successful attack roll. The swallowing motions of the monster create a suction that literally pulls any characters or things under 300 lbs. into the rattlesnake's maw. If a character is swallowed, there is no immediate damage.

He is, however, immediately moved (by the swallowing motion, which propels the character like a ferocious hurricane) down into the enchanted region in the rattlesnake monster's stomach. In this region almost anything may be found.

It is possible to live inside the rattlesnake monster; although, for every month inside the monster, a player character must save vs. death magic or lose one skill level. If a character is inside the monster for less than a month, the loss is proportional.

The size of the interior of the rattlesnake monster does not necessarily correspond with the size of its exterior. It may be larger or smaller.

There are labyrinthine corridors corresponding to certain parts of the rattlesnake monster's body. There is a 5% chance per week to find the heart of the monster. The heart has the same HTK as the monster, but destroying the heart automatically kills the mon-

ster. The heart has an Armor Class of 6.

Rules for blood splash do not apply when attacking the heart, for there is a countering magic inside the rattlesnake.

Wandering monster rolls should be made once per day while living inside the snake.

LEGEND:

Meadow Lark told Coyote the location of the rattlesnake monster. Meadow Lark also informed Coyote that there was a monster dog roaming around the huge creature. The dog had a bark loud enough to alert the snake to any attackers. Meadow Lark also knew the way to the snake's heart. Coyote listened to this advice.

He approached the rattlesnake monster cautiously and waited until the monster dog had passed. He then climbed a hill in front of the monster and shouted, "You, monster, you cannot swallow me!"

Huge eyes tried to focus on Coyote, but he was gone. Coyote shouted from a bush directly in front of the gaping dark gash of the rattlesnake monster's mouth.

"You can't swallow me, monster, for I am too swift and clever for you!"

"You!" answered the monster in a voice which sounded like a mountain crumbling, "You are Coyote. I have waited eons to swallow you!"

The monster opened his mouth and Coyote was sucked in by a terrible wind. Once inside he saw several animal people. Most of them were starving, and those who



Rattlesnake Monster

had been swallowed recently looked as though they were having the life sucked out of them.

Coyote went straight to the heart and tore out chunks to feed to the animal people. He left the heart beating, but weakened. As his people ate, Coyote talked to them.

"I can make sure this thing will soon die. You must all find ways out...I can tell you how to find its eyes, its nose, and its tail, but there are other ways.

"You must find them quickly for when the rattlesnake monster dies, it will shrink as the spirit power leaves it. It will no longer be large enough to hold all of you.

"I want each of you to take some bones of the dead. Be ready to leave when I return to the creature's heart."

All of the animal people gathered some bones and began to search for ways out. Coyote cut the last muscle which kept the heart beating, and the monster died.

Throughout the creature's body shapes distorted and openings gradually shrank as the body atrophied with frightening speed. Some animal people got out in time to remain their proper size, but others were reduced in size when they squeezed through the smaller openings.

The chaotic forces surrounding the death of the rattlesnake monster made these changes permanent. This is how some

animal people became suited to smaller forms.

The boiling blood of the rattlesnake monster flowed through the land, cutting gorges and canyons. The monster dog had to swim in the blood, and it changed him into Grizzly Bear.

Once the animal people were free, Coyote sang his power song and brought Jack Rabbit to life. Jack Rabbit resurrected all the dead animal people.

As the animal people celebrated their release, they were joined by Grizzly Bear. Grizzly Bear became a member of the animal people, but he always feared Coyote and wished to defeat him.

This is how their rivalry started. ●

Stick Indian

Level/Exp: III/90+3/HTK

AC: 5	M: 15"	Freq: Uncommon
HTK: 2D8+6	MR: 5%	No: 1-12
Att: 1	Int: Varies	Size: Small
THACO: 16	Align: Neutral	
Dm: 1-6 or by weapon		

Special: Special grass makes invisible while attacking. Invisible arrows do damage or magic (see below). Gaze or touch causes or cures minor ailments.

The stick Indians look like diminutive human beings, but they are very powerfully built. They dress in animal skins, most often deer, to blend with their environment. But occasionally, they will wear brightly colored skins.

Stick Indians prefer to live on the periphery of human-inhabited areas.

Stick Indians can rub themselves with a special grass which renders them invisible. Stick Indians may attack while invisible. They also have invisible arrows, which are only visible to beings who can see objects on the astral plane.

A target character will take damage from these arrows as ordinary arrows, except there will be no visible wound. Sixty percent of the arrows fired by stick Indians do damage, the rest have magical effects. Stick Indians usually employ only one sort of arrow, either damage inflicting or with magical effects, in any one battle.

Magical effects begin as soon as the arrow hits its target. No other condition is necessary, even if the spell on which the power is based requires them. The effect is terminated when the arrow is removed, and requires either a Remove Curse or the ability to manipulate objects on the astral plane.

The magical effects are Bless, Charm, Curse (Remove Curse reversed), Cure Serious Wounds, Fumble, Hold Person, Pro-

tection from Evil, Remove Curse, Remove Fear, Scare, and Strength.

As the list above indicates, not all uses of the magic arrows are hostile. A stick Indian will sometimes take a liking to a person and fire an arrow to benefit that person.

The gaze of a stick Indian (2" range) or its touch can cause or cure minor ailments



Stick Indian

such as rashes, swollen or aching joints, headaches, warts and blemishes, or 1-3 HTK of damage. This power is usable five times per day. Any disease caused by the stick Indian's gaze has a duration of 1D8 days.

LEGEND:

There were many tales of encounters with stick Indians. Most of the encounters were brief, and bloodless.

* * *

A young Indian was camping with his uncle and his aunt. They were hunting when a storm arose. The lightning and rain drove them to shelter under a rock outcropping.

The uncle said, "Hide your face, a strange visitor is coming. Do not look at him."

The young Indian pressed his face against the rock, but when he heard sounds of footsteps, he looked.

There stood a small man with a wrinkled face and small shiny eyes. The visitor wore nothing but a deerskin which hung around his waist. He had dark hair which fell almost to his knees.

"Give me something to eat," rasped the stick Indian.

He was given bits of salmon and some deer meat by the uncle, who was careful to avoid looking at the stick Indian.

The little man suddenly looked at the young Indian and made a loud hiss. The young Indian's face was swollen the next day.

The stick Indians sometimes stole babies, and, infrequently adults. No one knows what is done with them since it is said that stick Indians are not cannibalistic.

* * *

Stick Indians are very strong. An early white farmer found that many of his sheep and calves were disappearing at night.

He maintained a vigil one night and heard a disturbance. He followed the sound through the darkness. By the light of dawn he saw a stick Indian dragging two calves with each hand.

The farmer elected to let him go. ●

Tree Men

Level/Exp: III/140+5/HTK

AC: 5 M: 12" Freq: Uncommon
HTK: 4D8+12 MR: Standard No: 1-6
Att: 1 Int: Varies Size: M-L (3-8')
THACO: 11 Align: Neutral
Dm: 1-8

Special: Strength (+4 to hit, +9 Dm). Transform into bushes and trees. Strong odor.

These supernatural beings come in a great range of sizes. They have the power to transform themselves into bushes and trees.

They have a very strong odor when they are in their mobile form. Tree men will wear buffalo hides, but they wear no other clothing and use no tools.

Tree men seem to have their own distinct set of ethics which is largely alien to human reason. While their actions may seem chaotic, there is evidence that they have a rationale for acting as they do.

Tree men will interact with humanoids on their own initiative. They may never be summoned by characters. There is no record of any tree man ever befriending a human, although some of their actions are beneficial.

LEGEND:

At the height of a great Indian ceremon-

ial dance, the tribe smelled a foul odor.

One of the elders shouted, "That is the smell of the tree men!"

The dancers saw a group of tall men wearing buffalo skins walk toward the camp. As they reached the edge of the circle of dancers, they transformed themselves into small bushes.

They are still there today.

* * *

A hunter returned to his tribe with abundant game. Suddenly he was surrounded by tree men transformed from the surrounding trees. They killed him in a few heartbeats.

Another hunter came upon the scene. As he stood, stunned, the tree men piled the dead hunter's game at his feet.

"Here," said one of the tree men, "this is now yours. Remember this. It is our warning."

* * *

An Indian had gotten cornered by a herd of buffalo. His horse had stumbled and broken its leg.

Just as he was about to be trampled, a nearby bush transformed itself into a tree man. The tree man grabbed the Indian, and waded through the buffalo, carrying him

out of danger.

As soon as the tree man had put the Indian down, he said, "I shall not see you again."

He then turned himself once again into a bush.



Tree Men

Water Mystery

Level/Exp: II/45+2/HTK

AC: 4 M: 6" Freq: Uncommon
HTK: 1D8+8 MR: Standard No: 1-6
Att: 2 Int: Very Size: M (4')
THACO: 16 Align: Neutral Evil
Dm: 1-6

Special: Unnatural actions act as Scare spell.

There are many creatures which were named mysteries, but water mysteries seem more prevalent than others.

Shaped like giant crabs or crawfish, they have limited ability to move semi-erect in a manner which is impossible for true crustaceans. This eerie combination of the natural with the unnatural can be unnerving. It acts as a double effect Scare spell except that all within sight of a water mystery are affected. The shell of a water mystery, when ground and mixed with water, will create a powerful poison that causes 2D6 HTK of damage (save vs. poison for half damage).

The water mysteries dwell in lakes, but they have been spotted as far as a three-hour walk from water.

LEGEND:

An Indian was pursuing a wounded buck when the buck ran into a lake. The Indian followed.

When he was several yards from shore, he felt a tug at his leg, and then he was

dragged under the surface. His leg was caught in the claw of a giant crawfish.

The warrior wedged the claw open with his knife and hurried back to shore. He looked back to see a frenzy of water and foam as the struggling buck was taken under. Soon there

were bits of fur floating on the surface.

The hunter warned his tribe of the creatures in the lake. He never returned there himself.

* * *

Cattle used to graze by the shore of a lake. Giant water mysteries would emerge and grab calves and drag them into the lake.

A lone water mystery was not strong enough to capture a full grown cow, but two or three could drag one into the lake.

A hunting party once saw some brown bear cubs cavorting at the edge of a lake. A water mystery emerged from the lake and grabbed one of the pair.

As the cub struggled and howled, the mother bear arrived. Enraged, she attacked the water mystery. More of the shelled creatures emerged from the lake.

One of the mysteries reared up, as if in imitation of an angry bear, and emitted a horrid gurgling sound.

Many of the hunters could not move as they were transfixed with fear, but others

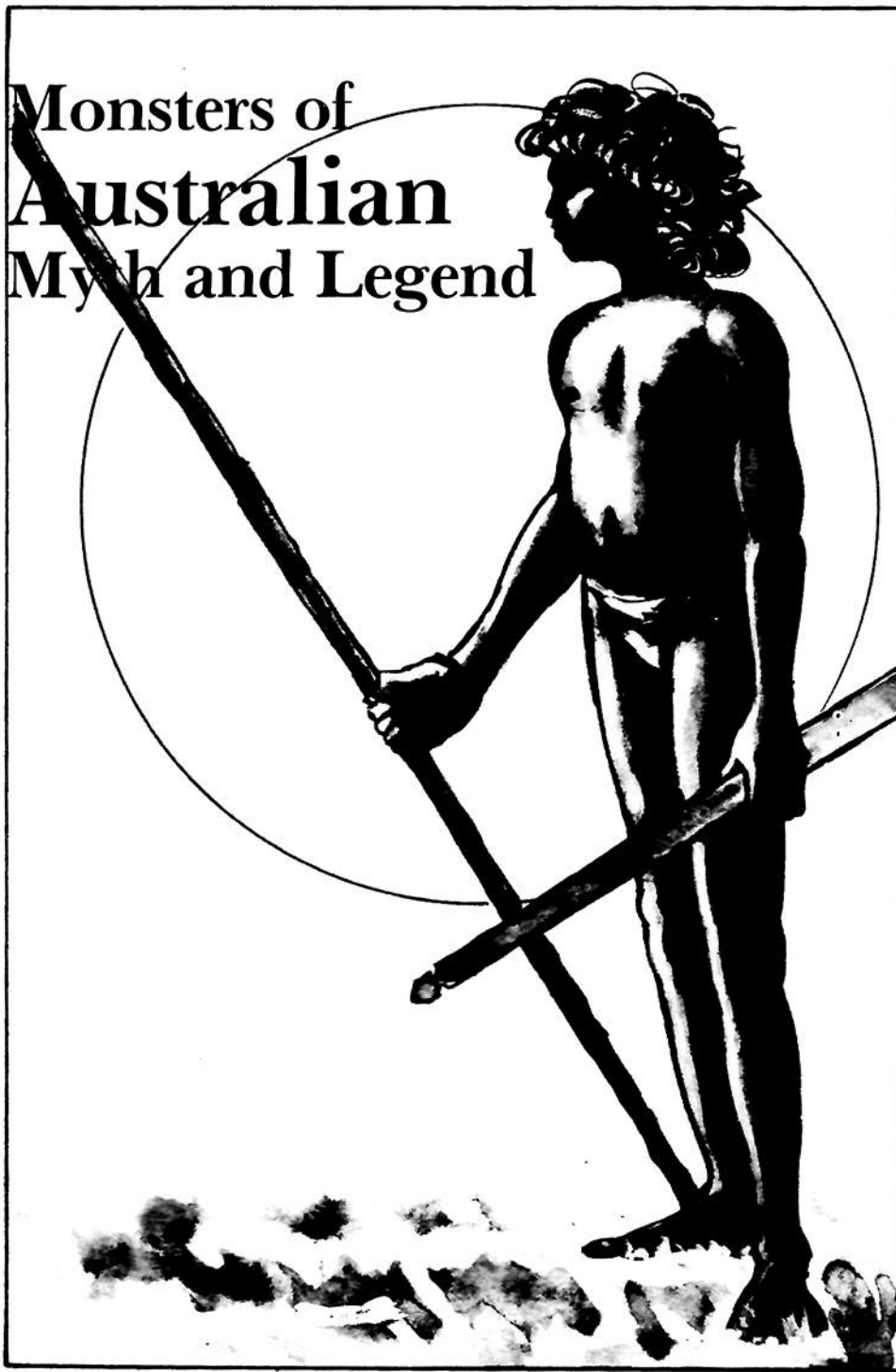
began to approach the lake shouting, yelling and firing arrows at the water mysteries.

In the peculiar battle which followed, the men and the mother bear defeated the water mysteries, driving them off. One Indian and the first bear cub were the only deaths.



Water Mystery

Monsters of Australian Myth and Legend



Najara

The mythic world of the Australian aborigine was similar to that of the American Indians, but differed in several important aspects. The gods, or primordial beings, of the aborigines are not depicted as glorious, all-powerful beings.

They often would wander for long stretches of mythic time, during which time they might have created one form of plant. Then they would begin another trek and create another form of life.

The primordial beings were exceptionally pleased to have created the human race, and to have worked in harmony with the new beings. When they had taught all they believed was necessary for mankind to know, these gods faded into the recesses of heaven.

From heaven it was stated, "I now go forever. I will never be seen or heard from again. My hand shall be still. But all the time I will watch about you."

This does not have the sense of abandonment which might creep into Western mythos. Rather, the primordial beings, having built the world, told the people of the world how to run it, and then turned the lands of the world over to their custody.

In this light, the strength of tribal law and ritual is understandable. If a person broke the law, he might inflict damage on the world's order that would be very difficult or even impossible to repair.

The time during which the gods created the world and interacted with men is known as the Dreamtime. The world and its laws were mutable during the Dreamtime. When the gods left, the Dreamtime ended.

However, the rituals and traditions of the aborigines allow access to the Dreamtime, or, more accurately, recreate the Dreamtime for a period of short duration.

Thus, magic works in contravention of the law of the normal world by tapping into the Dreamtime. ●

Bugeen

Level/Exp: III/120+3/HTK

AC: 6 M: 12"/36"/6" Freq: Uncommon

HTK: 3D8+6 MR: Standard No: 1-3

Att: 1 Int: Excpt. Size: Medium

THACO: 15 Align: Neutral Evil

Dm: 1D8

Special: May be hit only by wooden, silver, +1 or better, cold iron or base metal weapons, whichever he picks.

Use certain Druid spells as skill 10 druid (see below).

Bugeen are shapechangers of extraordinary ability; they can assume any animal shape which has a mass greater than 2 lbs. and less than 1,000 lbs. Their natural shape is that of a squat, heavy set human covered in places with shiny black fur.

Bugeen may be hit by one of the following weapon types: wooden, silver, magical, +1 or better, cold iron, or other base metal. The choice of which weapon type will effect the bugeen is decided by the bugeen. Thus, a bugeen may choose to be vulnerable to wooden weapons for a particular combat, in which case no other sort of weapon may hurt him. A bugeen may only choose his vulnerability once per 24 hours.

In addition, the bugeen have the following abilities: Control Winds (1), Heat Metal (3), Neutralize Poison (3), Pass Plant (3), Pass Without Trace (3), Transport Via Plants (1).

The numbers in parentheses are the number of times the abilities are usable. The spells are used as a skill 10 druid, even though a skill 10 druid can not normally cast Transport Via Plants.

Bugeen will avoid humankind; but if humans and their ilk bumble into them, bugeen will try to make them uncomfortable. They rarely initiate a direct attack, but bugeen are quite adept at defending themselves.

LEGEND:

Two aboriginal men were hunting kangaroos at sunset, which is when kangaroos feed. As they approached a stand of kangaroos, an abnormally large animal bounded into view.

The hunters did not believe their eyes in the bad light. The elder hunter aimed his musket and open fired from 20 paces. The kangaroos scattered, except for the one who had been shot.

The bugeen, in kangaroo shape, simply stood taller.

The elder reloaded. At that moment the bugeen pointed at the musket. The elder pulled the trigger. There was a gout of smoke and flame as the barrel of the muzzle-loader split.

The men returned to camp, unaware that the bugeen had followed them, and told the

people of their encounter.

That night the tribe built a circle of fires,

so that they might see the bugeen if he tried to sneak into their camp. Bugeen watched their activity from a large tree at the edge of camp. He began to hurl stones into the fires, creating showers of sparks.

A sudden wind arose, causing the sparks to land on the hunters' wallaby skins and opossum rugs, which began to smolder and catch flame.

"It is the bugeen!" shouted the hunters.

"Burn the tree, burn the tree!" shouted the people.

Flames crawled up the tree, spreading throughout the branches. With a powerful gust of wind the flames burned brighter, and the people saw the bugeen shape change into a flying creature.

When the wind calmed there was no sign of the creature. It was as if he had melted into the tree.



Bugeen

Bunyee

Level/Exp: IV/300+6/HTK

AC: 5 M: 9" Freq: Rare
HTK: 5D8 MR: Standard No: 1-6
Att: 4 Int: Varies Size: Large
THACO: 15 Align: Neutral
Dm: 1-8/1-8/2-12/1-4 plus paralysis
(hooves/bite/tusks)

Special: Tracks successfully 90% of time. Holds breath for one hour.

The bunyee (or bunyip) are large animals, nearly four times the size of the largest dog, covered with long gray hair, and vaguely canine in shape.

The bunyip differs from a large dog in several respects. They have four hooves in place of paws, and twin tusks which curl slightly to the sides of their heads. The final, most important difference is their high intelligence. This makes them more dangerous than a large, strong dog with tusks.

A bunyee does not eat humanoids, but they do capture them and imprison them in rudimentary quarters. A bunyee derives status from the number of human captives he has acquired.

A bunyee will only release a captive to trade the captive for another item which a bunyee values, such as a magical charm or amulet. Unfortunately for the captives, such trades are usually made with other magical creatures which relish human flesh.

Should a captive escape, the bunyee 'master' will usually pursue his 'pet' to prevent a loss of status. Such pursuit will last 1D10 days, unless the captive is very

valuable (in bunyee terms), in which case the bunyee will pursue for 1D4 weeks.

If a large group of captives escapes, numerous bunyip will pursue the captives for 1D10 days.

Bunyip tusks, which are the main means of capturing their quarry, paralyze at the touch. A bunyip will usually attack with his tusks (doing 1D4 damage as well as the paralyzation). He will strike with his hooves (1D8 each) and his bite (2D6), only if he has failed repeatedly to paralyze, or if the bunyee are sorely threatened in the encounter.

The bunyip will often capture one member of a party and hold him hostage against the surrender of the rest of the party.

The bunyip sense of smell allows them to track successfully 90% of the time. The GM may modify this chance as for those with the Ranger skill.

Bunyip can hold their breath for just over an hour, allowing them to lurk beneath murky waters and surprise unwary adventurers.

LEGEND:

Many years ago a large number of tribesmen disappeared. The men had all been hunting in the area surrounding one lagoon. An old wizard finally located the lagoon.

After an encounter with a kurreah (q.v.), the wizard used a magic crystal and saw a cave where his people were held captive. He sent a message spirit to a wizard-friend, telling the friend to hasten to the spot with all of the strongest tribesmen.

As the wizard began to walk along the shore of the lagoon, there was a hiss of blown spray as two large bunyee emerged from concealment in the water.

The bunyip tried to herd the wizard into the water, but the old man deftly avoided the tusks of the monsters.

Still they forced him into the water, and the wizard allowed himself to be pushed under. He was then dragged along by one of the bunyee far faster than he could swim.

He was desperately grateful to receive air upon breaking the surface. Looking around, the old man saw he was in a cave an

eighth of a mile long. He also saw human skeletons, and the skeletons of emus and other game. He saw his people and went over to them.

"Hello, Grandfather," said one captive. "You too will waste away here. The bunyip bring us fruit, and sometimes even meat. They bring us ochre and other colors that we may draw.

"But they will not let us sing. They will not let us hunt or make things. We cannot run or get strong, so we get weaker all the time."

The wizard looked at the murals. Most of them showed the capture and captivity of the men.

"Is it true that the bunyee do not count by sight as we do, but by smell?" asked the wizard.

The other men nodded yes.

"Then, as soon as they finish feeding us we shall make our escape. I have told another wizard to look for us here. I shall beat on the roof of the cave with my magic yamstick so they might hear us. Then as soon as they finish feeding us, we shall make our escape, if his men will dig us a hole."

Most of the prisoners were afraid of the bunyip, but others knew the man to be a powerful wizard and agreed to his plan. They had to succeed, for if they were caught, many of them would be traded to the kurreah.

The wizard sang softly while the other men began to paint the walls, to cover the noise of the wizard's yamstick.

There came an answering tap, which was followed by the sounds of digging. Dust fell everywhere. A section of the cave roof collapsed.

The men crowded around the freshly dug hole to see daylight. They jostled one another for the chance to be the first up the ladder, which was being lowered.

The wizard heard a sound. He quickly organized the men, saying he would be the last up the ladder. As the captives struggled upward, the wizard began another chant.

The men all heard the sound of water splashing, and an infuriated howl as the bunyee came bounding toward the escaping prisoners.

The wizard kept the chant in the center of his being. Men slipped on the ladder and he chanted. The ladder began to shake and he chanted. The jaws of the bunyip gleamed and still he chanted.

He stepped upon the ladder as the frantic men above were beginning to pull it up. A leaping bunyee grazed the bottom of his foot. The wizard released the power of his chant.

The chill of the cave and the rocks below moved in frigid waves. The underwater entrance to the cave choked with ice. The bunyip were trapped for a time, for the hole in the cave roof was too small for even the smallest bunyee.

The tribe held a long celebration when the men returned to their village. Once again the wizard was hailed as both a hero and a wise man.



Bunyee (Bunyip)

Byama and his Land *Level/Exp: VII/1900*

AC: 5 **M:** 18" **Freq:** Unique
HTK: 55 (9D8) **MR:** 40% **No:** 1
Att: 1 **Int:** High **Size:** L (9')
THACO: 12 **Align:** Chaotic Neutral
Dm: 3-18

Special: Major and Minor Chaos (see below).

Byama was a giant aborigine. He was the ancestor of all aborigines, from a portion of the Dreamtime much wilder and less structured than the world today.

Byama still contains much of that wildness. He is civil, perhaps even friendly to visitors, but by his chaotic nature he is dangerous. His most important attribute is the Weird of Byama.

The Weird of Byama is actually Byama's domain. The land around him has become infused with his chaotic nature. The fate of Byama and his chaotic nature are inextricably woven into the land.

Improbable monsters which do not normally live in Byama's land have been known to appear suddenly. Magic does not work by the same laws as it does in the rest of the world.

To determine the effect of the Weird of Byama the following procedure is used.

The base index of the Weird is 15. This number is reduced by 1 for every 10 or fraction of 10 miles distance between the affected character and Byama. Each character in the land of Byama must save versus magic at the beginning of the day.

From the saving roll, subtract the modified index. If the modified roll is high enough to indicate a successful save, there is no effect on that character for the day.

If the result is positive but the saving roll failed, then the character is affected by a Minor Chaos. If the result is negative, the character is affected by a Major Chaos.

A natural 19 or 20 always indicates a successful save.

A Minor Chaos consists of any one of the following effects: a three point increase in a randomly chosen characteristic, coupled with a three point decrease in another randomly chosen characteristic; a magical item which switches alignment; a commonly used spell which now functions differently or has a side effect (example: Heal Light Wounds which heals the cuts and gashes but also infects them); slurred or more rapid speech; or increased encounters with non-lethal, but possibly annoying creatures.

In other words, anything which will not seriously threaten the life of the characters can be used legitimately by the GM.

Once a character has been inflicted with a Minor Chaos, he may not be inflicted with another until he saves versus magic and rids himself of the first chaos effect. He

may sustain a Major Chaos while suffering a Minor Chaos.

A Major Chaos is a serious breach of the laws of the world. An example is the complete shift of characteristics: randomly mix the adventurer's characteristics.

A character could contract a cancer-like illness resulting from the freak mutation of his cells. Such an illness will lower the character's HTK by 1 per day until he is cured or until he dies.

Finally, a character under a Major Chaos will have his magic tainted with Chaos, making it far less reliable. Every time a character uses his magical powers, consult the table and explanation below.

Random Spell Effect:

1D10	Result
1	Target Differs
2	Spell Differs
3	Level of Spell Changes
4	Effect Reversed
5	Mode of Effect Reversed
6	Effect Doubled
7	Duration Multiplied by a Factor of 1D4
8	Duration Divided by a Factor of 1D4
9	Range Multiplied by a Factor of 1D4
10	Range Divided by a Factor of 1D4

TARGET: Instead of the spell affecting the chosen target, the spell affects a randomly selected target. The target thus selected may be the same as the originally intended target.

SPELL DIFFERS: A spell is randomly selected from the list of spells of the same level as the original spell. The spell may end up being the same one by this process.

LEVEL OF SKILL: A randomly selected spell of a randomly selected level is cast instead of the chosen spell. The target of the spell remains the same. To determine the level of the spell, roll 2D10, choosing the lower numbers as the level. If the result is higher than the maximum level of spells for that character class, the spell cast is a failure.

EFFECT REVERSED: A spell which raises the dead, instantly kills instead. A spell

which causes a person to fly, slams him into the ground. Rather than make a character invisible, a reverse Invisibility spell outlines the character with a distinctly visible aura.

An Aerial Servant would be made of solid earth and would be of no service whatsoever. The GM should determine a particular spell's intended effect. Then he should reverse it.

MODE OF EFFECT REVERSED: The Mode of Effect is reversed: a fire-based attack produces ice instead, and an air-based attack (such as lightning) causes available boulders to fly at the opponents.

A force field surrounding a character and preventing any attacks from getting in, may instead surround an opponent, or stop his own attacks from getting out.

EFFECT DOUBLED: Any numerical attribute of a spell effect is doubled (except range or duration). Thus, damage can be doubled, and the number of beings conjured can double.

If there is more than one effect possible, all possible effects are doubled.

DURATION MULTIPLIED BY 1D4: The GM rolls a 1D4 and multiplies the result by the duration of the spell to determine the spell's new duration.

DURATION DIVIDED BY 1D4: The GM divides the duration of the spell by the result of his 1D4 roll. The number obtained is the new duration of the spell.

RANGE MULTIPLIED BY 1D4: The range refers not to the maximum range of the spell, but to the range to the intended target. The GM multiplies the range of the spell by the result of his 1D4 roll.

The number obtained is the new point of impact for the spell. If a 3 were rolled and the spell were being cast at a target 2", away the spell would impact 6" away instead.

RANGE DIVIDED BY 1D4: The range re-



Byama and His Land

fers not to the maximum range of the spell but to the range to the intended target. The GM divides the range of the spell by the result of his 1D4 roll. The number obtained is the new point of impact for the spell.

If a 3 were rolled and the spell were being cast at a target 2" away, the spell would impact 2/3" from the caster.

If the GM finds he cannot logically apply the results of the Random Spell Effect table, then the spell takes its normal effect.

A Remove Curse will eliminate the effects of a Minor Chaos, while only a Restoration spell or a Full Wish will eliminate the effects of a Major Chaos, even after an affected character leaves Byama's Land.

LEGEND:

Yoo-nee-a-ra, a young aborigine chief, decided to journey to the land of his legendary ancestor, Byama, who was rumored to be alive. Yoo-nee-a-ra set out with confidence, bolstered by a full complement of weapons.

Hunting as he went, he encountered little trouble until he crossed into the territory claimed by Byama. There the game tasted foul, and the water strange.

There he found beings who were a cross between men and emus. They tried to kill the chief with boomerangs and magic claws.

Yoo-nee-a-ra escaped only by releasing a live bandicoot (a marsupial resembling a large mole) which distracted the emu-men,

giving the aborigine time to flee.

He encountered beings which he called the roly-poly men who, from the front, looked human enough, but from the back, they looked more like the squat, round bushes known as roly-polys.

They wanted the chief to join their tribe, especially one of the roly-poly women. She was smitten with Yoo-nee-a-ra and tried to convince him there were worse things than spending his life connected to a little bush.

Yoo-nee-a-ra managed to maneuver himself out of this entanglement diplomatically.

Next he wandered for days in a place where March flies abounded, and the mosquitoes were the largest he had ever seen. They kept him awake at night with their noise and their stings, and his feet became so swollen he could hardly travel.

Eventually he cut a strip of bark as tall as he was, and wide enough to wrap all the way around his body. He cut holes for his eyes, made a few other modifications, tied bushes around his feet and head, and continued on his journey.

When he finished passing through this section, he placed his armor in water to keep it supple so that he might wear it on his return journey.

As he traveled he saw small men walking on the bottom of clear waterholes. They seemed to be herding and hunting the fish in the water, even speaking to the fish in a separate tongue. They said nothing to the

aborigine hunter.

He avoided the camp of two old giant women, who seemed to subsist on yams, lizards, and the small men of the waterhole. Yoo-nee-a-ra was afraid to test the limits of what the giantesses might consider edible.

Next came a large bog. Mired in the muck was a long chain of logs which seemed to go on indefinitely. Traveling as surely as he could on the logs, the young chief heard plops and hisses and mucous-choked laughter behind him. He never looked back.

Finally he came to an island on which there was a huge rock. In the shade of this rock lay Byama.

Byama awoke and greeted Yoo-nee-a-ra as a friend, offering him the scant shelter of the rock, and what food he and his daughter could provide.

Yoo-nee-a-ra stayed long enough to know that Byama's island had the only fair land he had seen since coming to the giant's territory. He also learned some new facts about his tribe's history and heard many new stories of the land.

Yoo-nee-a-ra made the long journey to his homeland, but he became ill along the way. By the time he returned he was too close to death for the tribe's wizard to save him.

No one has discovered what Yoo-nee-a-ra learned from Byama, nor has any other aborigine traveled to Byama's land since then.

Death Crow

Level/Exp: II/100+1/HTK

AC: 7 (2) M: 24" Freq: Very Rare (C)
HTK: 1D8 MR: 10% (25%) No: 1 (varies)
Att: 1 Int: High Size: Small
THACO: 19 Align: Neutral Good
Dm: 1-4 (1-6 magic spear)

Special: Wounds do not heal except by Restoration or Full Wish Magic Spear.

GM NOTE: The values in parentheses are for death crows encountered in the Underworld.

A death crow appears as an ordinary crow. His extraordinary ability is that wounds made by the death crow's attack will not heal, even with magical aid.

If the wounds are made when the death crow is on the Prime Material Plane, then only a Restoration or a Full Wish spell will restore the lost HTK. If the wounds are made in a region of the Underworld, there is no method to heal the injuries inflicted by a death crow.

Such damage is subtracted from a character's maximum HTK (as well as current HTK) to yield a new, lower HTK total.

A death crow has a magical ability called



Death Crow

Magic Spear, which he may use at will. It functions in the following manner:

Range: 15"

Area of Effect: Single Target

Duration: Permanent

Saving Throw: vs. Magic

Components: Verbal Only

A Magic Spear does from 1-6 HTK of damage. It will always hit unless a save versus magic is made.

The saving throws of characters of Good alignment are made at a +4 to the roll, those of Neutral alignment have their roll modified by -3, and characters of Evil alignment have their rolls modified by -10.

The spear which is created by the spell is real, and may be reused as a normal spear. A recovered spear no longer has any magical properties.

A death crow will never toss more than two spears at a person of Good alignment, no more than three at a person of Neutral alignment, and no more than four at a person of Evil alignment.

In some cases, the number of Magic Spears thrown may equal the number of specific accusations against the character (see Legend).

A death crow is very rarely found on the Prime Material Plane, but a visitor to the aboriginal Underworld is certain to encounter one.

There will be one death crow per character in the Underworld. In the Prime Mate-

rial Plane no more than one death crow will ever be encountered.

LEGEND:

When an aborigine died, his soul would slide down a grooved rock near Coolan-gatta Mountain. This rock abutted the sea, and was connected to the stem of a magical plant which stretched across the water.

The soul would land on the stem and would glide along it to the east. After a long span of time the soul would come to a place where searing flames rose from the water.

If the soul had led a good life, it passed through the flame unsinged. If it had been a man who had broken the tribal law willfully, it would be burned horribly and then thrown back into the sea. Such burned

souls were feared ghosts.

If the soul had been mostly good with a few transgressions, it would pass through the flames becoming burned in only a few places, or perhaps burned only in one place.

The magic stem ended after it had crossed the sea and had entered a territory which was once part of the world in the Dream-time. Now this was the land of the dead.

Over the shore of this land flies a large black bird, the death crow. It waits until the traveler-soul reaches the land.

Then it swoops low and says things like, "You frightened me once when you left me alone to fish and then pretended to be a kurreah. I fled and broke my leg."

This would be said in the voice of a

childhood friend.

The crow might accuse the traveler-soul of sleeping on a hunt rather than hurrying back with the food. The accusation would come in the voice of a tribesman who had died during a lean winter.

The accusation always comes in the voice of the person whom the traveler-soul has wronged in life.

The death crow then hurls one Magic Spear at the deceased for every such accusation.

If the traveler-soul is lucky or it is basically good, the spears miss it.

If not, the soul must continue, wounded, on the rest of the long journey through the land of the dead.

Kurreah

Level/Exp: III/100+3/HTK

AC: -1	M: 9"/6"(6")	Freq: Uncommon
HTK: 3D8	MR: Standard	No: 1-3
Att: 1	Int: High	Size: L (12')
THACO: 13	Align: Neutral	
Dm: 1-8		

Special: Great strength (+3 to hit, +7 Dm). Burrows through ground for 3 melee rounds.

Kurreahs resemble large crocodiles, but are more intelligent and tougher than their less legendary counterparts. They can speak their alignment tongue fluently, although no kurreah is known to speak Common.

The kurreah's greatest weapon is his exceptional strength. They are known to burrow their way through any ground that is not entirely rock. They can tunnel in this manner for 3 rounds, after which they need to surface for air.

Kurreahs try to gain advantage over their prey by burrowing underground and surprising them. Kurreahs will usually surprise their victims on a roll of 2-4 on a 1D6.

Kurreahs will never approach any closer than 20 feet from the main trunk of a bumble-tree (see Legend).

LEGEND:

The old wizard who rescued his tribesmen from the bunyee (q.v.) first had to contend with the kurreah which resided in the lagoon.

The wizard set out from his camp with all his weapons and the enchanted yamstick with which he made magic.

He followed the tracks of the most recently disappeared young tribesman, and these led to a lagoon. He suspected the kurreah may have caused the disappearances.

The old wizard saw a small ripple in the water. Ready his weapons, the wizard waited. The ripple got larger, and then the

surface of the lagoon became perfectly smooth.

The kurreah burst from the ground, not 10 feet from the wizard, proceeding at a full charge toward him. The aborigine threw his first spear with deadly accuracy. It bounced off.

The man continued to back away and hurl his weapons. The kurreah continued to plow forward, cutting a furrow in the earth which began to fill with water from the lagoon.

Despite the resistance of the earth, the monster showed no signs of fatigue or of slowing down, but this was not true for the wizard.

The wizard had used all his weapons except his yamstick. He tried to double back on the monster, but the kurreah continued its pursuit, cutting watercourses in the ground as it went.

Only a lucky vault, using the yamstick as a pole, saved the man from being mangled by the jaws of the kurreah.

