

# THE VILLAGE AND THE WITCH





# THE VILLAGE AND THE WITCH

## AN OSR MODULE

Compatible with Lamentations of the Flame Princess,  
the Black Dogs, and other OSR adventuring games

Written by Davide Pignedoli  
[www.daimongames.com](http://www.daimongames.com)

Editing by Sándor Gebei  
Art by Ernest Haskell, Otto Ubbelohde &  
W. Heath Robinson (Public Domain)

Setup.....	2
Content .....	2
Using This Module .....	3
The Village.....	4
An Example.....	6
The Witch.....	8
NPCs.....	11
Magic Items and Spells.....	12
About the Alignments.....	15

This product is an independent production by Daimon Games  
and is not affiliated with Lamentations of the Flame Princess.

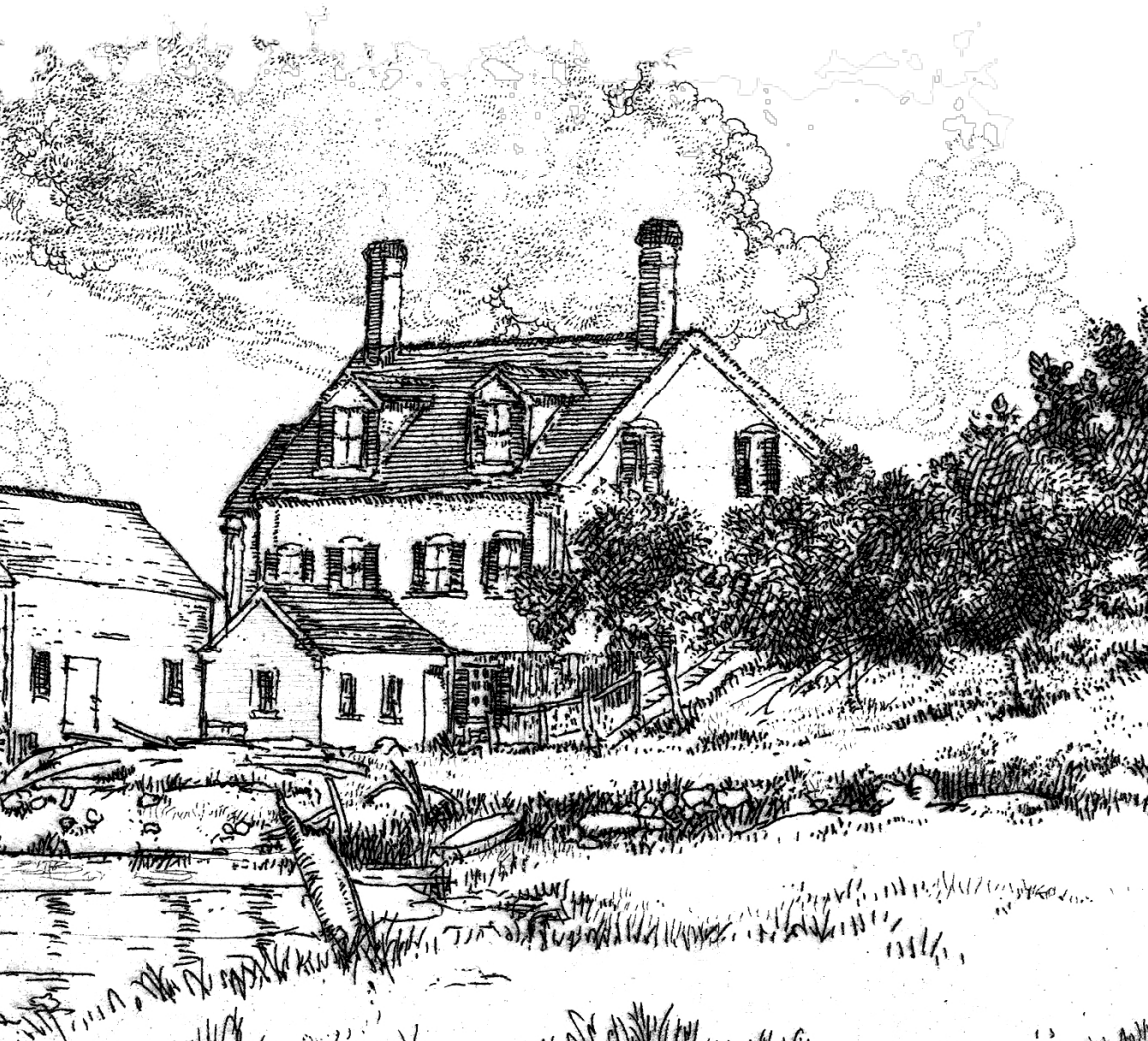
Lamentations of the Flame Princess is a registered  
trademark owned by James Edward Raggi IV.

## SETUP

This adventure is designed for low-level characters, and it is intended to be run in one or two sessions, between other adventures. As the Referee, you only need to study the basic structure and instructions and become familiar with those; everything else in the adventure is not scripted but organized so that you can generate it on the fly. Therefore, this little module is well-suited as a filler for an evening or two when you have nothing prepared, or when only a part of your group is available.

## CONTENT

This module is designed to generate a **Village**, a **Witch**, and some **additional weirdness**: two pages with die-drop tables to outline the village (map and content), and two pages with a series of random tables to generate a Witch and its connection to the village. The rest of the module contains some instructions, random or less random NPCs and other weirdness, some digression about alignment and so forth. All this material may very well be used in different scenarios; a village where to play one of your adventures, or a witch to insert in one of your plots, or NPCs and other stuff.

