

MONSTERS

OF MYTH AND LEGEND III



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MONSTERS

OF MYTH AND LEGEND III



Monsters of Myth and Legend III

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NOTE ON GENDER: This book uses the male personal pronoun (he, his, him) as a general term when referring to a person who could be a male or a female. This is accepted usage, and latter-day alternatives (such as s/he, his/her, etc.) are clumsy at best and distracting at worst. Unless specifically stated to the contrary or made obvious by the context, the use of the male pronoun is meant to include females.

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HOW TO USE THIS BOOK

STANDARD TERMS/ABBREVIATIONS: "D" is an abbreviation for "die" or "dice." 1D20 means roll one 20-sided die; 1D100 (or D%) means roll two 10-sided dice sequentially (read 0 as 10), generating a percentage or number between 01 and 00 (100); 3D6 means roll three 6-sided dice and add the results for the sum, etc.

VALUE assumes that the value of one gold piece is about \$20 in current U.S. dollars.

AC (ARMOR CLASS) works on a scale in which a lower number is better. A character with no armor is AC: 10 (unless otherwise stated within a character's race statistics). A shield adds 1 to make AC: 9; chain mail is AC: 5; and plate mail and shield is AC: 2. (See the standard rule book for details.)

HTK (HITS TO KILL) is the number of points of damage that a character or monster can sustain before being killed. Characters determine how many HTK they have by rolling one die for every Skill Level they have (unless otherwise stated); the number of sides the die has depends on the character's class. (See standard rule book for details on determining PC and NPC HTK.)

Monsters use 8-sided dice to determine how many HTK they have. The number of dice used is indicated in parentheses (after the HTK total) for monsters.

MV (MOVEMENT) is the speed of a character or monster on a constant basis. It can be adjusted to whatever scale is needed by adjusting ground scale accordingly (the most common is 1 square or hex = 10 feet).

There may be two or more numbers given. This indicates that the character or monster can travel in more than one mode (see standard rule book).

THACO (TO HIT ARMOR CLASS 0). When you know a character's or monster's THACO, you know the number required to score a hit on 1D20. Subtract the target's Armor Class from the attacker's THACO to obtain the required die roll on 1D20. For example, if a character's THACO is 16 and his target has AC: 5, the character needs to roll 11 or higher on 1D20 (16 - 5 = 11).

CHARACTERISTICS (or attributes, ability scores, or statistics) are derived from 3D6. The lowest score for a human is 3, and the highest score is an 18/00 (see standard rule book details).

SPELL ABILITIES: Many deities and monsters use spells and/or the magical abilities of specified character classes. See the standard rule book for descriptions of spells.

SAVING THROWS (SAVE VS.) are listed for each character class in the standard rule book. To make a successful saving throw, a player must roll the *saving throw value or higher* on 1D20. A successful saving throw often reduces or negates certain types of damage.

Saving throw bonuses are added to the number the character rolls on 1D20. For instance, the save vs. Breath Weapons for a Skill 4 cleric is 15. The cleric must normally roll a 15 or higher to save vs. Breath Weapons; if he is wearing armor that gives a +2 vs. Breath Weapons, however, he needs only roll a 13 or higher (13 + 2 = 15).

ABILITY ROLLS (SAVE AGAINST) on a character's statistics (attributes) work much like saving throws. For example, if a player wants his character to detect a lie, he may have to save on a die roll against his Insight (INS).

Roll 1D20 (or one or more D6s, GM discretion) for all ability rolls. If the resulting number is *equal to or lower than*

the statistic, the save is successful. With such a roll, a character can tell if a person is lying, for example.

Ability rolls are often modified. If instructed to make an INS ability roll at a +3 penalty, add 3 to the die roll. For example, if a Character's INS is 12, the character's player rolls a 10, he fails to make the save (10 + 3 = 13).

(MR) MAGIC RESISTANCE indicates the percent chance of a spell's failure on a given being. It's based on a spell being cast by a Skill 11 spell caster and must be adjusted upwards by 5% for each level below 11 and downwards for each level above 11. Where no value is given, the being's magic resistance is "standard." (See the standard rule book for details.)

ABBREVIATIONS

STR	.....	Strength
INT	.....	Intellect
INS	.....	Insight
DEX	.....	Dexterity
STA	.....	Stamina
APL	.....	Appeal
HTK	.....	Hits To Kill
AC	.....	Armor Class
MV	.....	Movement
AL	.....	Alignment
AT	.....	Attacks
DM	.....	Damage
SZ	.....	Size
THACO	.....	To Hit Armor Class 0
L. Good or LG	.....	Lawful Good
L. Neutral or LN	.....	Lawful Neutral
L. Evil or LE	.....	Lawful Evil
Neutral or N	.....	Neutral
N. Good or NG	.....	Neutral Good
N. Evil or NE	.....	Neutral Evil
C. Good or CG	.....	Chaotic Good
C. Neutral or CN	.....	Chaotic Neutral
C. Evil or CE	.....	Chaotic Evil
PC(s)	.....	Player Character(s)
NPC(s)	.....	Non-Player Character(s)
GM	.....	Game Master
S	.....	Smaller than man-size
M	.....	Man-size
L	.....	Larger than man-size
PP	.....	Pick Pockets
OL	.....	Open Locks
F/RT	.....	Find/Remove Traps
MS	.....	Move Silently
H in S	.....	Hide in Shadows
HN	.....	Hear Noise
CW	.....	Climb Walls
RL	.....	Read Languages
XP or Exp	.....	Experience Points
MR	.....	Magic Resistance
V	Verbal
S	Somatic
M	Material
D	Druid(ical)
C	Cleric(al)
I	Illusionist
MU	Magic-User

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"There are more things in heaven and earth,
Horatio, than are dreamt of in your philosophy."

—Hamlet, Act I, Scene V



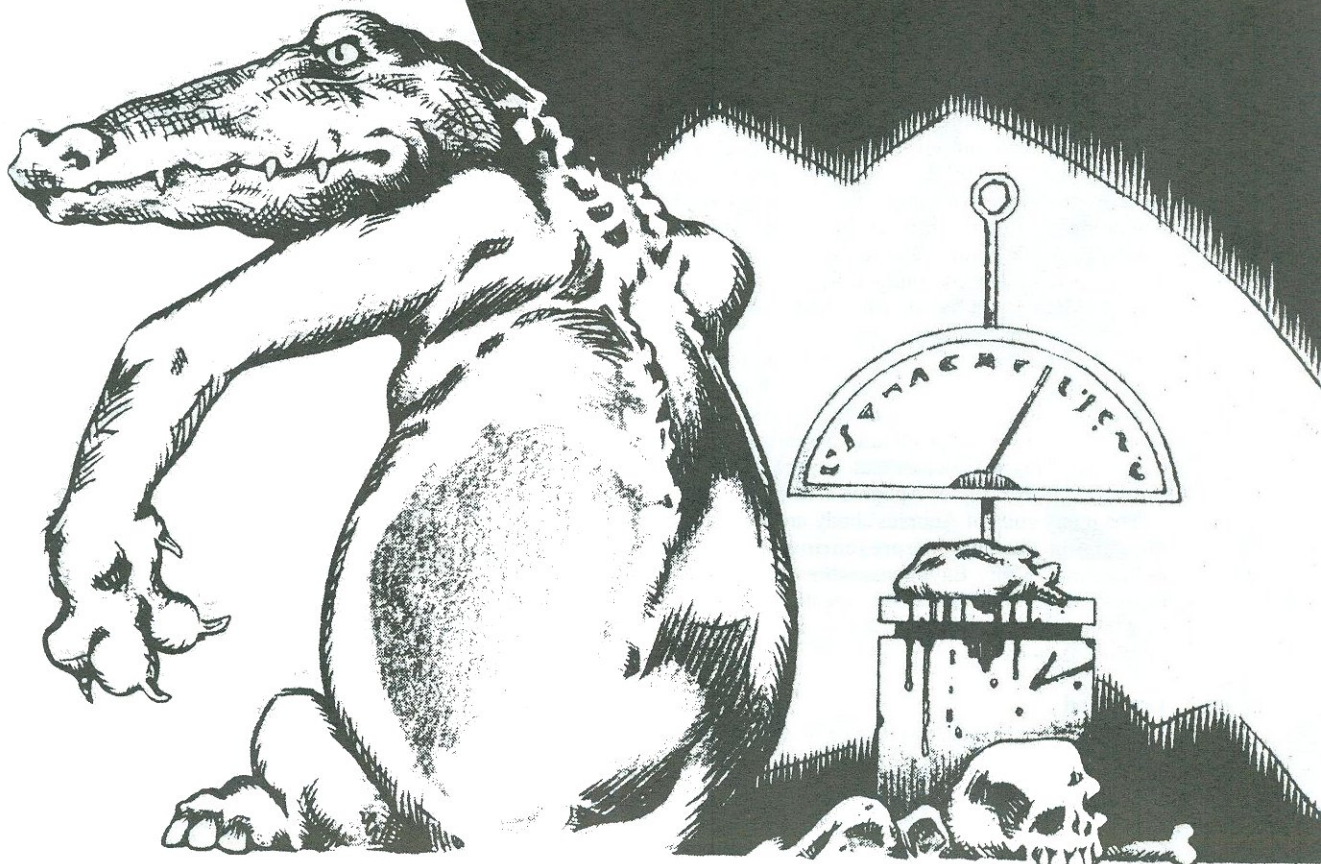
egyptian MYTHOLOGY

Egyptian mythology spanned such a long period of time that it is misleading to speak of “a” god of particular dominion. Rather, one must specify that, for example, Osiris was ruler of the gods in an early period and became lord of the dead and of resurrection later on. Thus, writing about Egyptian mythology often contains references to combined gods such as Osiris-Seker, indicating that Osiris had absorbed Seker and his function. Osiris was also considered to be the spiritual king of Egypt, and the human Pharaoh was his temporal avatar.

One important development of Egyptian mythology and civilization came when the worship of Osiris increased in popularity because Osiris was the Egyptians’ first divinity of nonviolence. Although he taught humans a code of morals and conduct, he was no puritan. The priests of Osiris also preached a ghastly afterlife for sinners, in which they might be destroyed in a number of terrible ways (swallowed by Ammit, burned by Apophis, polymorphed into a pig and slaughtered, cast into a lake of flames and biting fiery serpents, boiled, baked in ovens, decapitated by knife-wielding hordes of ghosts, etc.).

Egyptians believed in a complex separation of human spirit. The ka was an active aspect of a person’s abstract personality, a spirit double free to detach itself from the body and move at will. The ba was his soul, which was capable of dying a second death. Preservation of the ka, the ba, and the body itself was necessary if the body was to have everlasting life in the nether worlds. The Egyptians associated owls flying about cemeteries with kas.

The Egyptians also set a superstitious value on a name. A name was a thing of power, and nothing could exist without one. The obliteration of a name could mean annihilation of its owner, and giving an inanimate object a name could give life to it. Most importantly, to know the secret name of a person (or a god) was to become his equal.



Ammit

Exp: 11,460

Frequency: Rare

HTK: 210, *AC:* 2

MV: 20", *AL:* L. Good

AT: 1, *DM:* 2D20 (bite)

INT: Very high

THACO: 7, *SZ:* L

Magic Resistance: 100%.

Ammit is a goddess of the underworld who eats the hearts of sinners. Her head is that of a crocodile, her front legs and torso are those of a lion, and her back legs and rear are those of a hippopotamus. The appearance of Ammit represents her function; by incorporating dangerous creatures of river and land, she emphasizes that there can be no escape for anyone found guilty by an Egyptian tribunal. She is stationed in the underworld judgment hall of Osiris, where she weighs the hearts of the dead and swallows the hearts of those unfit to live in the realm of Osiris.

Exp: 21,690

Frequency: Rare

HTK: 260, *AC:* -3 (+1 weapon or better to hit)

MV: 18", *AL:* L. Neutral

AT: 2, *DM:* 1D10 (x2) (bite) + poison, special

INT: Average

THACO: 7, *SZ:* L

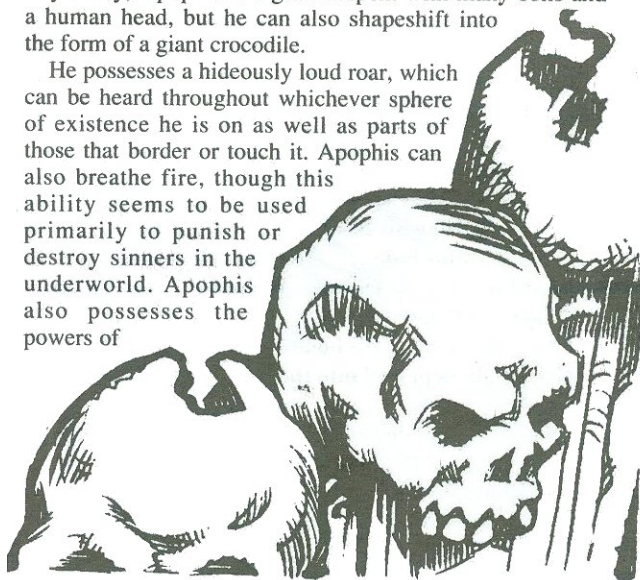
Spell Abilities: Charm, Hypnosis, Shape Change, Weather Control.

Specials: Victim must save vs. Poison at -4 penalty.

He can breathe fire in a 120° cone up to 75', doing 10D6 HTK of damage to all within (save for half damage); 20 times per day (see below for more details).

Apophis is the king of serpents. This giant snake-worm, the eternal and persistently hostile night demon of chaos, is either an avatar or son of Seth, god of darkness and evil. Physically, Apophis is a giant serpent with many coils and a human head, but he can also shapeshift into the form of a giant crocodile.

He possesses a hideously loud roar, which can be heard throughout whichever sphere of existence he is on as well as parts of those that border or touch it. Apophis can also breathe fire, though this ability seems to be used primarily to punish or destroy sinners in the underworld. Apophis also possesses the powers of



Hypnosis and the ability to Charm, which even includes deities. Only Seth himself is immune to Apophis' Charm.

Apophis is also the god of storms and eclipses, since these events represent temporary victories over Ra. Each day Apophis tries to obstruct the progress of Ra and his entourage as they ride the royal bark of the sun across the heavens. Each night the sun god Ra (protected by the great serpent Mehen and assisted by Sekhmet the lioness and Bastet the cat) battles with Apophis.

Ra eventually destroys Apophis, piercing him with knives and binding him in chains, thus bringing the morning. The helpers of Apophis, the monstrous demons known as Qettu, which include Sebau and Nak, are also destroyed. This destruction and victory of light, however, is always temporary, for Apophis is eternal.

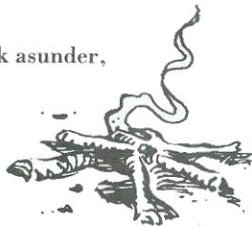
The many coils of Apophis' body are often arranged in a concertina fashion, representing a void, a great nothingness. Many Egyptians, who viewed non-existence as more disturbing than death, greatly feared this concept of a black hole or void as their destination if Apophis swallowed them.

Legend

The Egyptian ritual text *Books of the Overthrowing of Apophis* describes the rite to be used when cleansing a temple of the serpent god. This is a representation of what they believed took place each night. The physical form of Apophis (such as his statue) is to be first speared, then gashed. Every bone of his body must be cut by a sacred knife. His head, legs, and tail must be scorched, singed, and roasted until totally consumed by fire. This can be made more efficacious if a spell caster draws a picture of Apophis in green on a new sheet of papyrus, seals it in a box, sets the box on fire, and spits on it four times. The actual text reads as follows:



“He hath fallen by the flame;
A knife is in his head;
His ear is cut off;
His name is not any longer on this earth.
I ordered him stricken with wounds;
I annihilated his bones;
I destroy his soul every day;
I cut the vertebrae of his neck asunder,
Opening with my knife,
And separating his flesh,
Cutting off his hide...
I have burned the enemy;
I have annihilated his soul,
I have incinerated his bones;
His members passed into the fire.



Then I commanded Horus, the one great of strength,
At the prow of the boat of Ra;
He fettered him,
He fettered him with metal;
He made his members

So that he could not struggle at his time after his malice.
He forced him to vomit what was in his stomach.
He is guarded, fettered, bound;
Aker took his strength away...
I blunted his teeth;
I cut his tongue from his throat;
Thus I took away his speech.
I blinded his eyes;
I took his hearing from him;
I cut his heart from its place...

I made him as though he had never been.
His name is not any more in existence;
His children are not;
He existeth no more,
Nor his kindred..."



Babi

Exp: 8,875

Frequency: Rare

HTK: 225, *AC:* -2

MV: 21", *AL:* L. Neutral

AT: 3, *DM:* 2D8 +10 (x2) (claws), 1D12 +10 (bite)

INT: Average

THACO: 7, *SZ:* L

Spell Abilities: As Skill 13 of applicable class: Cause Darkness, Charm Serpent, Control Weather (at sea only), and has the ability to open a gateway into other spheres.

Babi is a fierce baboon god who murders humans on sight and feasts on their entrails. Babi has immense strength and great powers, such as the ability to Charm Serpent and to Control Weather on the seas. He can Cause Darkness, and can open a gateway into other spheres anytime he desires. Although *The Book of the Dead* mentions him as "the first-born son of Osiris," it also describes him as a terrible persecutor and butcher of souls standing guard with the other monsters at the entrance to the lower world. Another nickname for him is Master of Darkness, and despite his terrible aspect he must have been worshiped extensively in early times in Upper Egypt because his name is sometimes written with the white crown and royal whip (symbols of dominion over the entire south).

Bes

Exp: 24,500

Frequency: Rare

STR: 24 (+6, +12), *INT:* 22, *INS:* 22

STA: 24, *DEX:* 23 (+4, -5), *APL:* 22

HTK: 225, *AC:* -2 (+1 weapon or better to hit)

MV: 9"/24", *AL:* N. Good

AT: 1, *DM:* 1D12 +12 (strangle) or by weapon +12



THACO: 2, **SZ:** S

Weapons: +2 sword and +4 dagger.

Spell Abilities: Shape Change.

Specials: Fights as Skill 15 fighter.

Immune to Level 4 illusion/phantasm spells.

Immune to Beguiling, Cause Fear, Charm Monster, Charm Person, Command, Confusion, Domination, Emotion, Fear, Forget, Friends, Fumble, Hold Person, Hypnotism, Ray of Enfeeblement, Scare, Suggestion, Telempathic Projection.

Poison save at +3.

Regenerates 1 HTK/2 turns.

Reaction Adjustment: +55%.

Awe Power: Up to 6 HTK Dice/Level.

Magic Resistance: 100%.

Bes is a shaggy-haired dwarf god, grotesque in appearance but generally benign in nature. This merry-making patron god of art and music is a protector of children and women in childbirth and a talisman against evil and witchcraft. Additionally, he is a god of war and destroyer of antelopes, bears, lions, and serpents.

Bes is a dwarf with a broad, flat nose and protruding tongue sticking out in playful aggressiveness from a broad head. He also has shaggy eyebrows, hair, and a beard. He has a tail, large catlike ears, a lion's mane, long, thick arms, and bowed legs. Bes frequently wears a panther skin, with the tail dragging on the ground behind him. He wears a tiara of feathers on his head; this plumed crown indicates his primitive beginnings. If he stretches out his arms, he can at will have large hawk wings attached to them, allowing him to fly.

His dual nature is shown by later representations giving him a handsome body as he slowly became associated with the sun gods, Horus, Ra, and Temu. The images suggest the various stages of the sun as it progresses through the day. His image on vases and amulets is a powerful ward against evil spirits, and his talisman, hung on the pillow or other headrest, protects the sleeper. Bes is a joyful god, fond of sucking beer through a straw. His wife is Beset.

When Bes is attacking, he frequently strangles his opponents. He is not averse, however, to using a sword or a dagger and appearing in full armor if circumstances call for it. In battle against opponents of evil alignment, he cuts out their hearts if he gets the chance.