Looking around for a refuge of any kind, the wizard saw a huge bumble-tree. He recalled a fact he heard long ago at a campfire storytelling.

Bumble-trees are the mothers-in-law of the kurreahs: it is a rule for all tribes that a man may not approach or speak to his mother-in-law.

The wizard made a desperate dive for the base of the tree hoping that, as kurreahs are

intelligent creatures, the same tribal rules applied.

As he slid to a stop against the tree trunk, the old man glanced over his shoulder at the pursuing beast. There the kurreah sat, just outside the reach of the bumble-tree.

The wizard rested, hurling stones at the kurreah until it became discouraged and turned back to the lagoon.

The wizard then returned to camp to work a magic which told him the location of the bunyee, and which strongly hinted that they, the bunyee, had caused the disappearance of the young men.



Kurreah

Kurrijarra

Level/Exp: V/300+6/HTK

AC: 5 M: 6" (30") Freq: Common
HTK: 5D8+20 MR: Standard No: 1
Att: 1 Int: High Size: L (35')
THACO: 15 Align: Lawful Neutral
Dm: 1-10

Special: Strikes as skill 5 fighter. Lightning Tongue (2-12 Dm). Each fork does 1-6 HTK of Dm. May swallow victim whole (lose 1 HTK per round till freed).

A kurrijarra is a huge snake. It is smarter than a normal snake and has a few powers beyond those of the ordinary reptile.

It has a Lightning Tongue which it can use at will. This tongue has a range of 3", and it forks after the first 20 feet.

Each fork does 1D6 HTK of damage (½ damage if save versus magic is successful) and the bolt does 2D6 HTK before it forks.

The degree to which the Lightning

Tongue forks is controlled by the kurrijarra, but the forks will be symmetric and in a straight line. Therefore, if the left fork veers from the main bolt at a 45 degree angle, so will the right fork. Neither bolt will curve.

The other attacks of the kurrijarra are its bite and its swallow. If a bite hits with a score 4 or more above that needed to Hit, the victim is swallowed. A character is swallowed on a natural 20 in any event.

A character who has been swallowed loses 1 HTK per round until he is freed. A swallowed character may fight with a -5 modifier to Hit, because of the constriction inside the kurrijarra, and he must save versus paralyzation each round or be helpless inside the monster until he is rescued. The interior Armor Class of a kurrijarra is 7.

Kurrijarras can travel any distance underground, and they travel more rapidly underground than on land.

Kurrijarras prefer eating adventurers who are not native to their region (see Legend).

LEGEND:

Two aborigine brothers were fishing in a salt water marsh. Their efforts had been well rewarded, for their canoe was piled high with catfish, barramundi, stingray, and other fish.

A kurrijarra was sleeping lightly

when it smelled the large catch.

"Ah, some foolish foreigners are fishing in my marsh," thought the kurrijarra. It drifted slowly through the water until it was alongside the canoe.

Opening its great jaws, the kurrijarra swallowed the canoe and the surprised brothers. The kurrijarra then traveled underground to a place where it could sun itself.

Something seemed wrong to the kurrijarra.

"These two taste like my countrymen!" thought the kurrijarra. He surfaced quickly and spat them out.

They were dead. Upon reflection, the kurrijarra swallowed the brothers again and headed for a new territory.

Surfacing again, it searched for a hill of white ants and spit the brothers out onto the ant colony. The kurrijarra kept the canoe and the fish, and went over a ridge to watch.

The white ants bit the brothers, drinking their blood. After a short time the brothers came back to life, writhing and jumping off the ant colony.

"There," thought the kurrijarra, "I have brought the men to a new land. They can live well here. If they come back to my marsh, they will no longer be my countrymen, so I may eat them."

The kurrijarra returned to his land, content with the canoe and the remains of the brothers' catch.

* * *

Once there was a young child who would cry for everything he wanted. Before long he became proud of how loud he could cry.

Finally, there was nothing in the tribe that could please him, and he cried louder and longer than ever before.

A kurrijarra was traveling beneath the ground when it heard the crying. It tried to ignore the sound, but the crying grew louder as the kurrijarra neared the camp.

Furious, the kurrijarra made a detour to a nearby lake and burrowed a tunnel from the bottom of the lake to the camp of the young child's tribe.

In the center of the camp, the kurrijarra emerged. Its lightning tongue was everywhere, and the great pressure of water behind it flooded the camp.

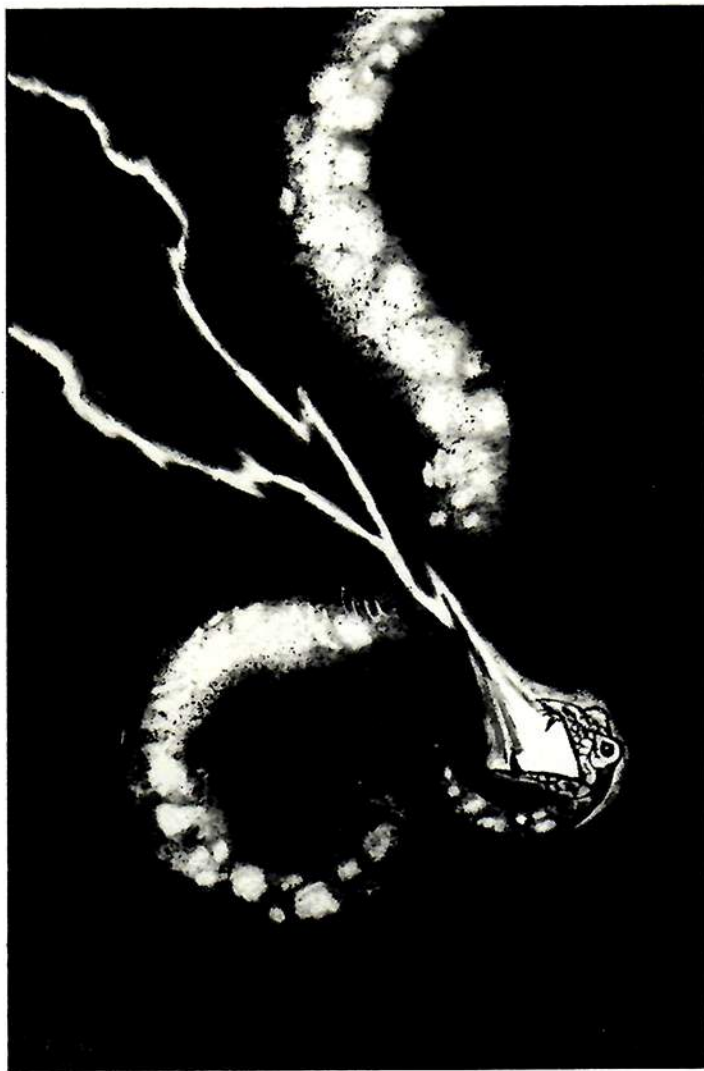
All of the tribe was drowned except for the young child, who had moved to high ground.

The child, who instinctively knew that he was the cause of the kurrijarra's displeasure, sat as quietly as he could.

The kurrijarra swayed back and forth, watching him. The boy got to his feet and slowly backed down the hill, away from the awful gaze of the kurrijarra.

The boy slipped, skinning his knee. Out of habit he cried as lustily as ever.

Only charred bone remained on the hill by the time the kurrijarra sank back into the ground.



Kurrijarra

Malingee

Level/Exp: II/35+2/HTK

AC: 2 (6) M: 12" Freq: Common
HTK: 2D8 MR: Standard No: 1
Att: 3 Int: Average Size: Medium
THACO: 16 Align: Neutral Evil
Dm: 3-10/1-3/1-3 (axe/knee/elbow)

Special: Resistent to normal weapons. Appearance has effect of Scare spell.

Malingee is a night spirit which has been on a walkabout since the Dreamtime. He travels the land in search of food, no longer knowing whether or when his walkabout ends.

The legends record the existence of only one malingee, but he seems to have traveled everywhere, appearing in different places within a time span that suggests that the malingee is not a unique spirit.

The primary weapon of the malingee is his stone axe, which does 1D8+2 damage. His elbows and knees are of sharpened stone, doing 1-3 HTK of damage when they hit.

Malingee can be hit by normal weapons, but legends of the spirits indicate he is resistant to normal weapons.

Any magical weapon strikes against the Armor Class are in parentheses.

face is featureless, except for two fiery devil's eyes which are larger than normal eyes. Malingee's appearance has the effect of a Scare spell.

A cleric may turn Malingee as he would a Shadow.

LEGEND:

A young hunter was after wallaby one night when he heard the sound of stone upon stone. Too late, he remembered that malingee always walked with his knees knocking together.

When malingee attacked, the hunter fought bravely, but his club did not even bruise the skin of malingee.

Other tribesmen heard him shriek, but when they arrived all they could find were the splintered remains of his club.

Malingee is severely gaunt and extremely frightful to behold. His flesh appears opaque or transparent at random intervals.

Bones are visible through the transparent areas of flesh. His hair is coiled in a circle about his face, and it seems to move with a will of its own. His

* * *
Another hunter, upon meeting malingee, dropped all of his weapons and began a ritual chant-song. Malingee stopped. Then in imitation, malingee did an awkward parody of the ceremony and left the frightened hunter alone.



Malingee

Marm

Level/Exp: II/60+1/HTK

AC: 0 M: 24" Freq: Rare
HTK: 1D8 MR: 15% No: 2-8
Att: 1 Int: Excpt. Size: Medium
THACO: 19 Align: Lawful Evil
Dm: 1-4

Special: Mindsap (use 3 times a day within 20' of victim)
Drives character through 4 stages of madness. Invisible, even while attacking.

Marm are devil spirits created by a witch (see Legend). They inhabit rocky hills and wastes, looking for victims to drive insane.

Marm will never confront their victims if it can be avoided. They use their debilitating Mindsap ability whenever they can.

The Mindsap ability may be used three times per day per marm devil. The Mindsap may be cast on any one character who is within 20' of the marm.

If the target character fails his save versus magic, he falls victim to one stage of the Devil madness. The stages of madness are cumulative. A character will not contract more than one stage of madness per day.

STAGE ONE: The victim hears distant voices, the sound of laughter, or the wail of a baby. He might see a campfire where there is only brush.

Strange tracks may appear which are visible only to this character, or others similarly afflicted.

STAGE TWO: The victim sees shadowy,

menacing shapes forming in the darkness.

While the character sleeps, he will be awakened by a hoarse chuckle next to his head, or by the sensation of something being lightly drawn across his throat.

The sounds will be definite now, and the shapes and sensations will have minimal tactile quality.

STAGE THREE: A virulent mistrust of friends is common at this stage. The character will become more and more sure that his comrades are in league with the threatening shadows.

He will lend items to a friend, and then accuse the friend of theft, since, by then, he will have no memory of having lent the item in the first place.

The shadows will come into camp frequently now, seeming to take items which, in reality, never leave the victim's possession.

Although the theft is imagined, the victim will not use the items he believes to be stolen, for in his mind they are no longer there.

STAGE FOUR: All sense of reality is lost to the victim. Only the marm-shadows are real to him.

He will not acknowledge the presence of his flesh and blood companions. He will eat rocks rather than rations, and he will

drink only sand.

His dementia will increase until he dies from thirst and hunger.

A Remove Curse or a Cure Disease will reduce the madness by one stage. A Bless or a Chant spell will reduce the madness by one stage, but only for the duration of the spell.

Immersion in holy water will reduce the effects of madness by one stage. A Restora-



Marm

tion spell will immediately return a character to the level of his sanity before he encountered the marm.

Locating a marm is difficult, since they are always invisible. They may attack while invisible, but they only do so if desperate. marm prefer to flee and return later, whenever possible.

LEGEND:

The Dreamtime had many witches. The old devil woman known as Marm was perhaps the most powerful.

Her spells were slow, grinding their targets down like two mountains meeting.

Nothing was either quick or pleasant about Marm.

Marm had traded her sight of the material world for vision into the spirit world.

Old Marm did not trust the tribes, and she had given them reason enough to distrust her. She decided to create spirits to be her eyes in this world.

First she cast a charm, which caused a few young girls from each tribe to seek out the old witch.

When they arrived, she instructed them to gather a plum-like fruit called "woial." The girls heaped the fruit at the feet of Marm, who crushed them with a huge stone.

She spread the pulp all over her body.

When it dried, she made it into a bread called "abbait." The charmed girls ate the bread and became devils.

"You shall see in this world as I see in yours," Marm purred.

"I grant you the power to drive any member of any tribe of this world insane. You shall not be visible to those of this world, but you are my creations so I will be able to see you. You are now my children, so I name you as I myself am named. You are now Marm."

When the Dreamtime ended, Marm slowly faded from this life. She did not die, she became a mound of stones.

Her spirit creations outlasted her. They are now the embodiment of Marm. ●

Melapi

Level/Exp: V/400+8/HTK

AC:	4	M:	15"	Freq:	Uncommon
HTK:	6D8+4	MR:	Standard	No:	1
Att:	1	Int:	Average	Size:	Medium
THACO:	11	Align:	Chaotic Evil		
Dm:	1-8				

Special: May attack while Invisible. Strength (+2 to hit, +4 Dm). May abandon fight after 5 combat rounds.



Melapi

Melapi is an invisible spirit which lurks around the waterholes and resting places that are found along trails.

He lies in ambush of solitary or unwary travelers, attacking with an invisible waddy (a type of club). He will try to subdue his victims, and take them to his lair to be eaten later.

His lair is likewise invisible, and anyone or anything inside of it becomes invisible. The magic of melapi maintains the lair.

When melapi dies, the lair will slowly dwindle to nothing. Within six hours the lair will have ceased to exist.

Melapi is impatient. He will often abandon a fight which he was winning, simply because the prey did not give up easily.

Starting with the fifth combat round, and at the end of every subsequent combat round, roll a 1D20. If the result is less than or equal to the number of combat rounds fought, melapi will abandon the struggle.

There may be more than one melapi, for there are reports of him from regions of Australia that are many miles apart.

As melapi is not supposed to

wander any further than a week's journey from his lair, this suggests the existence of other melapi, or at least multiple lairs.

If melapi should become visible by magical means, he will appear as a swarthy man with long arms and legs.

Melapi has almost no waist and he looks as if his chest ends at his hips. His eyes have no pupils and are a bloodshot white mass.

LEGEND:

A man was hunting for ducks in the reeds of a large lake. He snared a duck quietly, but the rest of the flock startled and took flight.

Shrugging off this misfortune, the man headed back to the shore of the lake. He came to a place where the reeds were only waist high.

There was a sudden whirring sound, like that of a waddy, and a stinging swipe at his ear. He saw nothing. He dropped his duck and hunting gear to grab his club.

He was thrown down by an invisible opponent. Strong arms forced him under the water.

Twisting violently, the man broke free and surfaced. He had barely taken one ragged breath before the creature began to choke him.

The man was almost immobilized by fear, but he continued to struggle. The opponents thrashed in the reeds for several minutes. Escape seemed impossible and surrender could only be an invitation to death.

Melapi hesitated. As the man increased his efforts, melapi became visible in dim outline.

There was an enraged scream, and melapi broke off the contest, flinging the hunter aside.

The aborigine was frightened and it was only later that he realized who he had defeated. ●

Murgah Muggui *Level/Exp: IV/225+5/HTK*

AC: 5 **M:** 6" *9" **Freq:** Uncommon

HTK: 5D8 **MR:** 15% **No:** 1-3

Att: 1 **Int:** Very **Size:** M (4')

THACO: 15 **Align:** Lawful Evil

Dm: 1-8

Special: Spins strong web that entraps victims. Slow poison (5 stages). Spectral Force (3 times a day as a skill 10 illusionist).

GM NOTE: The number of creatures appearing should be determined by a roll of 1D100. On a roll of 01-70 there is one creature, on a roll of 71-95 there are two, and on a 96-00 there are three of the monsters.

Murgah muggui is a large spider with magical powers. Although there is only one true murgah muggui, she has many daughters with the same name and powers.

Murgah muggui can spin a web of unusual tensile strength. Breaking free of the web uses the mechanics for opening doors, except that the die roll is modified by +2.

The web consists of gold and silver strands, and a large web (about 3 lbs.) is worth 1,500 gold pieces.

Murgah muggui can manipulate her web to entangle creatures in her vicinity. She may try to entrap one character per round.

That character must roll his Dexterity or less on a roll of 3D6+1 or be entangled. Murgah muggui will not bite unless a character is ensnared in the web or the spider is fighting for her life.

The web may be cut. It has an Armor Class of 0 to resist cutting, although it only has 1 HTK.

A character who is entangled must make three successful cuts to be entirely free, but each successful cut allows another escape attempt and modifies the roll by -1.

Murgah muggui has a deadly slow-acting poison. One saving throw versus poison must be made every hour for 24 hours. After 24 hours, the character has flushed the poison from his system.

The saving throws are done in stages with cumulative effects. The effects and the modifiers for each stage of the saving throws are given below.

STAGE ONE: The stage one saving throw is made at a modifier of -3. If a character fails a stage one saving throw, he has his Strength attribute reduced by 25%, rounded up.

Each step of Strength above 18 counts as one attribute point for the purposes of this calculation. For example, a character with 18/91-99 Strength would be considered to have a Strength of 22 for determining the effects of the poison.

Twenty-five percent of 22 is 5.5, rounded

up to 6. If the character fails his saving throw, his Strength is reduced to 16.

STAGE TWO: There is no modifier for this saving throw.

A character who fails this saving throw is affected as if he were under a Slow spell. He will attack and move at half rate for as long as the poison remains in his system.

STAGE THREE: There is a +1 modifier to this saving throw. A character who fails this saving throw suffers intense pain.

Any to Hit die rolls are modified by a -2, and any spellcasters must roll their Stamina value or less on 1D20 or be unable to concentrate to cast a spell.

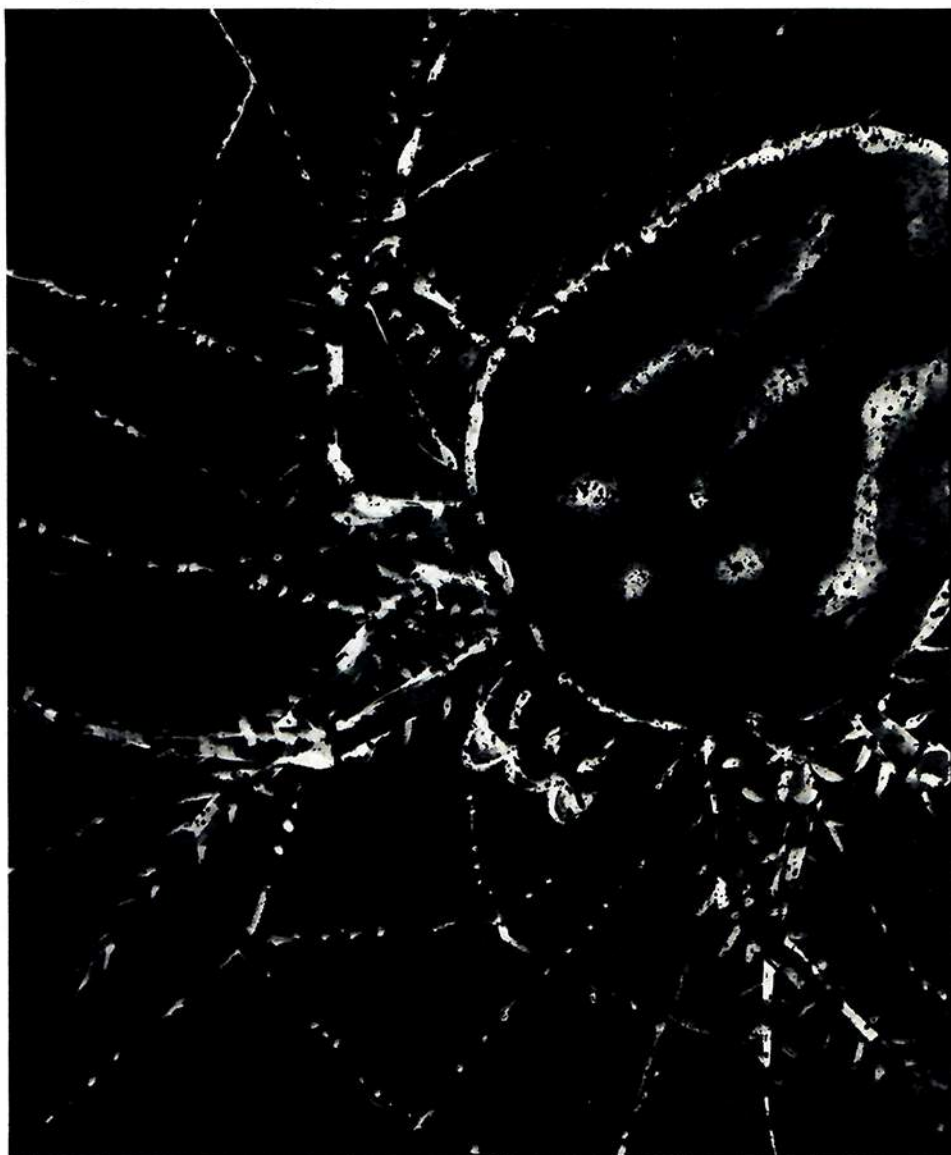
STAGE FOUR: There is a +3 modifier to this saving throw. Any character who fails this saving throw is paralyzed.

STAGE FIVE: There is a +5 modifier to this saving throw. Any character who fails this saving throw dies.

GM NOTE: Despite the positive modifiers and the number of stages, the poison of murgah muggui is extremely effective, due to the gradual nature of its effect. If characters do not have access to Neutralize Poison they are in grave danger.

A mixed party of six characters of skill level 12 can expect to lose four party members to death if they have each been bitten by murgah muggui. Players should have adequate warning of such an encounter.

The poison of murgah muggui is a man-



Murgah Muggui

ifestation of her evil nature. If she is killed, the poison becomes that of an ordinary giant spider.

Murgah muggui likes to see her victims suffer. She knows that the virulence of her poison is infamous, so she will only bite victims who are trapped in her web.

In addition to her poison, murgah muggui has an ability which functions as a Spectral Force. It may be used three times per day. She will often create a person or object which attracts adventurers to her webs.

There is virtually no redeeming feature to murgah muggui. Any adventurer who rides the world of her should feel proud.

LEGEND:

Murgah muggui was a witch during the Dreamtime. She enjoyed the flavor of human meat, and would try to trap hunters.

She would assume the guise of a beautiful woman to approach a young hunter, and would ask him where he was going. She would then propose to accompany him, as she "just happened to be going that way."

When it grew late she would say, "You should make a camp. It is getting very dark."

"I have to get back to my camp with this food," the hunter usually would say in objection.

"Alright, but let me cook just a small meal for you before you leave," murgah muggui would say.

The meal would be delicious, but poisoned. It would induce a lethargy which the hunter could not overcome.

Murgah muggui would suggest that the hunter spend the night with her. The poison and her charms would succeed in dispelling any apprehension the hunter may have felt.

Once the hunter was asleep, the witch would steal away, recover her enchanted yamstick, and return to the man. When she awakened him, he would see her in her hideous true form, but he would be unable to move.

She would pin the hunter to the ground with her yamstick, laughing as she watched him die.

* * *

There was a young hunter named Mullyan. He was strong, but there were stronger hunters in the tribe. He was clever, however, the most clever in the tribe.

While hunting he met Murgah Muggui, and she approached him as she had the rest. He agreed to dine, but became suspicious as dinner time drew near.

"I would really like some wallaby," he said.

"But I am almost done with this meal,"

Murgah Muggui said in objection.

"I was going to eat wallaby tonight at my camp," Mullyan said. "I have caught some wallaby, and if you will not fix it now I might as well go back to my camp and eat what I want."

The witch muttered an obscenity, but quickly regained composure. She offered to cook the wallaby, but said she needed special ingredients which she had left behind.

She told him that they would take awhile to get. Murgah Muggui went to her yamstick and made more poison.

While she was gone, Mullyan cooked a small portion of the wallaby and hid it behind him in a bush. When the witch returned and fixed the poisoned meal, Mullyan switched it with the one he had previously prepared.

He feigned sleep to see what Murgah Muggui had planned for him.

When Murgah Muggui returned with her yamstick, Mullyan sprang up and seized it from the surprised witch. He quickly drove the stick through the heart of the evil creature, killing her as she had killed so many before.

The powers of the witch were too great for her to vanish from the world so easily. Her spirit took the form of a spider.

Murgah Muggui's hatred of humankind and her magical powers made her an even more formidable monster. ●

Najara

Level/Exp: VI/500+8/HTK

AC: 8 M: 12" Freq: Unique
HTK: 40 (6D8) MR: Standard No: 1
Att: 1 Int: Average Size: Medium
THACO: 13 Align: Neutral
Dm: 1-8

Special: Whistle acts as Charm Person or Mammal spell (use twice per day). +1 or better to hit. Cannot be turned as undead. All those who travel with him forget their past lives (see below).

Najara is the spirit of an aborigine hunter who was killed on a lengthy hunt. Najara's spirit now wanders the land, seeking other hunters or wanderers who might join him.

Najara has an ability which acts as a Charm Person or Mammal spell. Whenever the spirit whistles, any being within hearing range must save versus magic or be charmed. Such saving throws are modified by a +2.

Najara will always wish for the charmed character to travel with him, but will never take more than three characters. Najara may whistle for the Charm effect twice a day.

When the wanderer decides to travel with Najara, he will vanish for weeks at a time. During this time Najara will always be able to find game and other food for the wanderer.

Najara has the ability to make those traveling with him forget much of what they know. They will begin to forget from the moment they met Najara, and they will forget according to the following table.

If a skill or fact has been remembered, there is no need to roll again unless the unfortunate adventurer continues for a long enough time to increase the Forgotten Interval. In that case he must roll again.

Any skill which is remembered when the

Percentage is 95% need never be checked again. It is ingrained in the character's memory.

Example: Quolla the Thief has been wandering for seven weeks. He meets his other four party members after this time. He rolls 32, 58, 66, and 11 for remembering the individual party members.

Quolla remembers the third character, has no idea who the first and fourth members are, and probably finds the second to be maddeningly familiar but still unknown to him.

Time Wandering	Forgotten Interval	Percentage
less than 1 week	1 month	20%
1-2 weeks	4 months	30%
3-4 weeks	1 year	40%
5-6 weeks	2 years	50%
7-8 weeks	4 years	60%
9-10 weeks	8 years	70%
11-20 weeks	16 years	80%
per extra week	+1 year	95%

Time Wandering is the amount of time spent traveling with Najara.

Forgotten Interval is the portion of the wanderer's life, starting from the first day of wandering backwards, which might be forgotten.

Percentage is the number above which a wanderer must roll on a 1D100 in order to remember a specific fact or skill which he learned during the Forgotten Interval.

Characters will continue to wander with Najara until they break his Charm on them. Once the Charm is broken, Najara may not charm the same character until an interval of one moon has passed.

A character will regain the memories he lost while wandering at the same rate at which he lost them. He may roll for specific knowledge at any time, but he may roll only once per day per fact or skill.

At the end of a time equal to the time spent wandering, all forgotten knowledge is returned, regardless of the player's die rolls.

Najara may not be turned as an undead.

LEGEND:

(illus. p. 22)

A tribesman named Najara was hunting emu when he saw a dingo and decided to hunt it instead. Najara's spear found its mark, but the wounded dingo did not die. Its cries brought many other dingoes.

Najara killed many of the wild dogs with his club, but there were several more. The dingoes tore at Najara and killed him.

The moon-man, who was called Deert, saw that Najara was dead. He buried the tribesman. Three nights later Najara came out from the ground.

"How did you do that?" asked the astonished Deert.

"I did not like the ground. The ground did not like me," said Najara. "I am going to find a new land in which I can be at peace. I think I will start with the desert. Would you care to come with me moon-man?"

"I am afraid I cannot," replied Deert.

"I shall find someone else," said the spirit as he walked away.

A boy from the tribe was walking over the plains near his camp. From the tall grass he heard the sound of whistling. Intrigued, he approached the tall grass.

"Who are you?" the boy asked of the shadowy figure in the grass.

"I am Najara. I am going to find a good country. Would you care to come with me?" asked Najara.

At first the boy refused, but Najara's whistling confused and enraptured him. He went with the spirit.

The boy and the man-spirit went on a walkabout which lasted many months.

After a long time they returned to the plains. Hunters from the boy's tribe saw the boy and Najara. The hunters sneaked up on the boy and grabbed him.

The boy called out to Najara, but all he could hear in response was the receding whistle in the distance.

The boy was like a wild animal. The hunters had to tie him up until he would eat as a human eats.

They took him back to camp where he was kept tied up until he could remember his language. It was weeks before he recognized his relatives.

The spirit of Najara still travels the country. ●

The Seven Sisters

AC: 9 (3)	M: 12"	Freq: Very Rare
HTK: 4D8+4	MR: 25%	No: 2-7
Att: 1	Int: Varies	Size: Medium
THACO: 15	Align: Neutral Good	
Dm: 1-6	Level/Exp: VIII/1100+5/HTK	
Special: Each is skill 7 druid. Use 1 cleric, druid, or magic-user spell of any level per day. Each has yamstick: Permanent Chant & AC 3.		

The seven sisters are women of the Bunjalung tribe. They are sorceresses, each of them capable of spells as a skill 7 druid.

In addition, each sister may use one spell from any of the clerical, druidic, or magic-user list of spells. These may be spells of any level. They may use one such spell per day.

Each of the seven sisters possesses a yamstick. In the hands of each of the women, this yamstick acts as permanent Chant, Protection from Evil, Protection from Normal Missiles, Resist Cold, and Resist Fire spells.

The yamsticks also the grant sisters an Armor Class of 3. In the hands of anyone but the sisters, the yamsticks will retain only their Chant ability.

The sisters are very loyal to one another. Any threats or hostile action will be paid back in kind, and harming one of them is a guarantee of the enmity of the others.

The sisters roam the land doing neutral or small good deeds. Upon encountering adventurers they will be cordial but distant.

They will not act on behalf of the characters unless doing so would help their tribe, or failure to do so would help a great evil. They would never join an adventuring party.

LEGEND:

Every day the seven sisters would hunt the carpet snakes which were overrunning their tribe's land.

They would remind each other to carry their yamsticks, but one day one of them decided it was too hot to carry the heavy stick for the entire hunt.

A man named Karambal wanted to marry one of the seven sisters. He was neither particular about which one nor concerned that marrying any of them was forbidden since they were the wrong kin to him.

When he saw the sister without her yamstick, he waited for the sisters to separate in their pursuit of snakes. Then he carried off the stickless sister to his camp.

The remaining sisters were incensed. They discussed ways of getting their sister back.

One sister favored conjuring a great

storm which would uproot all the trees and bring them crashing down upon Karambal. Another wanted to summon all the dingoes in the land to harry and finally rip Karambal apart.

When each of these plans was proposed, another sister would mention the uncontrollable nature of the solution. Their captive sister might be hurt.

In the end it was decided to seek out the power known as Winter and command him to descend on the camp of Karambal.



The Seven Sisters

They sent a magical yamstick to their sister, by the winds which they commanded. With this yamstick the sister was safe from the cold.

The free sisters then went to Karambal and asked for their relative's release. The man was quite happy to return the girl in exchange for the end of the cold.

The seven sisters decided to leave the region, that they might not be bothered by the likes of Karambal again. They built a camp in the heavens, where they now dwell.

The sisters return to earth when they feel the need to put something right, or when they see too many carpet snakes. ●

Spirit Children

Level/Exp: II/30+1/HTK

AC: 8 (var.) M: 9" Freq: Common
 HTK: 1D8 (var.) MR: 5% No: 1-4
 Att: 1 Int: Varies Size: Medium
 THACO: 19 Align: Neutral
 Dm: 1-6 or by weapon type

Special: Have special abilities (see below) with skill 10 proficiency. Work only 60% of the time.

GM NOTE: It is possible to have an otherwise normal human non-player character be a spirit child. In that case, grant him one

special ability, and one-half of an extraordinary ability for the purposes of calculating his worth in experience points.



Fully human in appearance, spirit children are the result of a spirit transfer between animals and humans (see table below). Spirit children occasionally have special abilities as a result of their parentage.

Attribute	% Chance of Having Attribute
Speak Animal	
Parent Tongue	45
Infravision	15
Speak With Animals	10
ESP	10
Clairaudience	05
Clairvoyance	05
Telekinesis	01

% Chance of Having Attribute is the number which a D100 roll must be equal to or less than in order for the spirit child to have the attribute.

Speak Animal Parent Tongue is the ability to communicate verbally with animals which are the same as that from which the spirit child was released.

Infravision is as described in the standard rules. The other abilities function like the spells. Assume proficiency as a skill 10 magic-user when determining the effects of attribute use.

All attributes of the spirit children work 60% of the time. On a roll of 60 or less the attribute functions fully.

If the roll is greater than 60, the attribute does not work at all, and no further attempts may be made with that attribute until 24 hours has passed.

Spirit children are well accepted by the aborigine community. They have none of the stigma which other cultures attach to children not entirely of human parentage.

Spirit children choose the parents they are born to. The parents must be kind and gentle and of Good alignment.

Only 5% of food animals have spirit children in them (see Legend).

LEGEND:

A great spirit called the Rainbow-Snake lived in a region known as Nimaluk. The Rainbow-Snake created a clearing in which he set small, polished stones.

Then he willed spirits to come into existence, placing each spirit into a stone. These were the spirits of men, women, wild animals, and certain game animals. The last group he called "spirit children."

When a hunter kills a goanna lizard, tortoise, goose, or other animal for food, he shatters the stone which contains the spirit child. When he takes the animal back to camp, the spirit child chooses a mother there.

The physical condition of the animal can alter the condition of the child at birth.

A child named Moitta was born with a crooked arm because his brother had broken the wing of a goose he had speared.

For this reason aborigines take care of their captures until they get to camp ●

Monsters of Chinese Myth and Legend

獅身人面像



Lion Demon

The rich and varied Chinese mythos represents more than 2,000 years of accumulated myth and three distinct religious philosophies: Confucianism, Taoism, and Buddhism. Each religion contributed a different facet to the mythos, but the tales can be read as parts of a whole.

The Chinese view of the world was extremely orderly. A divine bureaucracy ruled in heaven, and an efficient counterpart administered the 100 hells which could claim the less devout.



Captain (Underworld Demon)

Condition	Magic Resistance
Character is not a cleric or druid	+20
Character is of a Neutral alignment	+10
Character is of a Chaotic alignment	+15
Character is of an Evil alignment	+30

The gods would notice every action. One could be sure of a precise final judgment, if not more prompt divine intervention.

ANIMAL SPIRITS

The mythos holds that animals had spirits which were more powerful than the flesh which contained them. Such spirits could assume the form of a human, living for years undetected among true humans. Their lifespans often ran to centuries, and their tempers were often evil.

Even those spirits which were not strictly evil were viewed with suspicion or hatred since an animal masquerading as a human violated the natural order of things.

STANDARD ANIMAL SPIRIT CHARACTERISTICS

Unless otherwise stated the following holds true for all animal spirits.

Animal spirits will always be clothed in garments which reflect their animal coloration.

A rooster spirit will probably appear with a red cap, the spirit of a white python will be clothed in a flowing white robe, and a lion spirit may wear a tawny colored jacket with a fur collar.

Animal spirits are forbidden by divine law from causing harm to a good man. They will even avoid the presence of the truly good. As the mythos stresses the orderly nature of good, only those characters of Lawful Good alignment are immune to the wiles of an animal spirit.

Lawful Good characters who are wavering in their alignment, or any characters with other alignments are fair game for the spirits.

Magic resistance for animal spirits is variable. In the Chinese mythos the only magic which is truly effective against the spirits is that of holy persons who receive their power directly from the gods.

Against Lawful Good clerics, animal spirits have no ability to resist magic other than their normal saving throws. For other characters, see the chart to determine the animal spirit's magic resistance.

The conditions are cumulative. If a condition is not listed, its contribution is zero. An animal spirit therefore has no magic resistance against a Lawful Good cleric, and up to a maximum of 65% resistance against a Chaotic Evil magic user.

This magic resistance is in addition to the magic resistance listed in the monsters' statistics.

Animal spirits may be turned similarly to undead. Usually only those characters of a Good alignment may attempt to turn animal spirits. Regardless of the skill level of the character, an animal spirit may never be destroyed through the use of this ability.

Several times the animal spirits of legend would be banished by holy men, only to return after a few days or months. It is recommended that the spirit may not return for 1-6 days if the character rolled to turn the spirit.

If the turn is automatic, then the spirit may not return for 2-24 days. If the result is a "D," the animal spirit is banished for a period of 1-6 weeks.

When the bodily form of the animal is killed, the spirit is banished from the Prime Material Plane. If the physical version of an animal spirit is not listed, assume each creature to be one HTK with an Armor Class of 7.

Experience points for an animal spirit are based on its spirit form if the slaying character(s) knows of the animal's special nature.