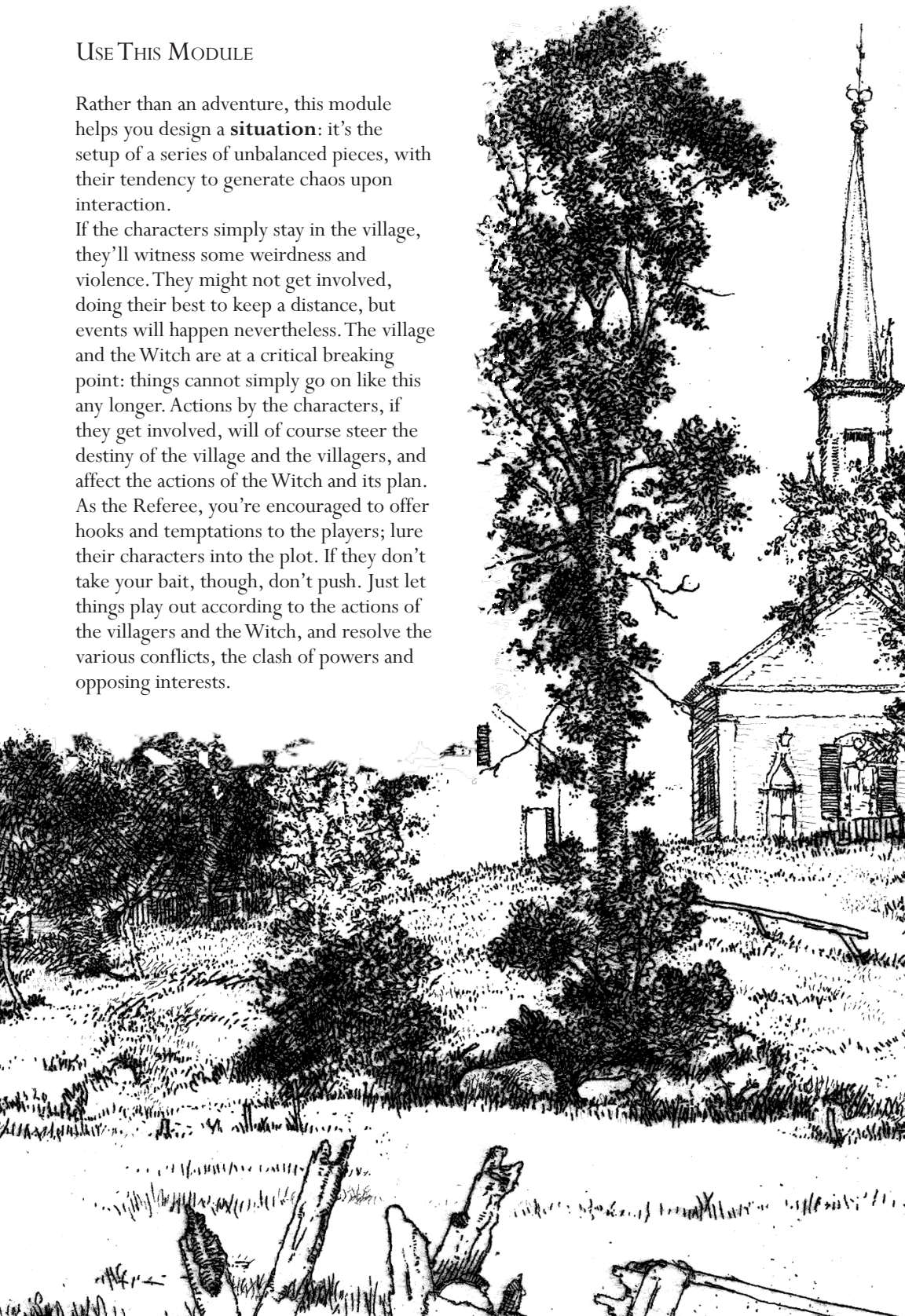




## USE THIS MODULE

Rather than an adventure, this module helps you design a **situation**: it's the setup of a series of unbalanced pieces, with their tendency to generate chaos upon interaction.

If the characters simply stay in the village, they'll witness some weirdness and violence. They might not get involved, doing their best to keep a distance, but events will happen nevertheless. The village and the Witch are at a critical breaking point: things cannot simply go on like this any longer. Actions by the characters, if they get involved, will of course steer the destiny of the village and the villagers, and affect the actions of the Witch and its plan. As the Referee, you're encouraged to offer hooks and temptations to the players; lure their characters into the plot. If they don't take your bait, though, don't push. Just let things play out according to the actions of the villagers and the Witch, and resolve the various conflicts, the clash of powers and opposing interests.



# THE VILLAGE

The village is generated using die-drop tables (inspired by *Vornheim*). Take a blank paper and drop a full set of dice on it: d4, d6, d8, d10, d12, d20. If a die falls off the page, drag it back to it along the shortest direct line, and place it near the edge of the paper. These tables do not represent the entire village, only some notable features to interact with.

*The d4* indicates a connection with the rest of the world. Sketch it where the d4 fell on the paper. This feature defines a little bit of the character of the village.

d4	Detail
1	A single ancient road
2	Two roads crossing
3	River and bridge
4	Road and sanctuary

*The d6* indicates something in the village that may oppose the Witch. Draw it where it fell on the paper and **note its result next to it**. Note that this feature is clearly visible: it has a prominent role in the village's life and has evident power or influence. This location comes with an occupant (or a group of them), as noted in the table. After noting the location, add the indicated occupant(s) to the list of notable figures in the village.

d6	Building	Occupant(s)
1	A big church (50% rich, 50% poor)	A charismatic reverend
2	A trading house (30% nearby mines)	A rich merchant
3	A visible brothel (30% slavers)	A gang of smugglers
4	A wooden fort (30% bandits nearby)	A garrison of soldiers
5	A solid house next to a church	A witch hunter
6	A large stone tower	A council of elders

*The d8* indicates some significant building(s) or features visible in the village. These are points of interest where meaningful scenes and interaction with NPCs may take place. Take the result of the d8 and draw the indicated feature where the die fell. Then draw each of the items from 1 up to the d8 result, starting north of the d8 and going clockwise. For example, if you rolled a 4, draw an inn or a tavern (result 4), draw d20 poor houses (result 1) north of it, a church or chapel (result 2) northeast of it, then finally a market square (result 3) east of it. Alternatively, draw from the d8 result up to 8 (instead of from 1 to the d8 result). You may also want to start in a random direction instead, indicated by the d8 result (1 north, 2 northeast, 3 east, and so on).

d8	Feature	d8	Feature
1	d20 poor houses	5	Artisans' shops
2	Church or chapel	6	d10 rich houses
3	Market square	7	d100 poor houses
4	Inn or tavern	8	A rich manor

*The d10* indicates a figure allied to the Witch and their usual location or home. Make sure the characters get a chance to meet this person somehow.