Buto

Exp: 19,450

Frequency: Rare

STR: 19 (+3, +7), **INT:** 20, **INS:** 19

STA: 19, **DEX:** 19 (+3, -4), **APL:** 18

HTK: 150, **AC:** 0 (+1 weapon or better to hit)

MV: 9"/24", **AL:** L. Neutral

AT: 1, **DM:** 1D8 +7 + poison

THACO: 6, **SZ:** M

Spell Abilities: Detect Magic and Detect Evil (without fail within 500 yards).

Specials: Poison bite (victim saves at -4 penalty).

Immune to Level 2 illusion/phantasm spells.

Immune to Cause Fear, Charm Person, Command, Friends, Hypnotism.

Poison save at +1.

Reaction Adjustment: +35%.

Buto is a winged cobra, protector of the Pharaoh and deity of primal darkness. Buto is a Greek-derived name for the cobra goddess originally called Utachet, the protector of Lower (northern) Egypt. Buto helped Isis hide from Seth after he murdered her brother Osiris. Buto is the goddess represented by the uraeus (eye of Ra), the cobra-crown worn by many Egyptian deities and human royalty. Buto can also take the form of a human woman, with either a hawk's head or a human one. She is sometimes pictured as a woman wearing the crown of Lower Egypt, with a papyrus scepter that has a snake entwined around it. Sometimes she appears as a winged serpent.

Legend

After Seth murdered her brother Osiris, Isis ran to the papyrus swamps to retreat and give birth to Horus (who eventually avenged his father's death in a battle that lasted three days and three nights). Buto caused the reeds and papyrus to grow, screening Isis from the searching Seth.

Isis

Exp: 65,360

Frequency: Rare

STR: 19 (+3, +7), **INT:** 25, **INS:** 25

STA: 20, **DEX:** 22 (+4, -5), **APL:** 24

HTK: 310, **AC:** -2

MV: 12"/25", **AL:** N. Good

AT: 1, **DM:** 1D4 +8 + special (dagger)

THACO: 5, **SZ:** M

Weapons: +1 Dagger of Missiles.

Spell Abilities: Any spell, any class, as Skill 25.

Specials: Immune to Level 7 illusion/phantasm spells.

Immune to Antipathy/Sympathy, Beguiling, Cause Fear, Chaos, Charm Monster, Charm Person, Command, Confusion, Domination, Emotion, Fear, Feeblemind, Finger of Death, Forget, Friends, Fumble, Geas, Hold Monster, Hold Person, Hypnotism, Magic Jar, Mass Charm, Mass Domination, Mass Suggestion, Irresistible Dance, Quest, Ray of Enfeeblement, Rulership, Scare, Suggestion, Telempathic Projection.

Poison save at +1.

Regenerates 1 HTK/6 turns.

Reaction Adjustment: +65%.

Magic Resistance: 100% (absolute, no chance of modification).

Isis is a universal goddess to the Egyptians, owner of immense magical power and symbolic mother of the Pharaoh. She is daughter to Geb and Nut, the sister-wife of Osiris, and as the mother of Horus, the avenger of Osiris' murder by Seth. (For the story of her flight from Seth, see the Buto entry.)

Perhaps her most important role came as she tracked down and pieced together the body of Osiris after Seth had

murdered him and dispersed the body. She used her great magic, which she learned from Thoth, to restore life to Osiris temporarily, long enough to make love with him and then, sorrowfully, to send him to the underworld. Isis is not a personification of the Nile River, but rather of the life-giving fertility of the Nile.

Magic Item

The **Dagger of Missiles** is +1 to hit and does an additional 13D4 +13 HTK of damage (for Isis) as if the user cast a Magic Missile spell.

Legend

When Isis gave birth to Horus, Thoth spoke to her: "Listen to my counsel, Isis, and obey me. Those who follow the advice of another live and prosper. You must now escape from the eye of Seth, and I shall aid you. If you can hide Horus until he is grown, he will be doubly strong. Then shall he be able to avenge his father's death and reclaim his throne. Until that time, however, Horus will never be far from danger. Therefore attend me, and I shall teach you the words of power to keep him safe in this world and the next."

Isis learned and left with seven scorpion helpers (including Selket, see below) into the countryside. One day Isis found the infant still and lifeless, with the mark of a scorpion sting on him. She knew that Selket would permit no scorpion to harm Horus and thus recognized the handiwork of Seth. She intoned the magic power words of restoration she had learned, and gradually color and movement returned to the child.

Legend

Isis continually sought greater power for herself among the gods, and one of her greatest accomplishments involved obtaining the true, magic name of the great sun-god, Ra. One day Isis noticed that Ra, growing old, occasionally drooled a little bit of saliva onto the ground. Since even this small trace of Ra was still a part of Ra, Isis reasoned correctly that it might have power over him. She kneaded the saliva with the earth and formed a serpent out of it, which she left along his path. The serpent bit Ra, and Isis cured him of this poison only after extracting from him his magic name.

Sekhmet

Exp: 17,010

Frequency: Rare

STR: 22 (+4, +10), *INT:* 21, *INS:* 24

STA: 19, *DEX:* 20 (+3, -4), *APL:* 21

HTK: 195, *AC:* 2 (+1 weapon or better to hit)

MV: 22", *AL:* Lawful Neutral

AT: 1 + special, *DM:* 3D6 +10 (bite) + special (heat beams)

THACO: 2, *SZ:* M

Specials: Fights as Skill 15 fighter.

Heat beams cause 4D10 HTK of damage plus ignition.

Immune to Level 3 illusion/phantasm spells.

Immune to Beguiling, Cause Fear, Chaos, Charm Monster,

Charm Person, Command, Confusion, Domination, Emotion, Fear, Feeblemind, Forget, Friends, Fumble, Geas, Hold Monster, Hold Person, Hypnotism, Magic Jar, Mass Domination, Mass Suggestion, Quest, Ray of Enfeeblement, Rulership, Scare, Suggestion, Telempathic Projection.

Poison save at +1.

Reaction Adjustment: +50%.

Awe Power: Up to 4 HTK Dice/Levels.

Selket

Exp: 14,050

Frequency: Rare

STR: 17 (+1, +1), *INT:* 20, *INS:* 19

STA: 18, *DEX:* 19 (+3, -4), *APL:* 22

HTK: 150, *AC:* 4 (+1 weapon or better to hit)

MV: 18"/24", *AL:* L. Good

AT: 5, *DM:* 1D4 +2 (x2) (daggers) + poison, 1D8 +1 (x2) (bites), 1D4 (sting) + poison

THACO: 11, *SZ:* M or S

Weapons: +1 Dagger of Poison (x2).

Spell Abilities: Shape Change.

Specials: Fights as Skill 10 fighter.

Victims of the sting must save vs. Poison or become immobilized for 1D6 turns.

Immune to Level 2 illusion/phantasm spells.

Immune to Cause Fear, Charm Person, Command, Friends, Hypnotism.

Immune to poison.

Reaction Adjustment: +55%.

Awe Power: Up to 6 HTK Dice/Levels.

Selket is the winged protective goddess of the dead and of scorpions. She is an attractive woman with hair nearly down to her waist and a scorpion—ready to sting—on her head. She frequently appears with winged arms stretched out, protecting the dead.

Selket is a follower of Isis, and in all her travels Isis was never once stung by a scorpion. Selket can shapeshift into the size of a scorpion with the head of a woman, as well as one rather bizarre additional form. In desperate situations, Selket may shapeshift into a human woman armed in both hands with a dagger, with a lioness-head facing forward and a crocodile-head facing back.

Selket guards one of the four gates of the underworld. She is a funerary deity whose special province is the protection of embalmed entrails; she is also a recorder or writer of fate. Her epithet, "lady of the beautiful house," represents her association with the tent of the embalmer. Selket has the power to heal all types of poisonous stings and bites. Her immunity to poison is the probable source of her power to bind the serpent Apophis (see p. 7).

Bennu

Exp: 4,000 + 14/HTK

Frequency: Very Rare

Number Appearing: 1

HTK: 10D8, *AC*: 2 (+1 weapon or better to hit)

MV: 6"/36", *AL*: L. Neutral

AT: 3, *DM*: 1D4 (x2) (talons), 1D6 (beak)

INT: High

THACO: 11, *SZ*: M

Specials: Talon hits cause fever that drains 1D10 HTK of damage each round until cured.

Any fire-based attacks restore the bennu's lost HTK rather than causing damage.

Magic Resistance: 70%.

The bennu is a great bird, described in a mythological papyrus as "the one who came into being by himself." He is a sun bird who sprang from the heart of Osiris, creating himself from fire that burned at the top of the sacred persea tree at the Temple of the Sun in Heliopolis. The bennu is the symbol of the rebirth of the sun each morning and of the resurrection of man.

The bennu's plumage is golden and red, and it resembles an eagle in shape and size. Its talons can spread plagues. It reappears every 500 years, from the direction of Arabia, bringing with it the body of its father (Osiris) enclosed in an egg of myrrh as large as the bennu can carry, to bury at the temple of the sun.

The Book of the Dead provided a formula by which deceased humans could take the form of a bennu. The Greeks called this bird the phoenix, and it is by this name it is best known. The arrival of a bennu heralds an auspicious event, while its departure foretells calamity. The call of a bennu is heard only when the world is at peace. The bennu is most likely to appear when the sun, the moon, and the five major planets are aligned.

If a bennu is killed, another bennu forms on a faraway mountain (GM discretion) and comes to seek justice or vengeance, repeating the cycle endlessly until its aim is accomplished.

Legend

In the beginning, a featureless primordial ocean called Nun filled the universe with its vast expanse of dark, stagnant water. As the flood waters receded, showing a precursor to the floods and recessions of the Nile, a hill rose out of the ocean. The bennu-bird, sometimes seen as a manifestation of the primeval sun god Ra-Atum, alighted on the benben stone (an obelisk shape) on the summit of this hill and dispersed the darkness of Nun.

Sphinx

Exp: 4,000 + 14/HTK

Frequency: Common

Number Appearing: 1D4

HTK: 12D8, *AC*: -3

MV: 16"/36", *AL*: 1D6: 1-2 L. Good, 3-4 L. Neutral, 5-6 L. Evil

AT: 3, *DM*: 2D12 (x2) (claws), 3D6 (bite)

INT: High

THACO: 9, *SZ*: L

Egyptian sphinxes were male, with a lion's body and a human-looking head. The original form was Egyptian, and the first female sphinx was later found in Greece. Apparently they found each other, because several sphinxes of both sexes have appeared in many places since then.

The Egyptian sphinx resembles Ra, a bearded, kingly man of royal bearing with a lion's body. Sphinxes are strong and dignified, and although of varying alignments are always lawful and orderly. Sphinxes are guardians of pyramids and opponents of the enemies of Ra.

The creature's function is honored by the statue, the Great Sphinx at Gizeh. The statue is far older than the Great Pyramid. The Great Sphinx represents the god Horus trying to watch his father, the rising sun (Ra), as he journeys across the valley at Gizeh.

Black sphinxes are evil; white sphinxes are good. The hair and fur of a sphinx are generally brown; the strong wings are generally white and birdlike. A criosphinx had a lion's body with a ram's head. The hieracosphinx had a lion's body and a hawk's head. Occasionally, a two-headed sphinx, such as Aker (see **Legend**), appeared.

Symbologically, sphinxes are chaos monsters representing summer heat, who by imprisoning rain, cause drought and disease. Sphinxes are made by the sun; when they jump, they release rain.

Legend

Aker was the name of an early Egyptian earth lion, which could best be described as a sphinx with two heads, each of which pointed in an opposite direction. The celestial version of Aker swallowed the sun in one mouth at dusk, kept it in its body during the evening, and emitted it through the other mouth in the morning.



finnish MYTHOLOGY

The Finnish creation myth is very humanized. Ilmater, called the daughter of air, floated on the sea for 700 years. She then created the world from eggs that an eagle had laid in her knee. The shells of the eggs created the heavens; from the yolks came the sun; and from the whites was formed the moon. Ilmater later became the mother of Väinämöinen.

In addition to the magic items that appear in this chapter, several items from Finnish mythology appear in *Fantastic Treasures I* and *II*. Even though those items do not relate directly to the gods and creatures in this chapter, you may want to incorporate those items into your game. See especially Kalevala and Kantele in *Fantastic Treasures I* and Väinämöinen's Items in *Fantastic Treasures II*.

Akkruva

Exp: 115 + 3/HTK

Frequency: Rare

HTK: 2D8, *AC:* 7

MV: //18", *AL:* C. Neutral

AT: 2, *DM:* 1D4 (x2) (fists)

INT: 1D6: 1-4 Average, 5-6 High

THACO: 17, *SZ:* M

Spell Abilities: Charm (saves are at -4 penalty).

Magic Resistance: 75%.

Akkruva is a fish goddess, a mermaid with very long hair, worshiped in Lapland. She rises from the sea on moonlit evenings, looks in a mirror, and combs her gold (or green) hair. She can be either helpful or destructive, depending on her mood.

Akkruva can foretell the future for individuals she likes, with a range of up to a month (treat as a Commune spell following standard rules). She is also known to lure ships onto shoals and men to their deaths.

Haldde

The haldde are a group of Lapp nature spirits that live in water. They are of widely varying alignments and tend to be temperamental, changeable, and moody (reflecting the Lapp view of nature). All haldde have the ability to shapeshift, and all can cast any spell from any skill class that deals with water, although the Skill Level of their ability varies with type. The following six entries are all haldde.

Çacce-haldde

Exp: 225

Frequency: Rare

HTK: 3D8, *AC:* 3

MV: //18", *AL:* C. Neutral

AT: 1, *DM:* 1D12 (bite)

INT: Average

THACO: 16, *SZ:* M

Spell Abilities: Shape Change.

Can cast any water-related spell as Skill 8 caster.

Çacce-haldde (spirit of the water) always appears as a fish or water-creature, never as a human. It usually appears in still waters, such as ponds and lakes.

Çacce-jielle

Exp: 350 +5/HTK

Frequency: Rare

HTK: 4D8, *AC:* 4 (+1 weapon or better to hit)

MV: 12"//22", *AL:* N. Evil

AT: 2, *DM:* 1D6 (x2) (fists)

INT: Very

THACO: 15, *SZ:* M

Spell Abilities: Shape Change.

Can cast any water-related spell as Skill 12 caster.

Çacce-jielle appears as an old man, a woman, a child, or a fish. When he appears as a fish, it is a good idea to appease his evil nature by giving him a piece of bread, a coin, or some brandy. He appears most frequently in moving waters, such as rivers, inlets, and estuaries.

Çacce-jienne

Exp: 455 + 6/HTK

Frequency: Rare

HTK: 5D8, *AC:* 7 (+1 weapon or better to hit)

MV: 12"//22", *AL:* C. Evil

AT: 2, *DM:* 1D4 (x2) (fists)

INT: High

THACO: 15, *SZ:* M

Spell Abilities: Charm, Shape Change.

Can cast any water-related spell as Skill 13 caster.

Çacce-jienne (water-mother) appears as a beautiful naked woman coming out of the water to comb her hair. Both her skin and her hair have a slight greenish tint, although this isn't obvious except in direct light. She entices men to fall in love with her and then drowns them. Often the Çacce-jienne is confused with one form of the Vu-murt (see p. 20). Her provinces are estuaries and all inland waters.

Çacce-olmai

Exp: 350 + 5/HTK

Frequency: Rare

HTK: 4D8, *AC:* 4 (+1 weapon or better to hit)

MV: 12"//20", *AL:* C. Neutral

AT: 2, *DM:* 1D6 (x2) (fists)

INT: Very

THACO: 15, *SZ:* M

Spell Abilities: Command Aquatic Animals, Shape Change.

Can cast any water-related spell as Skill 12 caster.

Çacce-olmai (man of the water) is the god of fishing, who brings fish to the line or net. Çacce-olmai appears as a merman with pale skin, gills, and webbed hands and feet. If he does not receive proper sacrifices (in payment for his services), he may harm fishermen. He can appear anywhere there are fish to be caught.

Mara-hälddo

Exp: 750 + 8/HTK

Frequency: Rare

HTK: 6D8, *AC:* 0 (+1 weapon or better to hit)

MV: 12"//24", *AL:* C. Neutral

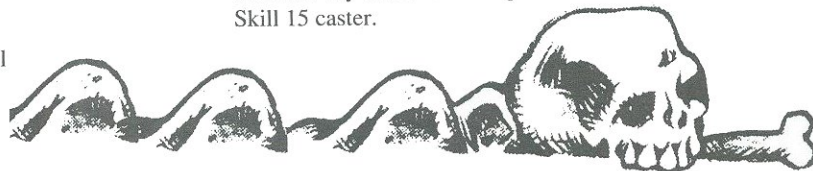
AT: 2, *DM:* 1D6 (x2) (fists)

INT: Exceptional

THACO: 13, *SZ:* M

Spell Abilities: Command Aquatic Animals, Shape Change.

Can cast any water-related spell as Skill 15 caster.





Mara-hälddo (spirit of the sea) rules the ocean and large seas, such as the Baltic. He appears as a tall, blue-green man with kelp strands in his hair.

Saivo-neita

Exp: 455 + 6/HTK

Frequency: Rare

HTK: 5D8, *AC:* 7 (+1 weapon or better to hit)

MV: 12"/22", *AL:* C. Evil

AT: 2, *DM:* 1D4 (x2) (fists)

INT: High

THACO: 15, *SZ:* M

Spell Abilities: Charm, Shape Change.

Can cast any water-related spell as Skill 13 caster.

Saivo-neita (sea maiden) is the seagoing and ocean-going version of the Çacce-jienne, identical in all other ways.

Haltia

A haltia is an invisible spirit, generally either neutral or beneficent, that is associated exclusively with a particular person or place. The place-specific haltia protects its abode from damage and generally warns humans of impending danger rather than taking action itself.

A person-specific haltia acts as a tutelary guardian spirit for a person (like the Roman genius). The haltia precedes a person, and if it is very powerful, it can announce its presence with a crash. The haltia is not fully formed until three days after a baby's birth, and it is dangerous to leave a baby alone during these three days that the baby is without its guardian spirit.

Talon-haltia, guardian

Exp: 110 + 3/HTK

Frequency: Common

Number Appearing: 1
HTK: 2D8, *AC:* 4 (+1 weapon or better to hit)
MV: 9", *AL:* N. Good
AT: 2, *DM:* 1D6 (x2) (claws)
INT: High
THACO: 16, *SZ:* S
Spell Abilities: Invisibility
Any fire-related spell as Skill 10 caster.

A talon-haltia (guardian spirit) is a beneficent spirit of either the first person to die in a house or the first person to make a fire in the house. (Finnish custom states that the house is not a home—that is, it doesn't have a spirit or personality—until the first fire is made.)

The following types of haltia are place-specific.

Kodin-haltia, household

Exp: 350 + 5/HTK
Frequency: Common
Number Appearing: 1
HTK: 4D8, *AC:* 2 (+1 weapon or better to hit)
MV: 9", *AL:* L. Neutral
AT: 2, *DM:* 1D8 (x2) (claws)
INT: Very, *THACO:* 15, *SZ:* M
Spell Abilities: Invisibility
Any earth- or air-related spells as Skill 10 caster.

A kodin-haltia is the protector of the entire household, with the largest responsibilities of any haltia.

Metsän-haltia, forest spirit

Exp: 350 + 5/HTK
Frequency: Common
Number Appearing: 1
HTK: 4D8, *AC:* 4 (+1 weapon or better to hit)
MV: 9", *AL:* Male Neutral, Female C. Neutral
AT: 1, *DM:* 1D20 Male or 1D8 Female
INT: Very, *THACO:* 15, *SIZE:* M, L
Spell Abilities: Druid spells as Skill 10; males can grow as tall as the tallest tree in the forest; females also have Charm and Alter Reality (to distort time only).