Animal spirits prefer to act at night, returning to animal form at daybreak. If the animal spirit has an ongoing relationship with a character, it will remain in human form unless it is magically transformed into its animal self.

The Polymorph Self ability listed in the following descriptions varies from the standard spell in following ways: the duration is 2 hours per skill level of the caster, and if the animal spirit has fewer than 6 HTK, then it may only change its shape into human form.

It need not always change into the same human shape, i.e. a python spirit may change into an old woman, or a young boy. Spirits are 95% likely to assume the same form on subsequent encounters with a player character as they assumed on the first encounter.



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Rooster Spirit

The abilities of an animal spirit are intrinsic to the creature. It may not teach spells to Player Characters, even if it wants to do so.

When an animal spirit is in animal form, it is like a normal animal, having normal animal hits and powers. ●



Elephant Demon

AC: 4 to 0 M: 15" Freq: Very Rare
HTK: 15D8 MR: Standard No: 1-2
Att: 5 Int: Average Size: Large
THACO: 4 Align: Neutral Evil
Dm: 5-40/5-40/5-40/5-40/5-40

Special: Strength of 21 (+4 to hit, +9 Dm). Spells (as a skill 10 mage): Fear, Invisibility, & Polymorph Self. Three times per day: Charm Person, Dispel Magic, Fly, & Forget. **Level/Exp:** IX/7800+20/HTK

Elephant demons are among the fiercest and most troublesome of the animal spirits. They have a nasty disposition and a short temper. They are also boastful and vain, traits that often lead to their downfall.

An elephant demon will often assume the shape of a thick limbed human. It will wear elaborate silks and brilliant colors. A demon's height will vary from 5 to 8 feet depending upon the whim of the demon. The face will most often be wrinkled with a pallid gray complexion.

Elephant demons have been known to remain in human form for years at a time, causing them to be contemptuous of other spirits which must return to their natural shapes at dawn.

The elephant demon only attacks with its hands, pummeling its opponents to a thin paste. While in Elephant form, it can attack up to three different characters a turn. Although, if possible the elephant demon will try to capture humanoids to cook later in the day.

While in human form, the demon's enormous Strength of 21 makes subduing other creatures an easy task. The elephant demon may harass Lawful Good characters as well as those of other alignments.

When in human disguise, all attacks made against a Lawful Good character are made without the elephant mon-

ster's strength bonus, and Lawful Good player characters receive a +2 on all saving throws against spells thrown by an elephant demon.

In addition to its physical attacks, an elephant demon may use the following powers at will as a skill 10 magic-user: Fear, Invisibility, and Polymorph Self. An elephant demon may use the following spell-like powers three times per also as a skill 10 mage: Charm Person, Dispel Magic, Fly, and Forget.

In most cases, elephant demons use magic sparingly. There is a 02% chance that a deity will come and destroy them. Since the days of the White Elephant (see legend), elephant demons have been forbidden to use magic.

The diety will take the form of a Chinese Dragon. It will ignore the player characters unless attacked by them. After the elephant demon is killed, both spirits will disappear. Elephant demons cannot be turned.

LEGEND:

In remote parts of the west, elephant demons were said to rule over lesser spirits.

They came to despise humankind's favored position with the deities, and worked willfully against the wishes of the gods. They did so knowing their attempt to thwart the decree of the gods spelled their doom.

The most famous elephant demon was the spirit of a white elephant. The white elephant was the demon who successfully wrestled the monkey spirit, captured him, and placed him in the Magic Bottle of Three Dooms. The white elephant spirit was finally defeated by a deity sent expressly to kill him.



Elephant Demon



Fox Spirit

Fox Spirit

Level/Exp: III/130+4/HTK

AC: 5 M: 15" Freq: Uncommon
HTK: 3D8+3 MR: Standard No: 1
Att: 1 Int: Varies Size: M (5')
THACO: 16 Align: Neutral
Dm: 2-7

Special: Skill 20 cleric, magic-user, and illusionist abilities (see below).

The fox spirit is one of the least hostile of the animal spirits. It may be mischievous, causing distress among the members of a party or a household. It was often, however, friendly.

Occasionally a fox spirit comes to love a human. Given the fox spirit's lifespan of 500 years or more, complications arise when this happens. If a fox spirit becomes attracted to a Lawful Good player character, it will attempt to change the character's alignment to Neutral Good so the fox spirit may associate with the character.

While willing to use deception, the fox spirit will never put the player character in jeopardy. Fox spirits have several abilities

which are used as a Skill 20 Mage.

CLERICAL: Chant, Cure Serious Wounds, Detect Charm, Detect Lie, Know Alignment, Neutralize Poison, Purify Food & Drink, Sanctuary, and Wind Walk. All these spells may be used twice a day. Note that the Wind Walk

spell has a movement rate of 600".

MAGIC USER: Blink, Confusion, Dimension Door, ESP, Invisibility, Legend Lore, and Polymorph Self. A fox spirit may use the Polymorph Self at will, the other abilities twice per day.

ILLUSIONIST: Audible Glamer, Hypnotism, Major Creation, Minor Creation, Permanent Illusion, Shadow Door, and Spectral Force. These spells are usable seven times a day.

It should be noted that much of a fox spirit's treasure is in the form of rich furnishings and art objects.

Also 30-80% of the treasure is likely to be illusory, and will disappear within a day of leaving the fox spirit's lair.

Fox spirits may be either sex, and may appear to be any age. Fox spirits may be turned as wights.

LEGEND:

In northern China, there lived a man of generous means. His servants one day told him of a hole in the side of a huge pile of straw in his yard. In this hole a fox made his home.

In the guise of an old man, the fox entered the home of the surprised man, and courteously invited the man to his hole for a drink.

Refusing at first, the man eventually followed the fox into the hole.

Inside was a mansion of lavishly furnished rooms, each more luxurious than the last.

Soon, the fox announced that he had to leave but that the man might stay if he wished. The man asked to accompany him.

After some debate, the fox agreed. The fox grabbed his companion and the pair spun rapidly, rising through the air like a supernatural wind, and soon arrived in a strange city.

There the duo visited a wine shop where the man noticed a robed man eating miniature oranges. He asked the fox if he might obtain some.

"I am afraid, sir, that I may not even approach the individual you indicate to me, for he is beyond reproach," said the fox.

This started the man thinking. "If my friend fox cannot approach a truly good man, what does this make me?"

He grew distraught and vowed to live a better life.

As soon as that decision was made, the man felt himself losing his balance and landed with a thump on the ground.

Looking up he saw a beam in the roof on which he and the fox had apparently crouched for hours.

When he asked where he was, the wine shop patrons replied he was in a place called Yutai, more than 300 miles from his home.

Luckily the patrons were amused by the man's story of the fox and took up a collection to return the man to his home. ●

Goat Spirit

Level/Exp: II/75+2/HTK

AC:	5	M:	12"	Freq:	Rare
HTK:	2D8	MR:	Standard	No:	1
Att:	1	Int:	Genius	Size:	Small
THACO:	16	Align:	Chaotic Neutral		
Dm:	1-6				

Special: Skill 10 magic-user abilities (see below).

Goat spirits love to fool humans. The more foolish the human, the greater the goat's enjoyment. They will use their magical abilities to create trouble for player characters. They will not intentionally cause great harm to a character, although they often do not think their actions through.

For example, convincing a character to dress in an elaborate animal costume to attend a solemn religious service may seem humorous to the goat spirit, but it is possible the priest involved would consider it blasphemy.

These animal spirits have the following abilities which they use at the 10th skill level: Audible Glamer, Command, Continual Light, Cure Blindness, Cure Disease, Cure Light Wounds, Cure Serious Wounds, Dispel Magic, Hold Person, Improved Invisibility, Spectral Force, Resist Cold, Resist Fire, Remove Curse, Remove Fear, Clairvoyance, Telekinesis, Telepathy, Clairaudance, and Ventriloquism.

Each ability is usable three times per day.

Note that unlike other animal spirits the goat spirit cannot alter his form.

The goat spirit may be turned as a Shadow by any cleric.

LEGEND:

There was a devout Chinese Taoist named Liang Wen who built a large Taoist temple, around which he built his house. He put rich curtains around the temple, including the altar, and worshipped there regularly.

One day Liang Wen was praying when he heard a booming voice from behind the altar curtains claiming to be the God of Gaoshan.

The voice revealed Liang Wen as one of the chosen. Overjoyed with the news, he placed a sacrifice of meat and wine before the altar. The provisions were quickly consumed.

Word spread rapidly. While the god required unorthodox forms of worship, he cured the sick and healed the wounded.

These actions increased the god's popularity and the temple became famous. Liang Wen became high priest, and in seven years he rose to prominence throughout the land.

One day the god sounded intoxicated. Several hundred worshippers were present when Liang Wen offered to serve the god behind the curtain.

The god replied that Liang should place the offerings directly behind the curtain. While so doing Liang Wen felt a coarse beard, and then a loud braying sound issued from behind the curtain.

Ripping the curtain aside, the high priest revealed a drunk goat which had been missing from a local herd.

Unfortunately for the goat, his beneficence was forgotten. He was slain and eaten by the worshippers for the temple's final service. ●



Goat Spirit

Lion Demon

Level/Exp: VI/525+8/HTK

AC: 4 M: 15" Freq: Very Rare
HTK: 7D8 MR: Standard No: 1-4
Att: 3 Int: Very Size: L (7')
THACO: 13 Align: Neutral Evil
Dm: 1-12, 1-12, 3-18

Special: Strength of 19. Superb tracker of magic. Moves Silently 85% of time. Skill 10 magic-user powers (see below). Never surprised.

Lion demons are solitary creatures. They are superb hunters and trackers, able to follow any trail which is less than a week old. Lion demons are territorial to an extreme.

Unless they are serving a stronger animal spirit, they will track down any character who uses magic in any form, including

Until this challenge has been issued, the lion demon may not attack Lawful Good characters. The challenge is a one on one affair, though a lion demon may issue the challenge to a party. The character is not required to accept this challenge.

A lion demon may use at will the following powers as a skill 10 magic-user: ESP,

magical items. Lion demons will wait until they can surprise a victim; stealth is their most effective weapon. Lion demons move silently 85% of the time.

Lion demons may attack Lawful Good characters. However, divine law requires them to shun the use of stealth, and challenge a Lawful Good character directly.

Invisibility, Neutralize Poison (reversed), and Silence 15' Radius. The reverse Neutralize Poison may not be used against Lawful Good characters.

Lion demons appear in cloth armor which has the same coloration as the fleshly form of the spirit. Their faces are usually rather broad and ugly. They have booming laughs which can terrify listeners.

Lion demons may be turned as Spectres.

LEGEND:

(illus. p. 35)

Lion demons were reputed to roam the region between the western desert and the lands of the deities which lay still further west.

A lion demon is reputed to be unable to follow the track of a man who has recently spent time in earnest prayer in a temple devoted to Good. "Recently" encompasses any time from six hours to six days. The longer times hold for those characters of undoubtedly Good alignment.

Monkey Spirit

Level/Exp: IX/5200

AC: 2 M: 18" Freq: Unique
HTK: 125 MR: 20% No: 1
Att: 3/2 Rds. Int: High Size: S (4')
THACO: 12 Align: See Below
Dm: 1-8+7

Special: Skill 10 warrior. Regenerates 1 HTK per 3 turns. Has Death Blow. Cloud somersaults. Powers (as skill 10 mage): Polymorph Self, Minor Creation, & Special Sleep.

Monkey is physically imposing, with his Stamina allowing him a +3 on all saves versus poison and allowing him to regenerate 1 HTK every 3 turns.

His 19 Strength gives him a +3 bonus to hit as well as the extra damage.

But his most impressive physical ability is shrugging off damage. Any time the monkey spirit takes damage from any cause, a saving roll versus Poison as a skill 10 fighter must be made.

If the monkey spirit makes the roll, he suffers no damage. Due to his high Stamina, the monkey spirit will make this roll on a 5 or more.

Monkey has limited abilities: He can Polymorph Self at will and he can use Minor Creation and Sleep spells twice a day as a skill 10 magic-user.

The Sleep spell is special. It will put any creature to sleep without giving the creature a chance for saving throw versus magic. This includes creatures which do not sleep, such as undead.

Monkey can affect as many creatures as he wishes within a 3" radius for 1-6 rounds, after which time the victims get a saving throw as if the Sleep spell had just been cast. Creatures which are not affected by normal Sleep spells automatically awaken. The only beings immune to the Sleep spell are the deities.

Monkey has a Death Blow which he uses when he becomes enraged. He only becomes enraged in combat according to the following guidelines: if fighting an opponent of Neutral alignment, 5% chance; if fighting a being of Evil alignment, 40%.

A GM should check to see if Monkey becomes enraged in one

of the following three conditions: At the beginning of combat, once effective damage has been done to Monkey, or any round in which a friend of Monkey is killed.

Every time Monkey lands a Death Blow on an opponent, that being must save vs. death magic or die. This is in addition to the normal damage caused by the blow. Monkey will be enraged until he kills his opponent or until he is killed or subdued.

Monkey can turn "cloud somersaults," a form of transport which allows Monkey to travel anywhere from 50 to 5,000 miles in a single somersault. He cannot carry anyone with him while he is somersaulting.

LEGEND:

Born from a magical stone which the god of creation made as the last piece of the universe, Monkey drew tremendous power from the essence of the moon, sun, sky, and earth. He ruled other monkeys on the Mountain of Flowers and Fruit, a mystic island which rose in the middle of the sea.

After 300 years of rule over the other monkeys on the island, Monkey, not wishing to die, began a quest for knowledge of immortality. He searched the world of men until a woodcutter gave him the directions to Master Subodhi.

Following the directions, Monkey made his way up a steep mountain to a cave,

whose entrance was barred by a wooden door. The door suddenly opened.

"You are a seeker of the Way?" asked a young page.

"I suppose I must be," responded Monkey.

"How strange, for Master Subodhi suddenly stopped reading his holy tomes and told me to open the door for any who sought the Way. Enter, Monkey."

For 20 years Monkey studied to master the Way, and to learn such things as "cloud somersaults," huge whirling motions which carried Monkey for thousands of miles.

Finally he learned the way to eternal life.

Returning home, Monkey found it was now ruled by a demon monster that was hideous beyond description. Monkey heroically promised to vanquish the demon monster, and marched off to battle, amidst cheering throngs of monkeys.

About two-thirds of the way to the monster's lair, Monkey realized he possessed no weapons. But he had confidence in his knowledge of the way of eternal life.

Monkey defeated the monster, but he still needed a good weapon. The monkeys did not make weapons, so he set out to borrow one from the Dragon King of the Eastern Sea.

It was clear that the Dragon King was not going to give Monkey a weapon, so he stole one. The weapon was an iron pillar, which Monkey could reduce to the size of a needle or enlarge into a staff 8 feet long.

Upon returning home, Monkey found two grim-faced men with a warrant for him. As he began to read the warrant the men threw a rope around Monkey, and dragged him down to the Underworld.

Monkey protested that he had learned the way of eternal life, and that there must be some mistake.

"We have made no mistake, Stone Monkey. We have been sent by Yenlo Wang, god of the Underworld, to collect you."

As they entered the Underworld, Monkey panicked and broke free of his captors. Quickly he blew on the magic needle-sized pillar hidden behind his ear, until it was the size of a cudgel.

He dispatched the grim-faced men with two blows. Then he charged the workers around him, screaming his displeasure.

He chased the clerks and guards of Hell until the 10 judges of the Underworld heard the commotion. They quickly ascended to the higher levels of the Underworld to try to calm Monkey.

"Bring out the register of the dead!" Monkey demanded. "I will show you my name is not listed, or you will all taste my cudgel!"

The judges found the tome containing all of the names of the monkeys. A judge tossed the volume open to the page with Monkey's name on it.

"Soul Number 1,735. Sun the Enlightened One: 342 years, a peaceful death. As you can see," said the judge icily, "we have made no mistake." Monkey stared at the entry and grinned.

"No, you have made a mistake!" howled Sun the Enlightened One as he grabbed a writing brush from the surprised judge.

Quickly he destroyed his entry as well as those of the other monkeys on the Mountain of Flowers and Fruit. He threw down the tome saying, "You have no record of me, so you have no more power over me!" Bellowing, he made his way out of Hell.

The arbitrator of the gods, a powerful god called the Jade Emperor, soon heard complaints about Sun. The Dragon King of the Eastern Sea complained of thievery, while the King of Hell insisted Monkey be punished for violating the godrules governing the workings of the Underworld.

The Jade Emperor proposed a solution which he thought would appeal to Monkey's ego: offer him a minor post in Heaven where the other gods could keep an eye on him.

Monkey accepted the post of Marshal of the Heavenly Horses. Later, during a feast in his honor, Sun the Enlightened One discovered he had been duped. Furious, he stormed out of heaven laying waste to the feasting hall as he exited.

The Jade Emperor sent several minor deities to retrieve the arrogant Monkey, but they were defeated.

Finally the Deity of the Golden Star suggested offering another post, "Great Sage, equal of Heaven," a title which could be stripped of all responsibility as soon as Monkey accepted it.

Monkey was delighted. He spent his days carousing and making a spectacle of himself.

Eventually, he committed a terrible crime. He consumed most of the drug of immortality which many of the host of heaven needed to remain immortal.

Upon sober reflection, Monkey realized he had gone too far to be forgiven, and he fled heaven. Erlang, nephew to the Jade Emperor, was sent to the Prime Material



Monkey Spirit

Plane to fetch Monkey. The struggle nearly split the mountain, but Monkey was eventually bound and gagged.

The gods decided to kill Monkey by incinerating him in a magic crucible. Unfortunately for the deities, Monkey had consumed too much of the drug of immortality to be killed. The fires merely gave him red eyes and made him invulnerable to physical harm.

Forty-nine days of captivity were enough for Monkey. He burst free and began to assail the gods around him.

Then Buddha himself appeared, seeking the source of the disharmony in Heaven. When he heard of the situation and observed Monkey's arrogance he issued a challenge. He took monkey in his giant hand.

"Sun, if you can somersault off my palm, I will let you rule the universe. If not, you will be returned to earth and you will have

to work hard for your immortality."

Monkey agreed, springing through immense cloud somersaults which carried him more than 5,000 miles at a time. He reached what appeared to be the end of the world, and with typical posturing he turned one of his hairs into a brush and wrote his name on the edge of the world.

He boasted of his feat upon returning to Buddha. Buddha showed Monkey his palm. There, on one of the fingers, was Monkey's name.

Monkey tried to flee. Buddha formed a magical mountain out of the five Chinese elements (air, earth, fire, water, and wood) in which he imprisoned Monkey.

Buddha declared that Monkey would be imprisoned until he had paid for his sins by aiding a good man on an important quest.

In later tales, Monkey was released when he agreed to serve the priest Triptaka. ●

Pig Spirit

Level/Exp: III/85+4/HTK

AC: 5 M: 12" Freq: Common
HTK: 3D8+3 MR: Standard No: 1-3
Att: 1 Int: Very Size: Medium
THACO: 16 Align: Chaotic Neutral
Dm: 1-8

Special: As skill 10 mage: Charm Person, Polymorph Self, & Silence 15' Radius.

Pig spirits will appear as humans of either sex, usually no older than 40. Pig spirits are unique among the animal spirits since they will often choose to take a human form of the opposite sex to their animal form.

They enjoy malicious practical jokes, but will rarely threaten the life of a character except at the urging of another, more evil spirit.

Pig spirits may use the following abilities at 10th skill level: Charm Person, Polymorph Self, and Silence 15' Radius.

Pig spirits may be turned as a Shadow. Only clerics of a Good alignment may turn pig spirits.

LEGEND:

A wealthy merchant named Wang embarked upon a long journey by boat. The

boat was moored for the night and Wang went in search of a comfortable inn.

While he was deciding between two inns, he caught sight of a beautiful young woman. Wang approached her and began to exchange pleasantries. He decided the woman could make up for the inadequacy of the night's lodging, so he invited her to stay with him.

She agreed, asking only that he give her some small token of appreciation. When dawn arrived, Wang slipped a golden bell-shaped charm around her wrist.

The woman left quickly. Wang found himself curiously attached to the woman, so he ordered a servant to follow her.

After closely shadowing her for almost an hour, the servant finally saw her enter a house. When he inquired at the house, the servant was unnerved by the owner's claim

that no young woman lived there.

He left and returned to the house with Wang. A search of the of the surroundings disclosed a pig sty. One of the pigs was wearing a bell-shaped pendant on its front leg.

Wang and his servant fled town. It is said that he never had the courage to return. ●



Pig Spirit

Python Spirit

Level/Exp: V/350+6/HTK

AC: 3 M: 9" Freq: Rare
HTK: 5D8+5 MR: Standard No: 1
Att: 1 Int: Varies Size: Medium
THACO: 13 Align: Chaotic Evil
Dm: 1-8

Special: Aura of Bad Luck creates bad luck for friends. Skill 10 abilities (see below). Latent skill 20 illusionist abilities (see below).
In animal form: AC 6, 3 HTK.

Python spirits are thoroughly evil. However, they will rarely act in an obviously hostile manner.

There is a good chance (70% per encounter) that a python spirit will be attracted to a character. The python will then act as a true friend, except that almost every act of friendship will go awry. The python spirit will bitterly deny any intent to harm the befriended character, passing even magical tests, such as ESP and Detect Lie.

Any informational spell which asks be-

ings of a higher plane will receive solid clues to the true nature of the situation.

The python spirit has the following abilities: Airy Water, Command, Charm Monster, Charm Person, Polymorph Self, Protection From Good, and Teleport. These are usable twice a day as a skill 10 magic-user.

The Airy Water spell is unique in that it is reversible. A reversed Airy Water spell causes the air within the radius of the spell's effect to become increasingly thick

and water-like. Characters take one HTK of drowning damage the first round, two the second round and so on, until round five. Thereafter, the damage remains at five HTK per round.

All characters except the python spirit are affected. Since characters experience choking, all attempts to hit are made at -2. A saving throw versus magic halves the damage taken each round. Fractions are dropped.

The python spirit also has latent illusionist abilities which are activated at the subconscious level to manipulate the environment. However, these abilities are not activated during combat.

These abilities function as a method of wish-fulfillment. The python spirit therefore believes every illusion it creates.

It will sometimes create illusionary things for the character it likes, but these will have drawbacks.

A python's abilities are Alter Reality, Hypnotism, Major Creation, Minor Creation, Permanent Illusion, and Spectral Force. The latent abilities are at the 20th skill level and are usable at will, except Alter Reality, which is usable once per week.

Python spirits may be turned as Mummies. Only clerics of Good alignment may turn python spirits.

A successful turn attempt by a cleric of

Evil alignment will result in a 30% chance that the python spirit will agree to work with the cleric for a limited duration (less than a week). Otherwise the python spirit will go berserk and attempt to destroy all characters present, including the evil cleric.

In animal form the python spirit is a 3 HTK creature of Armor Class 6.

LEGEND:

A young man named Shushuan once lived in the city of Hangzhou with his sister and her husband. During the Festival of the Bright and Clear (a festival honoring the dead) Shushuan went to a temple across the lake to offer prayers and incense to the spirits of his dead parents.

At the end of the ceremony, a tremendous rain storm started suddenly, though the skies had been clear all day. Perplexed, Shushuan began to look for a boat to ferry him back to the city.

There was none to be found in the squall, but then a streak of lightning illuminated a small barge which was pulling away. When he managed to catch the barge, he asked to be taken to the quay nearest his home.

"And the young ladies also?" queried the ferryman. Shushuan was startled to find two beautiful women standing on the shore beside him.

The more beautiful of the two was dressed in white (the color of mourning in China). The other, dressed in blue, appeared to be her maid.

He graciously gestured for the ladies to be seated in the barge.

"I would be happy to accept your offer, sir, but for one thing," said the woman in white. "I am a widow of just three months and I came to make offerings at my husband's grave. I left in such a hurry that I have forgotten to bring any money with me. If you would be so kind as to pay passage for my maid and myself, I will gladly repay you when we arrive at my house."

Shushuan was perfectly happy to pay for the young women.

The next day Shushuan went to visit the young widow. Finding her was difficult. No one had ever known or heard of such a woman.

Finally, he spotted the maid running errands. She led him to a large, beautifully decorated house. The lady graciously received him and they talked for hours.

Shushuan became fond of the lady, but was shocked to hear what she said next.

"I am glad you have affection for me, for we were destined to meet. I am Lady White. I hope you will marry me."

Shushuan stated that he could not possibly afford to support Lady White, but she dismissed his objections. The maid appeared at his side carrying a large white cloth containing 50 silver pieces.

That amount was enough to purchase a small house. Shushuan quickly accepted, and returned home to tell his sister of his good fortune.

The family assailed Shushuan with

questions. He was halfway through his story when his brother-in-law found the money which Shushuan had brought.

"Aiiee! We shall all be ruined! Look at the mark on the coin, it is the Emperor's seal. This must be part of the treasury silver which was stolen just a day ago. A reward is being offered for anyone who turns in the thief."

The brother-in-law then scooped up the silver and rushed off to the local representative of the Emperor to turn Shushuan over to the law.

Shushuan was arrested. He told his story to the magistrate, who was fair enough to send soldiers to the location Shushuan described.

The soldiers found a dilapidated house which neighbors said was haunted. The family which had lived there had all died mysteriously.

The soldiers reluctantly entered. The



Python Spirit

house was much darker inside than it should have been, and the soldiers could see nothing for awhile. Then one of them saw a woman standing in white at the top of a staircase.

The soldiers moved to question her and with a flash of lightning, she vanished. In her place was a pile of silver. This was the remainder of the silver which had been stolen from the treasury, so Shushuan was released.

Unfortunately, he was considered to be the bringer of evil spirits and was banished from Hangzhou.

Six months later he had found a job in another city. He also found Lady White. She claimed the silver was left to her by her former husband. She swore she still loved Shushuan, and convinced him she was telling him the truth.

A year after the wedding Shushuan's friends invited him to join them in observing a religious festival at a temple just outside the city.

Lady White used every means to persuade her husband not to go. He went anyway, promising not to enter the temple. Once there, however, he could not resist taking a look in the temple.

He had only glanced inside when a holy man called Master Fahai saw him and shouted, "Hold that man, I must speak with him!"

Shushuan turned and ran. As he reached a bend in the river near the temple, he saw a boat rushing across the water toward him. His wife and her maid were in the boat.

"Quickly, husband, in the boat! In the boat, you cheat, before all is lost!" she screamed.

Master Fahai arrived at that moment.

"Begone demons, I command you to quit this man's sight!" cried the holy man.

The boat rocked violently, and the women vanished without a trace.

"I could see that demons had you under a spell," said Master Fahai. "They should not trouble you again. Travel in holiness. Your safety is assured."

When the Emperor issued a general amnesty, Shushuan decided to return to Hangzhou. His sister greeted him with affection and said, "You might have told us you were getting married. We would have loved to attend the wedding."

There was Lady White, looking as she always had. A glance prevented Shushuan from saying anything.

"You ungrateful wretch!" the Lady White said. "I give you love and luxury and you turn a hateful priest on me. I should hate you, but I will forgive you instead."

"You must have noticed that your luck is bad every time we part. I have the feeling that all of Hangzhou would suffer from your ill luck should we part, so I must protect you and the city from your actions," she cautioned.

Shushuan was frightened but pretended to be happy. He felt his only recourse was to take his own life by walking into the lake and drowning himself.

"Would it not be easier to let me take some of your burden from you?" asked a calm voice. Master Fahai stood a few feet away.

"I knew the demons were stronger than you thought, and I could not let you face them alone. Take this begging bowl. Return home and clap it to the head of your wife. It should contain her until I find a more permanent solution."

Shushuan ran home and flipped the bowl onto the head of the startled Lady White. She immediately began to shrink. The young man kept pushing on the bowl until it rested on the floor. Master Fahai entered at that moment.

He questioned the spirit and discovered that it was a white python, many centuries old. Then Master Fahai incanted a spell.

He instructed the citizens of Hangzhou to build a holy pagoda and placed the magically sealed bowl within its foundations.

There the demon remained. Shushuan became a monk and studied for many years with Master Fahai.

Roc Demon

Level/Exp: X/21,000

AC: 2 M: 9"/90" Freq: Very Rare
HTK: 250 MR: 40% No: 1
Att: 2 Int: Excpt. Size: L (16')
THACO: 7 Align: Chaotic Evil
Dm: 10-80/10-80

Special: 2D6+10 other creatures at his command. Spells (use at will as skill 20 mage): Detect Magic, Fly, Polymorph Self, & Polymorph Other. Theft of Chaos (see below).

NOTE TO THE GM: In the legends, the Deity of the Golden Star appeared as an aged hermit to warn the pilgrims who entered the woods of their peril.

It is strongly recommended that all player characters be given such a warning, and ample time to escape the wood. Very few characters will be able to survive an encounter with the roc demon.

The roc demon exists in an area of the astral plane which covers the shortest route to the outer plane known as the Western Lands.

The roc demon's considerable power causes an anomaly among the planes. The Prime Material, Astral, and Outer Planes of the Western Lands all blend within 500 miles of the creature's lair.

The border with the Outer Plane is a broad, slow flowing river, while the border with the Prime Material Plane is a region of wildly chaotic woods, full of improbable plant and animal life.

The roc demon is a savage, brutal commander of other animal spirits as well as lesser demons. At any one time there will be between 12 and 22 (2D6+10) other creatures under his command.

He will hunt any character who strays into his domain, preferring to capture tender ones (sum of ST and SM less than 30) for an unholy feast. All others will be slain on sight unless the roc demon wishes to appropriate the character's magic abilities (see below).

The roc demon has the following abilities which it uses at the 20th skill level: Detect Magic (with a range of 120'), Fly, Polymorph Self, and Polymorph Other. These abilities may be used at will.

Its most dangerous ability is the Theft of Chaos, which may also be used at will. Any time the roc demon has detected magic, any

character who is currently under the effect of any spell is eligible as a target for this Theft of Chaos.

The Theft of Chaos robs the target of all its magic abilities. A target must be within range of the roc demon's Detect Magic in order to be a victim of the Theft of Chaos.

If the target makes its saving throw, then the magic abilities are simply lost for a period of seven days. If the saving throw is missed, the roc demon has the option of using the target's power for seven days or permanently destroying the magic ability of the target.

Even magic armor would be as normal armor of its type. Potions and scrolls would be useless, and characters would be deprived of the ability to cast any spell.

If a character is permanently divested of his spell casting ability, he is lowered to the highest skill level at which he cannot cast spells. In the case of a cleric or magic-user, they become skill 0 for a period of 2-12 days at the end of which time they become skill 1.

Only divine intervention or new experience will regain the lost ability to cast spells.

Deities are immune to the Theft of Chaos, as are beings to whom the Chinese deities have granted immortality.

The roc demon may never be encountered as a result of a random encounter. Only if the characters are wandering in a suitable area (which should be distinct

from the rest of the countryside), and only if they have been given explicit warning of the roc demon's presence will this monster appear.

LEGEND:

The roc demon was formed from the debris remaining from the creation of the world. As such, it is almost as old as the world itself.

There is no hell appropriate for the roc demon, though travelers to the Underworld may find a hell which holds nothing but this demon.



Roc Demon

Rooster Spirit

Level/Exp: II/50+3/HTK

AC: 6 M: 12" Freq: Common
HTK: 2D8+6 MR: Standard No: 1
Att: 1 Int: Varies Size: Medium
THACO: 16 Align: Chaotic Neutral
Dm: 1-6

Special: Polymorph Self at skill 10.

Rooster spirits have plagued farms for as long as legends have been told. They are extremely territorial and will attack characters who spend the night anywhere within 200 yards of the rooster spirit's domain.

They prefer to attack sleeping characters, and they like to throttle their victims. They will hesitate to attack a party which ap-

pears too strong for the spirit to beat in combat.

Characters can converse with a rooster spirit. If they offer tribute for the right to stay on the rooster spirit's territory, it will not attack. Such tribute starts at four gold pieces per character per night.

If the characters offer more than this amount, or offer praise of the rooster's prowess, the spirit will be friendly. It might tell them the events of the past few days, or what other animal spirits are in the immediate vicinity.

A rooster spirit has the Polymorph Self ability which may be used at will at skill 10.

A rooster spirit may be turned as a Ghoul. Any cleric may turn a rooster spirit, although evil clerics may not force a rooster spirit to obey them.

A rooster spirit in human form will always wear a bright red cap, which the prideful spirit will never sacrifice.

LEGEND:

(illus. p. 37)

A rooster spirit took part in the haunting of a traveler's pavilion as mentioned in the entry under Scorpion Spirit (below).

Scorpion Spirit

Level/Exp: III/90+3/HTK

AC: 4 M: 6" Freq: Uncommon
HTK: 3D8 MR: Standard No: 1
Att: 1 Int: Low Size: Medium
THACO: 16 Align: Neutral Evil
Dm: 1-8+poison

Special: Poison—save twice:

once or cause additional 1-3 HTK of Dm,
twice or writhe in agony for 1 melee round.

Spells (use at will as skill 10 mage): Clairvoyance,
Polymorph Self, Ventriloquism, & Paralyzation.

Scorpion spirits enjoy causing misery to any humanoid creature who wanders into the area surrounding its lair. As the spirit is not very intelligent, such misery-making will not be very imaginative.

Generally, such a spirit will try to attack during the night and throttle its victim after paralyzing him. Occasionally a scorpion spirit will have the initiative to organize other animal spirits.

The mode of attack will be the same as before, except that increased numbers make these attacks more dangerous.

Scorpion spirits are sometimes fooled by crafty party-members. The scorpion spirit's overconfidence will often be its undoing, allowing player characters to gain information from a scorpion spirit which is detrimental to the spirit or its allies.

Twenty percent of all scorpion spirits secrete poison similar to that of their animal form. It requires a successful "to hit" roll unless the target is restrained, and the victim must save vs. poison or suffer an additional 3 HTK of damage. In addition, the victim must make another save vs. poison to overcome the pain caused by the spirit's venom. If this save fails, the victim can do nothing for one round but writhe in agony.

Scorpion spirits can use the following abilities as a skill 10 mage: Clairvoyance, Polymorph Self, Ventriloquism, and Paralyzation. These abilities may be used at will. The paralyzation ability is weaker than normal, allowing a +2 on the save vs. paralyzation. If the save fails, the target is paralyzed for 1 turn.

Scorpion spirits may be turned as Ghouls, and they prefer to appear as men of great strength.

LEGEND:

South of the city of Anyang, there was once a traveler's pavilion. It was filled every night with travelers recounting tales of journeys and trades well made.

Then, one morning, a traveler was found dead, with a look of terrible agony on his face. The caretakers were even more a-

larmed when there was no sign of violence or marks of any kind.

Other deaths soon followed. No one would stay there, since the pavilion was then considered to be haunted.

A young scholar versed in the magic arts happened upon the pavilion a few hours before dark. The caretaker warned him of the haunting. Tired and hungry, the scholar proposed that he be given free food and lodging in exchange for discovering what was haunting the pavilion.

Sleeping until sunset, the scholar awoke and began to read. He then cast a spell which allowed him to be aware of all that was going on around him, even though he appeared to be reading.

He heard soft footsteps approach the front of the pavilion.

The scholar glanced that way "Pavilion master," said a man in black, "I see there is someone in the pavilion."

"Yes. A scholar, but he is still reading his books," said a second voice. The figure in black sighed and slinked away.

A figure wearing a red hat appeared soon after that, calling, "Pavilion Master!"

"I am here. What do you want?" answered the strange voice.

"I see there is someone in the pavilion."

"Yes. A scholar, but he is still reading his books and is not yet asleep."

The red-hatted figure sighed deeply and moved back into the darkness.

The scholar moved to the front of the pavilion where he, too, called out, "Pavilion Master!"

"I am here, what do you want?" asked the same voice.

"I see there is someone in the pavilion."

"Yes. A scholar, but he is reading his books and is not yet asleep." The scholar sighed

deeply in imitation of the others.

"Who was the man in black?" he asked.

"That was the old sow from the north house," answered the voice.

"And the man in the red hat?"

"That was the old rooster in the west house."

"And who are you?" asked the scholar.

"I am an aged scorpion," said the voice, "who are you?"

"I am a fox," replied the scholar, "I tricked the young scholar early this morning, putting a spell on him which would not let him sleep for a night."

"Ah, this is unfortunate!" cried the voice, "we shall have to wait until tomorrow night."

The scholar awoke the next morning to find the people who looked after the pavilion watching him. They marveled that he was alive. During the commotion, the scholar requested that someone get him a sword.

Once the sword was delivered, the scholar led the people around the pavilion. Soon he found a crack in the wall in which an angry scorpion sat, its claws poised to attack. The scholar killed him with one plunge of the sword.

Then he led them to the north and west houses where he slew an old black sow and a red-crested rooster.

The scholar explained to the following crowd what had transpired during the night. The pavilion was never again haunted.