*The d12* indicates a recent event and its location. It might be the action of the Witch or its opposition, or just plain weirdness.

See the NPCs on pages 11 and 12, for some additional details.

d10	Allied NPC
1	A known drunk (M)
2	A lonely mother (F)
3	A crippled veteran (M)
4	A young maiden (F)
5	An old priest (M)
6	A female slave (F)
7	A young hunter (M)
8	A rich noblewoman (F)
9	The local sheriff (M)
10	The priest's lover (F)

d12	Event
1	One elder died
2	A young boy fell sick
3	A young girl vanished
4	Many horses died
5	Many trees withered
6	A house burned down
7	A woman is barren
8	A fortune was stolen
9	A woman sees ghosts
10	Presumed dead returns
11	A man was imprisoned
12	An innocent was hanged

The *d20* indicates the current mood of the village or weird topic of the day. It is linked to the closest of the other dice: the other die might be the source, the inspiration, or the target for the given mood. You may reroll **after every scene or every day**. Use it for inspiration, not as a prescriptive behavior.

d20	Mood	d20	Weirdness
1	Revenge	11	Someone gives in to lust
2	Serious accusations	12	Food tastes foul
3	Open blame	13	Animals are aggressive
4	Suspicion and rumors	14	Red moon last night
5	Forgiveness	15	A newborn is deformed
6	Negotiations	16	Someone speaks in tongues
7	Withdrawal	17	A violent accident
8	Obstacles	18	An obscene vision
9	Corruption	19	An object of the devil
10	Aggressiveness	20	Someone must confess





## AN EXAMPLE

This is an example of a randomly generated village. What you see in the next page is a rough sketch of the map, which includes the various dice and where they fell (these won't be on the players' map), the placement of houses, church, chapel, roads, market square and so on (as the numbers shown by the dice indicated), and some notes.

The process to draw the example map was the following:

¶ Roll all the dice on the paper, then note next to each one its value.

¶ Consult the tables in the previous pages and write down a few notes, basically to indicate what each die represents.

¶ d4=2, two roads crossing.

¶ d6=5, a solid house next to a church, and a witch hunter as the opposition to the Witch (noting also the result of 5).

¶ d8=3, market square. Then, starting north of the d8, I am placing d20 poor houses and then northeast of the d8 a church or chapel. Since there is already a church from the d6, I opt for a chapel.

¶ d10=7, a young hunter allied to the Witch.

¶ d12=3, a young girl vanished. Since this happened quite close to the market, I can already make a note: the girl was last seen at the market. Perhaps she disappeared there, or nearby.

¶ d20=10, aggressiveness is the current mood in the village. This is probably related to the disappearance of the young girl.

Perhaps I should make the Witch right away, but while I was writing stuff down and placing symbols on the map, I already had some ideas.

The village has a trading vocation for sure: there is an important crossroad and a market square. But the houses are poor, and the village is quite small. Probably the market is important but not enough to make the villagers wealthy.

Also note that there is a chapel close to the market and to the poor houses, and there is a hunter nearby, and woods (which I placed to the west of the village, and marked with dots).

The market might be open to the passing merchants, perhaps just serving as a stop while on the road, rather than for them to actually trade their goods here. The nearby hunters could be selling game and pelts to the passing merchants.

There is also a solid house and a church, but they are detached from the rest of the village. They might be a recent construction and this is where the witch hunter, opposing the Witch, currently resides. This could indicate that the witch hunter has authority here, but he is not really loved by the locals or in touch with them.

The witch hunter — and whatever priest resides in the church — are new to the village and maybe there is some conflict with the congregation of the smaller chapel. Finally, note that the mood is aggressiveness. This is the first thing that the characters will notice. There is an angry crowd in the north, and this is where I draw the road going north from the crossroad. This is far from the market: perhaps the crowd suspects of someone who recently left the village going north?

Perhaps the Witch is involved, so it's time to roll some dice for the Witch (see the next pages for how it's done). What I get for the Witch is (this list is not complete but shows some of the most relevant information):

¶ 70 years old.

¶ Charisma 9, quite average influence, and not particularly beautiful or charming.

¶ Male, rich merchant, has a lover (which is the connection to the village).

¶ The goal of the Witch is to destroy its opposition (the witch hunter) to help other local witches (with no real powers).

This seems to connect rather well with what we have so far: the characters will soon learn of a conflict between a rich merchant (perhaps known for keeping a lover among the poors) and the witch hunter.

The merchant might be accused by some of the young girl's disappearance, or maybe the accusation is against one of the merchant's business partners.

Others, though, accuse the witch hunter who's new in the village and made no efforts to make friends.

Note that while the witch hunter has influence over the general population, the merchant has the support of hunter, or maybe of the entire guild of the hunters.

Keep the conflict alive between the various factions in the village, and your characters will soon be involved.



Map made using elements of free maps by Dyson Logos.  
Licensed under a Creative Commons Attribution 4.0 International License.