Metsän-haltia (forest spirit) are spirits associated with a forest or with a specific area within a forest. Metsän-haltia appears as an old man with a gray beard and a lichen coat. He can stretch as high as a tall tree. In Estonia, his cry is an evil omen.

The female form, metsänneitsyt (forest virgin), lures men into the woods to make love to her. While this does no specific harm to the man, days seem like mere minutes and men have been known to starve or grow weak and lost because they forgot to eat. The metsänneitsyt is extremely beautiful and haunting in front, but her back is hollow like a trough or the stump of a tree.

Veden-haltia, water spirit

Exp: 225 + 4/HTK
Frequency: Common
Number Appearing: 1
HTK: 3D8, *AC:* 0 (+1 weapon or better to hit)
MV: 1"/18", *AL:* Neutral
AT: 2, *DM:* 1D6 (x2) (claws)
INT: High
THACO: 16, *SZ:* S
Spell Abilities: Any magic-user or druid spell dealing with water as Skill 10.
Specials: Invisibility.

A veden-haltia is the guardian of waters such as wells, streams, ponds, and lakes. This type of haltia rarely steps onto land.

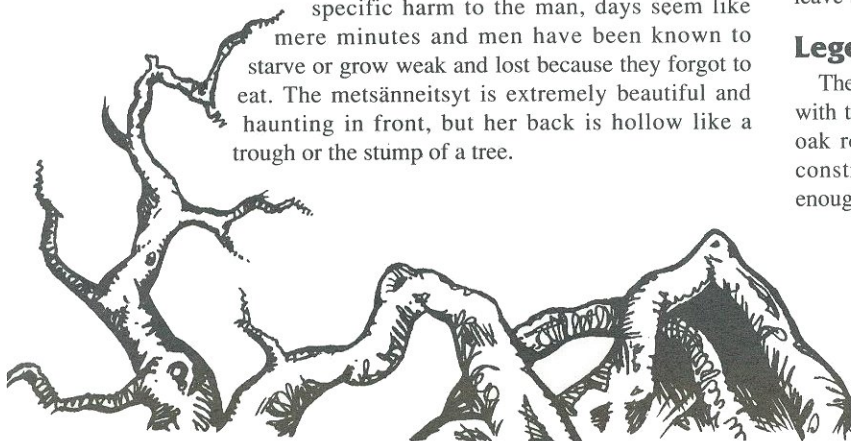
Tapio

Exp: 58,530
Frequency: Rare
STR: 20 (+3, +8), *INT:* 19, *INS:* 22
STA: 24, *DEX:* 18 (+4, -4), *APL:* 20
HTK: 320, *AC:* 4 (+1 weapon or better to hit)
MV: 36", *AL:* C. Neutral
AT: 1, *DM:* By weapon +8
THACO: 4, *SZ:* M
Weapons: Any type of weapon used in hunting (bow, spear, etc.) as a +5 weapon.
Spell Abilities: Control Weather
Druid spells as Skill 15.
Specials: Immune to Level 1 illusion/phantasm spells. Immune to Beguiling, Cause Fear, Charm Monster, Charm Person, Command, Confusion, Detect Lie, Domination, Emotion, Fear, Forget, Friends, Fumble, Hold Person, Hypnotism, Ray of Enfeeblement, Scare, Suggestion, Telepathic Projection.
Poison save at +4.
Regenerates 1 HTK/2 turns
Reaction Adjustment: +45%.
Awe Power: Up to 2 HTK Dice/Levels.

Tapio is the god of the forest. His wife is Mielikki; his son is Nyriikki, and his daughter Tuulikki. His realm is called Tapiola. Tapio sometimes assists wanderers in the forest, but if in a mischievous mood, he may tickle the person or even smother him to death. He has a mysterious, unpredictable nature and spirit and has some power over wind and storms (Control Weather). Tapio moves quickly, but he cannot leave the forest (although his spell effects can).

Legend

The great hero Väinämöinen asked Tapio to supply him with trees to use to build a boat. All of the trees except the oak refused to offer themselves. Väinämöinen began to construct the boat but then discovered he didn't know enough magic runes to complete the project.





Tapio would not force the trees to give of themselves, and thus Väinämöinen had to begin his epic journey to the land of the dead, Tuonela, which involved crossing the black bridge that spanned the black rapids. There, he met Tuonetar (Death's stumpy daughter) washing her clothes. She asked him how he expected to cross the river and live. He lied several times, but Tuonetar detected the lie each time. Finally, he told her the truth. Tuonetar then ferried him across the river, and while she did not give him the magic words or runes, she did direct him to someone who could. Väinämöinen found the sleeping primeval giant Antero Vipunen and maneuvered him into revealing the magic words.

Hiisi

Exp: 750 + 8/HTK

Frequency: Uncommon

Number Appearing: 1

HTK: 6D8, *AC:* -2

MV: 16", *AL:* C. Evil

AT: 3, *DM:* 1D6 (x2) (claws), 1D10 (bite)

INT: Very

THACO: 13, *SZ:* M, L

Spell Abilities: Magic-user and illusionist spells as Skill 10 caster.

Specials: Can grow to the size of a hill giant for two hours at a time, twice per day.

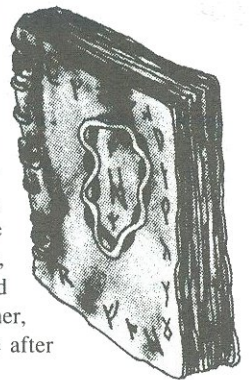
Magic Resistance: 30%.

A hiisi is an evil spirit that lives in the woods. It is ugly, beardless, and often dresses as a scoundrel. It sometimes appears as a giant. The hiisi has lopsided eyes without lids. It lives in the Hittola (demon's domain) region, a dreary place of blasted, charred heaths not far from Pohjola (the northland).

The hiisi's primary pastime is causing trouble and harm to humankind, especially those of good alignment.

Legend

In *The Kalevala*, Hiisi created the Hiisi Elk out of magic. One of the tasks set before the hero Lemminkäinen as he attempted to win the Maiden of Pohjola for his wife was to subdue the Hiisi Elk. Lemminkäinen (the brother of Väinämöinen and Ilmarinen), after a long struggle, defeated the Hiisi Elk by using magic charms, prayers, and runes. He learned most of this magic from his mother, Ilmater, who restored him to life after he died in the River Tuoni.



Leshy

Exp: 225 + 4/HTK

Frequency: Common

Number Appearing: 1

HTK: 3D8, *AC:* 4

MV: 15", *AL:* C. Neutral

AT: 2, *DM:* 1D12 (x2) (fists) (Tall size only)

INT: 1D6: 1 Low, 2-3 Average, 4-6 High

THACO: 16, *SZ:* S, M, L

Spell Abilities: Charm, Shape Change

Druid spells at Skill 10.

The leshy is a forest spirit and satyr. He is an extremely mischievous shapeshifter, reputedly the offspring of a woman and a demon. Like the Greek satyr, the leshy can be a seducer or a rapist. He substitutes changelings for human children, goes into hibernation in October, and does not reappear until spring. Leshies are humanoid, with blue skin and green beards.

In winter they often come out behind a wayfarer and brush the footprints out of the snow so the traveler can't retrace his steps. They prefer to be the size of the treetops while in the forest and shrink to the size of the grass when they leave the woods.

Legend

If you venture into a forest, feel like you are being watched and the trees seem to get thicker as if to block your exit, it is a sure sign of the presence of a leshy.

Louhi

Exp: 13,285

Frequency: Rare

STR: 9, *INT:* 19, *INS:* 13

STA: 17, *DEX:* 15 (0, -1), *APL:* 6

HTK: 105, *AC:* 7

MV: 9", *AL:* L. Evil

AT: 1, *DM:* 1D4 (fist)

THACO: 16, *SZ:* M

Weapons: +2 dagger.

Spell Abilities: Magic-user and illusionist spells at Skill 15.

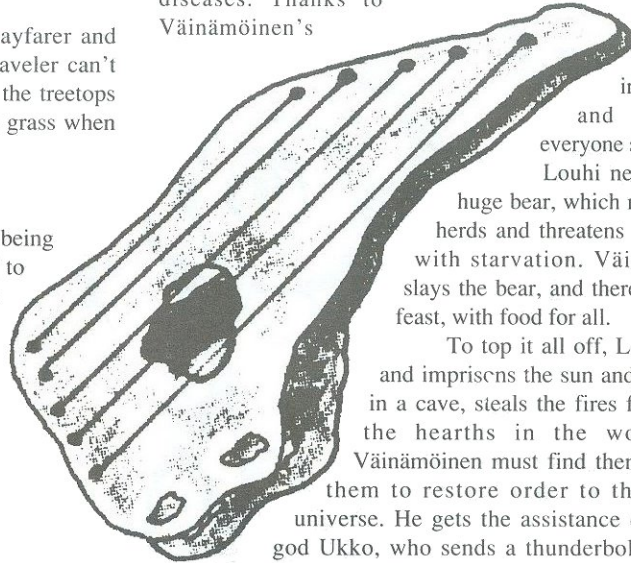
Specials: Immune to Level 1 illusion/phantasm spells; Reaction Adjustment: -10%.

Louhi (witch of the wind) is the evil, gap-toothed sorceress of Pohjola, who told the great hero Väinämöinen that she would give him her daughter, the Maiden of Pohjola, as his bride if he could construct a magic sampo (a three-sided mill that produces grain, salt, money, and all sorts of other good things). Väinämöinen didn't know enough magic songs and runes to create the sampo, so he called on the great smith Ilmarinen to help him. Ilmarinen constructed the magic sampo, and as a result Louhi was forced to give the Maiden of Pohjola to Väinämöinen, after several more tasks (some set by the Maiden, some set by Louhi). The Maiden was clearly not in the mood to become

a bride at first, replying to his proposal by saying wives "are like dogs chained in a kennel."

Louhi tells Väinämöinen that he must make a ship from the splinters of a spindle. This, of course, is very difficult work, and at one point his concentration (and his fingers) slip and he cuts his knee. The wound will not stop bleeding. He journeys and finds the ancient giant Antero Vipunen, whom he eventually tricks into revealing his magic songs, charms, and runes, including a magic healing unguent that contains the origin of iron.

After magically building the boat, Väinämöinen begins his journey and is approaching a waterfall when he becomes stuck on a great pike. He kills the fish and eats most of it. Out of the jaws of the pike Väinämöinen constructs the first kantele (a magical string instrument), and when he plays it, the music charms all living things. When Väinämöinen weeps, his tears change into beautiful blue pearls as they strike the water. Later on the journey, Louhi sends a foul cloud bearing horrendous diseases. Thanks to Väinämöinen's



incantations and unguents, everyone survives.

Louhi next sends a huge bear, which ravages the herds and threatens the people with starvation. Väinämöinen slays the bear, and there is a huge feast, with food for all.

To top it all off, Louhi tricks and imprisons the sun and the moon in a cave, steals the fires from all of the hearths in the world, and Väinämöinen must find them and free them to restore order to the natural universe. He gets the assistance of the sky god Ukko, who sends a thunderbolt down to rekindle new fires.

After finally passing all these tests, Väinämöinen marries the Maiden of Pohjola, and they live happily together.

Näkk

Exp: 125 + 3/HTK

Frequency: Uncommon

Number Appearing: 1

HTK: 2D8, *AC:* 5 exterior; -4 interior

MV: 12"/18", *AL:* C. Evil

AT: 1, *DM:* 1D12 (swallow)

INT: Low

THACO: 16, *SZ:* L

Spell Abilities: Shape Change; song has a powerful Charm effect, causing victims to dance until they fall into the sea and drown.

Näkk are evil water spirits that live only in the coldest, deepest part of the water. People who have drowned

become näkk, but the experience seems to lower their intelligence considerably, because näkk are easily fooled.

Näkk are accomplished shapeshifters, but usually prefer to appear as humans or animals. They can be male, female, or even children, but a favorite form is that of a gray old man. Sometimes he sits on shore and sings a song that has a powerful Charm effect, causing his victims to dance until they fall into the sea and drown. On rare occasions näkk may appear as horses or centaurs, but in every shape they are dangerous and their appearance predicts a drowning. An offering of cake, or sometimes merely a stone that is announced as a cake, can appease a näkk (GM discretion).

A female näkk is called näkkineiu or näkkineitsi, and she often sits on a rock on the shore or on the surface of the water, singing and combing her long, curly, golden-yellow hair. Näkkineiu appear as beautiful women with glistening white bodies and large breasts, which they can throw over their shoulders (a trait shared by many aquatic and rustic goddesses). Sometimes they appear as mermaids, with the lower body of a fish.

The näkk doesn't attack as such; it uses only its charm spell or its incredible swallow. A näkk can distend its jaw far enough to swallow even a large human, and the digestive fluid does 1D12 HTK of damage per round (treat as acid for item saving throws). Outside, the näkk is AC 5, but its tough stomach lining is AC -4, and only stabbing attacks are possible.

Legend

The näkkineiu is said to possess many fat cattle, living with her in her undersea home. Her haunting siren song tells of these and many other riches and pleasures that await those who come to her.

Nules-murt

Exp: 455 + 6/HTK

Frequency: Rare

Number Appearing: 1

HTK: 5D8, *AC:* 5 (+1 weapon or better to hit)

MV: 15"/28", *AL:* N. Evil

AT: 2, *DM:* 1D12 (x2) (fists) (Tall size only)

INT: Very, *THACO:* 15, *SZ:* S, M, L

Spell Abilities: Charm, Shape Change.

Specials: Grow or shrink at will.

A nules-murt is a Finno-Ugric spirit of the forest, basically human in shape but with one eye. He has the ability to grow taller or shorter as he wishes, but most often he is as tall as a tree. In the forest a nules-murt hoards vast treasures of cattle, gold, and silver. Humans often make offerings to the local nules-murt, whom they call great-uncle. He moves in the form of a whirlwind. He has a Charm power that is most effective on cattle and young children, both of which he likes to steal.

Para

Exp: 50 + 2/HTK

Frequency: Uncommon

Number Appearing: 1

HTK: 1D8, *AC:* 0

MV: 15", *AL:* Owner's

AT: 4, *DM:* 1-2 (x4) (claws)

INT: Average

THACO: 19, *SZ:* S

Spell Abilities: Shape Change.

Specials: Thieving abilities at Skill 4.

A para is a shapeshifting, thieving spirit that can bring money, rye, milk, or cream to its owner. It sometimes takes the form of a cat. It can only shift into shapes of similar size (small). A character can obtain a para only through a Find Familiar spell (substitute the para for one of the more common forms during random determination).

Polevik

Exp: 110 + 3/HTK

Frequency: Common

Number Appearing: 1

HTK: 2D8, *AC:* 5

MV: 15", *AL:* C. Neutral

AT: 1, *DM:* 1D10 (strangle)

INT: 1D6: 1 Low, 2-3 Average, 4-6 High

THACO: 16, *SZ:* M

Spell Abilities: Cause Disease (as Skill 12 cleric, Lost (as Skill 14 druid; see p. 72).

A polevik is a field spirit that can be helpful, mischievous, or malevolent. Sometimes he simply causes passers-by to lose their way. If the traveler is intoxicated, however, the polevik may strangle him to death. The polevik also likes to attack field workers who take naps before sunset: he rides over the sleeper with his horse, or casts a Cause Disease spell.

Although the polevik often dresses completely in white clothes, his body is black and each eye is a different color. Female poleviks are called poludnitsa, and they prefer to lure children away to steal them or kill them. A poludnitsa appears as a tall woman of pleasant appearance and demeanor, clothed in white.



Legend

A proper offering to appease a polevik is to place two good eggs and an old cock that can no longer crow secretly in a ditch.

Sukusendal

Exp: 195 + 4/HTK

Frequency: Common

Number Appearing: 1

HTK: 3D8, *AC:* 9 (+1 weapon or better to hit)

MV: 16", *AL:* C. Neutral

AT: 2, *DM:* 1D4 (x2) (fists)

INT: 1D6: 1-4 Average, 5-6 High

THACO: 16, *SZ:* M

Specials: Charm (radius 15'), and all within the radius save at -4 penalty.

Magic Resistance: 50%.

The sukusendal is a nightmare spirit that has sexual intercourse with people during their sleep. It always appears to men as a beautiful woman and to women as a handsome man. The GM should describe the encounter to the male and female characters separately, and if they realize they're seeing different people, adjust the save to normal. In most circumstances, however, a sukusendal approaches people one at a time while they're asleep. The sukusendal not only has sex with a person while he or she is asleep, but it frequently leaves changelings if a human child is born as a result. Sukusendals are active only at night, but daylight does them no physical harm.

Vu-murt

Exp: 2,500 + 13/HTK

Frequency: Uncommon

Number Appearing: 1D10

HTK: 9D8*, *AC:* 0

MV: 12"/16"/22", *AL:* 1D6: 1 C. Good, 2-3 C. Neutral, 4-6 C. Evil

AC: 1, *DM:* 1D12

INT: 1D6: 1 Low, 2-3 Average, 4-6 High

THACO: 12, *SZ:* M

*Unless killed by violence, vu-murt are immortal.

The vu-murt, known as vodyanoi to the Slavs, are extremely dangerous and malevolent water sprites. Although they sometimes appear in any lake, river, stream, or pool, their favorite haunt is near milldams. Sometimes under a mill wheel, several vu-murt gather together in a meeting.

The usual appearance of a vu-murt is as a naked man with long black hair and red eyes like burning coals. However, they can take many different forms. Vu-murt can have big toes, paws replacing hands, horns, and a tail. They can also look like very large men, covered with grass and moss like a thing from a swamp. Sometimes they have totally black skin and huge noses. Vu-murt sometimes also appear as old human men, but with green hair and beards—in this

particular form, the beard and hair change color, becoming white as the moon wanes. A vu-murt can also take the form of a naked, beautiful woman, combing streams of water from her long hair as she sits in the water on the roots of a tree. Still other forms of the vu-murt include a large fish covered with moss, as well as a tree trunk with wings, flying low along the surface of the water.

The vu-murt don't like humans in general and frequently lay in wait for the unwary, drag them into the water, and drown them. Drowned humans become their slaves deep in the watery kingdom of the vu-murt. Here they live in a crystal palace full of gold and silver and other precious decorations from sunken ships. A magic stone called a Sunstone lights the palace with the brilliance of the sun (see below).

Fortunately the vu-murt are nocturnal, sleeping during the day. At night they come out to see what mischief they can get into, such as slapping the water to make a strange loud noise that can be heard for a mile. Anyone who bathes after sunset is fair game.

Because mills and dams interfere with the natural flow of the water, Vu-murt try to destroy them whenever possible. Even in the 20th Century, some millers have thrown evening passers-by into the water beneath the wheel, hoping to win the favor of the vu-murt.

Although the vu-murt are almost always evil, and it is a bad omen to see one, they can be helpful if appeased. They are chaotic enough that predicting a vu-murt's reaction (or the accuracy of his "help") can be a tricky feat. Seeing a vu-murt is an omen of bad luck or death unless a sacrifice has been made to him.

Legend

In a lake in the north where Finland and Russia share a border, there lived a vu-murt who had a very large family. To feed his many relatives, he began killing all men and animals who wandered too close to the water. Before long, the folk who lived around the lake had a council and decided to enforce rules against going near the lake after dark. The vu-murt, puzzled, cried out in his haunting voice, "The time is come and no one has yet arrived!" but this time no one came. The farmers kept close watch over their animals too, and at last the starving vu-murt fled down a river to another lake, and the people of this village were safe.