Scorpion Spirit

Children of Chiyou (Copper Faced)

AC: 3 M: 12" Freq: Rare
 HTK: 7D8+7 MR: 10% No: 1-4
 Att: 2 Int: Supra- Size: M (7')
 THACO: 12 Align: Lawful Evil
 Dm: 1-6/1-12 Level/Exp: VI/600+10/HTK
 Special: Wall of Fog as skill 15 illusionist.

Children of Chiyou (Miao)

AC: 6 M: 9" Freq: Uncommon
 HTK: 1D8 MR: Standard No: 4-40
 Att: 1 Int: Varies Size: Medium
 THACO: 19 Align: Neutral
 Dm: 1-6 or by weapon type Level/Exp: I/10+1/HTK

The Children of Chiyou are constructions in the dreams of the god-monster Chiyou's eternal deathsleep. They can appear anywhere, and are usually engaged in a battle which ended centuries ago.

As their original foes are dead, they will substitute whomever they can find on the Prime Material Plane. They are willing to

negotiate, but on the terms of their own culture. They will become violent if it is suggested they do not belong in the world of today.

The copper-faced children are less capable copies of the original 80 minor deities which Chiyou convinced to join his side in the rebellion of heaven. They will speak an

ancient tongue unknown to anyone but a sage who specializes in such folklore.

The Children of Chiyou have iron heads, six arms, and cloven feet. They have burnished copper faces with four eyes. Their armor is green, with fantastical scrolling as decoration.

Their faces are hot to the touch. If any of the children loses his face in combat, another face, identical in appearance but hotter than the first, will replace it immediately.

The copper-faced children attack with two weapons: a short sword and an out-sized two-handed sword. They receive no strength bonus due to a quirk in the dreams of Chiyou.

Each copper face is capable of casting a Wall of Fog as a skill 15 illusionist. This spell may be used three times per day. The copper faces can see through the fog.

* * *

Other Children of Chiyou, called Miao, were decimated in the time of the Yellow Emperor, but they live on in the dreams of Chiyou.

The Miao appear only when Chiyou's dreams focus on them. Chiyou will begin dreaming about them if a character comes within 10 miles of one of Chiyou's treasure troves. Chiyou will create 2D10 Miao per day the character stays within the 10 miles of Chiyou's hidden treasure.

There is a 40% chance the the Miao speak Common, otherwise they speak their ancient tribal tongue.

They live off the land, looting on occasion to increase the tribe's holdings. The Miao think nothing strange of the fact that there are no women or children in their "tribe," always saying they are "camped just over the hill."

There are never any high level Miao warriors since Chiyou thought of them as completely interchangeable.

The treasures are another manifestation of Chiyou's desires. The Miao attempt to regain any treasure stolen by player characters. This attempt takes the form of a 25% chance per day of encountering the Miao.

All Miao encountered have a knowledge of the treasure carried by the party. They are obsessed with getting the treasure.

Also there is a 20% chance that treasure obtained from Children of Chiyou will disappear after one week. Roll for each character's share separately, in addition to the roll for each magic item. The roll is made for four weeks.

At the end of this time, any treasure left is indisputably real. The chance to encounter



Children of Chiyou (Copper Faced)

Miao also drops to normal, as Chiyou has diverted his dreams to other things.

LEGEND:

The Yellow Emperor was a primary deity in the ancient Chinese pantheon, whose descendants included gods and humans. One of the gods, Chiyou, was assigned the post of Runner for the Yellow Emperor.

Chiyou's ambition exceeded his role as a simple messenger. He began to foment dissension among the other minor gods, who all wore copper-faced masks and ate metal and stone.

These minor gods were expert weapon smiths, and they made iron weapons of countless types at a rate more than 10 times that of the best dwarven smiths.

Chiyou finally managed to recruit and train 80 of these beings. Next, he descended to the south of China to arm the Miao tribe and convince them to rebel against the Yellow Emperor. He raised thousands of troops and led them in an attack on heaven.

The Yellow Emperor was caught by surprise. He tried to negotiate with Chiyou, but the god-monster was filled with hate for the Yellow Emperor and would not listen.

The battle began with the two great armies clashing within sight of the celestial palace. The Emperor's forces began to drive Chiyou's army from the field.

Chiyou then cast a spell to create a dense cloud of fog, which seemed to cling to the Yellow Emperor's army. In the confusion, the heavenly army could only march in circles.

The Emperor called to his ministers, who came up with the idea of the compass.

It was quickly assembled by magic, and the commanders could soon find their way through the fog. The battle was rejoined with renewed fierceness.

The Yellow Emperor then summoned a celestial warrior named Yinglong who could make rain at will.

"I command you to bring a storm which will flood the rebel out of heaven!" said the Emperor.

As Yinglong started, Chiyou moved quickly and cleverly. The rebellious god magically transported his army to high ground and then added his own magical storm to that of Yinglong. The Yellow Emperor's army was hopelessly caught in a bog.

The Yellow Emperor called on one of his daughters, one who produced a greater heat than the fire in a forge. She increased the heat she produced until it dried up all the rain.

The Yellow Emperor now seemed to be winning the war, but his army was exhausted and suffering from low morale. He commissioned a great drum to be built which would boom across the field of battle. The emperor hoped the drum would hearten his own men and cause his enemies to doubt their cause.

The gods first used the skin of Kui (q.v.), an ox-like sea monster who roamed with the storms, but his men could not play it loudly enough with their hands.

The Yellow Emperor thought for a moment. He then ordered the Thunder God slain, and the god's thighbone removed. This done, he commanded his drummer to use the bone as a drumstick. The result was a fearsome noise which routed the oppos-

ing army.

Chiyou fled to the rebellious Miao tribesmen on earth, but the Yellow Emperor soon quelled the rebellion and captured Chiyou. Chiyou continued to defy the Emperor, so the god was ordered slain.

Chiyou struggled so fiercely against his bonds that he shed blood, which was quickly absorbed into the earth. Finally he was executed, and his remains were thrown into the wilderness.

Maple trees soon sprang up, and it is said that when the leaves turn red, it is because of the blood and anger of Chiyou.



Children of Chiyou (Miao)

Crane Maiden

Level/Exp: III/190+3/HTK

AC: 8	M: 12"	Freq: Very Rare
HTK: 3D8	MR: 15%	No: 1-12
Att: 1	Int: Varies	Size: Medium
THACO: 16	Align: Lawful Good	
Dm: 1-6		

Special: +1 or better weapon to hit. High Appeal.

Crane maidens are the daughters of gods. They sometimes came to earth to visit the more beautiful places of the world. Crane maidens are extremely beautiful (minimum Appeal is 17, maximum is 23), and they are very gentle beings.

They do not have awe power as do other deities, but they have the power to create a desire for peace and harmony which operates in a like manner.

Any creature affected by the crane maiden's Appeal will not wish to harm the crane maiden, although the character may still act in a selfish manner.

Crane maidens have divine garments.

The clothes are magical only when worn by them, and they allow the maidens to change shape into magical cranes. In this form they can fly through the dimensions and up to heaven.

If the maidens are separated from their clothes, they lose the power to change shape. A crane maiden must be within 30 feet of her clothes in order to change shape.

LEGEND:

A peasant named Tian Kunlun made a living cutting wood. On his way to the grove where he worked, there was a pool of very clear water shaded by dense trees.

It was a peaceful place, so Tian decided to rest there. As he sat down, he noticed three beautiful women bathing in the pool. Motivated by curiosity, Tian decided to have a closer look.

His movements startled the women, and all three turned into white cranes and flew wildly toward a spot near Tian. Two of the cranes swooped low and scooped up bundles of clothes, but Tian reached the third bundle before the last crane did.

The crane fluttered about Tian, asking for her clothes back. She then flew back to the pool and became a woman again.

"I will return your clothes if you tell me who you are," Tian finally said.

"I am one of the daughters of the High God. My father gave us these clothes so that we may be free to travel between earth and heaven. They are imbued with divine power," said the woman.

She took Tian's stunned silence as a refusal to return her garments.

"I am sure the High God would grant you a favor in exchange for returning those clothes," she opined. Tian could only squeak like a very small mouse.

"Please, I cannot follow my sisters to heaven without those clothes. I...I promise to marry you if you return my clothes."

"I can dream of nothing better than marrying you," said Tian. "But if I return these clothes, you will fly off to heaven. If you agree to marry me and live on earth for three years, and after that decide to return to heaven, I shall agree."

The heavenly maiden did not like Tian's suggestion, but she realized her choices were few.

They were married and soon had a son they named Tian Zhang. The new family was happy, but Tian still feared what would happen when the three years were over.

He decided to hide the maiden's clothes at his mother's house. Soon he forgot about the clothes.

While he was away delivering wood, the maiden visited the mother and asked her if she knew where the clothes were. Tian's mother denied any knowledge.

The maiden began to weep. Her mother-in-law was moved and retrieved the clothes from their hiding place so that the maiden could look at them for a little while.

With a whoop, the maiden put on the clothes, but Tian's mother would not let go of the garments. They struggled, but the maiden was too strong for Tian's mother.

Soon the maiden was halfway out the window, with the older woman still clinging to the garment. Together they flew high up into heaven.

Little Zhang could not understand where his mother had gone. He wandered into the fields and hills calling for her until, in his frustration, he sat down to cry.

A wise man heard the boy, and realized the source of his pain.

"Go to the pool near your home Little Zhang," he said. "Your mother may have returned to heaven, but she could not have forgotten you."

"Go to the pool. There you will find three maidens dressed in silk. Two of them will stare at you in astonishment. The third one will avoid your gaze. The last one is your mother."

Little Zhang went off to the pool to wait,



Crane Maiden

and soon three cranes descended to the pool in a slow arc. Upon touching the water, there was a glimmer, then the three maidens appeared.

"Look!" cried one, "Is this not your son, sister? We told you he would be in fine health." Two of them were looking and smiling at him, but the third maiden was looking only at the pool. Little Zhang saw this.

"Mother, mother!" he cried as he ran to her. They hugged for a long while.

"Sister, you know that we must return to heaven," said one of the crane maidens. "If you cannot bear to be parted from your son, we must take him with us."

So the three crane maidens lifted Little Zhang into the sky and flew to heaven.

The High God was delighted to have a grandson, and Little Zhang's grandmother was happy to see the child again.

"Please approach me, Little Zhang," said the High God. "I shall teach you all that a man can know. You shall have to learn quickly, but I shall give you eight great books to take back with you when the time comes. You shall learn from them when you can no longer ask me."

Little Zhang learned quickly. After five days, the High God returned him to earth. Little Zhang discovered that, by earth time, he had been away for 20 years. He was now a man.

Soon he established a reputation as a sage, and eventually he became famous as the most trusted minister in the Emperor's court.

Cuckoo

Level/Exp: I/10+1/HTK

AC: 8	M: 15"	Freq: Uncommon
HTK: ½D8	MR: Standard	No: 1
Att: 1	Int: High	Size: Small
THACO: 20	Align: Lawful Good	
Dm: 1-2		

Special: Saving throws as skill 10 magic-user. Good source of information.

The cuckoo is a good source of rumors and information. There is a 70% chance cuckoos speak their alignment tongue and a 30% chance they speak Common.

They willingly talk to any party. But, if they suspect the party of including evil-doers, they will glibly misinform the party. The stronger the evil in the party, the greater the degree of misinformation.

A cuckoo will not lead a party to its doom, but it will try to cause an evil party to lose some particularly valued item or to be noticed by the authority of good.

If the party is generally good in alignment, the cuckoo will give it informative

hints concerning the players' current problems. If a group is exemplary in good alignment, the cuckoo will answer a few (no more than four) questions directly.

Cuckoos resist magic as a skill 10 magic-user.

A cuckoo has a 75% chance of knowing the answer to any question asked about the twenty mile radius around its nest. The percentage declines 5% for every mile outside this radius. For areas populated by creatures or humans of Good alignment, increase this knowledge percentage by 10%. For areas dominated by creatures or hu-

mans of Evil alignment, subtract 10% from the chance of knowing a question.

Cuckoos will not answer more than 1D6 questions. After that it will fly into the trees and disappear. If caught or wounded, the bird will not answer any questions

LEGEND:

King Wang was a revered ruler of ancient Shu. He was always concerned with the welfare of his subjects, and introduced many innovations which made life easier for his people.

The King taught them the best way to farm, and he gave them the calendar with its seasons of worship. But there was one problem he could not solve. Each year the Yangtze River flooded Shu destroying many homes and thousands of acres of crops.

One day some of Wang's soldiers saw a corpse floating upstream in the river. This was unusual enough to cause them to pull it from the river. It revived immediately, and introduced itself as a minister from Chu, several thousand miles to the north-east.

The minister claimed to have slipped and fallen into the river while investigating the problem of flooding.

Wang made him one of the town's ministers, and the stranger quickly proved his worth.

The Yangtze ran through narrow gorges for part of its journey. When the heavy rains came, the gorges overflowed, causing floods. The stranger had the people bore holes in the mountains to allow the water to escape from the gorges. As a result, the floods ceased.

Wang decided to grant the kingship of Shu to the stranger so that he might retire and return to scholarship. Wang then moved to the western mountains.

Within a short time Wang heard of rumors which the stranger had been spreading. The rumors stated that Wang had ceded the throne in shame because Wang

had been caught seducing the wife of the stranger.

This was an excuse for the evil stranger to undo much of the good which Wang had done. Wang soon died in bitterness and regret. But he refused to leave his people to the rule of his successor. His spirit transformed into a cuckoo, and soon all cuckoos were infused with his spirit.

The birds could now remind his people to observe the seasons, and tell them the best way to farm. The plans of the evil stranger were never completed.



● Cuckoo

Ghost

Level/Exp: III/120+4/HTK

AC: 0 **M:** 9" **Freq:** Very Rare
HTK: 3D8+3 **MR:** Standard **No:** 1 or more
Att: 1 (see below) **Int:** Varies **Size:** Medium
THACO: 16 **Align:** Mirror characters'
Dm: None

Special: Wrath and Dire Wrath spells. +1 or better weapon to hit.

These undead creatures will mirror the alignment of the characters they meet. Therefore, they will treat a paladin in a courteous and helpful manner, and will try to obtain satisfaction from a Chaotic Evil thief in any manner possible.

The ghosts will attempt to gain food from the characters, but this food must be a special type (see Legend). All Lawful Good characters must try to assuage the hunger of the ghosts. Other characters need not make such an attempt.

If the characters make no attempt to feed the ghost or attack the ghost, they will be subject to a Wrath spell, against which there is no saving throw.

This spell modifies all die rolls of the afflicted characters by plus or minus 1, whichever is disadvantageous to the character. If a cleric turns the ghost, he, too, is subject to the spell.

If a ghost is destroyed in combat, the character who did the most damage is afflicted by a Dire Wrath spell, which is as above except the die rolls are modified by plus or minus 3.

A Wrath spell may be removed only through the casting of an Atonement spell by a character who is not under the effect of a Wrath or Dire Wrath spell.

A Dire Wrath spell requires that an Atonement and a Restoration spell be cast on the afflicted character. They must be cast by an unaffected character.

These ghosts are known as "hungry ghosts" in Chinese mythology. The gods pardoned all of the souls in Hell, even those who had not served their full sentences.

The souls were then admitted to heaven, except for the few souls who were too wicked. They could not be sent back to Hell, for they had been pardoned. Therefore, they were sent to wander the earth

forever with an insatiable hunger.

The only food which a hungry ghost can eat is from the begging bowl of a monk or other holy man, because any other food and drink turns to ashes when it touches the lips of a hungry ghost.

LEGEND:

Because Mulien's mother was sentenced to roam the world as a hungry ghost, this most holy monk organized the festival of Yulanpen. On the 15th day of the seventh month all temples were simultaneously filled with the prayers of all the priests and monks.

This ceremony gave one day of respite for all the souls in Hell and allowed all hungry ghosts to eat one meal.

For his piety in organizing the Yulanpen, Mulien's mother was reincarnated as a dog. After additional repentance she ascended into heaven. ●



Ghost

Giant With No Head

AC: 3 **M:** 18" **Freq:** Unique
HTK: 164 **MR:** See below **No:** 1
Att: 1 **Int:** Average **Size:** L (150')
THACO: 7 **Align:** Chaotic Neutral
Dm: 13-24 **Level/Exp:** X/17,500

Special: Hits as skill 17 fighter. Regenerates 2 HTK per round. Immune to all magic, including beneficial spells.

The headless giant has the ability to regenerate 2 HTK of damage per round. This regeneration is rather chaotic when it comes to replacing lost limbs (see Legend).

The giant is immune to all forms of magic, even beneficial magic. He is so chaotic, that the principles of order, in magic, do not apply in his presence.

Magic weapons function as ordinary weapons of the same type. Items which enhance a character's abilities, such as a ring of invisibility or a cloak which increases the wearer's strength, will not function within 30 feet of the giant. No spell or ability will function within 30 feet of this huge monster.

The favored weapon of the giant is a huge hand axe that is over 18 feet long. It is too unwieldy to be used by anyone under 60 feet tall and with less than 24 Strength.

The giant may be encountered randomly. He will have no desire to harm the player characters, although he will defend himself if attacked.

As he has always been immune to magical attack, it is only 30% likely he would recognize spellcasting as an intended attack.

The giant will converse with the players, exchanging information, trivia, or simply interesting gossip.

If the players have any information on

the whereabouts of the High God Tiandi or a member of his temple, the giant will gladly trade any "trinkets" (even magical ones) he has acquired for the information.

LEGEND:

The giant with no head began life with a



Giant with no Head

the whereabouts of the High God Tiandi or a member of his temple, the giant will gladly trade any "trinkets" (even magical ones) he has acquired for the information.

The giant's coloration is gray and brown, like the wooded mountains around him. It might be possible to confuse him with a dis-

head, but with no name. He wanted to duel the High God Tiandi for his throne. It is doubtful the giant wanted to rule heaven as much as he wanted a chance to fight with the High God.

He eagerly climbed the long path to heaven and roared his challenge. He waved his arms in defiance, with a shield on his left arm and an axe in his right hand.

The god Tiandi rushed from his palace with a magic sword in his hands to attack the giant. The battle was fought for days, with neither opponent able to strike a fatal blow.

Slowly the battle drifted down from heaven to the Prime Material Plane. Near the mountain of Changyang, the High God finally struck a well-aimed blow, deftly removing the giant's head from his body.

Tiandi stood in triumph. Then he saw that the giant also stood. The headless antagonist quickly shifted his axe into his left hand, and began searching for his head with his right.

The frantic efforts of the giant sent showers of boulders down the mountain.

Tiandi was not eager to resume the battle, so he struck open a mountain nearby. He placed the giant's head inside and then closed up the mountain again. Tiandi then ascended to heaven, laughing.

Soon the giant with no name ceased his search and stood quietly. First one eye, and then the other, appeared in his chest. His navel became a new mouth.

He danced a war dance which shook the mountains. His axe sliced through the mountains, carving deep furrows in the sides of the aged peaks.

"I challenge you, Tiandi. Come and fight your better. Come, High God, prove you are worth your throne!" howled the giant, louder than a winter storm.

Sages suppose he is still there, roaming the mountains and bellowing his challenge.

Jingwei

Level/Exp: 1/5+1/HTK

AC: 6 **M:** 1"/21" **Freq:** Common
HTK: ½D8 **MR:** Standard **No:** 1
Att: 2 **Int:** Varies **Size:** S (2")
THACO: 20 **Align:** Neutral
Dm: 1-2/1-2

Special: Will know any activity on the surface of the sea within a 20 mile radius

The Jingwei is a sea bird with red claws, a speckled head, and a white beak. It can be found on most of the shores of areas with temperate climates, and it will always be carrying a small load of twigs or stones when it flies over water.

The Jingwei knows a great deal about what happens at sea. If a player character can converse with animals, the Jingwei will gladly answer questions concerning

activities on the ocean.

The bird has a 80% chance to know of any activity on the surface of the sea within a 20 mile radius, which is a half day's flight. There is a 10% chance Jingwei will know of underwater activity within the same radius.

The Jingwei will always warn of any treacherous spots in the ocean, such as whirlpools, dangerous shoals, or strong riptides.

Every full moon, the Jingwei gather upon the branches trees bathed in the moonlight. There they sing a song about the Queen of Birds and her lonely exile on earth while her husband, the shepherd of the stars, must remain in heaven. The song of love is so melancholy that those who

hear it must save versus magic or fall on the ground weeping for 1D6 turns.

The song lasts 2 hours and those who choose stay to listen to the whole fifteen verses (repeated three times) will find that their Insight has been raised by one point.

Unfortunately, at the same time a curse has been laid upon the player characters. Characters have a permanent -1 to the save versus Death magic. The curse cannot be removed by any spell except a Full Wish or Restoration. However, if a character is killed and then brought back to life, the curse will automatically disappear.

The bird's song may only effect a character once per lifetime.

Anyone who attacks the jingwei while they are singing must save versus magic or die.

LEGEND:

Once the favorite daughter of the Sun God decided to spend a day on the ocean

watching her father's brilliant rays dazzle along the surface of the water.

She took her small boat far out into the Eastern Sea. A storm welled out of clear skies, and waves a hundredfold larger than her boat smashed her craft to pieces. She was drowned.

The Sun God mourned for his daughter, but there was nothing even his power could do to save her from the sea.

The Sun God's daughter resented her death. The power of her resentment transformed her soul into a small bird called Jingwei. She vowed to break the power of the sea if it took forever to do so.

She began to carry small stones and pieces of wood into the Eastern Sea. She dropped them and returned for another tiny load.

One day the sea, a giant with foaming white teeth and a harsh laugh, appeared. He teased and taunted the bird, but he was still curious about what she hoped to accomplish.

"I will fill you with my stones and twigs," Jingwei said. "I will make a thousand flights a season, for a million times a million seasons so that I can fill you up."

"Why do you hate me, silly bird?" boomed the sea.

"Because you took my life. Because you take the lives of others through your cruelty. Countless others should have lived, as I should have lived," cried the bird as she picked up another stone.

The sea casually flipped his hand, sending a row of waves to pound the beach on which the Jingwei had landed.

"Stupid bird, you will never succeed," hissed the sea as he sank into the foam.

"I will," swore Jingwei.

She and her descendants are still trying to defeat the sea.



Jingwei

Kui

Level/Exp: IV/475+6/HTK

AC: 5 M: 1"/15" Freq: Very Rare
HTK: 5D8+3 MR: Standard No: 1
Att: 2 Int: Animal Size: L (15')
THACO: 15 Align: Neutral Evil
Dm: 1-10/2-12

Special: Spit Lightning Bolt (D8 Dm) at will during a storm, but only 3 times on a clear day. +1 or better weapon to hit.

Kui appears to be a horrid amalgam of ox and shark. He has a single leg coming from the center of his chest, a shark's tail, and a misshapen dorsal fin protruding from his back.

The great maw of his ox head can spit a Lightning Bolt which does 6D8 HTK of damage. Kui can use his lightning bolt at will during a storm, but is limited to three times per day when the weather is clear.

Whenever Kui is encountered, there is a 70% chance that a storm is imminent.

There is a 25% chance that Kui will attack a vessel if the weather is clear, 75% if there is a storm. Kui will attack with lightning until the ship is damaged, then he will attack the crew with his hoof (1-10) and bite (2-12) until he has consumed crew members who have a Hits to Kill total equal to Kui's HTK. At that point he will be satiated.

If Kui is damaged in the fight, he will continue to attack the vessel until it is destroyed.

LEGEND:

Kui is a companion of the god of the Eastern Sea. He roamed those waters for centuries, surfacing when storm conditions were imminent.

Kui would swim just out of bow range, and would emit a roar as loud as thunder. The storm would start and Kui would attack the hapless ship.

The Yellow Emperor was battling the god-monster Chiyou (q.v.) and demanded that a great war drum be built. He sent his strongest warriors to capture Kui so his skin might be used for the drum.

The warriors descended from heaven and walked into the sea. They soon found Kui, floating on the surface and terrorizing a raft full of survivors from a shipwreck he had caused.

The deities seized the monster just as Kui called for a

storm from his friend, the god of the Eastern Sea. The storm arrived as one of the divine warriors pushed the raft away from the battle and to the north.

The astonished survivors landed in Shandong several hundred miles distant.

Kui spit lightning and raged in battle, but he was quickly flayed by the warriors. Kui became the skin for the drum of the Yellow Emperor.

A few years later there were once again tales of Kui sinking ships in the Eastern Sea. Perhaps the god of the Eastern Sea managed to save his friend. Perhaps the tales are only the rumors of fishwives. ●



Kui

Ox Star

Level/Exp: VI/950

AC: 5 M: 6" Freq: Unique
HTK: 90 MR: Standard No: 1
Att: 1 Int: Low Size: Large
THACO: 7 Align: Lawful Good
Dm: 1-8

Special: Hits as 6D8 monster. Gives advice to problems in a slightly askew manner.

Ox Star appears as an ordinary ox. He will serve his master quietly until the ox senses something is wrong with his master. As Ox Star is simple-minded, this happens only 15% of the time unless the owner talks about his troubles in the presence of the Ox Star.

If he is aware of the difficulties, Ox Star will give advice to all masters which have been kind to him. The advice might be slightly askew (see Legend), but it will always contain a solution.

Ox Star is not aggressive, but he will defend himself or a kind master if there is an attack or threat.

If Ox Star is killed, he will return in the form of another ox within one week.

LEGEND:

When humans first came to the world, there was never enough food. Crops with-

ered in the heat, and the earth was hard and unbroken.

The High God saw this and resolved to lessen the heat in order to help the crops grow. Until this could be done, people would need to conserve.

The High God summoned the Ox Star from his lowly post in Heaven.

"Tell the people of the world that they must eat one meal every three days, with an occasional extra snack," said the High God. "Tell them not to despair, for all will soon be better."

Filled with a sense of urgency, the Ox Star descended to the world.

"The High God has sent me to tell you that you are to eat three meals a day with an occasional snack," said Ox Star, "If you wish not to despair you had better do this soon."

The people rejoiced and feasted nightly. Soon they were threatened with famine.

When the High God saw this and saw how badly the Ox Star had mangled the message, he banned the Ox Star from Heaven.

Ox Star and his descendants were made to help man break the ground in order to raise the food which the bumbling messenger had promised. Saddened, but determined to carry out the High God's will, Ox Star plodded again down to the world.

One of Ox Star's masters was a herd boy who had been cheated out of his share of his family's property by conniving brothers.

One night the herd boy sat, wearily talking to the Ox Star. Ox Star was disturbed by the boy's predicament.

"Good master, I might be able to help you. I am the Ox Star, and I really belong in heaven. But I am here and so are you, so if you tell me exactly what is wrong I will give you aid," said Ox Star.

"I work hard. I now have a comfortable life, but I have to work so hard for it that I have no time to find someone who will share it with me," lamented the herd boy.

The Ox Star remembered the story of the Crane Maiden (q.v.). He told this to his master, only he could not remember all of it so he ended the story with "and they lived happily ever after."

He then led the boy to a pool, where the Ox Star had seen heavenly maidens bathing several times before. The herd boy followed the advice of his servant, and married a heavenly maiden.

Once married, the heavenly maiden told the herd boy she was the Goddess of Weaving. Her weaving soon brought in more silver than the herd boy could have imagined, and the Goddess found herself falling in love with him. They had two children, and were quite content with their life.

The High God was not pleased that his granddaughter was living with a mortal herd boy. He sent two warriors to reclaim the Goddess of Weaving.

Her husband was helpless against the two, and watched, weeping, as his wife disappeared into the sky.

"Something is wrong?" asked the Ox Star.

After his master finished explaining the situation to him, Ox Star said, "But that is simple, master, just walk into the air and follow them."

"I cannot walk into the air for I am not a god," said the herd boy.

"Well, if you wrap yourself in my skin you should be able to walk straight to the entrance of heaven," said Ox Star.

"I cannot skin you alive!" said his master simply.

"I had not thought of that," said Ox Star. He sighed and fell over dead.

The herd boy was distraught over the loss of his friend, but he quickly flayed the skin and wrapped it around himself.

He then attached two baskets to a long pole, putting his son in one and his daughter in the other. He also placed a heavy wooden ladle in the basket with his daughter, that she might balance the heavier son. He raced into the sky.

The High God was pleased at the return of his granddaughter, but was disgusted to see her husband ascending to heaven. He quickly drew a line in the heavens, which became the Milky Way.

When the herd boy arrived at this barrier, he was disheartened. It was much too wide to cross.

"Father, we can help you empty the river with our ladle," said his daughter, "and then we will cross to find mother."

They began their work. Despite the impossibility of their task they worked on and on.

The gods saw this. They saw the weeping of the returned goddess and appealed to the High God, who yielded a little bit.

On the seventh day of the seventh month, all the magpies on earth magically fly to the Milky Way and form a bridge over which the herd boy's family can cross.

The weaving goddess was so happy to see her husband that she cried. This gentle rain still falls to earth.

It is rumored that the rain will remove whatever ails any person who is caught in it, but the sages disagree on this point. ●



Ox Star

Rain Workers

Level/Exp: 1/10+1/HTK

AC: 6 M: 9" Freq: Uncommon
HTK: 1D8 MR: Standard No: 6-60
Att: 1 Int: Varies Size: S (4')
THACO: 19 Align: Neutral
Dm: 1-3

Special: Control Weather spell. Once storm called, can, at will, create thunder and call lightning as skill 5 druid for as long as storm lasts.

Rain workers look like ordinary sheep, but they have two important distinctions. They are usually herded by an Adult or older oriental dragon who has assumed human shape, and they have a limited ability to create thunder storms as per the clerical Control Weather spell. This ability may be used only once per day.

Each rain worker has a 5% chance of controlling weather. Probabilities are cumulative. Seventeen rain workers will have an 85% chance of successfully controlling weather, while 35 rain workers will have a 175% chance of success.

A probability of success greater than 100 indicates that one Control Weather automatically works for each 100 points of the success probability. Thus, 35 rain workers will have one certain Control Weather spell and a 75% chance of a second spell.

Rain workers will use their ability all at once, trying to create the largest storm possible.

Once a storm is created, the rain worker can create thunder and Call Lightning as a skill 5 druid at will for as long as the storm lasts.

Rain workers will not intentionally try to harm anyone with their lightning, but they are occasionally careless about the bolts, to which they are immune.

The rain workers' powers may only be controlled by a dragon or someone who has a shepherd's staff made by a dragon.

Spells such as Charm Monster will allow a character to herd the rain workers, but not to control their rain making abilities.

A dragon's staff may only be used if the dragon's permission is given or if the possessing character makes his save versus magic at a -5 on his die roll.

Rain workers are prized for their fleece. Clothes made from the wool constantly crackle with static electricity (which they never lose) but are resistant to lightning. All characters who cover more than 30% of their body with the wool, add 3 to their saving throw versus lightning and subtract 2 HTK per die from any damage.

Clothes made from the wool is worth 100 gold pieces per garment.

Oriental Dragon

AC: 1, HTK: varies by age, M: 12"/24"
Align: Neutral, Int: Exceptional
Att: 4, Dm: 1D12 per attack
Special: Never sleeps. Continual ESP spell with 500+ ft. range. Polymorph into human form at will. Invisible at will. Awe Reaction. Fire breath weapon. Control Weather thrice per day.

LEGEND:

There once was a shepherd's son who saw a famous student named Liu Yi walking down the road. As scholars were renowned for their use of magic, the shepherd boy followed him in hopes of seeing a spell cast.

He saw the student stop at the side of the road where a woman sat weeping. Beside her was a flock of sheep who all wore expressions haughtier than the nobles.

He overheard that the young woman was a daughter of the Dragon King of Lake Dongting. She was evidently in trouble.

While the student was helping the woman with her troubles, the shepherd's son became intrigued with the rain workers, which the woman said she was herding.

When the student left, the boy sneaked up behind the woman. She soon wear-

ied of weeping and fell asleep. Cautiously the shepherd's son removed her staff from its resting place.

The rain workers began to crowd around him. He motioned them away with the staff. They moved away. He swept his arm to the left. They ambled to the left. He brought his arm back and the rain workers returned.

Then he motioned for them to sit down, but they began to gambol. A chill wind came upon the road as clouds blossomed on the horizon.

A few drops of rain fell. The rain workers began leaping. Each time they landed, thunder boomed in the sky, and whenever the creatures touched one another, twin bolts of lightning struck the ground. One shattered a nearby tree.

Trees were bowed by winds or shattered by lightning. The shepherd boy could barely see the forms of the rain workers as they went through their frenetic motions.

Suddenly a great shape rose above him and issued a roar which pierced the din of the storm.

When asked about it later, the woman admitted that she regretted her improper haste in eating the young shepherd. ●



Rain Workers

Sandman Priest *Level/Exp: V/420+8/HTK*

AC: 4 **M:** 6"/12" **Freq:** Rare
HTK: 6D8 **MR:** Standard **No:** 1
Att: 2 **Int:** High **Size:** L (9')
THACO: 13 **Align:** Neutral Good
Dm: 1-8/1-8

Special: Can sink into quicksand, mud, or muddy water.
 Recovers HTK as per clerical Heal spell.

The sandman priest has a body which is composed of earth and sand, but he has striking red hair and flaming eyes. Around his neck he wears a string of nine skulls.

He lives in areas where there are bogs, mires, and especially quicksand, and his ability as a fighter is augmented by his ability to sink into quicksand, mud, or muddy water.

Once there, he recovers damage as per the clerical Heal spell. Sandman priest may use this ability once per melee round at will.

Sandman priest will aid any group which is performing a service for a Lawful Good deity. He will attack any group which passes by, but will stop attacking as soon as it becomes clear the group is Lawful Good or that it serves a Lawful Good Deity.

The sandman priest can create *Sandman glass* at the rate of a 1 ft by 1 ft pane of glass per melee round. The glass is five times as strong as normal glass and if it is cracked, but not broken, it will heal itself within one melee round (lower the saving throw for vessels made from the glass by 8). The glass is valued all over this Chinese lands and a 1' x 1' sheet costs 100 gp. However, the Sandman priest will rarely give these pieces away.

LEGEND:

Once, while traveling with the monk Triptaka, Monkey (q.v.) was surprised by the sandman priest who rose out of a quicksand river.

Pulling Triptaka out of the path of danger, Monkey sent Hog, a pig spirit (q.v.) to attack the monster. Hog slashed at the creature brutally, and rent his opponent's chest with his tusks.

The monster disappeared under the sludge of the quicksand, erupting from it moments later to renew the combat. Monkey, meanwhile, had sought out the goddess Guanyin, who gave him a gourd to summon the monster.

Monkey returned just as the monster was sinking a second time. He summoned the monster.

The creature leaped from the water and headed for Monkey. Monkey hastily explained who he was and the nature of Triptaka's missions.

The sand monster halted his advance and bowed low before the monk.

"I was told by the Goddess of Mercy to expect you but after so many years I had forgotten.

"I was once a servant in heaven, but I broke a sacred jade dish while serving at the banquet of peaches. This is my punishment.

"I may return to heaven only after helping you with your quest. If you will allow me, I would become a priest at the side of Triptaka," said the sandthing.

The party agreed, and so the sandman priest expanded the gourd until it was a vessel the size of a large rowboat. In this the party continued on its journey to the Western Lands.



Teanna
 Sandman Priest

8405

Underworld Demons (Sentinel)

AC: 4 M: 15" Freq: Common
HTK: 4, 5, or 6 MR: 10% No: 4-13
Att: 1 Int: Average Size: Medium
THACO: 15 or 13 Align: Lawful Neutral
Dm: 1-8 Level/Exp: I/35+5/HTK

UNDERWORLD DEMONS

As with most of the Chinese myths, even the denizens of the Underworld behave in an orderly manner. Thus, unlike other demons, those which inhabit these nether regions are Lawful in nature. Since those in Hell are there by divine judgment, some of the demons qualify as Lawful Good although the majority would be Neutral. None of these demons may ever be summoned to the Prime Material Plane.

Destroying Underworld demons is a temporary measure at best, for they become "spectres" which can reconstitute into demons at any time. "Spectres" of slain demons are harmless to player characters.

Unfortunately for player characters who descend to the Underworld, the sentinels and captains are similar in appearance.

Each has the body of a human with the head of an ox, horse, or hideously deformed bird, and they are usually clothed in furs



Sentinel

Underworld Demon (Captain)

AC: 2 M: 12" Freq: Uncommon
HTK: 8D8+8 MR: 20% No: 1-4
Att: 1 Int: Very Size: Medium
THACO: 12 Align: Lawful Neutral
Dm: 2-12 Level/Exp: VI/1100+12/HTK
Special: +1 or better weapon to hit.

and silken garments, often with red half-cloaks.

They will be armed with large, wicked-looking polearms. The sentinels and captains will question the motivation of any character they discover in the Underworld.

If the players have a reason for the journey which fits the orderly nature of Hell, the sentinels or captains will act as guides for the party. If the party has no legitimate reason, the sentinels will attack.

They will attempt to capture first, and kill only if the capture attempt fails.