# THE WITCH

The Witch is generated with a series of random rolls. First of all, roll a d100 for the **Witch's age** and 3d6 for **its Charisma**. If the Witch is very young, it may be the reincarnation of an older Witch, retaining its memories and skills, or perhaps it is just some twisted child of a curse or a miscast spell. Regardless, even if of age one, the Witch oddly has the full set of randomly generated skills, full mobility, and adult strength. Charisma should be treated as follows: an **even** result indicates influence

and beauty according to the score; an **odd** result, however, indicates influence as per the Charisma score but the **opposite for beauty**. For example, Charisma 4 (even) means almost no influence and visible ugliness (low score), while Charisma 5 (odd) indicates low influence (low score) but a beautiful Witch (opposite). Another example: Charisma 16 (even) means high influence and stunning beauty, Charisma 17 (odd) means powerful influence paired with a striking ugliness.

Then roll a d6 once for each of the following: **gender**, **social class**, and one other detail related to the **Witch's connection** to the village.

d6	Gender	Social class	Connection(s)
1	Male	Minor nobility	Has 1d4 children
2	Male	Rich merchant	Has 1d6 relatives
3	Female	Regular citizen	Has a lover
4	Female	Lowborn	Has 1d4+2 lovers
5	Both	Slave	Is a loner
6	None	Outcast	Keeps out of the village

The Witch has the following **base stats and one unnatural feature**, determined by another 1d6. This feature is “invisible” as long as it’s not used, but if used in the presence of the characters or of other NPCs, it will be revealed as magic.

Armor 12 (or as no armor), Movement 120' (normal), 6 Hit Dice, 20hp, one attack as human (+1 to hit), Morale N/A.

d6	Unnatural Feature
1	Misplaced organs: +2 AC as most hits deal less damage
2	Blink: +2 AC as the Witch is not quite there, Movement 180'
3	Thick blood: black and almost solid blood, 8 HD and 28hp instead
4	Retractable fangs and claws: 1d10 damage in combat if used
5	Spiderish: +3 AC for speed, always wins Initiative, climbs freely
6	Clone: the real Witch will come forward if this clone is killed

The Witch has several spells at its disposal. Instead of cast & forget, each of these is a mixture of spell, dark rituals, and raw power. The Witch may cast any of these spells at any time. To represent the exhaustion of such powers or lack of ritual ingredients, each spell **costs 2hp** to cast

slowly, taking at least a couple of Turns, **or 3hp** to cast instantly in combat. With the exception of *Heal* and *Travel*, which are instantaneous, these spells will last for an hour. Spending **1hp more**, the Witch may make it last until dawn, but only a single spell may be active this way.

<i>Charm:</i>	roll under the Witch's Charisma to obtain friendship and loyalty, for a while
<i>Curse:</i>	chicken bones and girl's blood bring bad luck to the marked house
<i>Exterminate:</i>	needs 13 willing sacrifices to trigger cloudkill on the village
<i>Familiar:</i>	control a small animal for simple purposes, including spying
<i>Leaps:</i>	great leaps, it's not a real flight but a series of jumps; no damage from falling
<i>Heal:</i>	heal 1d8 Hit Points, not self, leaving a dark mark for 1d6 days
<i>Hold:</i>	hold up to 1d8 levels/HDs, as long as there is no direct violence
<i>Illusion:</i>	a credible disguise, a tricky deception, a little invisibility
<i>Luck:</i>	get 1d6 points to spend on any die roll, even on others' rolls
<i>Poison:</i>	rare herbs and boy's blood, 1d20 poison damage on ingestion
<i>Rage:</i>	all attacks deal double damage but cost 1hp per attack
<i>See:</i>	see through the eyes of a crow, an ally, or someone charmed
<i>Shield:</i>	AC against ranged attacks goes up to 19 and to 16 against melee
<i>Travel:</i>	teleport between home, heart of the forest, and graveyard
<i>Unnatural animation:</i>	animate something small; no damage but noise, distraction, fear, confusion, even pure terror against someone weak
<i>Vision:</i>	communicate with the target with a vision or dream

These spells are **not** for the characters to learn, they are only usable by the Witch.

The Witch is not a static feature of the adventure. Its goal might be dark and evil, or not, but regardless, its actions are causing distress as it's working actively towards achieving its goal, ultimately causing drastic change in the village. Roll a d6 for the **Witch's goal**.

d6	Goal
1	Exterminate the village as tribute in blood to a HD 12 "Summon" creature
2	Kill most of the locals in revenge for some imaginary wrongdoing
3	Kill almost half of the locals in revenge, and "rightfully" so
4	Destroy its opposition, but nothing more
5	Destroy its opposition to help other "witches" (with no powers)
6	Destroy its opposition which is actually Evil, while the Witch is good-hearted

*How do you deal with the Witch's goal and influence in the village?*

The majority of the people in the village will perceive the Witch and its goal as evil, or at least as upsetting, unsettling, heretic, or inhuman.

**Initially the Witch has few allies:**

the one in the *Connection(s)* column of the table *Gender / Social class / Connection(s)*, one person as indicated by the d10 roll for the village, *plus* a number of villagers equal to the Witch's Charisma score (those will be regular lvl 0 folks, plus one or two who might be lvl 2 fighters, and one with some political influence if Charisma is 15 or higher). All those will always side with the

Witch in any confrontation and be ready to fight and do as the Witch commands, but they don't sacrifice themselves for Exterminate (see the spells above).

**The power of the Witch is great:** any NPC that the Witch is in contact with, and able to speak with for a while, may sway in its favor. Roll a d20 under the Witch's Charisma to see if things go as the Witch desires. This doesn't allow for direct commands, but for reasonable actions and reactions influenced by the Witch's words, suggestions, lies, and manipulations. It is not a spell. When the NPC is no longer in the presence of the Witch, they will slowly return to reason and might undo what they've done (if possible).