Magic Item Sunstone

A Sunstone is a melon-sized rock with so many facets that it's nearly round (like a large golf ball). The surface is a dull, featureless gray until rubbed vigorously for one round with a cloth impregnated with sea salt. After this, the sunstone glows with the brilliance of the sun for 12 hours, generating no heat. The light from the sunstone is whiter than the yellowish light of the real sun. There have been only 12 sunstones found in the history of the world, and almost all still reside with the vu-murt.

indian MYTHOLOGY

The original gods were Dyaus, Ushas, Agni, and Soma (the moon-plant). Of these, the only one to survive the Aryan invasion and the conversion to Hinduism with all of his godlike attributes basically intact was Agni.

Some malevolent ghosts are clearly historical figures that have become spirits, such as the village gods called Birs.

All Indian gods are sometimes called Animisha, "the non-blinking one." These non-blinking eyes are characteristic enough to be one of the ways to spot a god in mortal avatar.

The position of the arms and hands in Hindu deities and sculpture is significant and can be a way to read a deity's mood. Two of the more common poses are fear-dispelling, with palm facing the viewer (like a policeman's "stop" signal), and boon-bestowing, an open hand with palm up.

The Hindu universe consists of three worlds (tri-loka). These are Dyu-loka (the sky, bright realm), Antar-loka (the atmosphere, middle realm), and Bhur-loka (the earth, being realm). The gods who dominated these realms were Surya, Indra, and Agni, respectively, though rakshasas, nagas, asuras, and other gods frequently challenged this dominion.

Because of the phenomenal success of Buddhist teachings in India, Hindu Brahmins (priests) took a curious approach. Rather than treating Buddha as an adversary, they adopted him as one of their own. Vishnu is said to have appeared as Buddha in order to encourage demons and wicked men toward their own annihilation by rejecting holy scriptures, caste, and the existence of gods.

Durga

Exp: 66,600

Frequency: Rare

STR: 23 (+5, +11), INT: 19, INS: 15

STA: 24, DEX: 24 (+5, -6), APL: 20

HTK: 350, AC: -8 (+3 weapon or better to hit)

MV: 22"/28" (mounted), AL: L. Good

AT: 10, DM: By weapon +11 + weapon bonus (x10)

THACO: 2, SZ: M

Weapons: Any ten, +3 or better.

Spell Abilities: Power Word Stun (shout, heard throughout the three spheres).

Magic-user spells as Skill 15

Specials: Fights as Skill 25 fighter.

Immune to Level 1 illusion/phantasm spells.

Poison save at +3.

Regenerates 1 HTK/2 turns.

Reaction Adjustment: +45%.

Awe Power: Up to 2 HTK Dice/Level.

Magic Resistance: 80%.

Durga is a malignant form of Devi, the great mother goddess of dual natures. In this aspect she is a beautiful woman the color of golden fire, with ten arms, and riding a tiger. Durga was born young and lovely, not hideous like her other form, Kali. She is serene and resplendent, magnificently armed, and armored; each of her hands holds a magical weapon.

Durga was formed from the divine radiance that issued forth from the faces of the gods, and at this meeting each of the gods gave her a magical weapon. Her shout is powerful, a tremendous roar that shakes the world.

Durga has a wide variety of magic weapons to choose from. The GM can determine them randomly, but they are all +3 or better (and should include a trident and a lance). Durga also has a 33% chance of having one of the Indian gods' specific associated weapons, such as Parasurama's axe (see p. 26) or Krishna's chakra (see p. 26).

Legend

Mahisha (or Mahishasura), the great buffalo demon of vice, having performed terrible penance and austerities, obtained great power and assumed control over the three worlds. The worried gods met, and united their energies, shooting out great rays of light that met in dazzling brilliance and produced Durga. Durga first sent the bewitchingly beautiful Kalaratri (dark night), who entranced the three worlds. Though moved by her beauty, Mahisha nevertheless attacked Kalaratri. Kalaratri took the "unassailable form of fire" and stood before the demon blazing with illusion. Mahisha, as a buffalo, made himself as large as golden Mount Meru when he saw this. He sent an army, but it was burned up. Next Mahisha sent 30,000 giants, who forced Kalaratri to retreat to Durga. The giants hurled a thick rain of arrows at Durga, and in return she threw axes, disks, and other bladed weapons, which severed the arms of many of the giants. Mahisha himself threw three flaming darts at Durga's heart, which were each stopped in succession. Finally the combatants closed, and for a time Durga held the demon down by keeping her foot

on his chest. Eventually Mahisha escaped, and the battle raged on. Durga finally pierced Mahisha with her magic trident, and she threw him through the air and dashed him to the ground. The fall still did not kill him, so she shot an arrow into his chest. Finally Durga, mounted on a lion, charged Mahisha and struck him with her magic lance; blood flowed from his mouth and the giant demon died.

Hanuman

Exp: 21,500

Frequency: Very Rare

STR: 24 (+6, +12), INT: 20, INS: 21

STA: 22, DEX: 25 (+5, -6), APL: 19

HTK: 250, AC: -2

MV: 21"/36", AL: N. Good

AT: 2/3, DM: By weapon +12 (x2)/ 1D12 +12 (x2) (claws), 1D12 +12 (bite)

THACO: 2, SZ: S, M, L

Weapons: Boulders thrown 800 yards, 5D20 crushing HTK within 5' radius; tree (as club), 4D10 HTK.

Spell Abilities: Control Winds (as Skill 12 druid), Shape Change (size only, two inches to 300' tall), any number of times, magic-user spells as Skill 15; all healing-related spells as a Skill 8 cleric.

Specials: Fights as Skill 25 fighter, thieving abilities as Skill 20.

Immune to Level 2 illusion/phantasm spells

Immune to Beguiling, Cause Fear, Charm Person, Command, Domination, Fear, Forget, Friends, Hold Person, Hypnotism, Ray of Enfeeblement, Scare.

Poison save at +2.

Regenerates 1 HTK/4 turns.

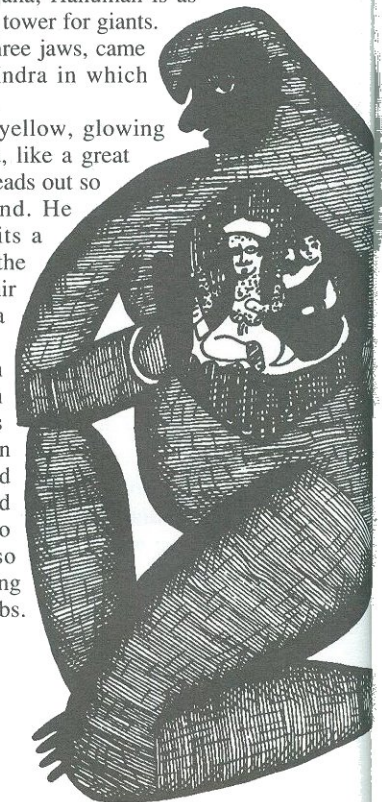
Reaction Adjustment: +40%.

Awe Power: Up to 1 HTK Die/Level.

Hanuman is the great monkey god and foe of rakshasas (see p. 37). The son of the wind god Vayu and the nymph (transformed into a monkey) Anjana, Hanuman is as vast as a mountain and as tall as a tower for giants. His name, which means having three jaws, came because of an encounter with Indra in which Hanuman's jaw was badly broken.

Hanuman's skin and fur are yellow, glowing like molten gold. His face is red, like a great ruby, while his enormous tail spreads out so far it appears to be without end. He stands on a lofty crag and emits a thunderous roar. As the son of the wind god, he can leap into the air and fly among the clouds with a great rushing noise.

An implacable foe of the demon Ravana (see p.38), Hanuman helped Rama (p. 26) regain his wife Sita and destroyed the demon Kalanemi (p. 33). Rama rewarded Hanuman with perpetual youth and immortality. He assists women who wish to have children and is also respected for his powers of healing and knowledge of medicinal herbs.



His skill with wrestling is of great renown, as are his cunning, magic, and learning in general.

Despite his great size, Hanuman is incredibly dextrous. He is invoked to stop whirlwinds, and his brash humor and unflagging optimism supported both Rama and Sita in their darkest hours.

Hanuman and his monkey armies symbolize some important facets of Hinduism. The monkeys are in fact humble devotees of Rama, showing the courtesy and respect due him both as an avatar of Vishnu and as an earthly human king. They fight armed only with rocks and uprooted trees, evoking the qualities of self-denial and self-sacrifice that form the perfect warrior. Their vegetarianism is synonymous in Hindu philosophy with nonviolence. Indeed, in *The Mahabharata*, Hanuman reproaches Bhima for his unthinking rage and violence. Chinese myth credits Hanuman with helping the pilgrim Xuan Zhang obtain the Buddhist scriptures for the Chinese.

Hanuman, like his monkey armies, prefers to fight with rocks and trees—in his case, though, they are quite big.

Legend

The Ramayana tells how Hanuman jumped from India to Sri Lanka in one enormous leap. After being dragged by his shadow into the sea and swallowed by the female demon Surasa, Hanuman escaped by growing large and then quickly shrinking and shooting out of her ear. He found Sita and promised her an early rescue. Hanuman would undoubtedly have been able to rescue Sita himself at this point, but Sita persuaded him to allow Rama this honor. Hanuman nobly agreed and returned to assist the monkey hosts in building their bridge across the straits, so that they and Rama's human forces could join the fray.

Once he returned to the demon capital Sri Lanka, however, Ravana's guards caught him and coated his tail with grease and set it aflame. Hanuman jumped around from building to building, eventually setting the entire city of Lanka on fire.

Hiranyakasipu

Exp: 61,500

Frequency: Very Rare

HTK: 300, *AC:* -9 (+5 weapon or better to hit)

MV: 15", *AL:* L. Evil

AT: 4, *DM:* By weapon

INT: Genius, *THACO:* 2, *SZ:* L

Weapons: Any four, +2 or better.

Spell Abilities: Magic-user spells as Skill 25.

Specials: Invulnerable to any man or beast and to any liquid or solid weapon.

The first incarnation of Ravana (see p. 38) was as Hiranyakasipu, the golden-eyed demon king of the asuras and one of the Daityas (giant demons), who by great austerities and devotion received the boon of being invulnerable to any man or beast, by night or by day, on sea or on land, and to any liquid or solid weapon.

This is a classical avatar myth in which Brahma grants a dangerous favor to an asura that the asura will certainly misuse. The theme is stressed that if Brahma grants favors so easily, it is because he doesn't really have a choice. In

other words, when the rituals are fulfilled correctly and effectively, Brahma must reward the performer even if it is an asura.

The four-armed Hiranyakasipu hates Vishnu (p. 29) and is filled with contempt for his devotees. His special domain is the sea.

Legend

Hiranyakasipu took control of the three worlds and held sway over them for a million years. Vishnu became incarnate as Narasinha (half-man, half-lion) in order to defeat him.

Hiranyakasipu's son, Prahlada, devoutly worshiped Vishnu. When his father discovered this, he tried to kill his son by tying his hands and feet and throwing him into the sea. Vishnu saved the boy by allowing him to enter samodi (a mystical state) and experience oneness with Vishnu.

Hiranyakasipu tried to mock his son's belief and at an assembly of the Daityas asked him scornfully that if Vishnu were all-pervading, why couldn't everyone see him here? And the son replied that even invisible, he was indeed omnipresent. Hiranyakasipu then asked Prahlada if Vishnu was in one of the stone pillars that supported the hall of his palace, and the son replied that he was. The demon said, "Then I will kill him!" and gave the pillar a mighty blow with his foot.

The pillar cracked, and Vishnu stepped out of the pillar in his avatar of Narasinha, and after a long battle tore Hiranyakasipu to shreds. Thus the conditions of the boon are fulfilled: Narasinha (neither man nor beast) cracks open the column at twilight (neither night nor day) and holds Hiranyakasipu across his thighs or lap (neither on earth nor in the air).

Vishnu's words on the matter were: "When someone hates the gods, the Veda, cows, Brahmans, and the perfected ones, when he hates the dharma and myself, he quickly perishes. When Hiranyakasipu hurts his own son Prahlada, who is calm and free of hostility, strengthened though Hiranyakasipu may be by the favors of Brahma, I shall make him perish."

Kali

Exp: 66,600

Frequency: Rare

STR: 25 (+7, +14), *INT:* 17, *INS:* 8

STA: 24, *DEX:* 24 (+5, -6), *APL:* 3

HTK: 350, *AC:* -9 (+3 weapon or better to hit)

MV: 29", *AL:* C. Evil

AT: 1 to 4, *DM:* 2D10 +19 (any weapon)

THACO: 2, *SZ:* L

Weapons: Any +5 weapon.

Spell Abilities: Fear (aura of 150' radius)

Cleric spells as Skill 20, magic-user and druid spells as Skill 10.

Specials: Fights as Skill 22 fighter, assassin abilities as Skill 15.

Poison save at +3

Regenerates 1 HTK/2 turns.

Reaction Adjustment: -25%.

Magic Resistance: 50%.



Kali is the destructive and avenging aspect of Devi, the Hindu supreme mother goddess and the consort of Shiva (see p. 27). She is also called Shakti (the most powerful). While she represents the natural processes of destruction in the world, when evil arises she becomes a demon-slayer and warrior-goddess fighting on the side of the gods and humans. Kali, as a goddess of fertility and time, represents the opposing but intertwined forces of creation and destruction.

She has black or dark blue skin, with the half-moon on her forehead. She is often bedecked with shining, bright jewels, but she wears no clothes. Her four arms hold a noose to strangle her victims, an iron hook to drag them in close, a rosary, and a prayerbook (or sometimes a golden ladle and a bowl of abundant food, representing her life-giving aspect, and a sword and a scissors).

Kali is often pictured with tusks or fangs. She is sometimes pictured standing in a boat floating on an ocean of blood, wearing one necklace of snakes, another of the heads of her sons, and another of skulls. Kali also sometimes wears earrings made of little children, a belt with demon heads hanging from it, and drinks from a skull the lifeblood of the children she brings forth and eats back again. The necklace of heads (or skulls) represents the letters of the Sanskrit alphabet, which she is credited with inventing. She is considered a paradox: beautiful, horrible, life-giving, and life-taking, mother and murderer. The power of Kali is said to abide in every woman (a disturbing thought).

The city of Calcutta probably derives its name from Kalighat (the steps of Kali), where worshippers descend into the river. At times in the past, worshippers offered Kali human sacrifices; today they use black goats. An infamous cult of Kali-worshippers called Thugi (thugs) became assassins, robbing and strangling their victims with a scarf (or sometimes killing them with a pick-axe). Their numbers were greatly reduced during the British colonial period.

Legend

Kali is often characterized as having a protruding tongue, a reminder of one of her first rampages. When her destructive Tandava dance of death threatened to wipe out all life everywhere, her husband Shiva threw himself among the bodies of the dead. Kali came to her senses, realized what she was doing, and stopped. As a sign of shame, she stuck out her tongue, and forever after she has been portrayed in this manner.

Krishna

Exp: 66,350

Frequency: Rare

STR: 22 (+4, +10), *INT:* 24, *INS:* 24

STA: 23, *DEX:* 23 (+4, -5), *APL:* 25

HTK: 395, *AC:* -9 (+5 weapon or better to hit) except right ankle, *AC:* 5

MV: 15", *AL:* N. Good

AT: 2, *DM:* By weapon +10

THACO: 2, *SZ:* M

Weapons: Chakra (+3 discus), range 220 yards, hits cause save vs. Magical Fire or be ignited, returns.

Sata-gghru (slaying hundreds) is a red-hot stone bristling with iron spikes. When he bowls it, it clears a swath 10'

wide for 100', doing 3D10 HTK of damage to all within the swath, 2D10 HTK to those 10'-20' away, and 1D10 HTK to all beings between 20' and 30' away. It then returns to Krishna.

Spell Abilities: Spells as Skill 10 cleric.

Specials: Fights as Skill 19 fighter.

Flute: Charm (+10% for female victims).

Immune to Level 6 illusion/phantasm spells.

Immune to Beguiling, Cause Fear, Chaos, Charm Monster, Charm Person, Command, Confusion, Domination, Emotion, Fear, Feeblemind, Forget, Friends, Fumble, Geas, Hold Monster, Hold Person, Hypnotism, Magic Jar, Mass Domination, Mass Suggestion, Quest, Ray of Enfeeblement, Rulership, Scare, Suggestion, Telepathic Projection.

Poison save at +3.

Regenerates 1 HTK/3 turns.

Reaction Adjustment: +70%.

Awe Power: Up to 12 HTK Dice/Levels.

Krishna was the eighth avatar of Vishnu (see p. 29); he was a hero and a popular god. His mace was named Kaumodaki, which he received from the god of fire, Agni, when they struggled with Indra, the god of storms. Krishna was sent to rid the earth of the evil spirits and demons, who were upsetting the cosmic balance, and he was also a great foe to serpents. (When Krishna killed the demon Mura, he also "burnt his seven thousand sons like moths" with his flaming chakra.)

Kamsa, the tyrannical king of Mathura and wicked uncle of Krishna, had heard a prophecy that a child would be born soon (to one of his sisters) who would destroy him, so he organized a slaughter of the innocents. Krishna was created when Vishnu plucked two hairs out of his head, one black and one white; the black hair became the dark Krishna, and the white hair became his pale brother Balarama, who sometimes serves as a stand-in for Krishna as the avatar of Vishnu. Switched from womb to womb and crib to crib, Devaki (Krishna's mother), Rohini, and Yasoda moved Krishna about so that Kamsa never found him.

The demoness of childhood disease, Putana, also tried to kill Krishna. She suckled him to her breasts, which were filled with poison. Krishna drank so much that Putana's breasts dried up and withered, and then she died.

Krishna escaped these threats and grew up among cowherds, a delightful, mischievous boy. The herdsman Nanda raised Krishna, Balarama, and their younger brother, Gada. In this and the next phase of his life, Krishna celebrates his sexuality to great extent. He is always considered to be an amorous god and a great lover, and he did not care whether his women were married or not. Krishna teaches the gopis (cowherd women) a game called the rasa-mandala (circle of love), in which each gopi thinks that she has Krishna all to herself. This is symbolically analyzed as the play of god in his creation with his creatures.

Krishna is often pictured at rural festivities playing his flute, which has the power to charm. The flute's sound is unearthly and sublimely beautiful, and it is audible throughout the three spheres of existence. When Krishna plays, clouds hover to shade him and to provide cooling rain, rivers slow down to listen to him, and the forest creatures, like all of nature, stand still and attentive, ears erect. In fact,



all of creation can concentrate only on that sound!

Krishna is extremely handsome, with beautiful, curly hair and lotus eyes. His skin is a deep slate blue or sometimes black. Krishna wears a peacock feather in his crown. He has four arms. In his upper left hand he holds the Panchajama conch shell trumpet, obtained after he killed that sea monster (see p. 35); it functions as a Horn of Blasting. In peacetime his other arms are likely to carry a flute, a lotus, and the chakra; if he senses trouble he carries the chakra, the Sata-gghru (see Magic Items), and a bow or a spear.

Krishna, like all avatars of Vishnu, is a splendid archer. For close fighting he prefers a spear. He has only one vulnerable spot, on his right ankle—it was here that a hunter named Jaraas (old age) finally shot him by mistake, causing him to die and go to paradise. This was a great irony for one who survived many bloody battles.

Magic Items

Sata-gghru (slaying hundreds) is a red-hot stone bristling with iron spikes. When he bowls it, it clears a swath 10' wide for 100', doing 3D10 HTK of damage to all within the swath, 2D10 HTK to those 10'-20' away, and 1D10 HTK to all beings between 20' and 30' away. It then returns to Krishna.

The **Chakra** is a fiery +3 discus, which Krishna can throw up to 220 yards, causing whatever it hits to save vs. Magical Fire or be ignited (2D10 HTK of damage per round until doused), and which returns to him.

Legend

Krishna came to Govardhana (“the one that makes the cows thrive”), a mountain where the cowherds worshiped Indra, god of storms, for the rain they needed. He ordered the people to worship the mountain (Krishna himself) instead of Indra, since it provided food for their cattle. This made Indra so angry that he sent a great storm and flood to wash the mountain and the people away. Krishna held up the mountain with his little finger, for seven days and seven nights, in order to shelter the people. Indra left baffled and confused on his great horse Uccaihsravas and later praised and did homage to Krishna, who was thenceforth known as Govardhana Dhara (upholder of Govardhana).