LEGEND:

(Captain illus. p. 36)

The captains and sentinels of Hell are figures which are always overmatched by their opposition. They were given the job of trying to stop the Monkey spirit (q.v.), and dozens were knocked senseless in the melee.

In the legends, the captains never did battle with anyone who was without a magic weapon.

Underworld Demon (Clerk)

AC: 6 M: 9" Freq: Common
HTK: 2D8+2 MR: 5% No: 1 (4)
Att: 1 Int: Very Size: Medium
THACO: 16 Align: Lawful Neutral
Dm: 1-6 Level/Exp: III/80+3/HTK
Special: Confusion spell (use 3 times a day as skill 10 mage).

Clerks are the bureaucrats of Hell. They keep all of the records of comings and goings, transactions, punishments, impending death, and all of the information necessary to run the Underworld.

They are efficient and can remember far better than mortals. They can completely fill a sheet of parchment with words of minute size in six seconds.

They are Lawful to the utmost extreme. Nothing would upset a clerk more than having to bend the rules.

Clerks may employ an ability which acts as a Confusion spell cast by a skill 10 magic-user. They may use this ability three times per day, and only in situations where the clerk's life is in danger.

Clerks resemble humans, except for one demonic feature, such as cloven feet, goat's horns, scaly hands, or fiery eyes.

LEGEND:

Clerks of the Underworld maintain the

massive register of the dead in which the name, soul identity number, time, and method of death for every living creature past, present, or future are catalogued.

If a person's name is matched with a date, gatherers are dispatched to collect the souls for the Underworld. There

is a separate file for the result of judgments made against the soul. The clerks are not perfect, however, and many mistakes have happened.

When the holy man Mulien journeyed to the Underworld, he saw a group of people endlessly wandering the hard ground near the gate. He asked them why they were there.

"The clerks have made a terrible mistake," they said. "Our names are the same as others who were scheduled to die, so we were summoned instead. But as it was not our time to die, the clerks would not let us enter the Underworld. Our bodies are buried, so we cannot return to the world above.

"Sacrifices made by our families do not reach us. Our only hope is to have good deeds performed in our name. When the gods hear of the deed, they may seek us out and end our unjust punishment."

GM NOTE: Because of such mistakes it is

recommended that players choose unique names for their characters when they wander the Chinese Mythos.

Names from literature, or names of former characters, now deceased, are targets for just such a mistake. Clerks will make a mistake in 1-5% of such cases.



Clerk

Underworld Demon (Custodian)

AC: 4	M: 12"	Freq: Uncommon
HTK: 5D8	MR: 20%	No: 1
Att: 1	Int: Excpt.	Size: L (8')
THACO: 15	Align: Lawful Neutral	
Dm: 3-18	Level/Exp: III/155+5/HTK	

Custodians are the authorities that run the individual hells which make up the Underworld. There is only one custodian per hell.

They carry out the sentences handed down by the judges, and the evil ones take a

large measure of joy from their work.

While they have no special attacks or defenses, they are monitored by the judges of Hell at all times. The death of a custodian will be noticed within 1-10 rounds of the demise of the demon, resulting in a flood of



Custodian

captains and sentinels.

Custodians have human bodies with heads which can be anything from a handsome human to a grotesque distortion of an animal shape. All custodians have hair of the brightest red imaginable.

Custodians usually dress simply, although the evil ones will sometimes wear items which were sacrificed to individuals trapped in the custodian's hell.

LEGEND:

Mulien, a good monk, had discovered that his mother's soul was being held in the *Avici Hell*, one of the most painful in the Underworld. He approached the entrance and hailed the custodian.

"I am Mulien, and I come on a holy quest," he said.

"Enter good man," said the custodian.

Many sentinels and captains were swarming about the entrance, moving about as if buffeted by tremendous winds.

"Do not enter here good monk," yelled the captains, "an evil mist rises from the center of this hell which will turn you into ashes. The very rocks will burst into flame at the touch, and the winds carry barbed arrows to tear at your flesh. Go back and make yourself ready."

Mulien rose to heaven to obtain the Staff of Buddha for protection. He returned to the *Avici Hell* and pounded on the entrance with the staff.

"I assume you have overcome your timidity, good monk?" asked the custodian as he opened the portal.

Mulien responded by stepping inside. They traveled more than three days to three towers, stopping at each to survey the tortured souls beneath.

At each tower the custodian raised a colored flag and beat a great iron drum, shouting, "Is there a woman named Chingti in this compound?"

Finally, on the third day there was a weak response. Mulien was horrified by his mother's tortures. The custodian seemed well pleased.

Wincing at her emaciation, Mulien asked his mother if she had not received the sacrifices he had offered. She replied that she could not possibly receive sacrifices amidst all this torture.

The only way to save her was to have all the monks in the world sing prayers together. As Mulien left his mother's soul to go into the world and find a way to have this done, he was stopped by the custodian.

"You know, Mulien, you are really a good fellow," said the custodian as they went back towards the gate. "Most people would not sacrifice any food for the souls in this hideous hell, knowing it would do the sinners here no good.

"You had faith and continued the sacrifices for years. I was heartened to see you had such faith, and I want you to know I found the meals most delicious."

Mulien left in silence.

Underworld Demon (Gatherer)

AC: 0 M: 9" Freq: Rare
HTK: 4D8 MR: 80% No: 1-4
Att: 1 Int: Very Size: Medium
THACO: 15 Align: Lawful Neutral
Dm: See below Level/Exp: IV/200+4/HTK

Special: Strength of 25. Visible only to target. Grapple attacks, will transport to Astral Plane.

Gatherers are demons which are sent to the Prime Material Plane to gather the souls of those who are scheduled to die.

They have a Strength of 25, are visible only to their intended target, and will attack by grappling with their opponent. As soon as the attack is made, the combat shifts to the Astral Plane, as this combat is between spirits rather than flesh.

A player character's spirit is assumed to have the same attributes as his Prime Material incarnation.

Gatherers always appear as grim humans. They wear dark colored loin sashes

and carry no weapons since, with their great strength, they have little need of manufactured arms.

They rarely speak, preferring to drag off their intended soul in silence.

GM NOTE: If you do not wish to use a complicated unarmed combat system, the following may be done: to grapple a character, rolls a 1D20 and adds any to Hit bonus, due to Strength.

A defending character rolls 1D20 and adds any defensive adjustment, due to Dexterity. If the attacker's roll is higher, the grapple is successful; otherwise, the defender has twisted away.

Once the defender is grappled, he may break free only by winning a Strength roll (as above) against each character who is holding him.

LEGEND:

These are the demons that bound and



Gatherer

dragged Monkey (q.v.) down to the Underworld.

Underworld Demon (Judge)

AC: -2 M: 12" Freq: Rare
HTK: 90 MR: 45% No: 1 or more
Att: 2 Int: Supra- Size: Medium
THACO: 7 Align: Lawful Neutral
Dm: 1-12/1-12 Level/Exp: X/11,000

Special: Pronounces judgment and sentences to hell. Calls for sentinels and captains during melees.

There are 10 judges of Hell. They assign the souls who come before them to the appropriate hell of the 100 hells which make up the Underworld.

Each judge has a separate court. Each court usually deals with only one specific category of sin.

The judges are very austere, whether in court or not. They command the respect and loyalty of all the other demons in the Underworld.

Only Monkey (q.v.) has been able to get the better of a judge, and he succeeded only because he cheated, an action for which he was subsequently punished.

A judge may pronounce judgment on any player character. This action consists of the judge saying, for example, "I find Hengist the Cleric guilty of leaving his temple prior to the attack by the ogre hordes, even with full knowledge of the impending attack. I find him guilty of desertion, and sentence him to the appropriate hell."

If the character has committed this crime, he is instantly transported to the named hell. There is no saving throw, and all equipment and magical abilities are lost.

characters in the party.

If the character hasn't committed the crime, he is entitled to a saving throw versus death magic at +2. If the save is missed, the effect is as above.

A judge will not pronounce judgment in melee, but he will call for sentinels and captains numbering five times the number of

They will arrive in 1-3 melee rounds, and there is no limit to the number of times a judge may call for demons, although he can call only once per round.

In court there are normally eight sentinels and two captains acting as bailiffs.

A judge will have a percentage chance of knowing of a player character's crime, equal to his chance of knowing a spell. This ranges from 65% to 96% depending on the Intellect of the judge.

LEGEND:

The monk Mulien wished to know how it was possible for the judges to be unaware of the crimes or sentences of some of the souls in Hell.

The General of the Five Ways, who was reputed to be the most severe of the judges replied, "All who die are first divided into good people and evil people.

"The good people ascend out of our jurisdiction immediately and soon arrive in heaven. Many of the evils are well known to our captains and clerks, so they immediately send the evil souls to the appropriate hell to begin their punishment.

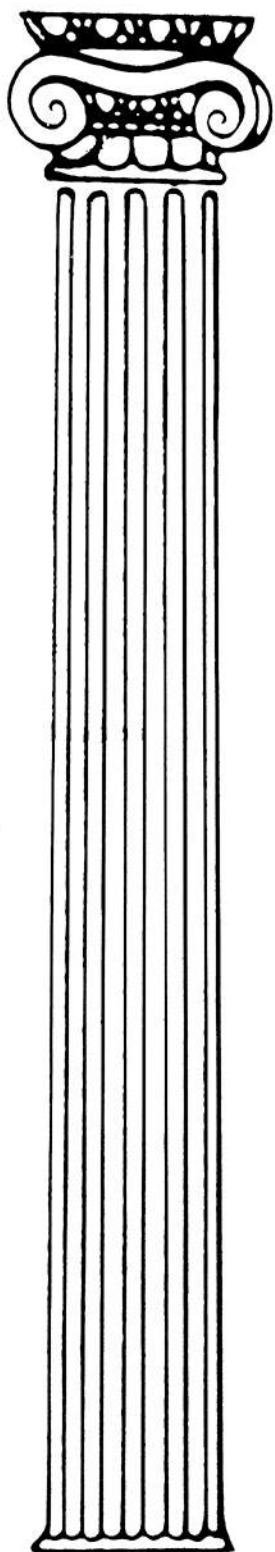
"We have records of these, of course, but we cannot hope to be familiar with all of them. The remaining souls are those who are either mixed good and evil, or those who are so heinous that an appropriate punishment must be decided upon.

"The first group usually goes before the other judges, who remember them well. The second group, which we never forget, comes to me."



Judge

Monsters of Greek Myth and Legend



Empusa

What separates the monsters of the Greek legends from those of almost any other mythos is their amazing variety. All myths contain monstrous beings, but the monsters in Greek myth are not just props for the gods or heroes to knock down. Indeed, in many of the tales, the monsters are the most important participants.

Monsters, like the animals in Aesop's fables, served as symbols for the natural world and as examples to men of foolish or wise behavior. Monsters like the Harpies and the Chimaera personified the fierce winds which sprung like wild animals on men at sea.

Many of these monsters are familiar to us. The most famous Greek monsters—the minotaur, mantichore, centaurs, and satyrs appear in many different legends and stories. But there are many other monsters that we know almost nothing about. In the 2,000 years or so that Greek mythology developed and flourished, many strange and bizarre beasts were created.

Also, there were divine beings and creatures which, while not exactly monsters, demonstrate the wide number

of variations Greek myth produced to explain the natural world. The Fates, who decide often arbitrary life spans of man, and the Graces, who dispense the artistic gifts to only certain mortals, are two obvious examples.

Such divine beings usually cannot be fought, but they can be tricked or fooled. Their inclusion in a campaign can be used as a motivating force for an adventure, or as a reward for aiding the gods.

If there is one theme which is consistent throughout this collection of monsters, it is that of the man-eater. Several Greek creatures prefer to devour their victims, usually alive.

Or, if they don't actually devour them, they pull them to pieces. This similarity is rarely mentioned in Greek bestiaries.



Echidne



The Unaging Chronos



Ichthyocentaur



Geryon



Ladon



Typhon



Ceryneian Hind



Sinis



Scylla

Aloeid

Level/Exp: II/250+30/HTK

AC: 3 M: 15'"/12" Freq: Rare
HTK: 20D8 MR: Standard No: 1-4
Att: 1 Int: Low Size: L (50')
THACO: 7 Align: Chaotic Neutral
Dm: 1D20+10 (javelin)
Special: Hurls rocks for 3-30 Dm. Carries javelin and shield.

Aloeids are huge giants, measuring over 50 feet in height and 12 feet in breadth. They carry a javelin and shield, and wear Greek heroic-type clothing (animal skins, etc.).

The low Armor Class of the aloeids represents two things: their high ability with a shield, and their thick, ugly skin. Their greyish skin feels like, and is almost as tough as, plate armor.

Aloeids will not attack merely for the sake of attacking, but they will fight if adventurers attack them.

Since what aloeids want above all else is the physical love of their chosen deity,

GM's may wish to assign each aloeid to a specific deity of the opposite sex.

Should a character be able to convince the aloeid that he has special connections to that deity, the aloeid will suddenly become very friendly.

LEGEND:

Ephialtes and Otus were the two Greek aloeids. They declared war on Olympus, probably in revolt. Ephialtes wished to abduct Hera. Otus desired Artemis.

They were so successful in the fight that Artemis sent Otus a message that she would submit.

Ephialtes, jealous because Hera didn't send for him, began a fierce battle with his brother. The two aloeids killed each other.

Beginning with the Titans' war on Olympus, revolts of giants are a repeated theme in Greek myth. The story of the aloeids is only one such occurrence. ●



Aloeid

Amazon

Level/Exp: III/375+10/HTK

AC: 3 M: 12'"/9" Freq: Common
HTK: 2D8 MR: Standard No: 2-24
Att: 1 Int: Very Size: Medium
THACO: 16 Align: Lawful Neutral
Dm: 1-8 or weapon type
Special: Carry bows and shields. Battle on warhorses. Immune to male appeal.

Amazons are a race of women warriors. Originally from the area around the Amazon River, they were forced to settle on the coast of the Black Sea, near the Thermodon River.

Amazons believe in neither justice nor mercy, but they do believe that success in battle is the only test of personal strength.

In Amazonian society, the women are in charge of government and warfare, while the men are the housekeepers.

The warriors' helmets, clothes, and girdles are made from the skin of the wild beasts they kill. They carry bronze bows and half-moon shaped shields.

Amazons are the inventors of cavalry, and they ride into battle on warhorses, charging their enemies and sparing no one. The warhorses are fed the carcasses of any fallen male opponents.

According to legend, an Amazon warrior has only one breast ("amazon" means "without breasts"). In this version of the legend, they cut off one breast in order to shoot more accurately.

Another explanation of their name is that Amazon means "moon-women." In this case, the Amazons worshipped the moon-goddess of the area.

It is certain, however, that the Amazons worship Artemis. They offer sacrifice to her at the temple near Ephesus, performing dances and beating the ground in unison to the sound of pipes.

The Amazons will occasionally capture, rather than kill their

enemies. This is done to create more Amazons, since Amazonian males are gelded at birth to keep them from rebelling or wandering off.



Amazon

Thus, instead of killing adventurers in the game, there is a 35% chance the Amazons will let them live, keeping them as breeders.

Amazons are totally immune to male appeal of any kind. Thus, there is no Appeal adjustment to a Reaction roll if the party is comprised half or more of male characters.

When role-playing an Amazon, this should be kept in mind at all times. They may be civil toward males (50% chance), but they will never be impressed enough to fall in love with, or to even be interested in, a particular male.

If the party is predominantly female, add 5 to the Reaction roll; if totally female, add 25. If the reaction is at all friendly, the female characters will be befriended and asked to stay, but will never be forced to do so.

The treasures of an Amazon commander will include the swords, spears, and armor of vanquished male opponents. They will have no magic items.

LEGEND:

The most famous Amazon was Hippolyta. Herakles' ninth labor was to steal Hippolyta's girdle, which she had received from Ares. Herakles defeated an entire Amazonian cavalry charge and killed Hippolyta.

Another Amazonian queen, Antiope, was abducted by the hero Theseus. Her sister Oreithyia invaded Attica in revenge. After four months of solid fighting, the Amazons were driven back and defeated. ●

Boreas (North Wind) Level/Exp: X/8000+35/HTK

AC: -10 **M:** 24"/30" **Freq:** Unique
HTK: 35D8 **MR:** 120% **No:** 1
Att: 4 **Int:** Very **Size:** L (60')
THACO: 7 **Align:** Chaotic Neutral
Dm: 5-50 each (1 bite, 3 tail)

Special: Immune to almost all physical harm. Affected only by Control Weather or Winds & high skill magic-users. Uses spells as a skill 20 mage (see below).

Of the four winds in Greek mythology, only the North wind (Boreas) has extensive individual legends.

Boreas is a monstrous serpent. Unlike ordinary serpents, Boreas has feet, which are serpents' tails.

Immune to almost all physical harm, he can be affected only by magic, if the spell can get through his magic resistance. Clerics, druids, and magic-users can use Control Weather on Boreas, in which case the prevailing condition is either Gale (30%), or Storm (70%), and the temperature is Cold.

Similarly, a druid can use Control Winds.

Other spells will affect Boreas, according to the GM's judgment, as long as they do not involve Boreas' physical self by inflicting damage or polymorphing.

High skill spell casters can affect Boreas with normal spells. Clerics and Druids Skill 10 or higher, and Magic-users and others Skill 12 or higher may use magic

against Boreas.

Boreas uses several abilities as a skill 20 magic-user. Twice per day, he may use Control Temperature, Control Weather, Control Winds, and Polymorph Self.

In addition, he can use at will Otiluke's Freezing Sphere, Wall of Force, Cone of Cold, Wall of Ice, Ice Storm,

Gust of Wind, and Invisibility. Wherever Boreas appears, there will be a Gale (30%) or a Storm (70%), and the weather will be cold.

Boreas can attack normally using one bite and three tail attacks per round. In case of his Polymorph Self spell, he takes the characteristics of the creature he becomes, excluding magical abilities. For instance, if he became a Dragon, he would be able to fly and bite as a Dragon, but not its Breath Weapon.

Boreas sworn enemy are Fire-breathing Dragons.

LEGEND:

Boreas was created by Eurynome, goddess of All Things. As she danced southward, she created a wind.

To her, this wind was wonderful. She turned, caught the wind, and rolled it between her hands, thereby creating a great serpent. She named the serpent Ophion; then later, Boreas.

Boreas asked for the hand of Oreithyia, the daughter of King Erechtheus of Athens. Not surprisingly, the king was opposed to the match and repeatedly stalled it.

In anger, Boreas abducted Oreithyia. She bore him two sons, Calais and Zetes, who later grew wings.

The winds were guarded by King Aeolus, who was assigned to release only one at a time (lest the world be destroyed).

On his return from Troy, Odysseus met Aeolus, who gave a bag of winds to use when he needed them.



Boreas (North Wind)

Calypso

Level/Exp: 1/65+3/HTK

AC: 7 **M:** 9" **Freq:** Rare
HTK: 1D8 **MR:** Standard **No:** 1
Att: 1 **Int:** Very **Size:** Medium
THACO: 19 **Align:** Neutral
Dm: 1-4

Special: Charm spell as a skill 14 mage.

A calypso is a beautiful female magic-user from 6th to 9th skill level. Any time a single adventurer lands on an island, there is a 10% chance he will encounter a calypso. If the adventurer is washed ashore after a shipwreck, there is a 30% chance.

The calypso will attempt to convince him to remain with her, promising him eternal youth and immortality as long as he stays.

If he accepts, she will fulfill her promise. If he refuses, she will magically attempt to force him to stay, but will let him age and die normally.

Calypsoes are very appealing to weary, lonely adventurers. Aside from representing the epitome of beauty (18 Appeal), they also offer endless feasts, the finest wines, and a bed of the softest feathers imaginable.

It is possible to escape from a calypso by using magical means, or by appealing to deities.

If a character is being held by a calypso magically, he is considered under a Charm Spell, and may try a saving throw once every two months. If he stayed

willingly, he is considered under a Charm spell, and must attempt a saving throw when he wishes to leave.

The Charm spell is as powerful as if it were thrown by a skill 14 magic-user with one exception. Charmed characters may appeal to the gods once a year. There is a 05% base chance with a +10% modifier if the character is favored or offers a god something of value.

LEGEND:

There was only one Calypso in Greek mythology.

Odysseus had just escaped from Scylla and Charybdis. He was washed ashore on Ogygia, Calypso's island.

He stayed with her for seven years, then tired of her and longed to return home to his wife, Penelope. His only chance of es-

cape, since he had no boat, was to appeal to the gods.

Hermes heard him, and asked Zeus to intervene. Zeus spoke with Calypso. She built Odysseus a boat and stocked it with supplies.

Odysseus returned home 13 years later.



Calypso

Ceryneian Hind

Level/Exp: II/65+3/HTK

AC: 5 M: 48" Freq: Very Rare
HTK: 3D8 MR: Standard No: 1
Att: 1 Int: Semi- Size: Medium
THACO: 16 Align: Neutral Good
Dm: 1-8
Special: Sacred to Artemis.

The Ceryneian hind is a dappled, giant female deer. With her brass hooves she can outrun all other deer, and she has pure gold horns.

ter's deity for punishment. Failing that, she will exact punishment according to her own powers.

LEGEND:

(illus. p. 60)

She will fight if cornered, but her main attribute is speed. If any character approaches her, she will run away.

The Ceryneian hind is sacred to Artemis. Thus, if any character wounds or kills it, Artemis will punish him. She will do so by appealing to the character's deity for punishment.

Herakles' third labor was to capture the Ceryneian hind and bring it to Mycenae. Because he knew it was a favorite of Artemis, he did not wish to harm it.

He chased it for a full year. Finally, the hind was exhausted and took refuge on a mountain.

Herakles shot an arrow through her forelegs and pinned them together so she could not escape. The wound drew no blood.

Artemis was incensed that the hind had been wounded. Herakles appeased her, though, explaining the pains he had taken not to harm the hind.

Artemis let him off without punishment.

Charybdis

Level/Exp: IX/6000+35/HTK

AC: -8 M: None Freq: Unique
HTK: 30D8 MR: 120% No: 1
Att: 2 Int: Very Size: L (56')
THACO: 7 Align: Lawful Evil
Dm: 3-12/3-12
Special: Creates gigantic whirlpool.

Charybdis is usually identified with her monster-sister, Scylla (q.v.). She is a huge woman, forever thirsty. The daughter of Gaia and Poseidon, she was thrown into the sea by a thunderbolt from Zeus.

Three times a day, she drinks an enormous quantity of sea water and spits it out again, creating a giant whirlpool.

Sailors passing by Charybdis at this time are swept into the revolving current. No one has ever defeated Charybdis. Most sailors have tried to avoid her.

Although legend holds that Charybdis guards the Straits of Messina, she may appear anywhere that a whirlpool may be. She does not seek out sailors, but those who come near her are in danger.

Whenever a ship passes near Charybdis, there is a 30% chance she will begin drink-

ing water. If she sees the ship (25% chance), she will automatically begin.

Charybdis attacks by drawing in enough water to create a whirlpool. The attack can be avoided magically, but only by appropriate 9th level spells.

Otherwise, the ship has a 90% chance of being drawn in (see standard rule books). It rolls for damage as if in a hurricane. Charybdis' thirst is quenched after four checks are made (one hour).

The ship may then continue on its way.

LEGEND:

Odysseus, on his return from Troy, found his ship drawn towards Charybdis. He was traveling without his crew, so he could do nothing but stand and watch as the monster prepared to swallow the ship whole.

Through the mist, Odysseus spied a fig tree growing on the cliff above. As his ship was sucked beneath the sea, Odysseus leaped for the fig tree and managed to hold on.



Charybdis

After several minutes Charybdis spewed up the ship, now just wreckage. Odysseus climbed onto the floating mast and paddled away by hand.

Echidne

Level/Exp: IV/240+4/HTK

AC: 6 M: 9" Freq: Very Rare
HTK: 2D8 MR: Standard No: 1-2
Att: 1 Int: Very Size: Medium
THACO: 16 Align: Chaotic Neutral
Dm: 1-6 (constriction)

Special: Male humans unable to attack. Spells (use at will as a skill 9 mage): Charm Person & Mass Charm. (No save for males.)

An echidne is comprised of two beings: the top half of a lovely woman and the bottom half of a speckled serpent. Echidnes are cousins to the gorgons, the hesperides, and the ladons (q.v.).

Echidnes live in caves near the sea. When a man comes to explore the cave, she will lie in wait for him, and then enchant him with her beautiful upper body.

normal saving throw for these spells is applicable only to female characters.

Non-human male characters have their saving ability halved, while human male characters have no saving throw at all.

A male human who has undergone a change into a non-human assumes the non-human's saving throw. If he is currently changed into a female, he still uses

When the man is momentarily stunned, she will kill him and eat him raw. Only female adventurers, or other monsters, can kill an echidne by fighting her. Males will not resist her.

Echidnae have two abilities which they can use, at will, as a skill 9 mage: Charm Person and Mass Charm. The

the non-human male's saving throw.

While the upper half of the echidnae are weak, their snake half is very strong. In a fight, they will use their serpent half to do constriction damage.

For this purpose, treat them as giant constrictors, but giving only 1-6 HTK of damage per melee round. These creatures are very persistent. Their favorite tactic is to coil around a person until he is immobile, then they toy with their victim before killing him.

LEGEND:

(illus. p. 59)

There was only one echidne in Greek myth. The many-eyed monster Argus killed her as she slept.

Echidne is most famous as the mother of four terrifying monsters. These are cerberus, the hound of Hades; the hydra of Lerna; the chimaera; and orthrus, Geryon's two-headed hound (q.v.).

Empusa

Level/Exp: II/1353/HTK

AC: 5 M: 9" Freq: Uncommon
HTK: 3D8 MR: Standard No: 1-6
Att: 1 Int: Very Size: Medium
THACO: 16 Align: Lawful Evil
Dm: 2-8

Special: Polymorph Self (at will), which gains new form's characteristics.

Empusae are female monsters whose main function is to frighten men who pass near them and then seduce them.

In their natural form, they are filthy, with the faces of demons and the haunches

of asses. They wear bronze sandals, which may be collected from a slain empusa and converted to treasure.

Empusae have the ability to use Shape Change at will, but the power is limited to animals and humanoid creatures.

Empusae can disguise themselves in any form (i.e., cows, dogs, or beautiful maidens). As maidens, they seduce nearby adventurers and as their lovers sleep, the empusae kill them and drink their blood. Empusae cannot shape

change into a wizard or other spell casters.

These creatures can be killed by normal weapons and spells (depending on their form at the time of battle). Strangely, they will run, shrieking, whenever insulting words are directed at them.

If the adventurers meet an empusa in its natural form, the smell might prompt insults, and the creatures will then suddenly shriek and run off.

There are few specific legends dealing with the empusae. Their existence, however, is documented in several sources.

(illus. p. 58)



Fates

There are three Fates. Clotho is the spinner, and she starts the thread of life at birth. Lachesis is the measurer, and she measures the length of the thread. When she is finished, Atropos cuts the thread, and death results.

Essentially, the Fates control each person's time of birth, length of life, and time of death.

All three Fates dress in flowing white robes and carry white thread. They are unarmed and they cannot be killed. Furthermore, they are always encountered together.

Although the Fates are immortal, they are not without humanity. They determine the length of each life, but only if the subject does nothing to control his "fate."

They are, furthermore, lovers of good wine, and it is possible for a high skill level character with high Appeal to give them wine until they are drunk. In this way, characters can cause Atropos to forget to cut the thread of some lucky person.

Note that the character must be at least skill 6, with an Appeal of 15 or higher.

Involving the Fates in a campaign is interesting but risky. One suggestion is to have the Fates control the lifespan of non-adventurers.

Another possibility is to have the Fates control the characters' lives through die

Fates

Level/Exp: 0

AC: 3 M: 24"/99" Freq: Unique
HTK: None MR: 136% No: 3
Att: None Int: Very Size: Medium
THACO: None Align: Lawful Neutral
Dm: None

Special: If unarmed, cannot be killed. Determine the length of each life.

rolls.

On each birthday, the character rolls D100. If the sum of his age and his dice result exceeds 100, the character will know he is fated to die in that year.

He can overcome this system in several ways. He can: (1) seek out the Fates and get them drunk; (2) pray fervently for divine intervention; (3) hire a high skill level magic-user or cleric to incant a spell to keep him alive; or (4) perform heroic action.

If he uses option (1), (2), or (3), he will forestall his fated death for one year. If he performs heroic action (the definition is up to the GM), he forestalls his fate by 1D8 years, determined secretly by the GM.

Geryon

Level/Exp: IV/2100+16/HTK

AC: 3 M: 15" Freq: Very Rare
HTK: 18D8 MR: Standard No: 1-2
Att: 3 Int: Average Size: M (7')
THACO: 14 Align: Lawful Neutral
Dm: 2-8/2-8/2-8

Special: Has 3 torsos. Strength of 18 (+2 to hit, +4 Dm). Each torso may fire a bow.

A Geryon is a very strong human with three bodies joined at the waist. On his two legs, therefore, he has three torsos with three heads and six hands.

Although this causes certain problems with mobility, it allows for very great strength and dexterity.

The geryon's strength of 18 gives a +2 to Hit Probability and a +4 Damage Adjustment.

There is a 60% chance that the Geryon will be carrying a short bow and a quiver of 12 arrows. In fact, the creature may have more than one bow.

If the 60% roll succeeds, the GM rerolls.

There is a 60% chance the creature has one bow, a 30% chance of two bows, and a 10% chance of three bows. It can fire only two per round per torso, and does so as a skill 6 fighter.

Each bow will have an accompanying quiver of 12 arrows.

LEGEND:

(illus. p. 59)

Geryon owned a herd of beautiful red cattle. To protect the cattle from jealous neighbors and greedy rustlers, Geryon acquired Orthrus, the two-headed hound. For a long time, Orthrus was successful.

Herakles' tenth labor was to steal Geryon's cattle. He arrived in Geryon's fields, killed Orthrus and the herdsman Eurytion, and drove the cattle away.

Geryon found out and challenged Herakles to battle. After a short fight, Herakles flanked Geryon and shot him through all three bodies with a single arrow.

In the process, he also wounded Hera, who had come to protect Geryon.

Geryon did not die forgotten. A tree bearing beautiful cherries grew from the blood of his wounds. It flowers each spring to commemorate his death.

Graces

Level/Exp: IX/6500

AC: 7 M: 18"/36" Freq: Unique
HTK: 5D8 MR: 95% No: 3
Att: 1 Int: Godlike Size: Medium
THACO: 15 Align: Lawful Good
Dm: 1-4

Special: Bestow Insight, Intellect, and Artistry (see below).

The Graces are three lovely virgins, companions of Aprodite. They are dressed in transparent robes and sandals, and have flowing hair.

At the wish of the gods, they travel to earth to encounter a fortunate person, bestowing him with Insight, Intellect, and Artistry. For these reasons, they are the beloved of Apollo.

If a character does something to please his deity greatly, the GM may have the deity request that the Graces appear to the character and present him with a gift.

Roll D100 and refer to the chart below to determine whether the request is successful, and which of the gifts are granted. If the request succeeds, the character will be visited at night by one of these beautiful creatures.

NOTES TO GRACES TABLE:

Deity Alignment: The alignment of the deity requesting the Graces.

Character Alignment: The alignment of the character on whom the Graces are to bestow a gift.

Character Alignment: The alignment of the character on whom the Graces are to bestow a gift.

Chance: The percentage chance (1D100 roll) necessary for the request to succeed.

If the Chance roll succeeds, its result is used to determine which of the three gifts are bestowed.

lect but less than or equal to Artistry, he receives the gift of Artistry.

IN: The character receives a permanent gift of 1 point of Insight.

IT: The character receives a permanent gift of 1 point of Intellect.

ART: The character receives a permanent gift of Artistry.

A character with Artistry will become a great artist. The player determines the type of artist.

Such an increase has different effects on different character classes, but basically once an artistic talent is chosen, all spells that use that talent are enhanced 20%.

A bard, for instance, who picks a beautiful voice will enhance his power to charm by 20%. A magic-user who asks to become a

If the result is equal to or less than the number shown under Insight, the character receives all three gifts.

If it is higher than the Insight figure but equal to or less than the Intellect figure, he receives the gifts of Intellect and Artistry.

If greater than Intel-



Graces

great painter, will find that his pentagrams and magic symbols are 20% more powerful.

Any character class player, while using his Artistry skills, increases his Appeal by 1 point.

GRACES TABLE

Deity Alignment	Char. Alignment	Chance	IN.	IT.	ART.
Any Good	Any Good	90%	30	60	90
Any Good	Any Neutral	60%	20	40	60
Any Good	Any Evil	30%	10	20	30
Any Neutral	Any Good	60%	20	40	60
Any Neutral	Any Neutral	30%	10	20	30
Any Neutral	Any Evil	9%	3	3	3
Any Evil	Any Good	30%	10	10	10
Any Evil	Any Neutral	9%	3	3	3
Any Evil	Any Evil	0%	0	0	0

Halcyon

Level/Exp: I/15+1/HTK

AC: 6 M: 1"/33" Freq: Rare
HTK: 1D8 MR: Standard No: 2-12
Att: 3 Int: Animal Size: Small
THACO: 19 Align: Lawful Neutral
Dm: 1/1/1

Special: Mating season protected by Guardian of the Winds.

Halcyons are birds which resemble kingfishers in shape and live in the sea. They have bright blue wings and bright orange breasts.

The halcyon mates in midwinter, building a nest which floats on the sea. Aeolus, guardian of the winds, forbids the winds to roam during the halcyon's mating period, seven days before and seven days after the winter solstice.

These 14 days of calm are called Halcyon Days. After this period, the winds exercise their pent-up fury by causing angry storms on the sea.

If a character sees a pair of halcyons circling above the water, he will know they are about to mate. The winds will not blow for 14 days, after which there will be fierce storms at sea.

Sailing during the Halcyon Days will be

impossible, since there is no wind—and none may be summoned even by a spell.

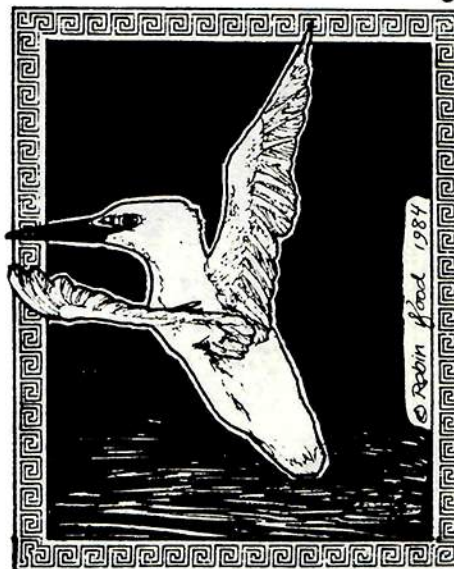
If a character embarks on the sea near the winter solstice, and notices that it is calm, he had better consult the locals.

Any local fisherman will tell him how far into the Halcyon Days they are. If he does not ask, he may be on the sea when the Halcyon Days end.

If a character kills a halcyon, he will answer to Poseidon, and alternately to Aphrodite. While the halcyons are not sacred birds, they are favored by the deities.

The punishment is up to the GM, but it

will be severe. If the character helps a halcyon, he will be in the favor of these deities.



Halcyon

Ichthyocentaur

Level/Exp: III/85+4/HTK

AC: 5 M: 6"/18" Freq: Rare
HTK: 4D8 MR: Standard No: 1-4
Att: 2 Int: Average Size: Large
THACO: 15 Align: Lawful Evil
Dm: 1-4/1-4 (or by weapon)
Special: 2 attacks with forelegs at 1-6/1-6 HTK of damage.

This beast is a cross between a centaur and a merman. It is human above the waist, with a dolphin's tail. It has the forelegs of a horse, but has human arms as well.

when an observer cannot see beneath the surface.

The creature then calls piteously for help, luring the observer to its aid.

Although they are amphibious, ichthyocentaur prefer the water, where they are more mobile. Out of water, they must drag themselves along.

Ichthyocentaurs tend to be mischievous. In particular, they like to show their human parts above the water at night,

As the good samaritan approaches, the ichthyocentaur slowly backs away from the shore into deeper water, all the while keeping its foreparts in sight. The observer finds the water growing deeper and deeper, and either gives up the task or starts swimming.

If the observer finally gets to the creature, the ichthyocentaur kicks him with its forelegs, then turns and swims away. The unfortunate observer can be stunned or kicked unconscious, and drown.

In this way, an ichthyocentaur may lure an unwanted person off a subsurface ledge, to his death. (illus. p. 59) ●

Ladon

Level/Exp: VII/3950+18/HTK

AC: -1 M: 18" Freq: Very Rare
HTK: 14D8 MR: Standard No: 1
Att: 100 Int: Excpt. Size: L (36')
THACO: 8 Align: Neutral
Dm: 25 x 2-12 (poison), 75 x 1-6 (bite)

Special: Each head speaks a different language. Only 2 heads can attack each character per melee round. Spells (use at will as a skill 12 mage): Charm Person, Mass Charm, & True Sight.