**But also its opposition is strong,** and might even be aware of the Witch's presence (and suspicious about its identity). Remember that d6 roll you made while generating the village (prominent building and occupants), and that you wrote its score on the map? Every time something unsettling happens, when the Witch uses its powers, when something inexplicable occurs, when traces of dark rituals are found, and so on, roll a d6. If the result is **higher** than the value, the NPC will point their suspicion *in the correct direction* (otherwise an innocent is accused instead). Unfortunately, the value of the d6 that is written on the map, needs to be rolled **equal or lower** on another d6 for the action *to be effective against the target* (regardless of the target being the Witch or some innocent in case the previous roll failed).

In other words, the charismatic reverend (score 1) points in the right direction almost every time, but his actions are rarely effective; the rich merchant (score 2) is often right but has little chance of being effective. The witch-hunter (score 5) is usually brutally effective but most of the time against someone innocent; the elders (score 6) are always effective and, sadly, wrong.

**This is a time of crisis:** regardless of what the Witch's goal is, the characters come to the village at the time when the Witch intends to do everything in its power to achieve it.

Something must have happened recently to trigger such a decision, the Witch believes it has enough power or no patience any longer, or perhaps the time is right for a ritual, as the stars are aligned.

In any case, as the Referee you should play the Witch as *determined but not insane*. Even a Witch living outside of the village must rely on other humans and wants not to be discovered, otherwise it will risk being burned or hanged.

The way of the Witch is smart and charming, decided but elusive, merciless but patient. It builds tension but doesn't waste time. When the Witch acts to pursue its goal, it has a **75% chance to succeed** at a single specific task (i.e. killing one of its targets). Use this 75% to present clues and leave traces for the players, and the 25% failures to alert the villagers and the opposition. If it comes to a violent confrontation, when characters are not involved and you're not using regular combat rules, you can use the following to adjudicate:

¶ The Witch can kill NPCs at this price: 1hp kills two villagers; 2hp kill a smuggler, a soldier, someone well-armed; 3hp kill an important NPC; 10hp hurt the witch hunter; and 15hp kill him.

¶ If the opposition has enough of a mob, soldiers, or other force to overcome the Witch, it is up to the Referee to rule for a capture or a kill.



## NPCs

This section contains the outline of various NPCs, starting with the potential opposition to and the ally of the Witch. If you run the module more than once, consider changing the scores of the opposition (so the players cannot guess who's likely to be right or wrong about the Witch).

### Opposition

*A charismatic reverend:* the reverend has AC 12, 3 HD, and the ability to cast *Bless* and *Cure Light Wounds* within the Church. Access to other cleric spells as a lvl 3 cleric, but will usually refuse to use them.

*A rich merchant:* AC 14, 4 HD and usually a weapon at hand for 1d6 damage. Has 6 guards on his paycheck (see *Soldiers*) and may enroll another 1d10 among the villagers if needed. Another 1d10 in case of major trouble from a nearby village, but given one day delay.

*A gang of smugglers:* 2d6+4 of them, half as lvl 1 fighters and half as lvl 2, plus a lvl 5 leader. Customize them if you want, but using an average is faster: just use AC 15, 1d8 damage each, 1, 2, or 5 HD as their level. These outlaws surely control the village by force, but mostly by family connections; the village is almost an open-air cave of brigands.

*A garrison of soldiers:* 2d6+6 of them, half as lvl 1 fighters and half as lvl 2, plus a lvl 5 leader. See the *Smugglers'* stats. They all have guns, muskets, and swords. They are here to guard *something*.

*A witch hunter:* as a lvl 5 fighter, with AC 15, 5 HD, and an arsenal of weapons and holy implements. Cannot cast magic but has a talisman worth 1 *Bless* per day, herbs for 3 applications of *Cure Light Wounds*, and *Holy Water*. The Witch Hunter is convinced that Holy Water reveals evil and lies, and believes that Holy Water wards against evil and witches (both only work 2 in 6 times).

*A council of elders:* elders (1d6+4 of them) have usually just AC 12 and 2 HD, but each of them may call 2d6 lvl 0 humans in their aid and put them to work or hunt (on a 6, 6 lvl 0 villagers and one lvl 3 fighter respond, instead).

It takes guts to oppose religion, wealth, muscle and weapons, the witch hunter, or the elders. A villager sides with them 95% of the time (unless it has a very compelling reason not to, or is an ally of the Witch).





Ally

*A known drunk* (M): has a knife, bad breath, and a temper, the Witch is his only friend.

*A lonely mother* (F): trusts the Witch to give her children a better future.

*A crippled veteran* (M): hopes the Witch can heal him or at least end his sufferings.

*A young maiden* (F): the Witch has promised her the return of her true love.

*An old priest* (M): cannot help being in love with the Witch.

*A female slave* (F): just wants her freedom and possibly a way to go back home.

*A young hunter* (M): insanely attracted to the Witch.

*A rich noblewoman* (F): trusts the Witch to make her free of her family and richer than now.

*The local sheriff* (M): believes the Witch can be convinced to renounce its powers. Has a gun, an interest in philosophy, and a past as failed priest.

*The priest's lover* (F): wants the same powers as the Witch but has no talent for spells; still spies on the priest for the Witch.

*All are lvl 0 humans* except: the maiden is a lvl 1 specialist, the slave a lvl 1 fighter, the hunter and the sheriff lvl 3 fighters.