Parasurama

Exp: 63,000

Frequency: Rare

Number Appearing: 1

STR: 24 (+6, +12), *INT:* 18, *INS:* 20

STA: 24, *DEX:* 22 (+4, -5), *APL:* 21

HTK: 350, *AC:* -5 (+2 or better weapon to hit)

MV: 15", *AL:* L. Good

AT: 2, *DM:* 1D12 +15 (x2) (axe)

THACO: 2, *SZ:* M

Weapons: +3 battle axe (strength of 18 or higher to lift and treats all beings as AC 6 regardless of actual armor class).

Spell Abilities: Cleric spells as Skill 10.

Specials: Fights as Skill 25 fighter.

Immune to Cause Fear, Charm Person, Command, Forget, Friends, Hold Person, Hypnotism, Ray of Enfeeblement, Scare.

Poison save at +3.

Regenerates 1 HTK/3 turns.

Reaction Adjustment: +50%.

Awe Power: Up to 4 HTK Dice/Levels.

The sixth avatar of Vishnu (see p. 29), Parasurama was the pupil of Shiva (see p. 27). Parasurama's original mission was to deliver the Brahmins (priests) from the hands of the Kshatriyas (warrior caste)—he is said to have done this 21 times. His unusual status as a Brahman warrior shows clearly the opposition between Brahmanic purity (his father and four brothers) and the impurity of the warrior, which the warrior takes on himself. Another of Parasurama's tasks was to destroy Kartarirya, the arrogant, thousand-armed demon king of the Himalayas, a battle in which his great axe was very useful.

Magic Item

Parasurama's Axe was a gift from Shiva. (See *Fantastic Treasures II*, p. 40, for more background.) It is a +3 battle axe, does 1D12 HTK of damage, and requires a strength of 18 or higher to lift. However, its greatest power is that it treats all beings, even deities and demigods, as AC 6 regardless of their actual armor class.

Legend

One day, as queen Runuka, Parasurama's mother, went to fetch water for her husband, king Jamadagni (“consuming fire”), to use in his rituals, she spied a prince frolicking amorously in the river with his women. She lingered behind to watch, regretting the pleasures that she would undoubtedly never know with her Brahman husband. The king guessed why she was late, and Jamadagni in a fit of fury ordered all of his sons to kill their mother, because of her impure thoughts. The first four sons of Jamadagni refused; because of this the king cursed them, and by his powerful ascetic glance they became insane idiots. Parasurama, who was the fifth son, chopped off his mother's head with one blow of his mighty axe, though he did so with regret. The king Jamadagni then offered Parasurama a gift or reward for fulfilling his order. Parasurama fell to his knees and begged Jamadagni to restore his mother to life and his brothers to sanity. Jamadagni smiled and granted the request.

Rama

Exp: 63,000

Frequency: Rare

STR: 23 (+5, +11), *INT:* 19, *INS:* 24

STA: 24, *DEX:* 25 (+5, _6), *APL:* 25

HTK: 350, *AC:* -5 (+2 or better weapon to hit)

MV: 18", *AL:* L. Good

AT: 2, *DM:* By weapon +11

THACO: 2, *SZ:* M

Weapons: +5 bow, enchants arrows; one special magic arrow, never misses, does 20D10 HTK of damage, and then returns (usable only once per day).

Spell Abilities: Cleric spells as Skill 22.

Specials: Fights as Skill 25 fighter.

Immune to Level 1 illusion/phantasm spells.

Immune to Beguiling, Cause Fear, Chaos, Charm Monster,

Charm Person, Command, Confusion, Domination, Emotion, Fear, Feeblemind, Forget, Friends, Fumble, Geas, Hold Monster, Hold Person, Hypnotism, Magic Jar, Mass Domination, Mass Suggestion, Quest, Ray of Enfeeblement, Rulership, Scare, Suggestion, Telepathic Projection. Poison save at +3.
Regenerates 1 HTK/2 turns.
Reaction Adjustment: +70%.
Awe Power: Up to 12 HTK Dice/Levels.

Rama is a great hero and the chief character of the epic *The Ramayana*. Later, he was deified and recognized as the seventh avatar of Vishnu (see p. 29). He is considered a full incarnation of Vishnu as compared to the partial incarnations of the other avatars.

Celebrated as a model son, brother, and husband, Rama was also an ideal hero, courageous and virtuous. Even in his own epic, however, Rama is so clearly human that he does not realize he is a deity until someone tells him. Rama also became known as a demon-slayer, the inexorable enemy of Ravana (see p. 38). It was Rama who finally defeated the giant Taraka, whose austerities had given him power to rival the gods. Rama was the only human with enough strength to bend the bow of Shiva (see below)—in fact, he broke it, winning the hand of the princess Sita. This episode, in which many princes vying for the hand of the princess tried and failed, has several parallels with the Greek Odysseus (who used his great bow to slay the suitors) and to English Arthurian legends (only the true king can draw the sword from the stone, which is then used to defeat those who would not swear fealty).

Rama is fair and handsome, and he is the only avatar to appear while the previous avatar, Parasurama (p. 26), was still on earth. He is venerated in worship today for his compassion, meekness, love, and mercy.

Rama always uses his +5 bow (see Vishnu, p. 29) in combat and has one special magic arrow, created by Brahma, that never misses its target. If an enemy manages to close with him, he uses a +3 long sword of undulating taper that does 1D20 +14 HTK of damage.

Legend

A sage advised Rama to live for 10 years at Panchavati, an area infested with rakshasas (p. 37). A rakshasi named Surpanakha, sister of Ravana, fell in love with Rama. Rama rejected her advances, so the rakshasi attacked Sita, Rama's wife, saying: "You insult me, Rama, by not treating my feelings seriously. That is very foolish of you! Apparently you have not felt the fury and wrath of an injured rakshasi! No female will live as my rival!" Rama's brother Lakshmana fought the demoness, cutting off her ears and nose. Surpanakha called on her 14 fierce demon friends to avenge her, but they could not defeat Rama and Lakshmana, being destroyed by the superb bowfire of the two.

Surpanakha then went to her brother Ravana and cleverly described Sita in such glowing, exciting terms that Ravana became inflamed with lust and decided that he must have Sita. Ravana approached in his magic cart, and Ravana kidnapped Sita while Rama was distracted by the demoness Maricha in the form of a beautiful golden and silver deer, with antlers of sapphire and flower-soft skin.

Rama and Lakshmana pursued Ravana, on the way encountering, tricking, and finally killing the monster

Kabandha. The brothers went to seek audience with Sugriva, king of the monkeys, and struck an alliance. As a result, the great monkey leader Hanuman (p. 22) joined forces with them, saying, "If anyone can find Sita, I can!" An eagle located Sita in Lanka and pointed the way, and with Hanuman's great powers of flying and leaping, he anchored a tether upon which Nala directed the monkey armies to build a great bridge across the 300 miles of ocean to Sri Lanka. All of the monkey armies and human armies were then able to get across Rama-setu (Rama's bridge) to Lanka, Ravana's domain. Also allying with Rama was Vibhishana, brother of Ravana and rightful heir to the throne of Lanka.

After many battles, Lanka was conquered and Rama confronted and killed Ravana in single combat, with a magic arrow made by Brahma that pierced his chest. Sita had to prove to Rama that she had been faithful and underwent an ordeal by fire. Sita entered the flames, saying, "As my heart was never taken from Rama, so you, O Fire, the universal witness, will never take me from your protection!" Agni, the god of fire, led her through the flames unharmed. Rama returned with her, but his subjects stirred doubt that Sita had remained faithful. Rama found himself forced to exile her to a hermitage, where Sita bore Rama's twin sons. Fifteen years later, Rama recognized his sons and recalled his wife. Sita said that she had always remained faithful, and she called on the earth to verify her truth. The earth opened, receiving Sita and verifying her words. Rama found himself unable to live without Sita and finally walked into the Sarayu River, following the voice of Brahma, and entered into heaven to join his wife.

Parts of *The Ramayana* are acted out during the Hindu Divali festival, held each November. The Divali, the festival of lights, celebrates the joy of Rama's people upon his safe return from his adventures. The people light candles, lamps, and torches so that when Rama once again beholds his home, a million points of light illuminate the entire city.

Shiva

Exp: 67,375

Frequency: Rare

STR: 25 (+7, +14), *INT:* 23, *INS:* 25

STA: 25, *DEX:* 23 (+4, -5), *APL:* 22

HTK: 375, *AC:* -9 (+3 weapon or better to hit)

MV: 27", *AL:* N. Good

AT: 1 to 4, *DM:* 2D12 +14 +weapon bonus

THAC0: 2, *SZ:* L

Weapons: All are +4 and do 2D12 +4 HTK of damage plus STR bonus; flaming sword ignites opponents if they fail to make a save vs. Spell; trident thrust 2D12/thrown 12D12 (once per day); hit with club ensnares and binds enemies unless a save against DEX is made; discus returns when thrown (range 800 yards); mace automatically disrupts demons and undead of less than 5 HTK Dice, save allowed for creatures 5 HTK Dice or greater; battle axe hits any being as AC 4; Drum of Panic.

Spell Abilities: Cleric spells as Skill 23, illusionist spells as Skill 20.

Specials: Third eye disintegrates one target per round (save vs. Death Magic for 15D12 damage).

Immune to Level 5 illusion/phantasm spells.

Immune to Antipathy/Sympathy, Beguiling, Cause Fear, Chaos, Charm Monster, Charm Person, Command, Confusion, Domination, Emotion, Fear, Feeblemind, Finger of Death, Forget, Friends, Fumble, Geas, Hold Monster, Hold Person, Hypnotism, Magic Jar, Mass Charm, Mass Domination, Mass Suggestion, Irresistible Dance, Quest, Ray of Enfeeblement, Rulership, Scare, Suggestion, Telepathic Projection.

Poison save at +4.

Regenerates 1 HTK/1 turn.

Reaction Adjustment: +55%.

Awe Power: Up to 12 HTK Dice/Levels.

Magic Resistance: 50%.

Shiva, sometimes referred to as Mahadeva (supreme lord), is one of the supreme triad of Hindu mythology and religion, which consists of Shiva the destroyer, Brahma the creator, and Vishnu the preserver. (It is important to note, however, that the term "destroyer" in this context is understood to mean causing a being to assume a new form of existence. Shiva is therefore, a re-creator, perpetually restoring that which has been destroyed.)

He is a god of nature, arts, learning, dancing, and revelry (called Nataraja as the lord of rhythm and dance). He embodies the opposing but complementary forces of destruction and re-integration, and he is the lord of ghosts. Shiva is a god of war, but also a god of medicine and healing. He is fair in complexion (since he powders his face and body in ash) and handsome, with four arms and four (or five) faces. (Shiva took on the extra faces when he became enamored of the nymph Tilottama, so that he could gaze upon her beauty all the time. Now with his eastward face he rules, with his northward face he rejoices, with his westward face he delights in all life, and his southward face is of terrible and destructive aspect.)

Shiva has three eyes in each face. The third eye is in his forehead, contained in a crescent moon, and has the power of Annihilation. His hair is frequently in the matted locks of an ascetic, gathered in a coil that bears the symbol of the Ganges, which he brought from heaven to earth in the form of the river-goddess. He wears a necklace of skulls, and serpents intertwine his neck, which is dark blue from drinking the deadly poison of the great serpent Vasuki, which would have destroyed the world had he not swallowed the toxic torrent. He is often naked, but when clothed he frequently wears the skin of a tiger, deer, or elephant.

Shiva's weapons include his flaming sword Ajagama; Pinaka, a trident of lightning; Khatwanga, a skull-tipped club with a magic cord that binds opponents; a chakra (discus); a mace; a battle-axe; and his hourglass-shaped drum.

Shiva is very strong and was able to share his strength with Indra, giving him power enough to defeat the demon Vritra (see p. 39). He rides in Nandin (the happy one), the milky white bull-vehicle that always has one leg up, ready to go (also called Viraka, or little hero). When drunk, Shiva dances the Tandava, the Dance of Destruction, with Kali (see p. 23). If this dance is ever completed, fountains of blood will flow and the world will be annihilated.

Legend

Shiva was alone in meditation, as befits a divine yogi, on Mount Kailasa in the Himalayas. Indra, the sky god of storms, sought to test or disrupt Shiva's meditation "lest the perpetual creation of the universe cease," and ordered Kama (the god of love) to fire his arrow of desire into him. Kama fired his first flower arrow, the Exciter of Desire, hoping to rouse Shiva to passion for his wife Parvati. Shiva was indeed shaken from his disciplined meditation but was so angry that his third eye opened and shot forth a lightning bolt that incinerated Kama, reducing him to ashes. Later, Shiva agreed to let him be reborn, but only if Kama was recognized as the son of Delusion (Maya).

Legend

Daksha, one of the mind-born sons of Brahma, had a daughter named Sati, who was married to Shiva. Once when Daksha entered the assembly of gods, he became enraged when son-in-law Shiva did not rise to greet him, and he hurled vicious insults at Shiva. Later, when Daksha prepared a great sacrifice, he invited neither Shiva nor Sati. Sati couldn't bear this and voluntarily committed herself to the sacrificial fire, where she was consumed by her own glory. (The name Sati means "true woman," and the practice of a widow following her dead husband by burning herself, a practice that survives today, is called "suttee" in her honor.)

Enraged and grief-stricken, Shiva and his followers stormed the sacrifice and wreaked havoc, with Shiva tearing out Bhaga's eyes, knocking out Pushan's teeth, and cutting off Daksha's head. A truce and reconciliation were effected, but since Daksha's head could not be restored, Shiva replaced it with that of a goat, and that is how Daksha appears to this day.

Legend

When the asuras (see p. 30) came to power and challenged the gods, the gods were not strong enough to defeat them. Shiva offered to transfer half of his strength to the other gods so that they could overcome their enemies. The gods found out that all together they were burdened by the half of Shiva's strength and could not support it; instead, they gave up half of their strength to Shiva. He used this power to defeat the asuras, but after the war was over, he decided not to return the gods' power but kept it for himself. Ever after this, Shiva has been the greatest god.

Sisupala

Exp: 40,200

Frequency: Rare

HTK: 300, AC: -2 (+1 weapon or better to hit)

MV: 15", AL: L. Evil

AT: 3, DM: By weapon

INT: Genius

THACO: 4, SZ: M

Weapons: +5 trident, +5 long sword, +5 mace.

Spell Abilities: Magic-user and druid spells as Skill 17.

Specials: Fights as Skill 25 fighter.



Sisupala was the son of a king, but nevertheless the third incarnation of Ravana (see p. 38). Sisupala was born with four arms and three eyes. This aberrance, however, was tempered by a prophecy. His parents were preparing to abandon him when they heard a voice say: "Fear not! Cherish this child, for he that will slay him by force of arms is already born. But until that day comes, he will be a favorite of fortune and renown!" It was further prophesied that Sisupala would be returned to normal on the knees of one who would slay him.

Legend

Krishna (see p. 25) was visiting a royal family when all of the children, including the monstrous Sisupala, gathered around him. He took each in turn on his knee, including Sisupala. Instantly the third eye and his two extra arms vanished, marking a portion of the prophecy.

Some years later, at a great sacrificial ceremony, Sisupala argued that Krishna should not be given precedence over the other kings who were present. Krishna was steadfast and calm, and Sisupala's anger grew. Sisupala insulted Krishna, using vile epithets as his rage increased. Finally it got to a point that Krishna could no longer tolerate it, and he said, "The cup of your misdeeds is now full." With that he hurled his chakra (flaming discus) at Sisupala, cut him apart, and the fiery soul of Sisupala broke out of the body and entered Krishna's feet.

Vishnu

Exp: 67,995

Frequency: Rare

STR: 22 (+4, +10), *INT:* 24, *INS:* 25

STA: 24, *DEX:* 23 (+4, -5), *APL:* 25

HTK: 395, *AC:* -7 (+3 weapon or better to hit)

MV: 18"/36" (mounted), *AL:* L. Good

AT: 4, *DM:* By weapon +10 + weapon bonus

THACO: 2, *SZ:* M

Weapons: Chakra (+3 discus), range 220 yards, hits cause save vs. Magical Fire or be ignited, returns; +5 long sword, dispels any darkness; +5 bow, enchants arrows; +5 mace, turns/disrupts undead as Skill 14 cleric.

Spell Abilities: Cleric spells as Skill 30, magic-user spells as Skill 25, illusionist spells as Skill 20.

Specials: Fights as Skill 25 fighter.

Immune to Level 6 illusion/phantasm spells.

Immune to Antipathy/Sympathy, Beguiling, Cause Fear, Chaos, Charm Monster, Charm Person, Command, Confusion, Domination, Emotion, Fear, Feeblemind, Finger of Death, Forget, Friends, Fumble, Geas, Hold Monster, Hold Person, Hypnotism, Magic Jar, Mass Charm, Mass Domination, Mass Suggestion, Irresistible Dance, Quest, Ray of Enfeeblement, Rulership, Scare, Suggestion, Telepathic Projection.

Poison save at +3.

Regenerates 1 HTK/2 turns.

Reaction Adjustment: +70%.

Magic Resistance: 70%.

Vishnu is the all-pervader, the embodiment of Sattwaguna, the quality of goodness and mercy that manifests itself as the power of preserving. He has descended to earth in various avatars or incarnations, in which a portion or all of his divine nature assumes physical form. As a result, any items or attributes belonging to Krishna (p. 25), Rama (p. 26), Parasurama (p. 26), and others can appear with Vishnu. An avatar of Vishnu is said to appear on earth whenever there is an urgent need to counter a great evil influence in the world.

He is a comely youth with four hands and lotus eyes. (His likeness appears on the cover of this book.) He frequently holds a conch shell trumpet, a chakra, a club, and a lotus, but Vishnu always keeps his bow (Sarnga) and his sword (Nardaka) handy, along with his fabulous mace. (For more background on the mace, see *Fantastic Treasures II*, p. 73.) He wears a yellow robe, and his breast has a jewel (the Kaustubha gem or sun) in it and the vasta (calf) mark on it. He rides the fabulous Garuda bird (see p. 31) as his mount.

The chakra is a fiery +3 discus that Vishnu throws up to 220 yards, causing whatever it hits to save vs. Magical Fire or be ignited, and that returns to him. The sword is +5 and dispels any darkness. Vishnu's bow is +5 and enchants arrows to hit any target despite restrictions. Vishnu's mace is +5 and turns or disrupts undead as if the user were a Skill 14 cleric (unless, like Vishnu, the user is of a higher level).

Legend

Once upon a time, the king of the elephants, with his many wives and children, came to a beautiful garden at the foot of a mountain that was surrounded by an ocean. The elephants were sweating, and bees were bothering them, so the king plunged into the ocean to cool himself. He found it refreshing and sprayed water over the females and the children. Then a mighty alligator, angry over the intrusion into his domain, bit the elephant's foot and held it fast. The wives of the elephant king saw that he was being dragged into the ocean and struggled to pull him back. Gradually, the elephants grew weaker and the alligator grew stronger. At last the king felt that he could not free himself and called out to Vishnu for help. Vishnu heard the elephant's cry, flew straight there on Garuda, and pulled both the elephant and the alligator out of the water. When Vishnu touched the alligator, his power transformed the alligator back into Hihu, a ghandarva (see p. 32) who had been cursed by the sage Devala. It seems Hihu had been playing in the water with some women when Devala wanted to bathe. Hihu had tugged playfully on the sage's leg, and Devala had transformed him into the alligator.