A ladon is a huge serpent with 100 heads. Twenty-five of the heads are venomous, and all 100 have the capability of human speech.

Each head speaks a different language so ladons know all the languages and all of the alignment languages within several leagues of their home

A young ladon can be captured and trained as a guardian. A character with an Appeal of 16 or better who knows three or more languages has a 10% chance (+4 per Appeal point over 16) of taming the ladon. If successful, the ladon will guard, to the

The 75 non-poisonous heads never attack until all the poisonous heads are killed. Each non-poisonous head bites for 1D6 HTK of damage. The other heads are there mainly as defensive help.

As long as one head remains, the ladon is still alive. If all 25 poisonous heads are cut off, the ladon will try to flee.

Ladons have the following spells, which they may use at will as a skill 12 mage: Charm, Mass Charm, and True Seeing. Ladons would rather charm than kill opponents. at which point the ladons will

death, anything the character wishes.

Each of the 25 poisonous heads can attack in each melee round, but only two heads can attack any one character. The poison will do 2-12 HTK of damage, but the character gets a normal saving throw vs. poison.

Even if he succeeds, there is still a 25% chance the poison will do 1-6 HTK of damage.

have the charmed person watch over whatever they are guarding.

Wild ladons will use the charm to lure adventurers into their lair.

LEGEND:

(illus. p. 60)

Herakles' eleventh labor was to steal some of the golden apples from Hera's sacred garden. He approached the garden and was repulsed by the 100-headed Ladon who was guarding the golden apple tree.

Remembering the advice that he should use the titan Atlas as a helper, Herakles approached Atlas and asked for help. In return, Herakles promised to hold up the world in Atlas' place, while Atlas got the apples.

Atlas agreed, killed the ladon with a five giant arrows, and then plucked some of the golden apples.

When he returned to Herakles, Atlas decided to preserve his new found freedom. Herakles, knowing Atlas was easy to deceive, agreed.

He asked Atlas to hold the world for a moment while he found a pad for his shoulders. Atlas consented, at which point Herakles picked up the apples and strolled away. ●



Maenad

Maenad

Level/Exp: II/85+4/HTK

AC: 7 M: 6" Freq: Uncommon
HTK: 3D8 MR: Standard No: 2-24
Att: 1 Int: Average Size: Medium
THACO: 16 Align: Chaotic Neutral
Dm: 1-6
Special: Maniacal attack.

"Maenads" translates as "madwomen." They are also called "bacchae." Followers of the god Dionysus, maenads are clothed in animal skins and are armed with long staffs which are twined with ivy and tipped with a pine cone.

All of the maenads are women. As a group (always 10 or more), they roam the mountains and celebrate the greatness of Dionysus by losing themselves in frenzied dances.

They whirl and leap, screaming and singing, with the object of losing all rationality. Complete intemperance is the creed of Dionysus.

Because of their uncontrollable state during these revels, the maenads need only a small excuse to become violent. When this hap-

pens, anyone passing by is in jeopardy. The maenads will seize whatever animal or person appears nearby, tear him apart, and eat him raw.

They will then continue their revelry, with blood dripping from their mouths and demonic smiles on their faces.

Maenads in this condition don't care if their victim is male or female, human or animal.

A maenad will kill anyone (especially

male) who offends her friends. During revelry, she will easily convince her entire group to take part in the hunting and massacre of the offending party.

Maenads will not venture into populated areas, but will approach farmhouses or farmers' fields. Their favorite surroundings are woods and hillsides, away from other human activity.

They will not seek out a victim, except in revenge. Should one come near, they have no qualms at all about killing him. Nearby animals are fair game at any time.

LEGEND:

Pentheus was the king of Thebes when he was deceived by the god Dionysus. Pentheus, not knowing it was Dionysus who had harmed him, tried to place blame on a group of maenads who had been cavorting and revelling nearby.

Satisfied that the maenads were to blame for the king's misfortune, Pentheus imprisoned them, then tried to arrest the disguised Dionysus. Dionysus drove him mad and released the maenads.

The maenads ran through the country-

side, rending and eating cattle.

Pentheus regained his sanity and tried to stop them, but they caught him, dismembered him, and ate him.

Orpheus' case is more famous. When the cults of Dionysus came to Thrace, Orpheus refused to worship him.

Dionysus set the maenads on Orpheus, and they tore him apart, throwing his head into the Hebrus river.

The head continued to live, still chanting and singing, until it reached the isle of Lesbos.

Man-eating Mares *Level/Exp: II50+3/HTK*

AC: 7 M: 18" Freq: Uncommon
HTK: 3D8 MR: Standard No: 1D6+4
Att: 3 Int: Animal Size: Large
THACO: 16 Align: Chaotic Neutral
Dm: 1-6/1-6/1-6
Special: Pummeling attack. Teeth attack once per round with 2-8 Dm.

These mares are only fed human flesh. In addition, they are not allowed to mate, which ensures that they will always be on edge, lethargic, and never sated.

Most of these mares are owned by kings and used for show-horses, or as part of a ritual. They are kept in stately barns, fettered to bronze stalls by golden chains.

Should anyone free them without feeding them flesh first, they will attack their

liberator and eat him. Man-eating mares are normally found in groups of 5-10 (1D6+4). Whenever a party ventures within sight of a group of these mares, the GM rolls percentile dice to determine if they have recently been fed.

There is a 25% chance that they have been fed, in which case there is only a 20% chance that they will attack the party. If they have not been fed recently, there is a 95% chance that they will attack. If they attack, they will attempt to knock their victim unconscious, so that they may devour him alive.

In this case, use the Pummeling Table (see standard rule book). Use a Strength of 20 and a Dexterity of 18 for this purpose.

If the party is clearly going to win or

escape, however, the mares will try to kill them outright (i.e. attack to inflict damage).

LEGEND:

The Thracian king Diomedes owned one set of man-eating mares. Herakles, on his eighth labor, freed them and drove them away. Then he fought Diomedes, knocked him unconscious, and fed him to his mares.

Diomedes awakened, just in time to scream, before being devoured.

A second set was owned by Glaucus. By refusing to let his mares breed, Glaucus deeply offended Aphrodite, who gained permission from Zeus to punish Glaucus as she saw fit.

She led the mares to a sacred well and fed them a grass called hippomanes. When Glaucus harnessed them to his chariot, they bolted, dragged him on the ground, and finally ate him alive.

Nemean Lion *Level/Exp: V/9000+12/HTK*

AC: -8 M: 12" Freq: Unique
HTK: 8D8 MR: 105% No: 1
Att: 3 Int: Semi- Size: Large
THACO: 12 Align: Chaotic Evil
Dm: 1-6/1-6/1-4
Special: Pelt invulnerable to wood, stone, bronze, horn, and iron. Pelt protects wearer.

Although only slightly larger than a full-grown lion, the Nemean lion is both a man-eater and nearly indestructible.

Its pelt is invulnerable to wood, stone, bronze, horn, and iron, thereby making most weapons useless against it.

The lion lives in a cave with two entrances. It roams the countryside by day, killing animals or humans for food, then returns to its cave at night. While in its cave, if it encounters a worthy foe, it will fight until there is a danger of losing, at which point it will flee through the other entrance.

The lion may be killed by choking, but only by a character with a Strength of 17 or higher. It may be subdued or captured by using magic, although its magic resistance usually prevents this.

It is a very dangerous creature, and should be introduced into the campaign only when characters are of a sufficiently

high skill level. If an adventurer kills the Nemean Lion, he may skin it and wear the skin as protection. Non-magical weapons will not be able to flay the carcass, nor will magical weapons forged by less than a skill 7 smith.

One sure way to skin the lion is to use the lion's own claws. The operation will take 24 hours, and there is a 100% chance (-4 per point of Dexterity) that the character will do 2-12 HTK of damage to himself while using the claws.

There is also an 80% chance (-4% per point of Dexterity) that the character will damage the pelt. A damaged pelt is worth only half as much as an intact pelt.

When wearing the pelt, the character subtracts 3 from his Armor Class. The pelt weighs the same as studded leather armor.

LEGEND:

Herakles' first labor was to destroy the Nemean Lion. He waited until the beast returned to its cave, and stopped up one of the entrances with a rock.

Entering at the other end, he shot at the lion with his great bow. The arrows merely bounced off. Then he tried his sword, which broke on first hit.

His club caused the lion to retreat because of the ringing in its ears. Finally, he wrestled it, losing one finger, and choked it to death.

He flayed it with its own claws, and wore the skin for the remainder of his days.



Nemean Lion



Orthrus

Orthrus

Level/Exp: III/165+4/HTK

AC: 4 M: 5" Freq: Very Rare
 HTK: 5D8 MR: Standard No: 1
 Att: 3 Int: Semi- Size: L (8')
 THACO: 15 Align: Neutral Evil
 Dm: 1-6/2-8/2-8 (claws/head/head)
 Special: Detect anyone within 100 ft. Spells (use twice per day as skill 5 mage): Dispel Magic & Strength.

An orthrus is a huge hound with two heads. Commonly used as a watchdog, an orthrus will rush, barking, at an intruder, jump on him, and tear him to bits with both heads.

Then, the heads will alternate, with one eating the unfortunate victim, while the other howls into the night.

Besides strength, an orthrus has two abilities which it can use twice per day as a skill 5 mage: Dispel Magic and Strength.

It also has an innate ability to detect anyone within 100 feet of him. Thus, it will never be surprised in melee.

go for a club-carrying fighter.

Once in melee, the orthrus will go for a kill.

LEGEND:

The Orthrus of Greek myth was the offspring of Echidne (q.v.). He later mated with his mother to produce the Nemean lion (q.v.).

Orthrus belonged to Geryon (q.v.), who assigned him to watch over his famous red cattle. Herakles' tenth labor was to steal these cattle. When Herakles drew near, Orthrus attacked, and Herakles killed Orthrus with his club.

Scylla

Level/Exp: IX/5500+30/HTK

AC: 4 M: None Freq: Unique
 HTK: 20D8 MR: 95% No: 1
 Att: 6 Int: Average Size: L (45')
 THACO: 5 Align: Lawful Evil
 Dm: 1-8/1-8/1-8/1-8/1-8
 Special: Strength of 18 (+2 to hit). Will attempt to grapple victim before she kills.

Scylla is a huge dog-monster. She has 6 heads, 12 feet, and 18 rows of teeth.

As ships pass her, she grabs sailors from the deck and carries them to the rocks. There she cracks their bones, and leisurely eats them by rending them with her teeth.

She is usually found with Charybdis (q.v.), and is a guardian of the Straits of Messina. Like Charybdis, however, she

may appear anywhere.

Scylla makes a sound of warning; she yelps like a frightened puppy. Sailors knowing the area will know this unnatural sound and stay clear.

Anyone unfamiliar with the sound will find it compelling.

Scylla's Strength of 18 gives her a +2

to Hit Probability. She will try to kill only if she cannot capture characters. First she will attempt to grapple.

Treat her Strength and Dexterity as 18, and her Armor Class as 4 (it is natural armor, and therefore not impeding).

Scylla's object is to knock out her opponents and eat them alive. She does not like dead meat, a fact which may save a strong character's life.

Scylla may be defeated, but she may not be restored to humanity.

LEGEND:

(illus. p. 60)

During his return from Troy, Odysseus was trying to avoid the horrible Charybdis. He thought it would be easy to sail out of her way, and proceeded on that assumption.

Unfortunately, he steered his ship right into the paws of Charybdis' monster-sister Scylla, who grabbed six of the crew and ate them on a nearby rock.

Odysseus, ever wary, abandoned any thought to rescue his men. From the deck of his ship he watched his men being devoured, a sight which haunted him for a long time thereafter.

Scylla was originally the beautiful daughter of Hecate. Glaucus, the lover of Circe, fell in love with her. Circe, in a fit of jealousy, turned Scylla into a monster.

Sinis

Level/Exp: II/350+8/HTK

AC: 4 M: 9" Freq: Very Rare
 HTK: 7D8 MR: Standard No: 1
 Att: 1 Int: Low Size: M (6-7')
 THACO: 11 Align: Neutral Evil
 Dm: 1-8
 Special: Strength & Dexterity of 20 (+3 to hit, +8 Dm). Will attempt to grapple opponent.

Although only as large as a human, a sinis has enormous strength. His nickname, "Pinebender," stems from his ability to bend the tops of pine trees to the ground.

A sinis will ask wayfarers to help him with the task. As they grab the tip of the tree, he will release it, and watch as they fly

into the air, usually to their death.

Sometimes the sinis will bend two pine trees until their tips touch, then tie one of his victim's arms to each tree. The victim is torn in half when sinis releases the trees.

A sinis has a Strength of 20, allowing a +3 to Hit Probability and +8

Damage. His Stamina of 16 gives him a +2 HTK per die adjustment.

In combat, sinis will attempt to grapple with an opponent (Dexterity of 20), until he achieves a bear hug, headlock, or stranglehold. Then he will attempt to maintain the hold and tie his opponent to one or two pine trees

Because of the sinis' glee at his pine-tree stunt, he will not try to kill his opponent. He will kill only if he feels himself threatened. Should the characters try to escape, he will give only a half-hearted chase.

For the "catapult" trick, treat as falling damage of 80 feet (this includes the force of the shot).

For the "split" trick, roll 10D8 HTK of damage. If the character is conscious during the trick, subtract his strength from the total number of HTK.

LEGEND:

(illus. p. 60)

The hero Theseus surprised sinis. He grabbed the top of the bent pine, but was strong enough to hold it when sinis released it.

Theseus released the tree, defeated sinis in a wrestling match, and killed him as sinis had killed others.

Siren

Level/Exp: II/75+2/HTK

AC: 7 M: 9"/9" Freq: Rare
HTK: 1D8 MR: 90% No: 1-4
Att: 1 Int: Average Size: Medium
THACO: 19 Align: Lawful Evil
Dm: 1-4

Special: Entrancing song. No effect on females.

Sirens are the bane of many seafarers. They appear in groups of three, and wait for ships to pass by. Then the sirens begin a sadly sweet, melancholy, entrancing song.

The song forever ensnares any man who hears it. When the sailor obeys the summons to come to the sirens' side, he is trapped. The sirens will seduce him, then kill him when they have tired of him.

There is a 01% chance of sirens appearing on any island which a character sails by. Any character who knows the area will know which island(s) they are on, as will any non-player character within 60 miles of the island.

Whether or not the non-player character tells the characters about them depends on the characters' interaction skills.

The sirens' song will automatically affect any male human who hears it. It has a

75% chance against a halfling, a 60% chance against a dwarf, a 50% chance against an elf, and a 30% chance against other races.

The affected adventurer will head in the direction of the siren's song. To avoid being affected, the adventurer must guard himself beforehand, either by magical means or by stuffing something in his ears.

Sirens have no effect on female characters.

LEGEND:

During Odysseus' return from Troy, Circe warned him that he would pass the island of the sirens. Odysseus did not want to miss hearing the song but was aware of the great danger.

He ordered his crew to stop up their ears with wax, but he would not do the same. Instead, his crew was instructed to tie him to the mast of his ship.

Finally, he ordered them to disobey any subsequent orders to release him, until they had passed out of range of the song.

When the ship came in sight of the sirens' island, the sirens began to sing. Odys-

seus immediately tried to break his bonds, and repeatedly ordered his crew, on threat of death, to set him free.

Fortunately, they obeyed his initial order and the ship passed harmlessly by the sirens' island.



Siren

Stymphalian Birds

AC: 3 M: 1"/24" Freq: Common
HTK: 4D8 MR: Standard No: 20-160
Att: 1/6 Int: Animal Size: Medium
THACO: 15 Align: Chaotic Evil

Dm: 2-12 (metal beak)/ 6 x 1-6 (feather attack)/ 1-4+4 (poison) Level/Exp: V/2500+5/HTK

Special: Beak attack raises opponent AC by 1. Feather attack (60 feathers per bird). Poisonous excrement.

These birds are the size of cranes. They have beaks, claws, and wings made of brass. They inhabit only swamps and marshes.

In battle, Stymphalian birds have three weapons. Large flocks of these birds will charge an opponent, and pierce his breast with their metal beaks.

While attacking, the beaks are considered a short sword wielded by a skill 6 fighter and raise the target's AC by . The beaks are strong and sharp enough to run through a breastplate.

If a beak attack fails, or if the target is too far off, the birds fire a series of brass feathers from their wings. Treat these as arrows shot from a long bow. Each bird fires 6 per melee round, and has enough to fire for 10 melee rounds.

Failing that, they discharge a poisonous excrement. The bird's must be directly overhead a character to use this attack. If the excrement does not strike an exposed area it cannot harm a player character. However, the excrement is alive and can

crawl toward a character at the rate of 1 ft per melee round.

Therefore even if a character is not immediately in danger, the poison excrement will start to move towards an exposed patch of skin, especially open wounds.

A character has a 30% chance -2% for each point of Dexterity of

being hit. If the hit is successful, the character must roll a save against his dexterity. If the save is successful, the poison has hit a protected part of the character's body. If the save is unsuccessful, the poison has hit an exposed part. Add 1 to die roll for every point of Armor Class below 5.

If affected by the poison, a character takes 3D6 HTK of damage (half that if save vs. poison is made).

The poison cannot be wiped away or washed with water. Only holy water or wine will wash the poison away. Cure Disease or Neutralize poison will destroy it.

LEGEND:

Herakles' sixth labor was to rid the Stymphalian marsh of these terrible birds. Walking onto the marsh, he was immediately attacked by a flurry of them, but he beat them back with his arrows.

Realizing that the marsh was too soft to get a good stance, he sought help from Athena. She gave him a pair of brazen cas-

tanets, which he clacked together to create a deafening noise.

The Stymphalian birds fled the marsh in one huge flock. Herakles, standing on a nearby mountain, picked them off one by one.

The surviving birds made it to the Isle of Ares in the Black Sea, where Jason and the Argonauts encountered them later.



Stymphalian Birds

Telchine

Level/Exp: III/190+4/HTK

AC: 4 M: //30" Freq: Rare
HTK: 4D8 MR: 85% No: 1-4
Att: 1 Int: Excpt. Size: L (10')
THACO: 15 Align: Neutral
Dm: 2-12

Special: Forge magical weapons (2-12 months). Spells (use twice per day as skill 14 mage): Control Weather, Insect Plague, & Polymorph Self.

A telchine is an enormous sea-dwelling, dolphin-shaped creature, with flippers for hands and the head of a dog.

Telchines are not evil, but they are mischievous.

If they are offended by an adventurer, they can give him a hard time.

Telchines are weapon-smiths. They

will fulfill the request. The character's skill and the degree of heroism in his action will be deciding factors.

For example, a skill 12 fighter who has just killed a dragon to save a telchine will be granted almost anything. A skill 2 magic-user who simply spirited away a threatening cobra should not ask for a +2

forged Poseidon's trident, and made the sickle which Cronus used against Uranus.

Should a character save a telchine's life, the telchine will offer to forge a weapon of the character's choice. The telchine will then tell him to return in 2D6 months.

At this point, the GM secretly decides if the

golden broadsword with a jewelled scabbard.

Telechines may also use the following abilities twice per day as a skill 14 mage or cleric: Control Weather, Insect Plague, and Polymorph Self

The telchine abides by all the normal rules of these spells except similar underwater material components are sometimes substituted for the rated values.

LEGEND:

The telchines watched over the infant Poseidon and forged his trident. They had even helped Cronus, but Zeus decided to destroy them for their misdeeds.

At Artemis' suggestion, they split up and fled. Some changed into the hounds that killed Actaeon, others into other various creatures.

Zeus finally destroyed some telchines with a flood, and Apollo killed some others while disguised as a wolf.

Typhon

Level/Exp: XI/10,600+35/HTK

AC: -10 M: 24"/36"/12" Freq: Very Rare
HTK: 60D8 MR: 120% No: 1
Att: 4 Int: Semi- Size: Enormous
THACO: 7 Align: Chaotic Evil
Dm: 2-24/2-24/2-24/7-28 (3 arms, 1 head)

Special: 2D6 poison attacks per melee round for 2-24 HTK. Emits fire from eyes (3-18 HTK per melee round). Spits 2 burning rocks per melee round (2-12 HTK + 1-6 fire damage). Fear reaction as per adult Dragon.

The typhon is the largest of all monsters. It is fearsome beyond belief.

Its arms are 100 yards long and have hideous serpent heads in place of hands. It has enormous black wings, and the head of an ass. From the waist down, it is a morass of coiled serpents, all poisonous, and all hungry.

Fire issues from its eyes, and it spits burning rocks. It does not talk or think, it merely destroys.

The typhon's normal attacks (shown above) represent its arms (3 hits) and its head (1 hit). Beyond these, it has an enormous number of options.

poison will inflict 2-12 HTK of damage anyway.

The typhon's eyes emit fire once per melee round (in addition to any other attacks), for a distance of 25 feet in a 180 degree arc in front of him.

Finally, the monster can spit two burning rocks per melee round from its mouth. The rocks can be aimed at any area, and are 10 feet in diameter.

They do 2-12 HTK of damage when they hit, plus an additional 1-6 HTK if they are still burning when they hit (45% chance).

Typhons causes the same Fear reaction as adult dragons.

It may also launch 2D6 poison attacks per melee round from its serpent-legs. Each attack causes 2-24 HTK of damage and each one can be aimed wherever the monster wishes (even at different targets).

Characters get a normal saving throw versus the poison, but even if they succeed, there is a 50% chance that the

The character under attack gets a saving throw versus breath weapon. The fire does 3-18 HTK of damage.

LEGEND:

(illus. p. 60)

The Greek Typhon was the offspring of Gaia (Earth) and Tartarus. Gaia sent Typhon against Zeus, in revenge for Zeus' defeat of the Titans.

As soon as the Olympians saw Typhon, all but Athena changed shape and fled. Athena finally shamed Zeus into resuming his natural shape and attacking Typhon with a thunderbolt.

The injured monster flew to Mount Cassius, where it fought Zeus again. For the only time in his life, Zeus was defeated and imprisoned.

Typhon drafted Delphyne, his monster-sister, to guard Zeus.

The terrified Olympians finally sent Hermes and Pan to rescue Zeus. They entered the cave where Zeus was being held, and Pan emitted a terrible scream.

The scream frightened Delphyne long enough to let Hermes free the Olympian king.

Zeus rejoined the battle with Typhon, finally defeating the monster and burying him alive beneath Mount Aetna.

The Unaging Chronos

AC: -10 M: 30" Freq: Unique
HTK: 4D8 MR: 150% No: 1
Att: 5 Int: Godlike Size: Large
THACO: 12 Align: Lawful Evil
Dm: 2-12/2-12/2-12/2-12/1-8 Level/Exp: XI/7500+5/HTK

Special: 3 gores for 2-12 Dm. Dragon characteristics, except no fiery breath. Causes insanity. Strength (+3 to hit, +6 Dm). Uses all spells as a skill 15 mage.

The unaging chronos is not to be confused with the god Chronus. The monster is a winged dragon, with the head of a lion

in its hindparts and the head of a bull in its foreparts. In the middle of the bull's head is the face of the god Chronos.

This monster has all the characteristics of a dragon, except fiery breath. The lion's head can bite like that of a regular lion, and the bull's head can gore.

The god's face can speak any language. In addition, anyone looking upon the face of the god has a 100% (-5 per character's skill level) chance of go-

ing insane.

The monster's enormous strength gives him a +3 to Hit Probability and a +6 Damage adjustment to all hits. Its intellect allows it to use spells as a skill 15 magic-user.

A character has a percentage chance equal to his Intellect of persuading the unaging chronos to spare the party (unless the party attacks first).

Should the roll fail, the unaging chronos will attack immediately.

LEGEND:

(illus. p. 59)

The beast comes from the writings of later antiquity. The original unaging chronos (or Herakles-monster as it is also called) laid the egg from which the world was hatched.

Monsters of Irish Myth and Legend



Irish Giant

Irish legend's roots extend into Celtic mythology. Thus we have the Fomhoire giants, the Tuatha-de-Danann, and Balor of the Evil Eye.

But after the advent of Christianity, a new set of creatures, fascinating in their own right, emerged. For this reason, Irish legend has been separated from Celtic mythology.

If there is one theme running through the monsters of Ireland, it is the fear of the unknown. Thus, many of the tales are horror stories.

Banshees roam the mists at night, proclaiming the upcoming death of an ancient Irish family member. The Dullahan ride at night, without heads, to herald the death of lesser souls.

Balor of the Evil Eye causes the death of any who have been highly praised. Sea monsters prey on fishermen and sailors. Great giants wait for the call to battle, to make one last heroic stand in an inevitably fruitless battle.

Irish legends also contain stories of little people: leprechauns, far darrigs, clurichaunes, and water sheeries.

These little people are more than just tricksters. They demonstrate, through their tricks and pranks, strange, unexplainable events, such as a man falling down stairs, being pulled by a clurichaune. And because these events are unknown, they are tinged with evil.

In Irish myth, then, both death and unexplainable events are unknown, not understood occurrences. The legends, which are based on death and strange events, thus harbor the Irish fear of the unknown.



Clurichaunes



Fomhoire



Tuatha-de-Dannan



Water Sheerie

Bean Si (Banshee)

AC: 0 **M:** 12" **Freq:** Rare
HTK: 8D8 **MR:** 80% **No:** 1
Att: 1 **Int:** Very **Size:** Medium
THACO: 12 **Align:** Lawful Neutral
Dm: 2-12 (scream) **Level/Exp:** III/900+12/HTK
Special: Scream (chance of going insane).

A banshee is a "lady of death." During the night, before a person is about to die, a banshee will appear, screaming and wailing. Anyone hearing the wail knows a death is at hand.

The wail is loud enough to awaken anyone within a half-mile of the banshee's location. The language is incomprehensible and the scream is high and hollow, as if coming from the grave.

If a person is dying in his ancestral home, there is a 100% chance of a banshee

appearing. If he is dying in another building, there is a 50% chance. Outdoors, a 10% chance. A banshee will appear only at night, and prefers damp, misty nights on the moors. Banshees are of two varieties: beautiful maidens and ugly old hags. Whenever a banshee appears, there is a 50% chance of her appearing in either form. If she is a young woman, she will be dressed in a medieval cloak or dress. If she is an old hag, she will be wrapped in a grave cloth. Both types have eyes which are dark red from continual weeping.

Banshees attack with only their screams. If a character is outside and within 100 yards of a banshee's scream, he receives the full force of the attack. Modify the damage

taken by -1 for every 100 yards he is away from the banshee's location, and a further -2 if he is inside a building.

Any character who listens to a banshee's scream for a number of consecutive minutes greater than his Stamina, has a 90% chance of going insane.

A banshee may be attacked with magic spells. Note, though, her Magic Resistance.

She is an undead, and may be turned as a ghost. Evil clerics subtract 6 from their roll, Neutral clerics subtract 3. Only good clerics are unmodified.

LEGEND:

In Irish legend, each ancient family had its own banshee, who appeared at the ancestral home during the night of the death of one of the family. The manuscripts and memoirs of many visitors to such homes reveal the visitation of a banshee during the night.

Cave Fairies



Cave Fairies

Level/Exp: II/65+4/HTK

AC: 6 **M:** 9" **Freq:** Uncommon
HTK: 4D8 **MR:** 70% **No:** 3-9
Att: 1 **Int:** Very **Size:** Small
THACO: 15 **Align:** Chaotic Neutral
Dm: 1-6
Special: Skill 6 to 9 illusionists.

Cave fairies live in caves, and remain out of sight during the day. They are quite ugly, with full beards, hunched backs and shoulders, and large pot-bellies. They dress similar to leprechauns, but mostly in shades of grey or dark blue.

Cave fairies are 6th-to-9th skill illusionists. When they wish, they can change into humans, but only during the day. In human shape, they dress like Irish peasants and they walk around helping with small chores. When night returns, they revert to normal form and use the knowledge they have gained during the day to create mischief.

They will place mischievous spells (such as Dancing Lights, Mirror Image, Fear, Confusion, and Alter Reality) on the buildings and property of their day's employer. They will scare away pets, drop sand into wells, and wreak havoc.

If anyone sees them, they will attack him with a Blindness spell, kick the blinded person in the shin and then flee.

Cave fairies can be caught with nets or bands made of pure silver and forced into servitude. A Charm spell can also make them a character's slaves. They cannot be forced to go more than 100 miles from their home, however. A fairy gets a Magic Resistance roll once per week against all magical charms.

The best defense is physical threat. They will escape as soon as they are able, though, and will return with help at night to make their "owners" pay for the humiliation.

Cluricaunes

Level/Exp: I/40+4

AC: 6 **M:** 15" **Freq:** Uncommon
HTK: 4D8 **MR:** 70% **No:** 1
Att: 1 **Int:** Very **Size:** Small
THACO: 15 **Align:** Chaotic Neutral
Dm: 1-4

Special: Spells (use at will as per skill 6 illusionist): Improved Invisibility, Shadow Magic, & Veil.

Cluricaunes appear singly, preferring their own company to that of a group. They are about 30 inches tall, and always wear red coats, tall black hats, brown leather aprons, long blue stockings, and shoes with silver buckles. This relative of the leprechaun is an old, withered little man who loves wine.

The cluricaune likes to creep into wine cellars and to get thoroughly drunk. Most cluricaunes spend their time searching for a family with a good wine cellar. If they find one, they attach themselves to the family forever.

The worst cluricaune has consumed such an enormous amount of wine that the family has moved out of the ancestral home.

Because they are greedy for wine, they frown heavily on anyone else drinking it. Thus, if a character is in a home or castle, and drinks more than enough to "clean the palate," he will be awakened in the night by the household cluricaune.

The cluricaune, who is amazingly strong, will attempt to bind him with rope and then will whip him or inflict a series of light wounds all over his body. Alternately, he may grab him by the heels and drag him down the steps.

Cluricaunes have the following spells, which they may use at will as a skill 6 mage: Improved Invisibility, Shadow Magic, and Veil.

A character will gain the favor of a house owner by ridding him of his cluricaune. If he does so without killing the cluricaune, the cluricaune will re-appear to the character whenever he is in Ireland.

One sure fire method of ridding a Cluricaune is to leave out a bottle of wine spiked with lye. Cluricaunes hate lye and will race about the house screaming. He will also, however, forget to use his Improved Invisibility and will be easy to spot.

(Illus. p. 71)

Dullahan (Headless Phantoms)

AC: 0 **M:** 18" **Freq:** Rare
HTK: 10D8 **MR:** 95% **No:** 1-2
Att: None **Int:** Very **Size:** Medium
THACO: 10 **Align:** Lawful Evil
Dm: None **Level/Exp:** V/1050+14/HTK

Special: Blinding whip (whip crack causes Fear). Anyone seeing monster has 25% chance of insanity.

Irish legend is filled with headless phantoms. They are undead, and may be turned as a ghost by a cleric of either Good or Neutral alignment.

These phantoms, like banshees, herald an upcoming death. They drive a black Death Coach to the house where the dying person is staying, and they crack a whip which can be heard for a distance of two miles. There is a 55% chance the whip will cause Fear.

Each Dullahan has such a whip. It is insubstantial, and may not be touched by mortals. However, the whip can be used to attack mortals.

If a character looks at a Dullahan, the Dullahan will attempt to blind him with the whip. The character must make a saving throw vs. Rod, Staff, or Wand or be blinded for 1D6 turns. A Dexterity of 14 or better will allow the character to modify his saving throw by +2.

coachman and a headless passenger. It will move at full speed and anyone standing in its way will be whipped but not trampled.

The other 60% of the time, the Dullahan will be riding alone on a black, shadowy horse.

A peculiarity of the Dullahans is that they cannot run over living things. They can whip them to get them out of the way, but that is their only form of attack.

If the whip does not work, and the person continues to stand in the way, the Dullahan will remain until defeated or until the sun begins to rise. In the latter case, it will turn and gallop home to the nearest graveyard.

If a character passes through the Dullahan's graveyard at night, the Dullahan will chase him. However, there is only a 10% chance that a Dullahan will cross a bridge over a river or stream, though they have no fear of marshes.

In addition, Dullahans are so terrifying that anyone seeing one has a 25% chance of going mad.

Dullahans appear only at night. Forty percent of the time, They will appear with a Death Coach. The black Death Coach is insubstantial, and it will carry the headless

LEGEND:

The most famous Dullahan story is the Headless Horseman. In America, it survives as the legend of Ichabod Crane. ●



Dullahan (Headless Phantoms)

Far Darrig (Red Man)

AC: 6 **M:** 9" **Freq:** Uncommon
HTK: 3D8 **MR:** Standard **No:** 1
Att: 1 **Int:** Average **Size:** Small
THACO: 16 **Align:** Lawful Neutral
Dm: 1-4 **Level/Exp:** II/40+3/HTK

Special: Voice that charms. Spells (twice per day as a skill 8 mage): Dancing Lights, Sleep, Levitate, Invisibility, Vanish, & Legend Lore.

Related to the cluricaune and the leprechaun, the Far Darrig is a little creature who always appears alone. He wears a red coat and a matching red cap. Otherwise, he dresses like a leprechaun. He looks like a full-grown man.

Far Darrigs are assigned to specific houses or areas. Each area has a 35% chance of having a Far Darrig. Each house has a 25% chance of having one.

Far Darrigs love cleanliness and order but, peculiarly, are best known for their mischief.

The Far Darrig's voice has been compared to the sound of waves, the songs of angels, and the warbling of birds. He can imitate any human voice, or can use his own in an extremely persuasive way.

When he chooses to persuade, he uses a Charm spell as a skill 8 magic-user, and the target must save versus magic with a -4 to

the roll.

Far Darrigs will not harm anyone unless harmed first.

Typically, a Far Darrig will ask a person for shelter for the night. If he is refused, he will insure that something happens to the person. For example, he might dig a hole for the person to fall into, or he may weaken the stairs

in the house so that the person injures himself on them.

Far Darrigs will ask for either treasure or other objects from adventurers. A magic sword, for instance, would be highly coveted by a Far Darrig.

The Far Darrig will use his magical voice to try to persuade the adventurer to give up the object. If he is refused, he will leave and plot revenge.

In addition to his Charm spell, the Far Darrig knows the following types of spells, all as a skill 8 magician and all usable twice a day: Dancing Lights, Sleep, Levitate, Invisibility, Vanish, and Legend Lore.

He will use any spell primarily for mischief.

A Far Darrig's treasure is always kept in a cloud which the Far Darrig has total control over. The Far Darrig will use his Levitate spell to ascend to his cloud or call the

cloud to earth. The cloud "bank" can only be used by a Far Darrig, and if threatened to give away his treasure, he will sometimes release the entire cloud's contents on top of the brigand, causing 2D10 HTK of damage and usually burying the offender in copper coins! ●



Far Darrig (Red Man)

Fomhoire

Level/Exp: IV/385+10/HTK

AC: 4 M: 9" Freq: Rare
HTK: 9D8 MR: Standard No: 2-12
Att: 2 Int: Average Size: Large
THACO: 12 Align: Lawful Evil
Dm: 2-12/1-8

Special: Poisonous lizard tongue and Evil eye (2-12 Dm).
King's Evil eye does 9-16 Dm.

Fomhoire are Irish demons. In their natural state, they have the heads of goats and the bodies of men.

They can speak all the Evil alignment languages, as well as the native tongues of the northern countries.

Fomhoire range in height from 10 to 15 feet. The tallest are always the eldest. Their

A further 25% of Fomhoire have the ability to attack their target with a glance. This "evil eye" is not a spell, but rather a beam weapon. The attack is treated as a normal attack, and does 2-12 HTK of damage. Targets must save against breath weapon.

Fomhoire carry two-handed swords and wear robes the equivalent of leather armor.

Insight is increased by 2, but their Strength and Dexterity are decreased by -4.

In 25% of Fomhoire, the voice is not their own. Rather, when they open their mouths, a poisonous lizard, which is attached to the demon's mouth like a tongue, slithers out and speaks for the demon.

They have no shields or helmets.

Their king, who always appears, automatically has the "evil eye" and might (50%) have the lizard-tongue. His "evil eye" does 9-16 HTK of damage.

The Fomhoire king rides into battle on a black dragon. He appears only in warfare, never in combat with single adventurers.

LEGEND:

(Illus. p. 71)

The most famous Fomhoire was Balor of the Evil Eye. Anything or anybody which was near perfect, or which attracted great positive attention was in danger of receiving a glance from Balor's evil eye.

Balor's eyebrows weighed so much that, in order to use his Eye, four men were needed to raise them.

Balor was killed by the Tuatha-de-Danann, who shot him full of arrows before he had a chance to lift his brow.

Irish Giant

Level/Exp: X/6,000+35/HTK

AC: 1 M: 24" Freq: Very Rare
HTK: 30D8 MR: Standard No: 1
Att: 3 Int: Low Size: Very Large
THACO: 4 Align: Lawful Good
Dm: 10-40/6-36/20-160 (spear)

Special: Strength (+3 to hit, +6 Dm). Without shields, AC 4.
(When using spear, only 1 attack every 2 rounds.)
Not very observant

Irish giants, of which there are 10, are the protectors of the isle. These large, hulking giants (40 ft. tall) carry spears made from a fir tree fitted with a steel tip, and wooden shields cut from enormous trees.