Others

You need **stories** more than numbers for NPCs. These stories should not provide a distraction, but *make the village feel alive* and help characters get involved with NPCs. Roll one at the start of the adventure, and more afterwards, every day (or two) spent

in the village; mix them together until it's chaos. Stop rolling when the situation is tense enough, start again if it stalls. If you get the same result again, escalate the situation that emerged earlier from that same roll.

d12	Story
1	Revenge against power
2	Seeking more power
3	Trading and cheating
4	Dilapidated riches
5	Arranged marriage
6	Hopeless lovers
7	Careless lovers
8	Nameless child
9	Orphans and drunks
10	Domestic violence
11	Ghost from the past
12	Unlikely alliance

MAGIC ITEMS AND SPELLS

This section contains various magic items and spells which might appear during the adventure. You may use them as random treasure or random findings, or they might serve as an explanation for something that happened during the adventure. They may inspire you to come up with yet another weird story in this cursed village. They are listed from less weird to weirder, so you may roll a die of the appropriate size to minimize or increase weirdness. For example, roll a d4 for an item in possession of the reverend or a smuggler, a d6 or d8 for an item in possession of a rich merchant, a d10 for the witch hunter, and d12 or d20 for the Witch or one of its allies.

*\* Anything marked with a star is a spell written on a scroll or book; the NPC can cast it once a day. A character may copy it as a found spell.*

d20	Less Weird	d20	More Weird
1	Silver Holy Symbol	11	Disappearance Lock
2	Bless Scroll	12	Disappearance Lock II
3	Rings of Lovers	13	Mutation Bat (*)
4	Revenge Dagger	14	Strings of Bad Luck
5	Sealing Bag	15	Summon Wine
6	Goblet of Lust	16	Rings of Exchange (*)
7	Spell-Eating Book	17	Stone to Gold (*)
8	Rain Hourglass	18	Blood of Truth (*)
9	Unforgiving Manacles	19	Rotten Apple (*)
10	Collar of Truth	20	Break the Chains (*)

1. *Silver Holy Symbol*: a silver cross (or whatever is appropriate in your campaign) to wear on a necklace. While worn so, it reduces Strength by 5 points but grants +2 AC and +2 to all Saves. Breaks if a natural 20 is rolled against the user.

2. *Bless Scroll*: a scroll with the Bless spell. In the hands of a priest will appear as a prayer, in the hands of an outlaw as a pagan invocation for good luck.

3. *Rings of Lovers*: when worn by two people in love, they can meet once per day as if they were effectively invisible. Someone who harbors angry feelings towards one of them may save vs magic to be able to see them. Anyone who's concerned only about the lovers' virtue, though, won't see them. There's a 10% chance of failure at the most inconvenient moment.

4. *Revenge Dagger*: when used in combat, reduces damage suffered by the wielder by 2 points on every hit. Works only against living creatures who inflicted harm on the wielder before the current fight.

5. *Sealing Bag*: once an item is placed in the bag, only the owner may extract it. Anyone else who tries will only succeed if they pass a save vs magic, otherwise they suffer 1d10 damage.

6. *Goblet of Lust*: a silver goblet with graceful carvings of naked dancers. If someone

drinks from it, they feel an irresistible lust for the next person dancing with them.

7. *Spell-Eating Book*: the book will "eat" and neutralize the first daily spell cast against anyone holding it, or the first daily spell cast in the same room. The spell becomes written in the book. The one who owned the spell and cast it must save vs magic or the spell is removed from their memory (but remains written in the book). The book may hold up to 3 spells; when eating more, the book erases the oldest contained in it. Initially contains the "Summon" spell.

8. *Rain Hourglass*: an hourglass filled with rainwater. When flipped, it begins to rain heavily in the area. Anyone of Chaotic alignment exposed to the rain will remain miraculously dry. The hourglass works for at most 12 hours. The rainwater it contained disappears after use, and it must be filled with regular rainwater again.

9. *Unforgiving Manacles*: if these manacles are removed by anyone who didn't place them on the prisoner (for example the prisoner escapes or is freed by allies), the owner of the manacles will sense the approximate distance and position of the prisoner for the next 24 hours.

10. *Collar of Truth*: a battered steel collar with sharp spikes. The questioner must hold it by the spikes, and place it around the target's neck. It allows the questioner to



ask the target 1d20 yes/no questions every day. If the target lies, the collar inflicts 2hp harm to the questioner by drinking their blood with the spikes, and 2hp to the target, strangling them.

*11. Disappearance Lock:* lock a door behind you, and the lock will teleport you anywhere within a mile distance. The lock remains on the door.

*12. Disappearance Lock II:* as above, but anyone else opening the door suffers 2d6 damage unless they save vs magic. If they succeed, the lock is broken forever.

*13. Mutation Bat (\*):* change to a bat. Attack with +3 to hit. When hitting, the caster may take the appearance and voice of the target, and the target becomes a mindless bat, unless they save vs magic. Works only at night, and the spell ends at dawn. The target must save vs magic again or forget everything about the incident.

*14. Strings of Bad Luck:* a set of 1d6+3 strings of purple velvet. Tied to an object, it will make it “fail” at an appropriate time to cause harm or serious problems to the item’s owner. The string cannot be removed unless drenched in 4hp worth of blood of the item’s owner.

*15. Summon Wine:* drink at least half a bottle and summon a 6 HD creature by regurgitating the wine at will. Save vs magic as by the Summon spell and determine form and powers. There is no domination possible; the creature attacks anyone in sight, but will attack the drinker only last, or if no one else is in sight. If someone drinks the entire bottle, it will summon 2 creatures instead, and the drinker cannot resist the urge to regurgitate.

*16. Rings of Exchange (\*):* cast this spell once on a ring, marked with your blood, and once on another of the same material,

marked with the target’s blood. At any time afterwards, you may cast this spell again, and you instantly switch places with the target, assuming they’re wearing the other ring, regardless of distance. Only two rings may be enchanted in this way at any time.

*17. Stone to Gold (\*):* a fistful of stones is transformed into gold. The ritual takes one hour to complete, and the effect ends at midnight, turning the gold back to stones.