Acheri

Exp: 50 + 2/HTK

Frequency: Uncommon

Number Appearing: 1

HTK: 1D8, *AC:* 2 (+1 weapon or better to hit)

MV: 7", *AL:* C. Evil

AT: 1, *DM:* 1D4 + disease

INT: 1D6: 1-4 Low, 5-6 Average

THACO: 14, *SZ:* S

Spell Abilities: Touch causes disease as the spell.
Specials: Invisible except in bright light.

An acheri is a disease-bearing ghost of a little girl who died by murder, accident, or disease. Acheris are so transparent as to be nearly invisible except in bright light. A successful touch by an acheri rips a gash in the skin and is the same as a Cause Disease spell.

Legend

The *Rig-Veda* tells us the story of a young woman who was plagued by an acheri and therefore suffered from disease. A holy man drew the woman through a small hole in a stone, curing her of the disease. Although the god Indra received credit for the cure, the real power lies in something still recognized in India: a circle is a mystic (and therefore holy) power, and a demon cannot pass through it along with the human body.

Asuras

Exp: Varies

Frequency: Uncommon

Number Appearing: 1D20

STR: 1D12 + 12, *INT:* 1D12 + 12, *INS:* 1D12 + 12

STA: 1D12 + 12, *DEX:* 1D12 + 12, *APL:* 1D12 + 12

HTK: 2D6 x 1D8, *AC:* 0 (+1 weapon or better to hit)

MV: 9"/22", *AL:* L. Evil

AT: 2, *DM:* 1D6 + STR bonus, if any

THACO: base 12, *SZ:* M

Spell Abilities: Invisibility, Shape Change.

2D12 for magic-user Skill Level, 2D10 for druid Skill Level, and 2D10 for cleric Skill Level.

Asuras are the opposite of demons; they are nevertheless frequently enemies of the gods. They are equivalent in power to many of the Hindu gods and originally coexisted in a peace measured by deterrence. Later, however, they became more demonic and often fought the gods.

The asuras sacrifice to themselves, whereas the gods only sacrifice to each other. The asuras lie, while the gods speak only truth (albeit sometimes deviously stretched). The *Puranas* describe the asuras as powerful evil beings and skilled magicians. The asuras have strongholds in the high mountains, in the heavenly spheres, and under the earth.

Legend

Durvasas the sage [an incarnation of Shiva, (see p. 27)] received a sweet-smelling garland of flowers from an *apsarasa*, a celestial nymph. The garland delighted him so much that he showed his pleasure in dance.

Indra, who happened to be passing by, saw him dancing and asked the reason for such joy. Durvasas offered Indra

the garland of flowers as a gift, and he placed it on the head of his elephant. The elephant felt the joy like the sage and danced as well, causing the garland to fall off his head.

Stung by the perceived insult, Durvasas cursed Indra, saying that "his sovereignty over the three worlds should be subverted." As a result of the curse, Indra grew weak, and the curse appeared to spread to the other gods. The asuras, seeing their opportunity, organized a massive attack using all of their powers to finish off the gods and to gain control of the universe.

In desperation, some of the gods fled to Brahma, who advised them to seek Vishnu (see p. 29). Vishnu advised them that they should ally with the asuras to churn the ocean to produce the Amrita, the water of life. He further said that he would prevent the asuras from getting their share. The gods allied with the asuras, using the great serpent Shesha as a rope and Mount Mandara as a stirring stick. Vishnu himself took the form of a giant tortoise (Kurma, his second avatar) and acted as the pivot and support for the mountain. Venom from the huge serpent Shesha burned the faces of the asuras, but Vishnu's clouds and rain shielded the gods. This Churning of the Ocean, a very important event in Hindu mythology, not only weakened the asuras and produced the precious Amrita, but also created Lakshmi, the beautiful wife-to-be of Vishnu and goddess of fortune and prosperity.

Magic Item

Amrita is an ambrosia or magic elixir that, by taking a sip, can cure leprosy, give immortality, restore vitality, give inspiration, and restore life.

Bhut

Exp: 225 + 4/HTK

Frequency: Common

Number Appearing: 1

HTK: 3D8, *AC:* 2

MV: 9", *AL:* C. Evil

AT: 1, *DM:* 1D8 (claw)

INT: Low

THACO: 16, *SZ:* M

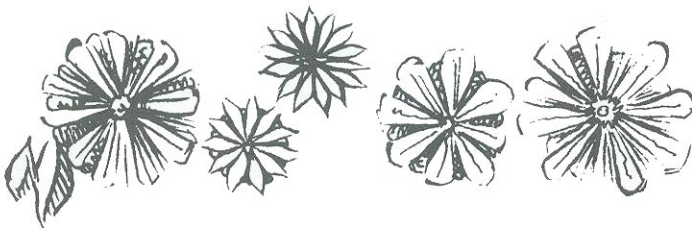
Spell Abilities: Animate Dead (as a Skill 12 cleric).

Illusionist spells as Skill 10.

Bhut is a general term used to describe a malignant ghost, imp, or goblin. They haunt crematoriums, lurk in trees, animate dead bodies, and trick and devour humans. The *Vishnu Purana* describes them as "fierce beings and eaters of flesh." Their mother was Krodha (anger), and they are attendants upon their lord Shiva (see p. 27).

Especially prone to be bhuts are those who have been executed, died by suicide, or died by violent accident, and who were denied a funeral rite. They are spirits without bodies, and the major goal of a bhut is to possess a physical body. Corpses are easiest, but bhuts have been known to possess living humans.

Bhuts of the hills or mountains that more actively hunt and ambush the living are called *airi*.



Legend

The Himalayan country of Bhutan is so named because it was thought that many bhuts lived there.

Dund

Exp: 210 + 4/HTK

Frequency: Rare

Number Appearing: 1

HTK: 3D8, *AC:* 6

MV: 18", *AL:* C. Evil

AT: Special, *DM:* Special

INT: Low

THACO: N/A, *SZ:* M

Specials: A dund calls to people; to answer its call is to go insane unless a save against INS is successful.

The dund is a headless, handless, and footless ghost. It rides about at night with its head bound to its horse. The dund calls to people in their houses or along the paths; answering its call causes madness.

The voice of the dund is whispery like the wind, thin and reedy. It can call characters by name, and it insists that they join it outside. Any character who answers the dund rolls 1D20; if the result is greater than the character's INS, that

character is afflicted with one of the types of insanity described in standard rules until cured by a cleric.

Legend

An Irish derivation of the dund, the dulachan, was the probable inspiration for the Headless Horseman in Washington Irving's *Legend of Sleepy Hollow*.

Garuda

Exp: 19,030

Frequency: Rare

HTK: 120, *AC:* -2

MV: 16"/50", *AL:* L. Good

AT: 3, *DM:* 1D12 (x2) (talons), 1D12 (bite)

INT: Genius

THACO: 8, *SZ:* L


Spell Abilities: Astral Spell, Control Weather; Heal (all damage done by any serpent), Neutralize Poison.

Specials: Summon avian creatures (20D10, once per day).

Magic Resistance: 90%.

Garuda has the head, wings, talons, and back of a great eagle, and the front torso and limbs of a man. His body is golden, his face white, and his wings red. He is the lord of





all birds, messenger of the gods, the sun-bird, and the tireless enemy of serpents (nagas). Garuda's mother, Vinata, had a quarrel with Kadru, the mother of the 1,000 nagas of the Kashmir; thus was the eternal enmity born.

Garuda is the mount of Vishnu and a form of the sun. He is the son of Kashyapa and Vinata and brother of Aruna, born of holy songs sung over the divine eggshell, which, in Brahma's hands, produces sacred elephants.

Garuda is also called Pannaga-nasana (destroyer of serpents) and Garutman (chief of birds). His name is synonymous with speed and strength. As the relentless destroyer of snakes, he has the power to negate the effects of any poison, and embracing a Garuda-pillar in a consecrated temple heals damage from any form of serpent and neutralizes its poison.

Garuda's wings are so powerful that they can halt the rotation of the three worlds by their force. At more typical speeds, they cause storms.

Legend

The evil Kadru kidnapped Vinata, the mother of Garuda, and threatened to destroy her unless Garuda stole the Amrita (water of life, see p. 30) from the gods. This Garuda reluctantly agreed to, and he defeated the gods, put out the flames that surrounded the Amrita, penetrated the whirling wheel of deadly blades, slew the naga guards, and carried off the prize. The archer Krsanu shot an arrow at Garuda during his flight and managed to knock off a single feather.

When Vishnu (see p. 29) saw these feats, he made Garuda immortal and chose him as his steed. However, when Indra discovered the theft, he attacked Garuda. They fought a fierce battle, during which Indra's thunderbolt was smashed and lost. The Amrita was recovered, however, and Indra eventually forgave Garuda.

Ghandarva

Exp: 225 + 4/HTK

Frequency: Uncommon

Number Appearing: 1D20

HTK: 3D8, *AC:* 2

MV: 9"/22", *AL:* Neutral

AT: 2, *DM:* 1D8 (x2) (hands)

INT: 1D6: 1-4 Average, 5-6 High

THACO: 16, *SZ:* M

Spell Abilities: Charm.

Specials: Only threatening at twilight.

These semi-divine, half-animal, beings are shaggy, beautiful, wind-haired, and have brilliant weapons. They are celestial singers and musicians of heaven, are said to have been born imbibing music, and are often found on mountaintops.

The first ghandarva, created by Brahma, was the jealous guardian of the sacred soma juice. Later, as they multiplied to their number of 6,333, the ghandarvas' task became the protection of virgins and marriage. Their homes include the phantom city Vismapana, which floats in the sky and reappears and disappears, and Alaka, on sacred Mount Meru. The name Vismapana has come to mean "a mirage" in present-day usage. The only time of day at which ghandarvas are dangerous and fierce is twilight, when they

must travel between planes of existence.

The wives of the ghandarvas are apsarases, nymphs of mist and cloud who solidified their diaphanous shapes to become physical. They are shapeshifters but prefer to maintain the form of a beautiful and voluptuous female no matter what race or species they choose. The apsarases are common in Indra's pleasure grounds, adding to the delights there that await heroes and the ghandarvas.

The apsarases are seductive, and more than once their fondness for human men as husbands has stirred up trouble, as has their fondness for gambling games with dice. The apsarases have powers over clouds and mists and strong powers of illusion within these.

Soma

Originally a milky-white fermented liquor and intoxicant pressed out of a rare mountain plant, soma symbolized life and the vital essence. It was an integral part of the early Vedic rituals. Indra had an insatiable thirst for soma, which gave him part of his strength.

Jalandhara

Exp: 50,075

Frequency: Rare

STR: 24 (+6, +12), *INT:* 23, *INS:* 25

STA: 20, *DEX:* 19 (+3, -4), *APL:* 15

HTK: 275, *AC:* -9 (+4 weapon or better to hit)

MV: 22", *AL:* L. Evil

AT: 2, *DM:* 2D10 +12 (fists)

THACO: 2, *SZ:* L

Spell Abilities: Resurrection, All water-related spells (double effects), All classes as Skill 30.

Specials: Immune to Level 5 illusion/phantasm spells.

Immune to Antipathy/Sympathy, Beguiling, Cause Fear, Chaos, Charm Monster, Charm Person, Command, Confusion, Domination, Emotion, Fear, Feeblemind, Finger of Death, Forget, Friends, Fumble, Geas, Hold Monster, Hold Person, Hypnotism, Magic Jar, Mass Charm, Mass Domination, Mass Suggestion, Irresistible Dance, Quest, Ray of Enfeeblement, Rulership, Scare, Suggestion, Telepathic Projection.

Poison save at +1.

Regenerates 1 HTK/6 turns.

Reaction Adjustment: +15%.

Jalandhara is a titan king who obtained fabulous powers by observing great austerities. With these powers he defeated all the gods of the three spheres and took all of their weapons and possessions, after which he set up a government that was wicked and selfish.

Jalandhara's childhood was filled with magic and miracles. As a boy, he soared over the oceans on the wings of the winds, and his playmates were the lions and wild beasts he tamed.

Legend

The arrogant tyrant Jalandhara sent the demon Rahu to challenge Shiva (see p. 27) for his lovely wife Shakti, who had recently been reborn as Parvati. Rahu went to Shiva at

Mt. Kailasa and told him that since he was an ascetic and lived where cremations took place that he was not providing properly for his wife. Jalandhara, who had taken all the possessions of the gods, was the only being who could give Parvati the luxury that she deserved. Therefore, said the messenger Rahu, "you should please the king by surrendering your wife to the king's messenger."

Shiva refused, and from between his eyebrows knit in concentration came an intense burst of power, which created the lean, hungry, emaciated lion-demon Kirttimukha. Rahu yielded and hid within the mighty Shiva himself, depriving the lion of his meal. When Kirttimukha complained to Shiva that he had made him hungry but given him no food, Shiva suggested that he devour himself, starting with his tail. This the starving lion did, until finally all that was left was his face and head. Shiva, pleased by the lion's obedience, said: "You shall hereafter be known as Kirttimukha, the face of glory, and you shall be my doorkeeper, heroic and fearsome to all evil ones!" To this day, that is all that remains of Kirttimukha, a manifestation of Shiva's glory. He stands at the entrance to most temples of Shiva, and those who do not worship Kirttimukha at the outset will find their worship in vain. Jalandhara later yielded to Shiva and returned to the gods what was theirs.

Jalpari

Exp: 350 + 5/HTK

Frequency: Uncommon

Number Appearing: 1

HTK: 4D8, *AC:* 2 (+1 weapon or better to hit)

MV: 14"/22", *AL:* L. Evil

AT: Special, *DM:* 3D10

INT: 1D6: 1-4 Average, 5-6 High

THACO: Dexterity check, *SZ:* M

Spell Abilities: Limited Teleport (25' range, once per round) to get behind her victim and hug him, causing 3D10 HTK of poison damage (save for half-damage).

A jalpari is an evil female water spirit. If she encounters a man near her river, she forces him into sex with her; if he refuses, she kills him. Unfortunately, if he submits he suffers 3D10 HTK of damage from the poisons in her skin (save for half-damage). She can be appeased by offerings of flowers or a lamb on the banks of her river.

In combat (or to kill a man who rejects her), she uses a limited Teleport ability (25' range, once per round) to get behind her victim and hug him, causing the poison damage as before. Rather than the jalpari's rolling a "to hit" for this attack, have the target make a save against DEX to avoid being hugged.

Kabandha

Exp: 44,950

Frequency: Rare

STR: 24 (+6, +12), *INT:* 15, *INS:* 14

STA: 24, *DEX:* 15 (0, -1), *APL:* 5

HTK: 350, *AC:* -3 (+1 weapon or better to hit)

MV: 15", *AL:* L. Evil

AT: 3, *DM:* 1D6 +12 (x2) + poison (claws), 1D12 +12 (bite)

THACO: 2, *SZ:* L

Weapons: Varies.

Spell Abilities: ESP, Shape Change.

Illusionist spells as Skill 10.

Specials: Strike from claws is poisonous.

Poison save at +3.

Regenerates 1 HTK/2 turns.

Reaction Adjustment: -15%.

Kabandha is an archdemon rakshasa, huge, hairy, and deformed, whose deformities were caused by Indra. Originally he was a good angel or spirit in service to Indra, god of storms. One day Indra cast his thunderbolt and accidentally struck Kabandha, driving his head and thighs into his torso. After that incident Kabandha was covered with hair, was as big as a mountain, had a mouth with large, sharp teeth located in his belly, one large eye in his chest, and arms three miles long. Not surprisingly, Kabandha turned against Indra and became an evil rakshasa.

Kabandha has all of the standard rakshasa abilities (see p. 37).

Legend

After Kabandha became evil, he entered into conflict with Rama (p. 26). Eventually, Rama slew Kabandha; when this happened, Rama asked to have the body of Kabandha burned. When this was accomplished, out of the fire came Kabandha, restored to his original shape before the errant thunderbolt of Indra had struck him. After that, Kabandha aided Rama in his war against the evil Ravana (p. 38). Some say the new shape of Kabandha became the ghandarva, guardian of the soma juice (p. 32).

Kalanemi

Exp: 15,516

Frequency: Rare

STR: 20 (+3, +8), *INT:* 18, *INS:* 15

STA: 22, *DEX:* 17 (+2, -3), *APL:* 14

HTK: 112, *AC:* -3 (+1 weapon or better to hit)

MV: 15", *AL:* L. Evil

AT: 3, *DM:* 1D6 +8 (x2) + poison (claws), 1D6 +8 (bite)

THACO: 5, *SZ:* M

Weapons: Varies.

Spell Abilities: ESP, Shape Change.

Illusionist spells as Skill 10.

Specials: Strike from claws is poisonous.

Poison save at +2.

Regenerates 1 HTK/4 turns.

Reaction Adjustment: +10%.

Kalanemi was a rakshasa and the uncle of Ravana (see p. 38). He tried to kill the great monkey-king Hanuman (p. 22). Later Krishna (p. 25) killed Kalanemi, but once again the demon became incarnate. This time he took the form of Kamsa, the evil king, enemy of Krishna, and a demon snake.

Kalanemi has all standard rakshasa abilities (see p. 37).

Legend

Kalanemi took the form of an ancient hermit or sage. He came to the monkey hero Hanuman with an offering of food, but the wicked Kalanemi had poisoned it. Hanuman refused the food, however, and went to a lake to bathe. A crocodile attacked him, but Hanuman fought it, dragged it out of the water, and killed it. The crocodile's body dissolved into mist, and out of it arose a beautiful water nymph who had been forced by a curse to live in the crocodile's body until Hanuman freed her. The water nymph told Hanuman that the holy hermit was really Kalanemi, the archdemon, in disguise. When he heard this, Hanuman stormed back, grabbed Kalanemi by the feet, whirled him several times in a circle and threw him through the air so far that he landed in Sri Lanka at the feet of his co-conspirator, the demon king Ravana.

Kaliya

Exp: 47,880

Frequency: Rare

HTK: 190, *AC:* -4

MV: 14"/30", *AL:* C. Evil

AT: 9, *DM:* 1D12 (x4) (claws), 1D12 (x5) (bites) + poison

INT: Genius

THACO: 4, *SZ:* L

Spell Abilities: Spells as ancient black dragon.

Specials: Each head has poison breath weapon; each bite is poisonous (save vs. Poison or death).

Magic Resistance: 80%.

Kaliya is the five-headed king of serpents, a black dragon. He lives in Yamuna River and ravages the surrounding countryside. Kaliya is a foe of Krishna (see p. 25) and a reincarnation of the archdemon Kalanemi (p. 33), which Krishna killed earlier.

All standard rules for black dragons apply to Kaliya, except that each of his five heads has a poison breath weapon and a venomous bite.

Legend

Kaliya, king of serpents, lived in a pool that he himself had poisoned with venom from his five heads. Day and night, the black Kaliya razed and ravaged the countryside nearby so that all was smoke, fire, and ruin. One day a youth named Krishna came to the pool to drink, but Kaliya's terrible squeezing coils trapped him. The serpent found, to his confusion, that he could not hold the boy, for Krishna's body kept expanding until the snake lost its grip totally. Krishna then began an attack called the dance of death, and he danced this dance on each of Kaliya's five heads, shattering them and causing blood and ichor to flow forth from his mouths. Kaliya surrendered and worshiped Krishna, who spared him but forced him to go to another river to live.

Mara

Exp: 58,250

Frequency: Rare

HTK: 300, *AC:* 2 (+3 weapon or better to hit)

MV: 12", *AL:* L. Evil

AT: 1, *DM:* By weapon

INT: Genius

THACO: 8, *SZ:* M

Weapons: Chakra (+3 discus), range 220 yards, hit causes save vs. Magical Fire or be ignited, returns.

Spell Abilities: Illusionist spells as Skill 33 and spells of all other classes as Skill 27.

Can summon up to 100 HTK Dice or Skill Levels of beings per day.

Specials: Fights as Skill 13 fighter.

Magic Resistance: 50%.