The giants' exceptional strength gives them a +3 to Hit probability and a +6 Damage Adjustment. Without their shields, they have an AC of 4.

The Damage/Attack given above is for punches and kicks only. If a giant uses his spear, he gets one attack every 2 melee rounds, doing 20-160 HTK of damage.

A stealthy character will slip past the giants. Even if the character makes a lot of noise, there is a 30% chance the character will pass undetected.

Usually, an Irish giant will be asleep 20% of the time, drunk 20% of the time, or preoccupied 30% of the time. There is only a 30% chance, then, of them noticing a passing adventurer.

In the case of great danger, the leaders of all Irish towns will take a horn from a central temple and blow it. The sound will be heard for 100 miles. Any neighboring

town hearing it will then blow a horn, until the island is alerted for battle.

More importantly, all the Irish giants are alerted. If the giant is in Ireland at the time (90% chance), he will automatically hear the horn and rush to the scene.

Once the giants arrive, they will quickly select a leader. They will obey their leader without question.

The leader will wait until the danger is apparent and then will shout "Attack! Attack for Old Ireland!"

LEGEND:

(Illus. p. 71)

As legend has it, Ireland's giants are nothing more than its old heroes. Even as the Tuatha de Danann shrunk in size to become cave fairies (q.v.), so the ancient heroes grew in size to become giants.

They constructed the Giant's Causeway to allow easy access between Ireland and Scotland. But their main job is to protect the island from invaders.



Phouka

Phouka

Level/Exp: V/305+8

AC: 0 M: 24" Freq: Rare
HTK: 6D8 MR: Standard No: 1
Att: 2 Int: Animal Size: Large
THACO: 13 Align: Chaotic Neutral
Dm: 2-12 (kick)/1-4 (teeth)/1D20+10 (toss)

Special: Sneaks up behind victim, tosses onto back, goes full speed to wall or precipice and stops suddenly. Victim falls off, with 1D20+10 HTK of damage.

Phoukas are nocturnal animal spirits that appear most often in the form of deep black or blood-red horses or donkeys.

These creatures dwell on isolated mountains or near old ruins. They are undead, and may be turned Spectre by any cleric.

Phoukas attack in the following way. A phouka will sneak up behind its victim, lower its head to the ground, and toss the victim onto the phouka's back. When it gallops back toward its dwelling place, it will approach a wall or precipice at full

speed and then stop suddenly.

The victim flies off the phouka, and he is dashed into the wall or off the cliff to his death (1D20+10 HTK of damage is done). This accomplished, the phouka runs off in search of its next victim.

Phoukas can be (60% of the time) guardians of lost treasure, found

either in the ruins they inhabit or beneath their mountains. The treasure is not as rich as that of dragons, but it has considerable worth and always has at least one magic item in it.

A phouka will lead a very stealthy adventurer to its lair. When the phouka disappears at sunrise to sleep, the treasure may be taken.

Phoukas are light sleepers, however. If they spot the thief, they will attack even in daylight, but will do only half damage.

Tuatha-de-Dannan

Level/Exp: V/400+10/HTK

AC: 3 M: 9" Freq: Rare
HTK: 6D8 MR: Standard No: 2-12
Att: 1 Int: Excpt. Size: Medium
THACO: 13 Align: Neutral
Dm: 1-8

Special: Skill 12 magic-users (70%) or skill 12 bards (30%).
Use mostly defensive magic. May use armor and weapons if made from pure gold.

The Tuatha-de-Dannan were once the rulers of Ireland. They are said to be the ancestors of the cave fairies.

They were a powerful race of beautiful men and women, but after their defeat by the Milesians, their appearance changed. They now are slender, 8 feet tall, but not beautiful. They have full beards, pointed ears, and bow-legs.

They are either skill 12 magic-users (70%) or skill 12 bards (30%). Many are known as

has a star-shaped green jewel in its forehead. They are shod with pure silver, and they have bridles of pure gold. They will not allow saddles.

In the unlikely event that a character should capture one of these horses, he could command whatever price he wanted from any buyer. Unfortunately, the horses will flee, at a speed of 24", should capture seem possible.

Once a year, the Tuatha-de-Dannan have

excellent builders, architects and engineers.

When the Tuatha-de-Dannan are not busy building, singing, or practicing defensive magic, they are riding, which accounts for their bow-legs.

They have a breed of horse which is stunning in its beauty. The horses are made of white flame, and each

a cavalcade. More than 100 horses and riders gallop through the countryside, perhaps in a show of power, or just as a ritual. The riders wear green robes with pure gold trim and pure gold helmets and plate armor. They carry golden spears. They gallop from dawn until late into the night, then return home.

Tuatha-de-Dannan are not evil, and they will not attack unless provoked. If outnumbered, they will leave the area, but otherwise they will willingly talk with any adventurer in whom they perceive peaceful intentions. One hint of attack from the party, though, will unleash their powerful magic.

A Tuatha-de-Dannan encountered outside a cavalcade will be wearing a gray garment equivalent in strength to leather armor. He will be weaponless, but will quickly find a tree branch to use as a spear or club. Treat this weapon as a weak spear or a small club.

Unless surrounded, however, they will try to flee and return with help.

(Illus. p. 71)

Water Sheerie

Level/Exp: I/35+3/HTK

AC: 4 M: //12" Freq: Uncommon
HTK: 3D8 MR: Standard No: 1-4
Att: 1 Int: Average Size: Small
THACO: 16 Align: Lawful Evil
Dm: 1-4

Special: Uses slowing straw & fire robe to lure travelers to death in swamps.

The water sheerie is 2 feet tall and has the horns and tail of a devil. The are also known for their and huge feet and hands.

been refused by both heaven and hell. They wander the swamps, shrinking an inch or so every year (until they reach 2 feet), and

The water sheerie is rarely encountered directly (10% of the encounters are direct). When seen, they are ghostly, wearing a flaming robe and carrying a perpetually glowing handful of straw.

They are said to be the spirits of dead men and women who have

vow revenge on the entire human race.

They are undead, and may be turned as spectre by any Good or Neutral cleric.

Water sheeries are most dangerous because they lure travelers to their deaths in the swamps. The sheeries stand in the swamp, their cloaks aflame and their straw glowing, looking from a distance like lights from the window of a cozy little cottage.

Travelers cross the swamp towards them, then fall into bogs, holes, or quicksand and drown. Sometimes the Water Sheerie have been known to even push a traveler into a bog. The last sound they hear is the unearthly voice of a laughing water sheerie.

(Illus. p. 71)

Wurrum

Level/Exp: VIII/485+14/HTK

AC: 2* M: 12"/18" Freq: Very Rare
HTK: 11D8/hd. MR: Standard No: 1
Att: 3/hd. Int: Low Size: Large
THACO: 10 Align: Chaotic Evil
Dm: 1-8/1-8/3-18 (attacks per head)

Special: 1D6 heads each with acid breath weapons. Noise causes Fear. Movement causes damage as per gale. Cannot be appeased or communicated with. *Lower body AC 4.

Wurrums are the deadliest of the Irish water monsters. Half fish and half dragon, the creature lies in the deepest waters and feasts on sailors and fishermen.

The wurrum has the rear parts of a fish, including a vertical tailfin. In front of the dorsal fin, the wurrum becomes a dragon. Actually, it becomes several dragons. When one is encountered, roll 1D6; the result is the number of heads it has.

Wurrums have the characteristics of black dragons (see box), with the exception that wurrums cannot fly. Instead, they can swim rapidly.

Wurrum will either attack (70%) or follow (30%). If the party attacks, the creature will either fight back (70%) or turn away (30%).

There is nothing subtle or deceptive about a wurrum's attack. The creature creates an enormous noise as the water froths where it is about to rise. There is a 20% chance of this sound causing Fear.

Once above the water, it splashes madly about in an attempt to capsize the boat, then roars and attacks the terrified travelers. The boat takes damage as if in a gale. It will try to capsize a ship and devour all who fall from it and then smash the boat.

There are two main types of wurrum: salt water and fresh water. The former inhabits the bays and parts of the open seas and the latter lives in the inland lakes.

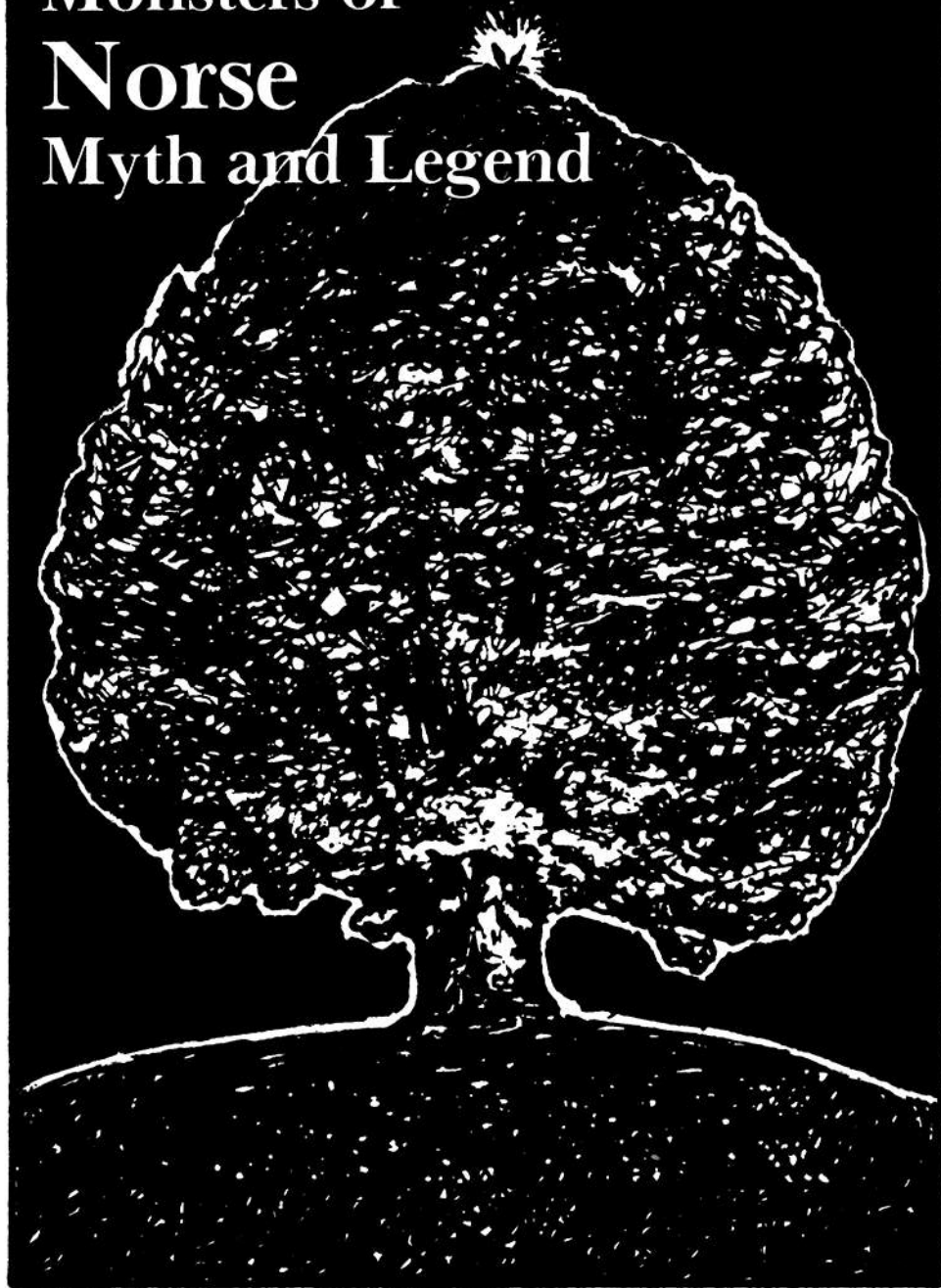
The creature will show itself, without attacking, 10% of the time to anyone watching from the shore at night. Should a sailing party encounter one, the wur-

Wurrums are purely evil creatures. They cannot be appeased (even by sacrifice), and they cannot be communicated with.



Wurrum

Monsters of Norse Myth and Legend



The World Tree

The most important monsters in Norse mythology are concentrated into two groups: giants and dragons. Giants form the basis of the entire myth of Asgard and the Asa-gods. Asgard was formed after the defeat of the first giants, and it fell at Ragnarok to the later giants.

Dragons, too, form an important structure for the mythology. The black dragon Nidhog is the symbol of evil itself. He gnaws at the roots of the tree that is the center of the world. The Midgard-serpent (another dragon) represents the roundness of the world.

It is easy to see, then, why many Norse monsters are derivatives of these two great classes. The giant-maids, beautiful to an extreme, give the Asa-gods all kinds of trouble, but the giant-maids themselves are rarely to blame. There are sea giants, cave giants, and even a great clay giant, in addition to the more common frost and mountain giants. Sea dragons and various other serpents fly and slither through the stories with the more common dragons.

For whatever reason, giants and captured the imagination and the fears of the Norse people.

Norse mythology is interesting in one other way. It is predicated on the inevitability that the gods will die.

After the Asa-gods—Odin, Frey, Thor, Balder, Freyja—have their day, the giants will return, along with all of the evil host. They will destroy Asgard and all it stands for in a huge battle at the end of the world, called Ragnarok. Thus, the stories have a sadness to them which does not exist in most other mythologies.

When Thor defeats a giant, a dragon, or even a hag, we know that the defeat is only temporary. And when Frey gives away Asgard's only chance for survival—the Sword of Victory—to gain the love of a giant-maid, we do not rejoice in Frey's success because we know that the tale will end in doom.

It is no wonder that the greatest honor for Norsemen was to fall on the field of battle. Battle was their gods' beginning, and battle would inevitably destroy them.

For the most part, the evil monsters will fight against the Asa-gods at Ragnarok. Accompanying them is the traitorous god Loki who, in the stories, ranges from mildly mischievous to thoroughly evil. But there are many good "monsters" in Norse legend as well. These are monsters who are monsters through no fault of their own and who intend no harm. Both types have been included here.

The ultimate encounter for a character wandering through a Norse campaign is the World Tree. GM's are advised to save this encounter until the end, after the characters have experienced encounters with deities and high-level monsters. The World Tree will be a great challenge and the greatest reward a party of adventurers may ever meet. ●

Cave Giant

Level/Exp: 1950+16/HTK

AC: 3 M: 7" Freq: Very Rare
HTK: 12D8 MR: 125%* No: 1-2
Att: 2D5 (1-4+1) Int: Varies Size: L-12'
THACO: 9 Align: Neutral
Dm: 2-12/ 6 x 1-6 (bite)

Special: 1-4 heads. Only those knowing giant's secret may attack successfully. Use weapon as skill 8 fighter.

*Standard MR once revealed.

Even for giants, cave giants are highly unusual. Naturally, they dwell in caves and hoard significant treasure.

They are unusual in two ways: they have from 1-4 heads, and they are immune to attack from anyone who does not know their "secret." Characters other than very high-level spell-casters can affect a cave giant only by discovering its "secret."

Furthermore, the secret cannot be discovered by anyone in the party; it must be given by one specific person. Strangely, the giant's "secret" does not even exist until that person gives it (see Legend).

Once the secret is obtained, the party may fight the giant normally. Until it is obtained, the giant cannot be harmed by combat of any kind or by spell-casters lower than the 12th skill level.

The GM will determine which non-player characters hold the giant's secret. There are two choices—a hag or a bard. Not just any hag or bard will know the giant's secret. The GM will determine which non-player character knows and only one non-player character will know the secret. If the GM is using random encounters, there is a 25% chance of the nearest hag knowing the secret, and 10% chance of the nearest bard (of sufficient skill level).

If a hag knows the secret, the characters may have to defeat her or threaten her in order for her to reveal it. Further, the hag will not simply offer the information. She must be sought out and then convinced, bribed, flattered, threatened, or coerced into giving it.

Once she agrees, she will provide whatever help she can, including any special weapons the party will need.

The bard will do the same thing. Only a high skill level bard (10th skill level or above) will know how to defeat the cave giant, and he will give the information only in return for other useful information. Threats will not gain the information, since bards consider obscure secrets to be of paramount importance.

If the characters do not exchange information with the bard, he would sooner die than reveal the giant's secret.

One other requirement remains, which the hag or bard will explain upon the se-

cret's disclosure. The party must be accompanied by dogs, which must be trained to bark loudly, to snarl menacingly, and to attack to kill if ordered to do so. Nobody knows why this is, but the giant's immunity is intact unless this requirement is also fulfilled.

The "secret" itself is up to the GM. It could be an Achilles' heel type of weakness, an entranceway to the lair which even the giant does not know, or a susceptibility to Fear spell.

Even before the secret is revealed, the Cave Giant can be attacked magically. Just increase his magic resistance to 125%. Then, higher skill magicians can destroy him without knowing his secret.

Cave giants will have an entire arsenal of weapons in their lairs, and may use any weapon as a skill 8 fighter. They will have hammers, clubs, spears, nets, and especially boulders. The boulders will be in piles throughout the cave, and are the giant's preferred means of attack.

When in close melees, cave giants will always choose to pummel (they like their food cooked live over the grill). They will not attack mindlessly unless threatened. Their very low to high

intelligence ensures that they are willing to negotiate.

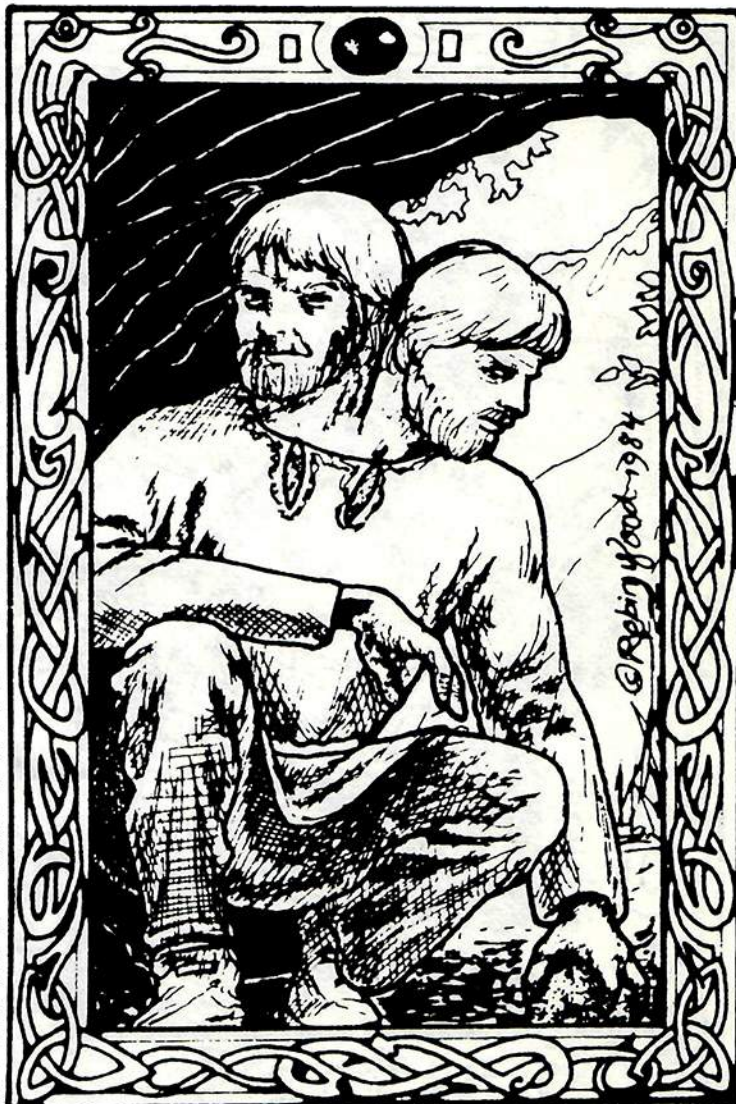
If the party meets the giant before discovering its secret, talking may be the only way to learn anything from it. Cave giants are old, so they know a lot of local lore.

Their Neutral alignment means that they have no particular desire to kill anyone, but it doesn't upset them to do so. They are perfectly willing to leave things as they are, since good or bad are meaningless concepts to them.

LEGEND:

Cave giants seem to be of ancient Scandinavian descent. The earliest Thor story contains one such cave giant. In this adventure, Thor must pass through the cave of a cave giantess. After being wholly unsuccessful at first, he seeks out a hag named Grid, who teaches him how to defeat the cave giantess, and who gives him the giantess' belt and magic wand as aids.

The "secret" seems to have been that Thor had to attack the giantess with her own weapons, and he won by breaking her back with one of her own boulders.



Cave Giant

Clay Giant

Level/Exp: VIII/3500+25/HTK

AC: 3 M: 3" Freq: Very Rare
HTK: 18 MR: Standard No: 1
Att: 1 Int: Semi- Size: L (20')
THACO: 15 Align: Chaotic Evil
Dm: 10-40/ 2-12 (club)

Special: Absorbs first 10 HTK of any attack. Perpetually hungry.

The enormous clay giant is made entirely of clay. How the clay giants originally came to life is unknown. However they were created, the process made them extremely dangerous.

Their alignment is Chaotic Evil. In character and action, they love both chaos and evil, and will do anything to assure both. Clay giants are only semi-intelligent,

but some achieved nearly average intelligence.

It is said that cave giants were once exceptionally intelligent, but their clay composition gradually eroded their ability to think and to reason. In brief spurts, almost as if by adrenaline, they display capabilities of high intelligence.

A clay giant has two special means of

defense. First, his clay body can absorb the first 10 HTK of damage inflicted on him each round.

Second, he has excellent camouflage in woods, rough terrain, or marshes, especially at dusk or after nightfall. In these surroundings, there is double the chance of a party being surprised.

All clay giants carry clay clubs, which inflict 2-12 HTK of damage to the victim. Every time the giant uses the club, the GM must roll D100 to see if it shatters and becomes useless. The chance of the club shattering is equal to 5 times the damage it inflicted. For example, if it did 8 HTK, it will shatter on a D100 roll of 40 or less.

There is a 5% chance that the clay giant will be carrying a stone club instead, in which case it will not shatter.

Clay giants are not the relatively slim, human-like characters like frost giants, but resemble blobs with arms and legs. Only the arms swing freely (hence, their slow speed rating). The high Damage/Attack rating of the clay giant is due to the sheer mass of the monster's hands and arms.

Clay giants have an unusual hereditary problem: they are perpetually hungry. These pangs of immense hunger began in the race's distant past and have never thoroughly abated. Thus, they view anything, including intrepid adventurers, as a possible meal. They will eat any living thing which comes into their grasp.

All clay giants are wholly evil, having nothing to commend them either morally or ethically.

LEGEND:

The only clay giant in Norse mythology was the mythos' very first being. In the beginning, the north was an area of intense cold, and was called Nifel-heim. The south was an area of light and warmth, called Muspel-heim.

Enormous black mists of vapor rose from the north. From the south, Muspel-heim shot radiant light and bright sparks. When the sparks met the mist from the north, drops of moisture began to fall.

The drops spread and swirled, and a great mass began to form. First the mass was shapeless, then it developed arms, legs, and finally a head. The being, a great bulk of clay stood and began to walk. The being's name was Ymir, and he was a clay giant.

From the beginning, Ymir's chief desire was for food, a great problem since there was nothing yet to eat. He solved this problem and watched as the world, the giants, and the gods came into being.

In the end, the gods slew Ymir and set him into place at the center of the world. His bones were the frame of the world, and his body was its substance.

Giant-maids, even now, grind the bodies of giant after giant into the earth to lend substance to a fragile world. The sands which wash from the sea are the grindings of these bodies.



Clay Giant

White Elf

Level/Exp: 10+1 HTK

AC: 5 M: 12" Freq: Uncommon
HTK: 1D8 MR: Standard No: 2-12
Att: 1 Int: High Size: M (6-7')
THACO: 17 or 18 Align: Chaotic to Lawful Good
Dm: 1-8 or weapon

Special: +2 with bow, +1 with sword. Move silently in natural surroundings. Blend into vegetation to be invisible. 90% Resist Charm & Sleep spells. Infravision to 60'. See secret doors 1/3 to 1/2 of the time.

As expected, white elves are good, whereas their bitter enemies, black elves, are generally evil. This is not to suggest that all white elves are interchangeable. In fact, as in any race, the individuals differ greatly. Hence, the alignments range from Chaotic Good to Lawful Good.

The elders tend to be Lawful Good, believing very strongly in maintaining the established order of the world. The younger elves, once past adolescence, tend toward Chaotic Good.

All elves are fond of frolic, fun, and mild mischief. But it is only the rare white elf who dares to be other than good, mainly because discovery leads to banishment from the family of which he is a part. To the elves, heritage, family, and tradition are very important.

White elves follow all the usual characteristics of elves (see above). However, there

deities are lovers of beauty and harmony, which the white elves certainly represent.

Elves in Norse mythology are not considered human. They do not intermix with human society, and are clearly a distinct race. There are no half-elves in the myths for these reasons.

Humans and elves are incompatible in all regards. But there is one exception: it is possible for a human to fall in love with a white elf, but the reverse will never occur. Such a relationship cannot possibly work on any level.

LEGEND:

There is little extensive mythology about elves in Norse mythology, other than their clear non-humanity. They appear in two primary places: at the death of Balder and during Ragnarok.

When Balder died, his body was placed

are no spear, mace, or axe carriers, unless the white elves are part of a very important battle. In battle, bows and arrows and other throwing weapons are more prevalent than swords and shields. White elves have no desire to see anyone slashed or impaled.

White elves are protected by the gods Balder and Freyja. Both



White Elf

atop a pyre aboard a graceful ship on the sea. All the Asa-gods and all the beings of the world gathered to pay their last respects to the beautiful and beloved god.

On the shore, waving and singing, stood the white elves. So great was the moment that the black elves came as well, and the two races did not quarrel. The pyre was lit by Odin, and the ship was set adrift on the sea.

Black Elf

Level/Exp: 1/10+1 HTK

AC: 5 M: 12" Freq: Uncommon
HTK: 1D8 MR: Standard No: 3-36
Att: 1 Int: High Size: M (6-7')
THACO: 18 Align: Chaotic to Lawful Evil
Dm: 1-10

Special: +1 with bow, sword, or spear. Move silently in natural surroundings. Blend into vegetation to be invisible. 90% Resist Charm & Sleep spells. Infravision to 60'. See secret doors 1/3 to 1/2 of the time.

Black elves share the same characteristics as standard elves (see above). They are the bitter foes of the white elves, and spend most of their time plotting against their brethren. Since there are more black elves than white elves, they would have conquered their foes long ago, except that the white elves live under the protection of Balder and Freyja.

The black elves themselves can obtain limited help from Loki, but only if their task involves direct conflict with the two patron deities of the white elves. Needless to say, the black elves have rarely accepted Loki's kind offer of help.

Black elves are as evil as the white elves are good. The eldest tend to be Chaotic

spirits, usually misshapen and dark-skinned evil little monsters that leave the black elf communities and seek out the bottoms of old mine shafts or the dark corners of ancient caves. Some even reside in the high up in a church bell tower or under the altars. They ignore the usual events in a church, but have a 75% chance of being able to foretell the death of any parishioner.

During the Black Sabbath, an ancient black elf will take great delight in ringing the church bells loudly at midnight.

Black elfen communities will waylay a wandering party and demand retribution for its passing so close. Should the party refuse, the black elves will attack. They will try to capture the party and take the adven-

Evil, and are blood thirsty, corrupt and totally unredeemable. Younger black elves are Lawful Evil, since they have not yet had their good side drummed completely out of them. There is a 25% chance an encountered black elf is young, otherwise he will be mature (and completely evil).

The oldest black elves slowly turn into other

turers to their lair, where they will torture them for information, particularly concerning white elves.



Black Elf

Giant-Maid

Level/Exp: X/1800+16/HTK

AC: 4 M: 12"[/12"] Freq: Rare
HTK: 11 MR: Standard No: 1-4
Att: 1 Int: Very Size: L (12-18')
THACO: 16 Align: Lawful Neutral
Dm: 4-24

Special: When seen, save vs. magic or be charmed. 50% of maids are mages, 50% are bards. All are fighters, but never wear armor.

For every type of giant, there is a corresponding giant-maid. Nothing in Norse mythology suggests that the giant-maids are in any way weaker than their male counterparts. In fact, they may be stronger, and are just as important.

There is at least one major difference between the giants and the giant-maids: almost without exception, the giant-maids are wondrously beautiful.

In appearance, giant-maids have many of the characteristics of their homes. Mountain giant-maids will be enormous and tough, but in a beautiful way. Frost giant-maids will be as lovely as newly-fallen snow and as cold as clear-blue ice. Sea giant-maids wear blue, shimmering gowns,

and their long flowing hair is as wild as the waves.

Whenever a character sees a giant-maid, he must save versus magic or be under a Charm spell. The giant-maid does not actually cast the spell. Her very presence is enough to cause the enchantment.

Female characters add +2 to their save roll, but are still subject to the giant-maid's great beauty. Giants themselves are not affected.

A giant-maid will either be a magic-user or a bard (50% chance of each). The GM rolls 4D4 to determine her skill level.

If a bard, she will have knowledge of many magical items, and will be able to use a Charm Person spell over and above the

natural Charm described as above. If a magic-user, she will concentrate on learning spells of a defensive nature, especially those dealing with charming. Giant-maid magicians will even learn illusionist, clerical, or druidic spells that deal with charming.

Some of the spells in addition to magic-user spells they know are:

Clerical: Command, Chant, Remove Fear, Snake Charm, Detect Charm, Speak with Animals, Protection from Evil, 10'r, Speak with Dead, Speak with Monsters

Druidic: Animal Friendship, Charm Person or Mammal, Obscurement, Anti-Plant Shell, Speak with Plants, Commune with Nature.

Illusionist: Color Spray, Misdirection, Hypnotic Pattern, Non-detection, Emotion, Improved Invisibility, Maze, Veil.

All these spells can be cast by Giant-Maids as one level higher magic user spells. For example, Animal Friendship will count against a Giant Maid magician as a level two spell.

All bard giant-maids are

fighters as well. The type of giant-maid (frost, hill, stone, etc.) will determine the type of weapons she carries.

For example, a hill giant-maid will carry a club or sling, while a sea giant-maid will carry a trident or spear.

Magic-user giant-maids will carry rods or wands, with which they practice their magic. Any save against them is against rods or wands. There is a 35% chance that the magic-user giant-maid is also an accomplished fighter, in which case she will be armed according to her type.

Giant-maids will not initiate combat, but they might take the initiative in spell-casting. In case of war with giants, giant-maids will stay behind. Given her charm ability, no giant-maid ever wears armor.

LEGEND:

Norse legend has many stories of giant-maids, but the most famous is that of the beautiful Gerd.

The god Frey wanted a bride. To find one, he sat upon Odin's golden throne and looked out over the world. For many hours he searched to the east, south, and far into the west. Finally his eyes turned north and he beheld a wondrous radiance that shone through the heavens and the seas.

Filled with curiosity and hope, he looked hard until he found its source. A tall giant-maid with brilliant silver arms stood before her dwelling. To Frey, it seemed as if she beckoned him to join her at once.

Suddenly, she disappeared. Frey felt love and sadness. He asked Odin why she had disappeared, and the All-Father replied, "So shall all lose who dare to sit on my throne." But Frey was determined that he would not lose.

The gods of Asgard, concerned about Frey's silence and seeming obsessiveness, asked Skirner, "the shining one," to find out what was wrong. After much reluctance, Frey revealed to Skirner his love for Gerd.

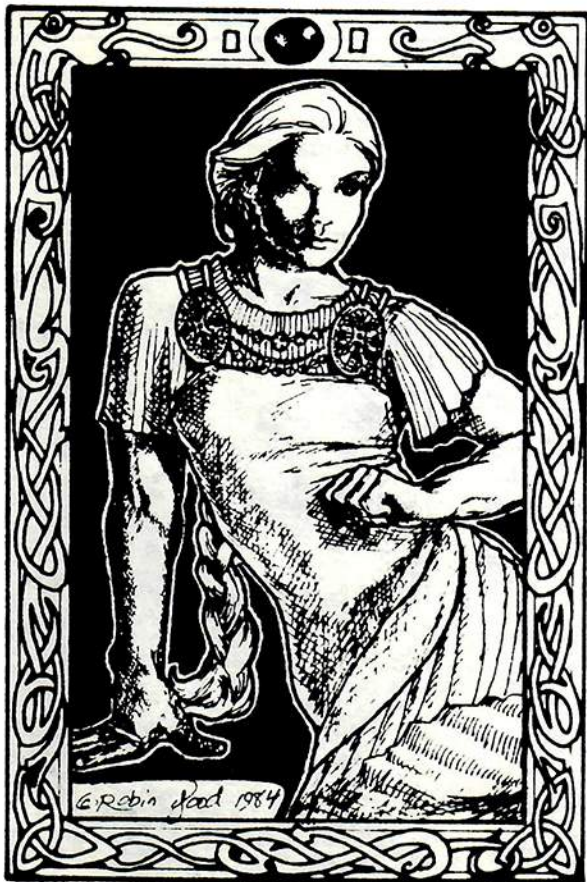
Although Frey knew the gods would never permit a giant-maid and a god to live together, Skirner promised to go to Gerd and win her for Frey.

This was a decisive moment for the fate of Asgard and the world. To Skirner, Frey gave the Sword of Victory, the sword which was to lead the Asa-gods against the evil of Ragnarok at the end of the world.

Skirner went to Gerd and, after many gifts and many threats, finally offered her the Sword of Victory if she would become Frey's wife. She reluctantly assented, and the Sword passed into the hands of the Giants.

Thus Gerd became Frey's unwilling bride. The Sword of Victory, which had been forged to bring disaster to the giants, became the great weapon of the god's most bitter enemies.

In Norse myth, nine giant-maids were daughters of Ran and Aegir, and they were at Aegir's command. Aegir was also father of the sea giants.



Giant-maid

Golden Boar

Level/Exp: 10+1/HTK

AC: 6	M: 18"	Freq: Very Rare
HTK: 7D8	MR: 80%	No: 1
Att: 1	Int: Animal	Size: Large
THACO: 13	Align: Neutral Good	
Dm: 3-18		

Special: Sacred to the god Frey.

A golden boar is simply a giant boar with one unusual feature: its skin and hair are mixed with pure gold, producing a beautiful shine. The gold mixture does present a problem to the beast, though. It raises an already high Armor Class, and it is also worth a great deal.

Estimates of its worth vary, but in gold alone it is worth 10,000 gp. Some cultures have magical preparation that require the skin and hair of a golden boar. There is a 05% chance the characters would know about such preparations. These magic potions are usually normal potions, but give *permanent* instead of temporary effects.

Catching the boar, however, is very difficult. The boar's magic resistance is enough to stop most magical attacks, and because of his vulnerability to physical attack, the golden boar will attempt to avoid combat if at all possible.

Its great speed will help it in this purpose. Furthermore, the Giant Boar can pass through plants like a Skill 10 Druid. Unfortunately, the boar leaves an obvious trail or broken and trampled plants.

The golden boar has no lair.

Anyone killing the animal can easily flay it and sell the hide to the highest bidder. There is a bad side to this, though. The golden boar is sacred to the god Frey, and anyone killing it has a good chance of being punished by him.

LEGEND:

To spite his enemies, the gods, Loki cut the beautiful golden hair of Sif, Thor's wife, while she slept.

The enraged Thor threatened Loki with death, at which the god of mischief promised on death itself to restore Sif's locks. But, as usual, he decided to do some harm as well.

There were two elven families who were great smiths. The sons of Ivalde and the sons of Sindre both had stocks of invaluable treasures.

Loki decided to set these two families against one another. First he went to the sons of Ivalde, and had them forge gifts for the gods.

To Sif would go hair more beautiful than that she lost. To Odin, a great spear

named Gungir. To Frey, a golden vessel, large enough to hold all the Asa-gods but capable of being folded and carried easily. The gifts were presented to the gods, and the sons of Ivalde were in high favor.

Loki then went to the sons of Sindre, to tell them of the reception of the sons of Ivalde. He coaxed them to compete, and to forge even greater gifts.

The first was the golden boar, the second the Ring of Draupner, and the third the hammer of Thor.

The ring was a magic ring of fertility, and the sons of Sindre gave it to Odin. Frey was presented the golden boar, which was so brilliant that it lit the darkest nights. To Thor, of course, went Mjolnir, the great hammer.

The gods decided that these were the greater gifts. In the end, the sons of Ivalde rebelled by joining the frost-giants in their battle against the Asa-gods at the destruction of Asgard.

Loki's end was achieved.