*18. Blood of Truth (\*):* sink a person or an object in a basin full of blood. It might be animal blood. Cast the spell, and the blood will instantly freeze for 1d4 hours, but on a 4 it’s 4 days instead. The person or the item will emerge from the ice at the end of the duration, unharmed and undamaged. The caster will be able to ask the person, or the Referee in case of an item, a question, and they must answer truthfully. The question must be related to something the person or the item were involved with. The person will respond even if the memory of the topic was somehow hidden from them or erased. It is possible to break the ice with physical tools before the spell ends, but no questions are allowed in that case.

*19. Rotten Apple (\*):* target a fruit, not necessarily an apple, and all food in contact with it will spoil at unnatural speed during the night. Spoiled food will contaminate any other food nearby. Living creatures within range (a house, a storage) must save vs poison or contract a fever (but will not be contagious themselves).

*20. Break the Chains (\*):* as long as the caster submits willingly to imprisonment of any sort, all chains, locks, and other mechanical or physical obstacles to freedom will inevitably fail in the next 24 hours, leaving the caster free to escape as they desire. Other obstacles (such as guards or magic) will not fail and might still attempt to stop the caster.

## ABOUT THE ALIGNMENTS

*As in the writings of Reverend B. Smith*

As humans, we are all born **Neutral** and made so by the free will granted to us by the Lord. All things human belong to **Neutral alignment**: selfishness and cowardice as well as common sense and sentiment, love and even piety. Neutrality is willingness to be somehow a part of the current order of things. Most *humans* are Neutral, and so is the human society at large.

**Law**, instead, is a philosophical stance: when humans are concerned with more than themselves, they tend to be of **Lawful alignment**. The Church, any church, is a valid example of that. Regardless of what other reverends may think, it is not blasphemy to say that cultists or members of secret societies are Lawful, as long as their beliefs are solid. Fighting in a rebellion or against it appears as of a Lawful alignment. Anyone who strives for some sort of order or purpose larger than themselves, either in a solitary endeavor or as part of a group with a common intent, is Lawful. It is clear, then, that Lawful has no Good or Evil connotation: it is the belief in something larger, in a purpose, in some sort of order, that makes the Lawful alignment be so.

**Chaos**, on the other hand, is the mark of everything non-human on a human soul. Using sorcery is Chaotic, and living according to the most simple rules of nature is Chaotic (especially when the rest of the society does not). **Chaotic alignment** is by no means Evil. Chaos instead is in touch with the mystic energy of sorcery that subverts the rational laws. Chaos is a manifestation of a force (nature) larger than human life. But where Law brings order and has a purpose, Chaos simply is. It is capricious, it is fundamentally alien for humans, although some humans may indeed be touched and marked by it.



There is an order in alignments; one must strive with consistency to bring themselves from Neutral to Lawful. Therefore, lack of such commitment resolves in a default declaration of Neutrality. Regardless of one's proclaims to be Lawful, nature will treat them as Neutral unless they prove their commitment with enough effort. Sacrifice (and often self-sacrifice) is required to reach and maintain a Lawful alignment.

But as much as Neutral overrides Lawful for lack of commitment, Chaotic may override both Neutral and Lawful.

The use of any form of sorcery is Chaotic. A lot of Lawful organizations maintain their Lawful orientation and purpose, but any of their members that make use of sorcery are Chaotic (*Magic-Users*, yes, but I dare to say this includes *Clerics*, too).

Someone might argue that magic, when blessed by the church for example, in the form of *clerical spells*, is **not Chaotic**. This is not up to us to decide, but if the higher source of power for clerical spells is God, then *Clerics* **may** be Lawful instead of Chaotic.

This has a powerful implication though: God itself **must be Lawful**, if its magic does not bring the taint of Chaos with it. But if so, why does not Law prevail on every aspect of our lives? What is the limit of the power of God, then? And is **Chaos**, and its sorcery, an enemy of a Lawful god, or are these simply two different entities, or even two different faces of the same divinity? I might hang for such heresy. If instead the power of *Clerics* is the same as of the *Magic-Users*, then *Clerics* **must be Chaotic**.

*Magic-Users*, of course, are always Chaotic. The fabled *Elves* must be Chaotic, *Dwarfs* and *Halflings* may be Lawful, but more likely Neutral. Soldiers, brigands, pirates and thieves, *Fighters* and *Specialists* are usually Neutral. As despicable as they are, these human activities are not Chaotic. And even the most infamous of the mercenaries may strive to be one day Lawful. Could they be Chaotic? Not by being subject to spells... but what about curses? Is a curse enough to make you Chaotic?

**Good and Evil** do exist in terms of human morals rather than God's predicaments. We think **Good** should be trusted as Lawful, and **Evil** as Chaotic. I believe this association is made by the human mind only. In truth, Good and Evil exist in these terms: they are strictly a consequence of someone's actions. Anything that causes harm that cannot be undone is Evil.

**Evil** is therefore an alignment that may very well be placed upon someone as a consequence of their action, even if they wish otherwise. But where is the root of Evil? Is violence the only trigger? Is it turning your back to those who are innocents? Is it using violence to defend yourself, or to pursue a higher, Lawful, goal? And once the Evil Alignment is obtained, is there room for atonement and change? Or is it a mark for life? May the Evil alignment be associated with another, such as Lawful-Evil (not hard to imagine), Neutral-Evil, and Chaotic-Evil?

I do believe so. To me, Evil is predominant, and therefore the person should be treated as Chaotic. But if this person is Lawful-Evil, they should be able to enjoy the benefit of the Lawful Alignment as well.

**Good**, on the other hand, has the simplest definition: it fights Evil. It does not fight Chaotic or Neutral, and if it does, it will cause harm and therefore become Evil. But as long as it fights Evil, Good may be treated as Lawful Alignment. Many argue that fighting Chaos, when Evil is treated as Chaotic, is the same as fighting Evil.