The demon Mara is a reincarnation of Vritra (see p. 39). As Vritra, he was concerned with being the constant opponent of the storm god Indra and therefore the causer of droughts. As Mara, he became nearly the personification of evil, constantly assaulting and tempting both humans and gods alike.

Mara can be addressed as Papiyan (very wicked) or Varshavarti (he who fulfills desires), and these names aptly describe his mission in the universe. He is subtle and beguiling, and he is a master of illusion. It is Mara who fulfills human desires for life, pleasure, and power. His daughters are seductive, and if they fail, he can lead an army of devils for a more direct assault.

In Buddhist belief, Mara is the arch-tempter and the enemy of all who wish to enter Nirvana. His name is also used as a noun to denote anything that is a hindrance to enlightenment. In Zen belief, hallucinations are called Makyou (Mara-pictures).

Mara appears as a roaming, homeless demon in the shape of a cloud of murky smoke or as a slightly paunchy human with batlike ears and a sorcerer's robe. Mara generally avoids personal combat and prefers to summon other monsters, demons, and devils to do his bidding.

Legend

When the Buddha Gautama was sitting immobile in the lotus position beneath a tree, deep in contemplation, Mara recognized Buddha's goodness as a threat to his rule of mischief and evil. Mara therefore tried everything he could think of to disturb the Buddha's meditation. First he sent his three beautiful daughters (carnal desire, sexual pleasure, and thirst) to sing and dance around Buddha, but their swirling veils and wafting perfumes did not move him.

Then Mara sent an army of devils, demons, fiends, furies, and deformed monsters, filling the air with thunder, fire, and weapons; the Buddha sat motionless, as the darts turned into flowers and the fires became a halo around his head.

Mara attacked with his own weapon, a deadly fiery discus, but it merely circled harmlessly around Buddha and returned to Mara. When Buddha finally reached the moment of enlightenment, Mara taunted him, daring him to prove his Buddhahood. Buddha pointed at the ground and asked the earth to bear witness, and an earthquake struck. In the storm that followed, the naga Raja Nucilanda spread his hood to protect the Buddha from the weather.

Naga

Exp: Varies

Frequency: Uncommon

Number Appearing: 1D20

STR: 2D6 + 13, *INT:* 1D12 + 12, *INS:* 1D12 + 12

STA: 1D12 + 12, *DEX:* 1D12 + 12, *APL:* 1D12 + 12
HTK: 2D6 x 1D8, *AC:* 0
MV: 12", *AL:* 1D6: 1 L. Good; 2-5 L. Neutral; 6 L. Evil
AT: 2, *DM:* 1D10 (bite) + poison
THACO: Varies, *SZ:* M or L
Spell Abilities: Control Weather (one-mile radius), Find Treasure (1,000-yard radius), Shape Change.
 2D8 for magic-user Skill Level, 2D10 for druid Skill Level, and 2D6 for cleric Skill Level.
Specials: Poison saves are at -3.

Nagas are semi-divine serpent beings with human heads (occasionally five or seven heads) and snake bodies, sometimes appearing with snake heads on human lower torsos or just as large snakes. Sometimes a naga has a shining jewel in its head called the Chintamani (wish gem), which can grant the owner 1D12 wishes. This is often mistaken for the Chandra (Moonstone); both are diamonds, but the Chandra brings evil upon all who possess it because it was stolen from its sacred resting place.

Nagas are sons of Kadru, the principal wife of the sage Kasyapa, and are also the guardians of Patala (hell). Nagas are generally neutral, but they can be good or evil. They usually do not harm humans unless they are mistreated, in which case they are quite dangerous. Their venom is very poisonous (saves at -3).

Nagas have immense physical strength and can be cunningly deceptive. Sometimes they help humans by using their Find Treasure power. They possess and guard the Amrita, the elixir of immortality and life (see p. 30).

The nagas live in rich underwater palaces in their city beneath the sea, Bhagavati. Bhagavati is of noble design with great white edifices carved directly out of the rock. Its streets are paved with mosaics of emeralds, rubies, diamonds, sapphires, and other gems.

Female nagas (naginis) are beautiful, clever, charming, and they sometimes marry mortals. Noble families in some parts of India still claim descent from the nagas, and the naginis are important, respected family ancestors.

Two famous naga kings were called Vasuki and Takshaka. The legends concerning the latter indicate the duality of the naga. In one story the naga comes to the aid of a holy hermit and avenges him by squeezing the offending king in his coils until he dies. In another story, this same Takshaka steals a pair of jeweled earrings from a queen's messenger, and Indra steps in to assist the messenger in the recovery.

Two famous nagas are:

Sesha (also Shesha), who is the world-serpent deity and the naga king of Patala. He is also called Ananta (endless). He has 1,000 heads, which are like stars, and he frequently dresses in purple. The shaking of his heads cause earthquakes. Every 1,000 ages, he destroys the world and all of creation with fire that he belches from his belly. During intervals of creation, however, Vishnu uses Sesha as a floating couch on which to sleep. Sesha is the son of Kadru (the mother of 1,000 serpents, nagas, and hydras) and the brother of Manasa-devi, the great neutralizer of poison.

Vasuki is one of the three great serpent kings of the naga. It was Vasuki who, defeated by the great Garuda bird (see p. 31), agreed to send one naga for Garuda to eat each day. This agreement is still in force today.

Legend

A Burmese hero named Hkun Ai fell in love with a naga princess and went to live in the kingdom of the nagas. The king of the nagas, in respect for Hkun Ai, ordered all nagas to assume human form except during their water festival, when they must return to their normal forms. When Hkun Ai saw the nagas gamboling and playing gracefully in the water, he became sad and homesick, and he was allowed to return home. The naga princess agreed to this and also said that she would lay an egg from which would hatch a boy who could be fed with milk from the little finger of Hkun Ai whenever he thought of her.

Hkun Ai went home to the country of men, coming out at Nawng Put Lake. The egg was properly hidden under hay and dead leaves, and later, a child was hatched from the egg and given the name Tüng Hkam (Golden Dead Leaves). When he grew up, he wanted to marry Princess Pappawadi, who lived in an enchanted palace. The palace was surrounded by a moat and had to be reached without using a boat, raft, or bridge; whosoever reached the palace dry-shod and struck the signal gong there should have the beautiful princess as a wife. Tüng Hkam struck the ground three times and called for his mother the naga, who appeared and stretched out from the island to the shore. He walked over his mother to get the princess, and they instantly fell in love with each other and were married. The father of the princess was delighted to find his daughter engaged to a suitor of both royal and naga blood. As a gift he built a lordly palace for them at Möng Mao. Tüng Hkam reigned happily as long as he lived, which was 72 years, and he was succeeded by his two sons.

Nivata-Kavachas

Exp: 4,000 + 14/HTK
Frequency: Common
Number Appearing: 3D8
HTK: 10D8, *AC:* -8
MV: 24", *AL:* L. Neutral
AT: 1, *DM:* 3D10 +1 (trident)
INT: 1D6: 1-4 Average, 5-6 High
THACO: 10, *SZ:* L
Weapons: +1 trident.

The nivata-kavachas are a race of sea giants, clothed in impenetrable armor of hardened shells, who live in the murky depths of the sea. They stand 25' tall and carry huge tridents. They never leave the sea. Their race once numbered about 30 million.

Panchajama

Exp: 9,120
Frequency: Rare
HTK: 70, *AC:* 1 (+2 or better weapon to hit)
MV: //9", *AL:* C. Evil
AT: 8, *DM:* 1D8 (x8); double damage if entangled.
INT: Animal
THACO: 8, *SZ:* L

Specials: Any two tentacles hitting the same target entangle the victim. Hits on an entangled victim are automatic next round, inflicting double damage.

Panchajama was a great sea demon who lived deep in the ocean in a huge conch shell. In one of his first major tasks for the gods, Krishna (see p. 25) battled the creature and killed it. As a mark of triumph, Krishna now uses the conch shell that was the former home of Panchajama as a trumpet. The shell has become so associated with Krishna that it is one of his symbols.

The creature Panchajama's body resembles a giant squid, despite its outer conch shell. Its mobility is limited, but if any two tentacles hit the same target in the same round they entangle the victim, preventing him from making attacks or moving. Hits on an entangled victim are automatic next round, inflicting double damage.

Pisacha

Exp: 1,600 + 12/HTK

Frequency: Common

Number Appearing: 1D4

HTK: 8D8, *AC:* 6 (+1 weapon or better to hit)

MV: 9", *AL:* C. Evil

AT: 2, *DM:* 1D6 (x2) (claws)

INT: Low, *THACO:* 12, *SZ:* M

Specials: One hit causes disease; if both nails hit the same character in the same round, the victim also loses 2 life-energy levels and associated HTK.

Pisacha and pisachi (females) are ghouls and vampires who haunt cemeteries and desert areas. They commonly are tawny and the tops of their heads are yellow. Their language is a gibberish called Pisacha-basha (goblin-language).

They are a combination demon-ghost, have anger in their essence, and are accomplished liars. Their touch causes disease. They like to have sex with mortals if the victim is asleep, insane, or drugged. They do not eat living flesh; rather, they cause the living to die and then consume the corpses.

Pisachas live in the drinking water (wells, streams, reservoirs) of villages. They are especially malevolent toward fathers.

A pisacha has vicious, clawlike nails that it uses in attack. If one hand strikes a target, that character contracts a disease, determined randomly by the GM, but if both of the pisacha's nails hit the same character in the same round, the character also loses 2 life-energy levels and the associated HTK.

Legend

When he was angry, Brahma created pisachas from stray drops of water that fell from the water used to create gods and humans. Modern India still has many temples and shrines raised and kept to appease the pisachas.

Poison Damsel

Exp: 275

Frequency: Rare

HTK: 12, *AC:* 4

MV: 12", *AL:* N. Evil

AT: Special, *DM:* Special

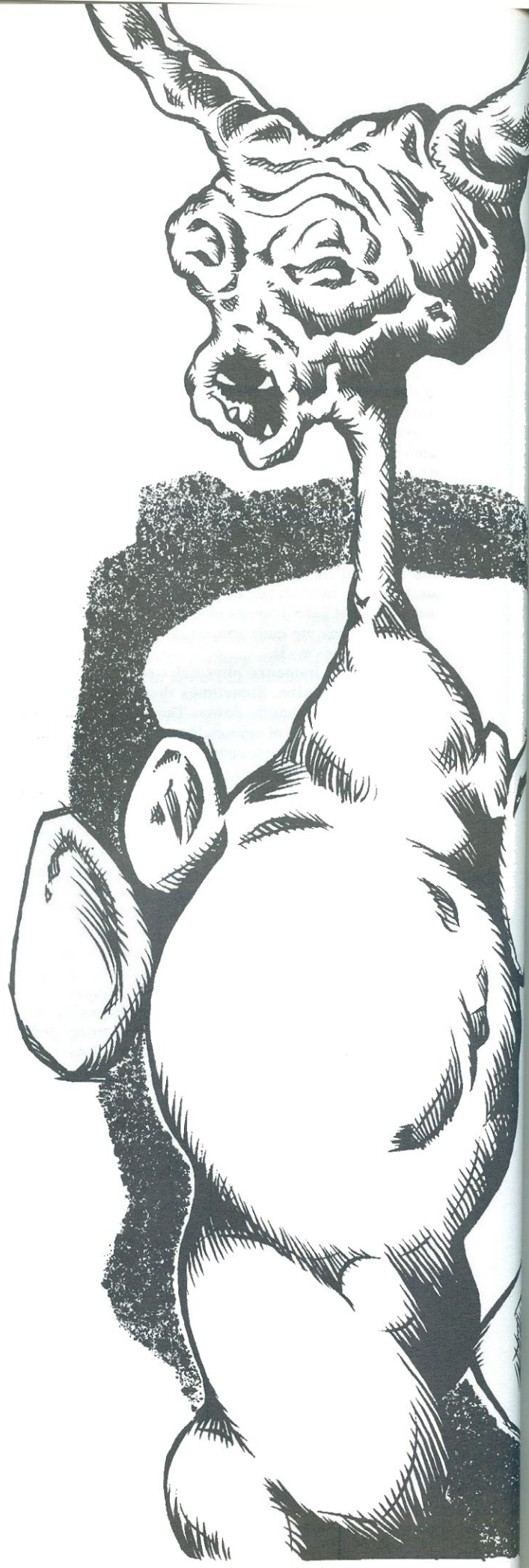
INT: Average

THACO: 18, *SZ:* M

Spell Abilities: Charm.

Specials: Death glance (range of 50', save vs. Death Magic).

Breath (range of 2', save vs. Poison or death).



This odd girl was raised from infancy by snakes, who fed her poisonous herbs as food. She can kill by a glance, by her breath, or by intimate contact (she transmits venereal diseases).

The poison damsel is a very attractive woman of 18-25 years of age with a seductive body. Her eyes, though beautiful, are as old and cold as a glacier. Her skin has a distinct bluish tincture to it. (Blue is the color associated with poison in Indian legend and art.)

Her glance is deadly only when she wishes it to be, but anyone close enough to feel her breath must make a separate save vs. Poison. The poison damsel uses a Charm spell to enchant her victims. Any character who has physically intimate relations with the poison damsel must make yet another save vs. Poison or contract a venereal disease (GM discretion).

Preta

Exp: 110 + 3/HTK

Frequency: Common

Number Appearing: 21

HTK: 2D8, *AC:* 7 (+1 weapon or better to hit)

MV: 9", *AL:* L. Evil

AT: 1, *DM:* 1D6 + disease

INT: Low

THACO: 16, *SZ:* S

Spell Abilities: Animate Dead.

Pretas are a type of ghost or evil spirit, about the size of a human thumb, that animate dead bodies and haunt cemeteries and their former homes for a year after they die. People who were crippled in life or died prematurely as a child are the most likely candidates to become pretas, as are humans who were miserly, envious, or who refused to give alms to beggars.

Pretas are black as a burnt tree after a fire, with large, distended bellies and impossibly tiny, needle-sized throats. It is believed they must expiate a type of karma to make their relatives forget about them or try to atone for them—ironically, by remembering them in order to pay tribute.

The preta imposes on its relatives by bringing sickness, death, and other evils until it is acknowledged. After three generations, the preta loses its identity and need not be named at the sacrifices, becoming referred to as "one of the fathers." A hit by a preta gives the victim a disease (randomly determined, saving throw applicable).

Legend

Pretas always form circles or gatherings, at which 21 of them are present. Humans see these places as a collection of small columns, and knowledgeable people avoid them as holy ground. These sacred places are called *pey-kovil*, the sanctuary of demons.

Rakshasa

Exp: Varies

Frequency: Common

Number Appearing: 1D4

STR: 4D6, *INT:* 3D6, *INS:* 2D8

STA: 4D6, *DEX:* 3D6, *APL:* 3D6

HTK: (1D8+6) x D8, *AC:* -3 (+1 weapon or better to hit)

MV: 15", *AL:* L. Evil

AT: 3, *DM:* 1D6 (x2) + poison (claws), 1D6 (bite) + STR bonus, if any

THACO: Varies, *SZ:* M, L

Weapons: Varies.

Spell Abilities: ESP, Shape Change.

Illusionist spells as Skill 10.

Specials: Strike from claws is poisonous.

Rakshasas (females are called *rakshashi*) are a class of hostile demigod demons, under the leadership of the demon king Ravana (see p. 38), who are antagonistic to men. They are shapeshifters, often appearing as a dog, owl, or vulture. A favorite human shape is that of an old woman or a deformed or monstrous human. They also sometimes appear as beautiful humans, clothed in magnificent elegance. Their skin is often yellow, green, or blue, and their eyes are frequently just vertical slits. Sometimes their hair is matted, and they have large bellies. In monstrous form they can have five feet, their fingers are backwards, and their fingernails are deadly poisonous. They are flesh-eaters; note that they will eat either live humans or corpse-flesh.

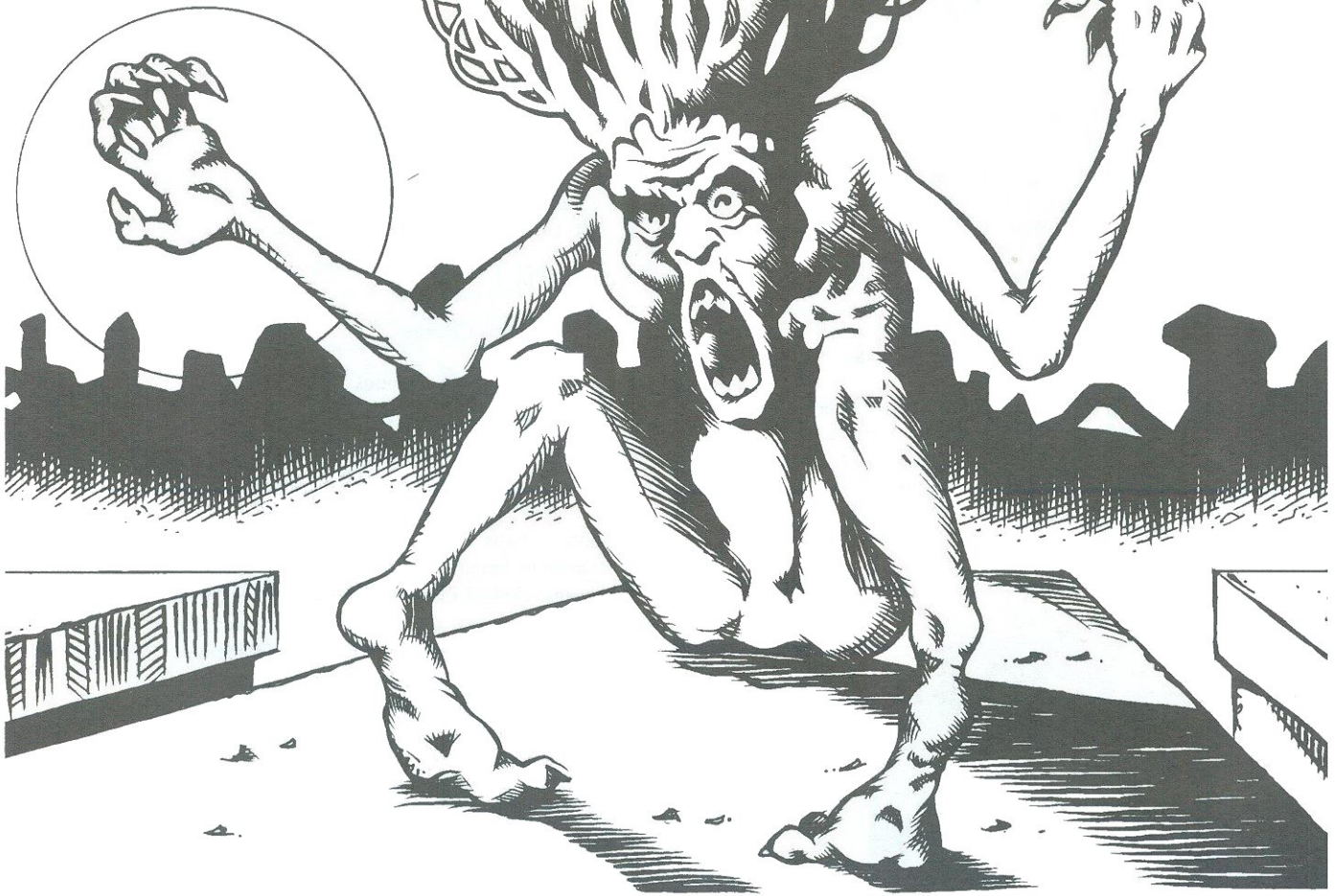
In battle situations they frequently fight with shield and axe or shield and sword. Rakshasas are extremely malevolent, and they do anything in their power to disturb human religious worship. They also haunt cemeteries, finding corpses to reanimate to spread terror and havoc. They can enter humans through their food, and if a light goes out while a human is eating, he should cover his food with his hands so that the rakshasas can't get it.