Golden Boar

Hag

Level/Exp: III/105+3/HTK

AC: 5 M: 3" Freq: Rare
HTK: 3D8 MR: 85% No: 1
Att: 1 Int: Very Size: Medium
THACO: 14 Align: Lawful Evil
Dm: 1-4

Special: Strength of 18 (+2 to hit, +3 Dm). Spells (use at will as skill 12 mage): Control Winds, Control Weather, Strength, Shape Change, & Alter Reality. Grapples and pummels opponent.

Hags appear in their natural state as aged women, old, bent, toothless, thick with wrinkles, and possibly even bearded. They are enemies of the gods of Asgard, and thus of any character of Good alignment.

There is a 90% chance they will be enemies of a creature of Neutral alignment,

and a 70% chance if the character is of Evil alignment. In the latter case, any character they do not attack will be asked to help them in some way. Should the character refuse, they will harm him anyway.

Hags are very strong. Their Strength of 18 gives them a +2 to Hit probability and a +3 Damage Adjustment.

They carry no weapons, however, except when in disguise. In their natural (ugly) state, they will challenge their foe to an arm-wrestling match, or a normal wrestling match, with the proviso that the loser be heavily penalized in some way.

In normal melee combat, they will attempt to close with their opponent and then grapple. Once the opponent is subdued, they will pummel him into submission.

Hags have the following spells available, which they can use at will, at the 12th skill level: Control Winds, Control Weather, Strength, Shape Change, and Alter Reality.

They will use Alter Reality to thoroughly disorient an opponent before appearing to him in their natural state and pummeling him.

Shape Change is their most frequently used and most effective spell. Because hags are so ugly, they are instantly recognized wherever they go. In order to accomplish anything, they must disguise themselves. Since they sometimes wish to deceive even the gods, their disguise must be perfect.

Thus, they have almost perfected the art of changing into another person or an animal. Ninety percent of all hags whom the characters encounter will be under a Shape Change spell.

Only by detecting differences in the actions and personality of the creature being impersonated will a character be able to tell that a disguise has taken place. In most cases, of course, the characters will not be able to discern this (since they won't know the impersonated non-player character), and will have to rely on other non-player characters to reveal the deception.

LEGEND:

The Hag of Ironwood, Loki's wife, disguised herself as an attendant of the goddess Freyja. In this guise, she was so convincing that all the Asa-gods loved her.

She was also, however, the wife of Gymer, father of Gerd (see Giant-maid), the possessor of the fatal Sword of Victory.

As maidservant to Freyja, she succeeded in luring Freyja away from Asgard and into danger. When the gods discovered this, they swore vengeance upon her.

Not only had she lured away Freyja, but as an accomplished enchantress, it was she who had spread witchcraft and evil spells throughout the world.

The gods, in wrath, sent Thor to find her. He did so, and cast her down.

The Asa-gods erected a great pyre and burned her in punishment for her crimes of witchcraft, but after she burned she came to life again. Furious, the gods burned her again, and then again, then finally threw away the ashes. But Loki ate her half-burned heart, and became more evil himself.

The Hag came to life once more, and spent all her days plotting revenge on Asgard.



Hag

Midgard-Serpent

Level/Exp:

XV/10,500+60/HTK

AC: -9 M: //45" Freq: Unique

HTK: 50D8 MR: 120% No: 1

Att: 5 Int: Animal Size: L (550')

THACO: 7 Align: Chaotic Neutral

Dm: 5 x 10-40/ 3-18 (poison)

Special: Constriction, Spit Poison, and Boiling Water breath-weapon. Invisibility as skill 20 mage. Too slimy to be grasped.

By far the most powerful monster in Norse legend is the Midgard-serpent who lies at the bottom of the ocean's deepest waters. Unlike a snake, it does not lie coiled, but rather in the shape of a circle, with its tail resting in its mouth.

The serpent is dark green, almost black if seen from above, and is covered with the slime of centuries. Rarely does it bother to attack a passerby. Its nutritional requirements are satisfied by a few thousand whales or sea monsters every decade or so.

Only if attacked directly will it respond, and so far there is only one—the god Thor—known to have survived an attack.

Because of their lack of real intelligence, the Midgard-Serpent can be lured and caught by baiting an enormous hook with the head of a bull, boar, or dragon.

A courageous angler can try to "fish" for the monster. There is a 30% chance the monster will take the bait.

From then on, landing the serpent is a function of the strength of the angler and the line. The serpent weighs several tons, so the angler must have Strength of 18 or greater.

More than one character can try to haul the serpent in as a group, as long as each has a Strength of 16 or more. Multiply the Strength of the weakest helper by the number of helpers. This is the percentage chance of success.

Using the strongest line available, there is a 5% chance per melee round that it will snap.

Once the serpent rises, whether or not of its own accord, it will attack whatever is nearby.

The monster can spit poison, once per melee round, for a distance of 10-40 yards, and the poison does 3-18 HTK of damage (half if the character successfully saves). The target for the attack will be randomly assigned by the GM, and any other character within 10 yards of the target will also be affected (but add 1 to the save roll for every 2 yards the character is from the target).

If a character is in the water, the monster will try to constrict. If it strikes, it will do 10-40 HTK of damage per melee round until the victim is dead.

In addition, the Midgard-serpent has fire-breath, which it will use like a sea dragon (see below).

The Midgard-serpent has two special defenses. First, it has an inherent Invisibility ability, which it can use at will, at the 20th skill level.

Second, it is so slimy that it cannot be grasped, save by a character whose combined Strength and Dexterity exceeds 35. The percentage chance of grasping the monster is the same as the sum of the two characteristic values.

LEGEND:

The Midgard-serpent was flung into the sea by Odin, and remained imprisoned there by great scaly rings made of strong forged metals. Century after century it lay, with its tail in his mouth, while the creatures of the deep first feared it, then drew nearer to it and taunted it.

At the sound of the taunts the serpent strove to break its great shackles, but succeeded only in rocking the ocean with its efforts.

Finally, after many ages, it broke loose its head, and then, with the vitality from new-found food, its body. It became again the most feared creature in the great salt sea.

With the giant Thymer, Thorsailed to capture the serpent. He did not tell Thymer what he

was doing, however, for had he known, the giant would never have gone along.

When he reached the center of the sea, Thymer pleaded with Thor to turn back from "this place of great evil." Thor refused, and calmly prepared his hook and line. On the hook he put the head of a great bull. Then, despite Thymer's protests, he lowered the line and waited.

The Midgard-serpent, knowing nothing but its own hunger, lunged blindly for the bull's head and swallowed the great hook.

The struggle was great. Thymer's boat began to rock violently as Thor called on all his divine strength. The god rose in stature as the fight went on. The serpent writhed and struggled, spitting great floods of reeking venom into the sea and coiling in agony.

At last the serpent's head came in sight, and Thymer vomited at the monstrous sight before him. In terror, he grasped Thor's axe and slashed the huge line until it snapped, and the Midgard-serpent disappeared under the waves. Thor, in fury, struck at Thymer and almost killed him.

According to some legends, the Midgard-serpent was, with Hel and Fenrer the wolf, the offspring of Loki and the Hag of Ironwood.



Midgard-Serpent

Sea Dragon

Level/Exp: X/6,000+10/HTK

AC: 1 M: 9"/24" Freq: Rare
HTK: 9D8 MR: Standard No: 1-2
Att: 3 Int: Very Size: L (36')
THACO: 12 Align: Lawful Good
Dm: 1-6/1-6/5-12

Special: Boiling Water breath-weapon. Spells (use at will as skill 12 mage): Protection from Evil (10' radius), Cone of Cold, Lower Water, & Invisibility.

As far as dragons go, sea dragons are quite common. They are so because, as a species, they are sacred to the goddess Freyja, who blesses and protects them.

They are mainly serpents, almost eel-like in some ways, with small feet used for rare



Sea Dragon

excursions in shallow water. They will do whatever is necessary to avoid the presence of humans or other character races.

Sea dragons have a fiery breath weapon. Fire is not normally effective underwater, so when the dragon breathes, the water around him heats up and begins to boil.

To determine the boiling zone, roll 1D8 and multiply the result by 10; the result is the distance from the dragon at which the boiling zone stops. The primary zone extends as a 30 foot radius cone out from the dragon's mouth. The water in this cone is boiling hot. Beyond this cone for 20 feet in every direction, the water is still hot.

The boiling water in the cone does 24 HTK of damage and hot water does 12 HTK. Characters get a saving throw versus breath weapon. Wearing protective clothing (like leather armor) provides a +2 to save roll.

Sea dragons have the following spells, which they use at will at the 12th skill level: Protection from Evil (10' radius), Cone of Cold, Lower Water, and Invisibility. They will use their spells, like their breath weapon, for defensive purposes only. They will kill only if severely threatened.

LEGEND:

Svipdag was the husband of the goddess Freyja. When the warrior Hadding was campaigning against the Danes, Svipdag left Asgard to help him. In his ship Gnod, Svipdag led the Danes into a massive battle.

Before the ship reached the battle, though, Odin sank it. Svipdag's enemies used enchantments to turn him into a sea dragon and hold him in the sea forever.

For a long while, Freyja yearned for her husband. She searched the earth, weeping tears of gold all the while. At last, she came to the sea, and beheld Svipdag in his horrendous new form.

So great was her love for him that she felt no differently towards this new Svipdag than she did towards the old. The dragon's eyes were still those of her husband.

To comfort him, she went to him and wept her golden tears. She left her gleaming gold necklace beneath the rock under which he lived, as comfort to him for all time.

One day Hadding, Svipdag's enemy, came to bathe near the dragon's lair. Suddenly the water began to boil around him, and he saw the sea dragon coming toward him. With Odin's help, he defeated and killed Svipdag, then climbed wearily ashore.

Suddenly Freyja appeared, and saw her slain husband. With hatred in her eyes, she cursed Hadding with the curse of a god. Hadding did not survive long after. ●

Sea Giant

Level/Exp: X/5,500+35/HTK

AC: -1 M: //18" Freq: Very Rare
 HTK: 24D8 MR: Standard No: 1-2
 Att: 2 Int: Average Size: L (50')
 THACO: 7 Align: Chaotic Evil
 Dm: 10-40/10-40

Special: Picks up and tears apart ocean ships. Sends hurricane force winds.

Sea giants, found only in the open seas, are the rarest of all giants. The enormity of the sea has, over the ages, dispersed them so that no more than two adults will ever be found in the same 600 square mile area. If a child exists in the area (a 2% chance), the adult giant(s) will protect it by killing any creature that comes within reach.

An adult male sea giant stands 50 feet tall. He wears a black helmet, sports a foam-white beard, and carries a great spear (some say trident) or a club. He is fish-tailed, with the upper body of a fierce man.

When a party passes within 10 miles of a sea giant's lair, there is percentage chance of noticing it equal to 100 minus the number of miles from the sea giant's lair.

If he notices a party, the sea giant will rise above the waves and attempt to destroy the intruders. If the adventurers are underwater, he will attack them underwater. This giant's only goal is to destroy.

The sea giant's main form of destruction is to pick up and tear apart ocean-going vessels. But the sea giant can also send hurricane force winds against a boat.

Whenever the party is noticed by the sea giant, it must start rolling for damage as if in a hurricane (see standard rulebook).

The sea giant attacks once per every number of minutes equal to the party's distance (in miles) from the sea giant. For example, if the sea-giant notices the vessel 35 miles from his lair, the vessel begins rolling for damage every 35 minutes.

If the vessel moves closer, the rolling interval changes accordingly.

Note that the sea giant will immediately begin moving towards the vessel, thereby changing the distance himself. This too decreases the rolling interval.

If the vessel is not noticed until it is within the sea giant's sight, the giant will try to attack it directly. Again, it takes damage as if from a hurricane (roll one per melee round), but in this case the adventurers can fight back. This is the only direct way of harming a sea giant. Therefore, it may be necessary to use magic to get close enough to the giant to attack it.

A sea giant's lair is an enormous under-

water cave, where the giant stokes a huge fire. The fire, which is fed with pure gold, causes the water above to boil and the

waves to roll.

Although a solitary creature, the Sea Giant will have some monster guarding its treasure. Favorite animals are a sea dragon (see above), a giant sea clam, a school of killer whales and the like.

Sea Giants also favor traps and magical defenses for their horde.

LEGEND:

The father of the sea giants was Aegir, who was also father of nine giant-maids. The Hag of Ironwood (see "Hag") would drive many sailors to the sea giants, by unleashing her wild winds.

An elaborate scheme of genealogy combines sea giants and fire giants, accounting for the seeming paradox of fire in the sea.



Sea Giant

Seven Sleepers

Level/Exp: VII/185+4/HTK

AC: 4 M: 9" Freq: Unique
HTK: 3D8 MR: 120%* No: 7
Att: 1 Int: Very Size: Medium
THACO: 16 Align: Chaotic-Neutral Good
Dm: 1-10

Special: Magic sleep. If Sleepers or their items are touched, offending limb withers. *Standard MR if awake.

The Seven Sleepers, the sons of Mimer, lie asleep in a golden hall on an isolated mountain. They will join the gods at Ragnarok upon hearing the blast of Heimdall's horn.

Each is tall, with golden hair and a muscular build. They are dressed in gold and emerald robes.

Their chain mail armor, their shields emblazoned with a scene of the battle of the



Seven Sleepers

end of time, and, for each, a weapon forged by elven-smiths lie beside them. The weapons range from broadswords to great axes to giant bows.

The sleep of the Seven Sleepers is a magical sleep created by Odin. This sleep cannot be magically countered, but may be broken by three blasts from Heimdall's golden horn.

To get the horn, the party must either trick or defeat Heimdall, the guardian of Bifrost (the Rainbow Bridge). They must find their way to Asgard and surmount the problem that Heimdall is probably the most faithful servant of any mythology. Heimdall has left his post at times of great importance to Asgard. He left to attend Balder's funeral, for instance.

Once they have taken Heimdall's horn, they must blow it three times to awaken the Sleepers. Before each blast, the character must save versus spell to blow the horn, since the horn is warded against intrusion. If any save fails, the character cannot ever try again. If the save succeeds, he may continue to blow the horn.

Also after each blast, a voice will warn him against sounding it again. After the first blast, the voice will say, "Beware, for the Sleepers hear." After the second, "Beware, for you are about to tip the scales of the world." After the third, "The Sleepers come. The Sleepers come."

After the third blast, the character has a 100% chance (-2% per character skill level) of going insane. Even so, the Sleepers have been summoned.

When the Sleepers arrive, they will await instructions.

They are expecting—and will only act on—an order to rid the world, or Asgard, of a deadly enemy of the gods. If the character who has summoned them (they will listen to no other) does not have such a task for them, they will turn on him as a group and attempt to kill him.

If the characters reach the Hall of the Seven Sleepers while the Sleepers are asleep, they may attempt to kill or rob them.

Any character touching a possession of the Sleepers has a straight 85% chance (nothing modifies this, not even magic) of having the touching arm wither up and become useless for the rest of his life. Magic won't cure this.

If he touches one of the Sleepers, the chance of withering is 95%. If the character passes this test, the individual Sleeper will awaken and may be fought normally or the item may be stolen.

Even while they are awake, everytime a sleeper touches a character a roll vs. poison must be made for each part of the body which comes in contact with the Sleeper, whether it be direct or through any other means or the body section will wither.

Awakened sleepers will leave the confines of their room and hunt down an offending party. They will stop to don their armor before starting the hunt. Such searches have only a 45% chance of succeeding.

Vala

Level/Exp: III/200 per prophecy

AC: None	M: None	Freq: Very Rare
HTK: None	MR: Total	No: 1
Att: None	Int: Excpt.	Size: Medium
THACO: None	Align: Neutral	
Dm: None		

Special: Prophecies the near future. Forget spell (see below).

roll succeeds, the result represents the number of hours it took to train. If the character is trained by a non-player character cleric, assume an Intellect of 8. Such a cleric can be found in any temple near the Vala.

The Vala attacks solely through a spell similar to a Forget spell. After receiving a prophecy, the character must save versus spell or he will instantly forget all the facts of seeking the Vala, including why he sought her in the first place. He will simply find himself standing what seems like in the middle of nowhere.

A Vala is a dead prophetess. To make use of her from her, a player character must call her from grave and extract the needed information. She is not considered an undead, since she will never attack the party.

The Vala will answer any question the character wants to have answered, provided the question is about the near future, as the far future cannot be clearly ascertained.

The "near future" is determined by a die roll. Roll a 1D6, 1-4, the Vala will only answer questions about events in the next week. Roll a 5, and the Vala will answer questions concerning the next two weeks.

If a player rolls a six, he must roll again. If he rolls a 1-4, the Vala will answer questions about the next month. If he rolls a 5, the undead prophetess will foretell any event in the next six months, and if the player rolls a 6, he can ask about any event within one year of the summoning.

The Vala is correct about 95% of the time. A player may ask any question, but the GM should avoid giving too much away by having the Vala answer with vague generalities and then disappear.

After each question, the Vala will attempt to disappear. The character must save vs. spell or the Vala will vanish.

After the Vala vanishes, the character must save vs. spell again, whether the Vala disappears intentionally or because the character stops asking questions.

Vala are found only in graveyards with an eastern gate. There is a 10% chance of such a graveyard having a Vala. The Vala herself is buried in a grave marked by a runic death symbol.

The character must stand over the grave and sing certain songs in a pre-established order. He must then look towards the north and chant certain spells, then draw a rune of death around the one on the ground.

Then the character must roll D100; there is a 1% chance (+1 if under a Charm, +5 if under a Geas) of the Vala actually appearing. When she does so, she will be an ethereal white-robed figure, with black eyes and a trembling mouth.

Any cleric who is learned in Norse lore will be able to train the character in the

necessary songs and spells to call a Vala.

Add the character's intellect score to half the cleric's intellect score. The character must roll under this figure on a D20. If the



Vala

The World Tree

AC: None **M:** None **Freq:** Unique
HTK: None **MR:** 150% **No:** 1
Att: None **Int:** None **Size:** Large
THACO: None **Align:** Lawful Good
Dm: None **Level/Exp:** XX/See Creatures

Special: Creatures around tree defend it.

At the geographical center of the world is a great ash-tree called Yggdrasil. It is revered by the gods of Asgard, who come to it to meet and to worship.

By itself, the tree is not a monster. It is a place of reverence, magic, and great danger.

The tree is a mile high. A wise eagle of exceptional intellect perches at the top, and between his eyes sits a hawk of high intellect.

Also at the top is Goldcomb, the cock who awakens the gods from their sleep. His crowing causes the sun to rise.

A great black dragon named Nidhog sits beneath the tree. Nidhog gnaws constantly on the root of the World Tree, hoping to kill it. He will also eat any adventurer who happens to dig within one mile of the tree.

Nidhog's lair is a cave 200 feet below the earth's surface. Legends say that it is filled with great treasures.

Up and down the tree each morning fly the three Norns. They sprinkle the tree with mead from the fountain of life, thereby assuring that the tree stays a brilliant green.

Nearby is Urd's fountain, from which they get the mead. Two swans, the ancestors of the swans on earth, swim in the fountain. They are beautiful and highly intelligent.

A squirrel runs up and down the tree constantly, a messenger between the great good eagle on the top and the great black dragon beneath the earth. Anyone who stops his running will bring on the wrath of both creatures.

Any of these creatures may be encountered. They are all mystical and magical since they represent the origin and the structure of the world.

The tree is rooted in the past, with the trunk in the present and the tip in the future. Thus the party can be placed in the past, present, or future.

LEGEND:

According to Norse legend, the World Tree is so huge that its branches shadow even Asgard. Its roots touch the spring of Mimer, and bring Understanding and Knowledge.

Below the tree is the Well of Urd, where the gods judge and hold court.

The tree is constantly threatened by the great dragon, goats, and toads. It is thus in a very delicate balance between good and evil, life and death.

World Tree Eagle

AC: 4 **M:** 3"/48" **Freq:** Unique
HTK: 4D8 **MR:** 140% **No:** 1
Att: 3 **Int:** Excpt. **Size:** Medium
THACO: 15 or 11 **Align:** Lawful Good
Dm: 1-6/1-6/2-12 **Level/Exp:** V/100+4/HTK

Special: Never surprised. Diving attack adds +4 to hit and doubles claw Dm. Launches hawk.

World Tree Hawk

AC: 6 **M:** 3"/30" **Freq:** Unique
HTK: 3D8 **MR:** 100% **No:** 1
Att: 3 **Int:** High **Size:** Small
THACO: 16 **Align:** Chaotic Good
Dm: 1-6/1-6/2-12 **Level/Exp:** IV/50+3/HTK

Special: Diving attack adds +4 to hit and doubles Dm.

World Tree Rooster

AC: 6 **M:** 15"/12" **Freq:** Unique
HTK: 2D8 **MR:** 90% **No:** 1
Att: 1 **Int:** Average **Size:** Small
THACO: 16 **Align:** Lawful Neutral
Dm: 2-12 **Level/Exp:** II/25+1/HTK

World Tree Swans

AC: 5 M: 3"/21"/9" Freq: Unique
 HTK: 3D8 MR: 120% No: 2
 Att: 3 Int: High Size: Small
 THACO: 16 Align: Lawful Good
 Dm: 1-6/1-6/1-6 Level/Exp: II/20=1/HTK
 Special: Beauty blinds only in sunlight—save vs. magic.

World Tree Norns

AC: 0 M: 12"/21" Freq: Unique
 HTK: 299 each MR: 85% No: 3
 Att: 1 each Int: Excpt. Size: M (5')
 THACO: 7 Align: Neutral
 Dm: 1-10/1-10/1-10 Level/Exp: X/10,000
 Special: Carry daggers; if hits, subtracts 1 point from every ability. Immune to non-magical attacks.

World Tree Squirrel

AC: 7 M: 12" Freq: Unique
 HTK: 1D8 MR: Standard No: 1
 Att: 1 Int: Semi- Size: Small
 THACO: 19 Align: Lawful Neutral
 Dm: 1-6 Level/Exp: VI/150 = 3/HTK
 Special: Always protected by eagle and dragon.

World Tree Black Dragon

AC: 3 M: 12"/24" Freq: Unique
 HTK: 8D8 MR: 100% No: 1
 Att: 3 Int: Average Size: L (30')
 THACO: 12 Align: Lawful Evil
 Dm: 1-4/1-4/3-18 Level/Exp: VIII/600 = 5/HTK
 Special: Breath weapon. Uses magic.



The World Tree

MONSTERS OF MYTH AND LEGEND GM TABLE

Monster	Armor Class	Hits to Kill	# Attacks	Thaco	Damage per Attack	Movement	Magic Resistance	Intellect	Size	Alignment	Special
Aloeid	3	20D8	1	7	11-20	15"/12"	Standard	Low	L (50')	C/N	Skin like plate armor.
Amazon	3	2D8	1	16	1-8	12"/9"	Standard	Very	Med.	L/N	Immune to male appeal.
Bean Si (Banshee)	0	8D8	1	12	2-12	12"	80%	Very	Med.	L/N	Attacks with scream.
Black Elf	5	1D8	1	18	1-10	12"	Standard	High	M (6-7')	C/L/E	90% resist charm.
Boreas (North Wind)	-10	35D8	4	7	5-50	24"/30"	120%	Very	L (60')	C/N	Immune to physical harm.
Buffalo, White	7	5D8	2	15	1-8/1-8	18"	Standard	Semi.	Large	N	Aura of Bad Luck.
Bugeen	6	3D8+6	1	15	1D8	12"/36"/6"	Standard	Except.	Med.	N/E	Hit with silver, base metals.
Bunjee	5	5D8	4	15	1-8/1-8	9"	Standard	Var.	Large	N	Tusks paralyze, holds breath 1 hr.
Byama and His Land	5	55(9D8)	1	12	3-18	18"	40%	High	L (9')	C/N	Minor and Major Chaos.
Calypso	7	1D8	1	19	1-4	9"	Standard	Very	Med.		
Cave Fairies	6	4D8	1	15	1-6	9"	70%	Very	Small	C/N	Illusionists.
Ceryneian Hind	5	3D8	1	16	1-8	48"	Standard	Semi.	Med.	N/G	Sacred to Artemis.
Charybdis	-8	30D8	2	7	3-12/3-12	None	Standard	Very	L (56')	L/E	Creates gigantic whirlpool.
Children of Chiyon											
Copper-faced	3	7D8+7	2	12	1-6/1-12	12"	10%	Supra.	M (7')	L/E	Illusionist Wall of Fog spell.
Miao	6	1D8	1	19	1-6	9"	Standard	Var.	Med.	N	None
Clay Giant	3	1D8	1	15	10-40	3"	Standard	Semi.	L (20')	C/E	Absorbs first 10 HTK of attack.
Cluricaunes	6	4D8	1	15	1-4	15"	70%	Very	Small	C/N	Skill 6 spells.
Coyote	5	65	1	9	1-10	24"	15%	Genius	Med.	C/N	Raises dead as skill 20 cleric.
Crane Maiden	8	3D8	1	16	1-6	12"	15%	Var.	Med.	L/G	Shape changes, high Appeal
Cuckoo	8	1/2D8	1	20	1-2	15"	Standard	High	Small	L/G	Saves as skill 10 Magic-user.
Death Crow	7(2)	1D8	1	19	1-4 (1-6)	24"	10% (25%)	High	Small	N/G	Wounds do not heal.
Demons of the Underworld											
Captain	2	8D8+8	1	12	2-12	12"	20%	Very	Med.	L/N	+1 or better weapon to hit.
Clerk	6	2D8+2	1	16	1-6	9"	5%	Very	Med.	L/N	Level 10 Confusion spell.
Custodian	4	5D8	1	15	3-18	12"	20%	Except.	L (8')	L/N	None.
Gatherer	0	4D8	1	15	9"	80%	Very	Med.	Med.	L/N	Visible only to target.
Judge	-2	90	2	7	1-12/1-12	12"	45%	Supra.	Med.	L/N	Calls for demons during melee.
Sentinel	4	4-6D8	1	15 (13)	1-8	15"	10%	Average	Med	L/N	None.

Monster	Armor Class	Hits to Kill	# Attacks	Thaco	Damage per Attack	Movement	Magic Resistance	Intellect	Size	Alignment	Special
Dullahan	0	10D8	None	10	None	18"	95%	Very	Med.	L/E	25% chance of insanity on sight.
Echidne	6	2D8	1	16	2-8	9"	Standard	Very	Med.	C/N	Male humans unable to attack.
Elephant Demon	4-0	15D8	5	4	5-40 x 5	15"	Standard	Average	Large	N/E	Assumes humanoid shape.
Empusa	5	3D8	1	16	2-8	9"	Standard	Very	Med.	L/E	Gains attributes when polymorphs.
Far Darrig	6	3D8	1	16	1-4	9"	Standard	Average	Small	L/N	Level 8 Charm spell.
Fates	3	None	None	None	None	24"/99"	136%	Very	Med.	L/N	If unarmed, cannot be killed.
Fomhoire	4	9D8	2	12	2-12/1-8	9"	Standard	Average	Large	L/E	Poisonous lizard tongue, Evil eye.
Fox (Indian)	5	40	1	10	1-10	18"	10%	Except.	Small	N	Level 10 cleric Resurrection.
Fox Spirit	5	3D8+3	1	16	2-7	15"	Standard	Var.	M (5')	N	Level 20 spells.
Geryon	3	6D8/ts.	1/torso	14	2-8 x 3	15"	Standard	Average	M (7')	L/N	3 torsos, Strength of 18.
Ghost (Chinese)	0	3D8+3	1	16	By spell	9"	Standard	Var.	Med	Var.	Wrath and Dire Wrath spells.
Giant	5	9D8	1	12	1-20	18"	Standard	Var.	L (18')	N	Moves Silently (62%).
Giant-maid	4	11	1	16	4-24	12"/12"	Standard	Very	L (12-18')	L/N	Save vs. Magic or be charmed.
Giant with no Head	3	164	1	7	13-24	18"	Immune	Average	L (150')	C/N	Immune to all magic.
Goat Spirit	5	2D8	1	16	1-6	12"	Standard	Genius	Small	C/N	Level 10 abilities.
Golden Boar	6	7D8	1	13	3-18	18"	80%	Animal	Large	N/G	Speed. Frey may punish slayer.
Graces	7	5D8	1	15	1-4	18"/36"	95%	Godlike	Med.	L/G	Bestow In., It., Art.
Grizzly Bear	0	150	2	7	3-36 x 2	15"	15%	Average	L (10')	N/E	Leaps up to 100' per jump.
Hag (Norse)	5	3D8	1	14	1-4	3"	85%	Very	Med.	L/E	Polymorphs, level 12 spells.
Halcyon	7	1D8	3	19	1/1/1	1"/33"	Standard	Animal	Small	L/N	Poseidon punishes attacker
Ichthyocentaur	5	4D8	2	15	1-4 x 2	6"/18"	Standard	Average	Large	L/E	Human half lures victims.
Irish Giant	1	30D8	3	4	10-40/6-36 20-160	24"	Standard	Low	Large	L/G	AC4 w/out shields, called by horns.
Jack Rabbit	5	40	2	10	1-6 x 2	30"	10%	High	Small	N	Magic whistle for resurrection.
Jingwei	6	1/2D8	2	20	1-2 x 2	1"/21"	Standard	Var.	S (1")	N	Knows sea activities, 20 mi. radius.
Kui	5	5D8+3	2	15	1-10/2-12	1"/15"	Standard	Animal	L (15')	N/E	Spits lightning bolt at will.
Kurreah	-1	3D8	1	13	1-8	9"/6"(6")	Standard	High	L (12')	N	Burrows through ground, 3 rds.
Kurrijarra	5	5D8+20	1	15	1-10	6" (30")	Standard	High	L (35')	L/N	Lightning tongue.
Ladon	-1	14D8	25	8	2-12	18"	Standard	Except.	L (36')	N	Lives as long as 1 head remains.
Lion Demon	4	7D8	3	13	1-12/1-12 3-18	15"	Standard	Very	L (7')	N/E	Tracks magic, moves silently 85%.

Monster	Armor Class	Hits to Kill	# Attacks	Thaco	Damage per Attack	Movement	Magic Resistance	Intellect	Size	Alignment	Special
Little People	6	3D8	1	16	1-6	12"	Standard	Var.	Small	N	Can bond with humans.
Malingee	2 (6)	2D8	3	16	3-10/1-3 1-3	12"	Standard	Average	Med.	N/E	Appearance has effect of Scare spell.
Man-eating Mares	7	3D8	1	16	1-6 x 3	18"	Standard	Animal	Large	C/N	Teeth attack once per round.
Marm	-4	1D8	1	19	1-4	24"	15%	Except.	Med.	L/E	Mindsap ability causes madness.
Meadow Dancers	8	2D8	1	16	1-4	12"	Standard	High	Med.	N	Voices charm, touch paralyzes.
Meadow Lark	5	25	1	13	1-4	18"	15%	Except.	Small	N/G	Speaks Common to warn of danger.
Medicine Tree	6	6D8+20	None	0	None	None	35%	Semi.	L (20')	N	Aura protects like Chant spell.
Melapi	4	6D8+4	1	11	1-8	15"	Standard	Average	Med.	C/E	Invisible, Strength.
Midgard-Serpent	-9	50D8	5	7	10-40 x 5 //45"		120%	Animal	L (550')	C/N	Constricts, Poison, Breath Weapon.
Monkey Spirit	2	125	3/2 Rds.	12	1-8+7	18"	20%	High	S (4')	var.	Death Blow, Cloud Somersaults.
Murgah Muggui	5	5D8	1	15	1-8	6" *9"	15%	Very	M (4')	L/E	Web trap, slow poison.
Najara	8	40 (6D8)	1	13	1-8	12"	Standard	Average	Med.	N	Fellow travellers forget past.
Nemean Lion	-8	8D8	3	12	1-6/1-6/1-4	12"	105%	Semi.	Large	C/E	Pelt protects wearer.
Orthrus	4	5D8	3	15	1-6/2-8/2-8	5"	Standard	Semi.	L (8')	N/E	Level 3 Dispel Magic and Strength.
Ox Star	5	90	1	7	1-8	6"	Standard	Low	Large	L/G	Hits as a 6D8 monster.
Phouka	0	6D8	2	13	2-12/1-4 1D20+10	24"	Standard	Animal	Large	C/N	Throws victim over wall, 11-20 Dm.
Pig Spirit	5	3D8+3	1	16	1-8	12"	Standard	Very	Med.	C/N	Abilities as skill 10 mage.
Python Spirit	3	5D8+5	1	13	1-8	9"	Standard	Varies	Med.	C/E	Aura of Bad Luck for friends.
Rain Workers	6	1D8	1	19	1-3	9"	Standard	Varies	S (4')	N	Control Weather spell.
Ram	4	50	1	7	3-18	30"	None	Average	Med.	N/E	Strength, Hits as 8D8 monster.
Rattlesnake Monster	4	100	2	7	8D10	6"	45%	Low	Immense	N	Poisonous blood splatters.
Roc Demon	2	250	2	7	10-80 x 2 9"/90"		40%	Except.	L (16')	C/E	Theft of Chaos ability.
Rooster Spirit	6	2D8+6	1	16	1-6	12"	Standard	Varies	Med.	C/N	Polymorphs at level 10.
Sandman Priest	4	6D8	2	13	1-8 x 2 6"/12"		Standard	High	L-9'	N/G	Recovers Dm as Clerical Heal spell.
Scorpion Spirit	4	3D8	1	16	1-8	6"	Standard	Low	Med.	N/E	Level 10 abilities.
Scylla	4	20D8	6	5	1-8 x 6	None	95%	Average	L (45'0)	L/E	Strength of 18, grapples.
Sea Dragon	1	9D8	3	12	1-6/1-6 5-12	9"/24"	Standard	Very	L (36')	L/G	Boiling water Breath Weapon.
Sea Giant	-1	24D8	2	7	10-40 x 2 //18"		Standard	Average	L (50')	C/E	Hurricane force winds.

Monster	Armor Class	Hits to Kill	# Attacks	Thaco	Damage per Attack	Movement	Magic Resistance	Intellect	Size	Alignment	Special
Seven Sisters	9 (3)	4D8+4	1	15	1-6	12"	25%	Varies	Med.	N/G	Level 7 Druid spells.
Seven Sleepers	4	3D8	1	16	1-10	9"	120%	Very	Med	C/N/G	Touch withers arm.
Sinis	4	7D8	1	11	1-8	9"	Standard	Low	M (6-7')	N/E	Grapples opponent.
Siren	7	1D81	19	1-4	9"/9"	90%	Average	Med.		L/E	Entrancing song.
Spirit Children	8 var.	1D8 var.	1	19	1-6	9"	5%	Varies	Med.	N	Level 10 spells.
Stick Indian	5	2D8+6	1	16	1-6	15"	5%	Varies	Small	N	Invisible arrows.
Stymphalian Birds	3	4D8	1/6	15	2-12 1-6x6/1-6+4	1"/24"	Standard	Animal.	Med.	C/E	Feather attacks.
Telchine	4	4D8	1	15	2-12	//30"	85%	Except.	L (10')	N	Level 14 spells.
Tree Men	5	4D8+12	1	11	1-8	12"	Standard	Varies	M-L (3-8')	N	Transform into bushes.
Tuatha-de Dannans	3	6D8	1	13	1-8	9"	Standard	Except.	Med.	N	Level 12 spells.
Typhon	-10	60D8	4	7	2-24 x 3 7-28	24"/36" //12"	120%	Semi.	Enormous	C/E	Fear reaction.
The Unaging Chronos	-10	4D8	5	12	2-12 x 3 2-12/1-8	30"	150%	Godlike	Large	L/E	Dragon characteristics.
Vala	None	None	None	None	None	None	Total	Except.	Med.	N	Prophetess.
Water Mystery	4	1D8+8	2	16	1-6	6"	Standard	Very	M (4')	N/E	Movement acts as Scare spell.
Water Sheerie	4	3D8	1	16	1-4	//12"	Standard	Average	Small	L/E	Lure travelers to swamps.
White Elf	5	1D8	1	17 or 18	1-8	12"	Standard	High	Med. (7')	C/L/G	+ 2 with bow.
The World Tree Eagle	5	4D8	3	15/11	1-6 x 2 2-12	3"/48"	85%	Except.	Med.	L/G	Never surprised.
Hawk	6	3D8	3	16/14	1-4 x 2 2-12	9"/60"	80%	High	Small	L/G	+ 2 diving attack.
Rooster	8	2D8	3	12	1-2 x 2 2-10	6"/10"	70%	Very	Small	C/G	None.
Dragon	3	8D8	3	12	1-4 x 2 3-18	12"/24"	85%	Except.	M (5')	L/E	Uses magic.
Norns	0	299 ea.	1 ea.	7	1-10 x 3	12"/21"	85%	Except.	M-5'	N	Immune to non-magical attacks.
Swans	9	2D8	1	16	1-6	2"/9" //12"	85%	High	Small	L/G	None.
Squirrel	7	6D8	2	13	1-6/1-4	18"	75%	Animal	Small	C/G	None.
Wurrium	2	11D8/ per head	3/ per head	10	1-8 x 2 3-18	12"/18"	Standard	Low	Large	C/E	Breath weapon, Fear spell.

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