Also, it is fairly common for many Lawful folks to believe that fighting Evil as a goal maintains the purity of character even when a single action may be Evil. This is still a subject for debate. What is clear, though, is that without Evil, Good cannot exist. It would simply revert to Lawful or Neutral or Chaotic.



1. Definitions: (a) "Contributors" means the copyright and/or trademark owners who have contributed Open Game Content; (b) "Derivative Material" means copyrighted material including derivative works and translations (including into other computer languages), potation, modification, correction, addition, extension, upgrade, improvement, compilation, abridgment or other form in which an existing work may be recast, transformed or adapted; (c) "Distribute" means to reproduce, license, rent, lease, sell, broadcast, publicly display, transmit or otherwise distribute; (d) "Open Game Content" means the game mechanic and includes the methods, procedures, processes and routines to the extent such content does not embody the Product Identity and is an enhancement over the prior art and any additional content clearly identified as Open Game Content by the Contributor, and means any work covered by this License, including translations and derivative works under copyright law, but specifically excludes Product Identity. (e) "Product Identity" means product and product line names, logos and identifying marks including trade dress; artifacts; creatures characters; stories, storylines, plots, thematic elements, dialogue, incidents, language, artwork, symbols, designs, depictions, likenesses, formats, poses, concepts, themes and graphic, photographic and other visual or audio representations; names and descriptions of characters, spells, enchantments, personalities, teams, personas, likenesses and special abilities; places, locations, environments, creatures, equipment, magical or supernatural abilities or effects, logos, symbols, or graphic designs; and any other trademark or registered trademark clearly identified as Product identity by the owner of the Product Identity, and which specifically excludes the Open Game Content; (f) "Trademark" means the logos, names, mark, sign, motto, designs that are used by a Contributor to identify itself or its products or the associated products contributed to the Open Game License by the Contributor (g) "Use", "Used" or "Using" means to use, Distribute, copy, edit, format, modify, translate and otherwise create Derivative Material of Open Game Content. (h) "You" or "Your" means the licensee in terms of this agreement.

2. The License: This License applies to any Open Game Content that contains a notice indicating that the Open Game Content may only be Used under and in terms of this License. You must affix such a notice to any Open Game Content that you Use. No terms may be added to or subtracted from this License except as described by the License itself. No other terms or conditions may be applied to any Open Game Content distributed using this License.

3. Offer and Acceptance: By Using the Open Game Content You indicate Your acceptance of the terms of this License.

4. Grant and Consideration: In consideration for agreeing to use this License, the Contributors grant You a perpetual, worldwide, royalty-free, non-exclusive license with the exact terms of this License to Use, the Open Game Content.

5. Representation of Authority to Contribute: If You are contributing original material as Open Game Content, You represent that Your Contributions are Your original creation and/or You have sufficient rights to grant the rights conveyed by this License.

6. Notice of License Copyright: You must update the COPYRIGHT NOTICE portion of this License to include the exact text of the COPYRIGHT NOTICE of any Open Game Content You are copying, modifying or distributing, and You must add the title, the copyright date, and the copyright holder's name to the COPYRIGHT NOTICE of any original Open Game Content you Distribute.

7. Use of Product Identity: You agree not to Use any Product Identity, including as an indication as to compatibility, except as expressly licensed in another, independent Agreement with the owner of each element of that Product Identity. You agree not to indicate compatibility or co-adaptability with any Trademark or Registered Trademark in conjunction with a work containing Open Game Content except as expressly licensed in another, independent Agreement with the owner of such Trademark or Registered Trademark. The use of any Product Identity in Open Game Content does not constitute a challenge to the ownership of that Product Identity. The owner of any Product Identity used in Open Game Content shall retain all rights, title and interest in and to that Product Identity.

8. Identification: If you distribute Open Game Content You must clearly indicate which portions of the work that you are distributing are Open Game Content.

9. Updating the License: Wizards or its designated Agents may publish updated versions of this License. You may use any authorized version of this License to copy, modify and distribute any Open Game Content originally distributed under any version of this License.

10. Copy of this License: You MUST include a copy of this License with every copy of the Open Game Content You Distribute.

11. Use of Contributor Credits: You may not market or advertise the Open Game Content using the name of any Contributor unless You have written permission from the Contributor to do so.

12. Inability to Comply: If it is impossible for You to comply with any of the terms of this License with respect to some or all of the Open Game Content due to statute, judicial order, or governmental regulation then You may not Use any Open Game Material so affected.

13. Termination: This License will terminate automatically if You fail to comply with all terms herein and fail to cure such breach within 30 days of becoming aware of the breach. All sublicenses shall survive the termination of this License.

14. Reformation: If any provision of this License is held to be unenforceable, such provision shall be reformed only to the extent necessary to make it enforceable.

#### 15. COPYRIGHT NOTICE

Open Game License v 1.0 Copyright 2000, Wizards of the Coast, Inc.

Lamentations of the Flame Princess: Weird Fantasy Role-Playing Player Core Book: Rules & Magic © 2013 LotFP, author James Edward Raggi IV; Swords & Wizardry Complete Rules, Copyright 2010 and Swords & Wizardry Core Rules, Copyright 2008, Matthew J. Finch; System Reference Document © 2000, Wizards of the Coast, Inc.; Authors Jonathon Tweet, Monte Cook, Skip Williams, based on original material by E. Gary Gygax and Dave Arneson. System Reference Document © 2000-2003, Wizards of the Coast, Inc.; Authors Jonathon Tweet, Monte Cook, Skip Williams, Rich Baker, Andy Collins, David Noonan, Rich Redman, Bruce R. Cordell, John D. Rateliff, Thomas Reid, James Wya, based on original material by E. Gary Gygax and Dave Arneson. The Village and The Witch © 2018, Daimon Games, Davide Pignedoli.

Open Content: All text not specified as Product Identity.

Product Identity: layout, formatting, and the names The Village and The Witch and Daimon Games.