Their greatest powers are during the night. They can be active during the day, but as the shadows grow so does their strength. Rakshasas normally avoid sunrise, however, since it dazzles and weakens them (but does not destroy them—the effect is not unlike a successful turn of an undead).

A rakshasa uses its shapeshifting form with great cunning, using a Limited ESP ability (20' range) to appear as a brother or sister, husband or wife, trusted friend or lover. When the unsuspecting person is close or in an embrace, the rakshasa attacks. They prowl around weddings, looking for a chance to attack the bride. Despite their terrifying array of malevolent powers, they are frequently stupid, and many clever humans have tricked their way to freedom.

Legend

In the epic poem *The Ramayana*, the great monkey hero Hanuman (see p. 22) enters Ravana's capital of Lanka (Sri Lanka). Hanuman sees that "the rakshasas sleeping in the houses were of every shape and form. Some of them disgusted the eye, while some were beautiful to behold. Some had long arms and frightful shapes; some were very fat and some were very lean; some were mere dwarves and some were very tall. Some had only one eye and others only one ear. Some had monstrous bellies, hanging breasts, long, protruding teeth, and crooked thighs, while others were exceedingly beautiful to behold and clothed in great splendor. Some had two legs, some three legs, and some four legs. Some had the heads of serpents, some the heads of donkeys, some the heads of horses, and some the heads of elephants."



Raktavija

Exp: 55,250

Frequency: Very Rare

HTK: 200, *AC:* 0 (+1 weapon or better to hit)

MV: 18"/24", *AL:* L. Evil

AT: 3, *DM:* 1D20 (x2) (claws), 2D10 (bite)

INT: Very

THACO: 4, *SZ:* L

Spell Abilities: Cleric spells as Skill 15.

Specials: Every drop of his blood that touches the ground produces 10D% x10 demon giants his size.

Raktavija is chief of a demon army, standing 50' tall. Thanks to a boon granted by Brahma, every drop of his spilled blood produces thousands more giants just like him.

Legend

After undergoing great austerities, the demon Raktavija was granted a boon from Brahma, and he chose one that he thought would make him invulnerable: every drop of his blood that touched the ground would produce thousands of demons as large as him. Raktavija boasted of this and began to take over the three worlds, for no god would harm him for fear of creating many more demons. Finally Kali (see p. 23) challenged him; she began to defeat his army of demons. Finally Raktavija saw that his soldiers were dwindling, and he attacked Kali directly. She smote him with her weapons, but more giants sprang up where the blood touched the ground. Kali finally slew those, charged Raktavija, and pierced his body with a great spear. The blood rushed out, but Kali drank it all before it touched the ground. (To this very day Kali is frequently depicted as

having a mouth dripping with blood.) In her joy at conquering the giant, Kali began to dance the Tandava dance of death so wildly that the whole earth shook. Her husband Shiva (see p. 27) came forth to ask her to stop, but in her divine madness she trampled him too. Only the sight of her consort atop the pile of corpses awakened her and saved the world.

Ravana

Exp: 61,500

Frequency: Rare

HTK: 300, *AC:* -9 (+5 weapon or better to hit)

MV: 15", *AL:* L. Evil

AT: 20, *DM:* By weapon

INT: Genius

THACO: 2, *SZ:* L

Weapons: Any 20, +2 or better.

Spell Abilities: Shape Change.

Illusionist spells as Skill 19.

Specials: Any HTK damage or severed limbs grow back at the beginning of the next round.

Ravana is the demon king of the rakshasas (see p. 37). He is the incarnation of wickedness, breaker of laws, ruler of the night, and ravisher of women. Ravana is the perpetual enemy of Vishnu (see p. 29).

Ravana, grandson of Pulastya, overthrew his brother Kubera and stole his kingdom (Sri Lanka); nevertheless, Brahma made Ravana invulnerable to gods or demons because of his penances and great devotion. The only way Ravana could meet death would be through a woman.

(Though he was finally slain by Rama, it was because of the woman Sita.)

The *Ramayana* describes Ravana as having "ten heads, twenty arms, copper-colored eyes, and bright teeth like the moon. His form is that of a thick cloud or mountain, or the god of death with open mouth. He has all the marks of royalty." Ravana also bears many scars as a result of his constant warfare with the gods. Ravana has scars from Indra's thunderbolt, the four tusks of Indra's elephant Airavata, and Vishnu's chakra (discus). He wears rich, luxurious robes and jewelry. Ravana is strong enough to split the top of a mountain or to churn the ocean. He is tall enough and strong enough to catch the sun and the moon in their paths and stop them from rising. He is a shapeshifter of unlimited form and duration.

His armies include the *naikasheyas*, human-eating implike beings descended from Ravana's mother, Nikasha. *Pistasanas* and the *Nikashatmajas*, other groups of demons, also serve Ravana.

Ravana is extremely difficult to injure. Any HTK damage or severed limbs immediately grow back at the beginning of the next round. He uses 20 weapons at a time, each of which is at least +2.

Legend

One day in the heaven of Vishnu, a being of high rank committed a grave error. As is the way of things, he had to return to earth in order to expiate it. He had the choice of seven incarnations as the friend of Vishnu or three incarnations as an enemy. He chose to be an enemy because it was the quicker way to be free and return to heaven. Certain incarnations of Vishnu on earth are there for no other reason than to be slain by Ravana.

Vetala

Exp: 1,625 + 12/HTK

Frequency: Common

Number Appearing: 3D6

HTK: 8D8, *AC:* 6 (+1 weapon or better to hit)

MV: 12", *AL:* C. Evil

AT: 1, *DM:* 1D6 (bite/blood drain)

INT: Average, *THACO:* 12, *SZ:* M

Spell Abilities: Cleric spells as Skill 7, prefers the evil reverse spells.

Specials: Anyone taken to -10 HTK or lower by the blood drain of a vetala becomes a vetala himself.

A vetala is an evil spirit in human form that haunts cemeteries, animating dead bodies. It is both evil and mischievous, enjoying practical jokes on humans as well as preying on them. The vetala has an outwardly human appearance, but a close inspection shows that its hands and feet are turned backwards, and its hair stands on end. The vetala has some attributes of a vampire and sucks the blood from living victims.

The first attack of a vetala is a bite that does 1D6 HTK of damage; thereafter, the victim sustains 1D6 HTK of damage from blood drain until cured or bandaged.

Vidyadhara

Exp: 225 + 4/HTK

Frequency: Common

Number Appearing: 2D%

HTK: 3D8, *AC:* 5

MV: 12", *AL:* L. Good

AT: 1, *DM:* 1D4 (fist)

INT: Very

THACO: 16, *SZ:* M

Spell Abilities: Shape Change.

Druid spells as Skill 10, cleric spells as Skill 10, magic-user spells as Skill 5.

The *vidyadhara* are a group of benevolent supernatural shapeshifters who inhabit the area between the earth and the sky. They frequently live in mountain towns and intermarry with humans, usually appearing as swan maidens.

Vidyadhara assist characters of non-evil alignments with their powers.

Vritra

Exp: 60,500

Frequency: Rare

HTK: 375, *AC:* -5 (+3 weapon or better to hit)

MV: 18"/28", *AL:* L. Evil

AT: 5, *DM:* 1D8 (x4) (claws), 2D12 (bite)

INT: Genius

THACO: 4, *SZ:* L

Spell Abilities: Control Weather.

Illusionist spells as Skill 30, spells of all other classes as Skill 22.

Specials: Roar acts as Power Word Kill and shatters the ground and stones within 100'.

Magic Resistance: 50%.

Vritra is the cloud demon of drought and darkness, a mischievous and sometimes malevolent serpent-dragon who prevents rain. He typifies the harsher aspects of nature. In his reincarnation called *Namuchi* (not letting go the waters), he is the constant opponent of the storm god Indra. Vritra consumed Indra's cows (the life-giving water-filled clouds) and drank up Indra's seven great rivers. Many battles ended with Indra forcing Vritra to send down fertilizing rains to restore the earth by splitting Vritra's belly with his thunderbolt; this victory was symbolized by the appearance of Indra's bow, *Sakradhanus* (the rainbow). Vritra achieved some of his powers (including endless power, the shaping of illusions, and power over the gods) by the disciplined practice of yoga. Vritra was later reincarnated as *Mara* (see p. 34), with less specific and more malevolent duties.

The opposition of Vritra and Indra is tireless. Under Vritra's leadership, the demons were able to upset the eternal equipoise established between gods and demons, *devas* and *asuras*, rain and drought, and good and evil.

Legend

Long ago the mighty dragon Vritra lived upon the earth, and one day this demon decided that it should be he who rules the world. Accordingly, on the next day the giant dragon swallowed all seven great rivers of the world and imprisoned them within his mountain. Vritra lay across the top of his mountain, watchfully guarding his stolen rivers against any rescue attempt. Day and night, night and day the demon lay awake, ready to destroy whatever god or man was foolish enough to challenge him.

The blazing sun rose each day, burning and blasting the earth with its fiery rays. Trees, grass, and indeed all plant life began to wither and die. Some were stronger than others, but eventually all succumbed.

The people, dying of drought, prayed to the gods, but no god thought himself strong enough to fight the dragon demon of drought. Famine grew throughout the land, and more and more people began to starve. Even the storehouses of the wealthy were empty. Scarcely a trace of food remained on the earth.

The starving, weak people fell upon the dry, cracked ground, pleading to the gods. The gods watched in sorrow, knowing that they were powerless against Vritra. Indra, the youngest god, had yet to make a name and reputation for himself, and he bravely decided to try to help the humans.

He picked up three bowls of the magic brewed concoction called soma (see p. 32), and one by one he drank them down. Each drink gave him energy, making him even stronger than before. After drinking the last bowl, Indra picked up his thunderbolt and set forth to fight Vritra.

As Indra approached, Vritra the mighty prepared for battle. The demon's breath became a black, foul, foggy mist, blocking the rays of the sun and shrouding the world in darkness. Vritra's mouth then spat lightning at his enemy. His roar was thunder shaking the world, and he caused a fierce hailstorm to rage at Indra.

To Vritra's surprise, Indra was able to see through the darkness and to protect himself from the noise and the hail. Indra calmly and deliberately raised his arm, and when Vritra's next lightning bolt illuminated the dragon, Indra threw his deadly thunderbolt. It flew straight as an arrow and lodged in the demon's chest. The mighty blow shattered the dragon's body and destroyed its spirit as well (for a time, at least). Vritra tottered on the mountaintop and then fell and fell, far below to the base of the mountain.

Vritra's mother, another demon, came forth to avenge her son. Indra summoned his strength and once more threw his thunderbolt with enough force to slay his opponent. She, too, fell to the ground, falling and lying near the body of her son. And that is how Indra, god of storms, came to slay the demon of drought and release the pent-up rivers, making them flow with life once again.

Legend

In Vritra's incarnation of Namuchi, he offered the strongest resistance against Indra during Indra's war against the demons. Indra had conquered all the other demons, but Namuchi fought so strongly that he overcame Indra, making

him a prisoner. Indra persuaded Namuchi to let him go, after promising not to kill Namuchi by day or by night, either wet or dry. Later, the storm god cut off the head of Namuchi at twilight, which is between day and night, and killed him with water foam, which is neither wet nor dry. The severed head of Namuchi frequently accompanies Indra, crying out: "O wicked slayer of thy friend!"

Yakshini

Exp: 110 + 3/HTK

Frequency: Uncommon

Number Appearing: 1

HTK: 2D8, *AC:* 7

MV: 15", *AL:* C. Neutral

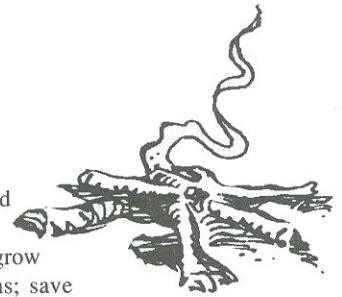
AT: Special, *DM:* N/A

INT: Average

THACO: 16, *SZ:* M

Spell Abilities: Teleport

Music induces dance around a fire (10% cumulative chance each round); dancers grow four-inch long, devilish horns; save against DEX at -4 penalty or they fall into the fire, suffering 1D4 HTK of damage until removed from the fire.



A yakshini is a demon that appears to be a normal human, sitting by a campfire making music to pass the time. However, the yakshini plays a lute made of bones; characters who listen want to dance around the fire (10% cumulative chance each round). Any listeners who become dancers grow four-inch-long, devilish horns! When they discover this, these characters must make a save against DEX at -4 penalty or they fall into the fire, suffering 1D4 HTK of damage. In any event, the campfire blossoms up and emits a great shower of sparks; when everyone's eyes are undazzled, the yakshini has disappeared (teleported).

The horns remain on the character until a Remove Curse spell is obtained.

Yech

Exp: 110 + 3/HTK

Frequency: Rare

Number Appearing: 1

HTK: 2D8, *AC:* 4

MV: 18", *AL:* C. Neutral

AT: Special, *DM:* N/A

INT: High

THACO: 17, *SZ:* S

Spell Abilities: Lost, Shape Change.

The yech is a rare creature—a humorous demon. It is a human-like creature, smaller than a cat, that wears a white cap. The yech likes to lead travelers astray, then employ a Lost spell (see p. 72). The yech is a shapeshifter and can change into human shape. If a yech can be captured, it makes an invaluable guide if its services can be obtained (GM discretion). The yech likes to barter and strike deals and is a hard bargainer.

oceanic MYTHOLOGY

The major divisions of Oceania include Micronesia, Melanesia, Polynesia, New Zealand, Australia, and the Malay archipelago. The islands covered in this work, by group, are:

Malay archipelago: Sumatra, Java, Borneo, Celebes, Moluccas, Timor, Philippines, and New Guinea.

Melanesia: Bismarck, Solomons, Vanuatu, New Caledonia, and Fiji.

Micronesia: Caroline, Kiribati, Mariana, and Marshalls.

Polynesia: Hawaii, the Line, Phoenix, Tonga, Cook, Samoa, Tuvalu, Easter Island, French Polynesia, and New Zealand.

French Polynesia: Society (Tahiti), Marquesas, Tuamotu, Gambier, and Tubuai.

These mythologies are separate, yet clearly interrelated, as even a cursory study of the languages shows:

<u>English</u>	<u>Tongan</u>	<u>Samoaan</u>	<u>Marquesan</u>	<u>Tahitian</u>	<u>Maori</u>	<u>Hawaiian</u>
love	'alo'ofa	alofa	kaoha	aroha	aroha	aloha
bird	manu	manu	manu	manu	manu	manu
man	tangata	tane	kane	tane	tane	kane
fish	ika	i'a	ika	i'a	ika	i'a

The ancient Pacific islanders saw a distinct difference between a person's departed spirit and his ghost. A spirit that descended into the underworld was invisible, but those that remained on earth could be visible to mortals. These ghosts were almost always malicious and did physical harm. Some transformed into the demons mentioned in later myths. A few were violent enough to cause diseases, tear out the eyes of the living, or even eat them. Proper treatment and burial of a corpse was vital to ensure that it did not become a ghost.

The islanders spent much of their creative energy in weaving complex oral narratives, which were passed down primarily by priests and entertainers. King and commoner alike learned the priestly chants, lengthy epics of heroes and gods, and love songs. Preliterate societies frequently viewed this wide audience participation as a joyful duty of being a citizen. Some of the chants took several evenings to recite completely. These myths were made to be heard, not read, and as a result they sometimes seem excessively long and repetitious to non-Oceanians. For example:

Maui, the most widely known hero-god of all the Polynesians, at birth was called Maui-tikitiki, because he was so small that his mother could put him in her hair. Maui's mother disowned him, and the gods tutored and raised him. During the blessing from his father, Makeatutara, an interruption flawed the ritual and thus denied Maui immortality. (This compares to the Greek Achilles, given invulnerability except for one spot that was not immersed in the River Styx.)

Maui was very brave but did not respect the laws of others, and his life was full of pranks and adventures. He raised the sky to its present height because he worried that its weight might damage the earth. In the early days, the sun raced rapidly across the sky; Maui and his brother set a noose, snared and captured the sun, and beat it until the sun agreed to travel across the sky more slowly to give humans time to complete their daily work. Maui also used his magic fishing line to drag several islands up from the bottom of the ocean. When his brothers started to cut up the islands, the valleys appeared.

Maui, in addition to being the trickster of the Polynesians, was also the firebringer. He obtained fire from its source (the underworld), and it was there that he had his final adventure. Maui made a valiant attempt to win immortality for man by going to the underworld and defeating the goddess of death, Hina-nui-te-po (Great Lady of the Night). She, however, was the victor, and by taking Maui's life condemned all mankind to suffer death.

Hatuibwari

Exp: 54,550

Frequency: Very Rare

HTK: 300, *AC:* -4 (+3 weapon or better to hit)

MV: 12"/27", *AL:* L. Neutral

AT: 1, *DM:* 3D8 (bite)

INT: High

THACO: 4, *SZ:* L

Spell Abilities: Casts spells of all classes as Skill 25.

Hatuibwari is the supreme being, the bisexual creator god of the Arosi. He is a winged serpent with four eyes, four great teeth, and four breasts with which to suckle the young of all living species.

Oro

Exp: 34,360

Frequency: Very Rare

STR: 23 (+5, +11), *INT:* 19, *INS:* 18

STA: 22, *DEX:* 21 (+4, -5), *APL:* 21

HTK: 280, *AC:* -4 (+3 weapon or better to hit)

MV: 12"/27", *AL:* L. Neutral

AT: 1, *DM:* 1D8 +14 (club)

INT: High

THACO: 2, *SZ:* M

Weapons: +3 club.

Specials: Invisibility.

Fights as Skill 25 fighter.

Immune to Level 1 illusion/phantasm spells.

Poison save at +2.

Regenerates 1 HTK/4 turns.

Reaction Adjustment: +50%.

Awe Power: Up to 4 HTK Dice/Levels.

Though the most-powerful god in the Tahitian pantheon, Oro is a minor deity to other Polynesians, such as the New Zealanders. Oro is the god of war, born to the chief god Ta'aroa (Kanalaoa) and Hina-tu-a-uta on the island of Ra'iatea, where the most sacred temple in all of Polynesia stands. This temple had been dedicated to Ta'aroa, but sometime in the 13th or 14th Century, Oro usurped him.

Oro was born a god of peace, but by taking the chief position among the gods, he became the god of war. Oro's three daughters (To'i-mata, 'Ai-tupuai, and Mahu-fatu-rau) always accompany him into battle.

Oro rarely appears to humans except in the guise of his weapon, a three-foot-long, sennit-covered club decorated with red and yellow feathers. If someone sees such a club striking in battle, apparently held by no one, it is certain that Oro is involved in the strife.

Legend

Long ago, Oro grew angry with his wife, Tu-fe'ufe'u-mai-i-te-ra'i. He pushed her to earth, where she turned into a pillar of sand. His daughters helpfully decided to go to earth to find another wife for their father. They searched the

islands of Tahiti, Hu'ahine, and Ra'iatea but found the women too plain for his regal standing.

Finally, they made their way to Bora-Bora, where the sisters found the beautiful Princess Vai-rau-mati. A marriage pact was signed, and Oro descended to earth on a rainbow to meet his new bride. The princess gave Oro so many lavish gifts that he was embarrassed, and as a result he turned his two sons 'Uru-te-tefa and 'Oro-te-tefa into sacred pigs, which were never to be killed. He then presented these to his father-in-law, the king Tamatoa I. Tamatoa founded the Arioi Society and established the sacred pigs as its patron gods.

The Arioi Society is a kind of fraternity or guild on Tahiti that is found in no other Polynesian group. They are a select group of entertainers whose main function is to provide music, dance, drama, satire, and buffoonery in exchange for lavish gifts from the audience. Their entire lives seem to consist of upa-upa (revelry), and after they exhaust one village they move on to another. The Arioi are free of social obligations or chores and can move freely among the highest and lowest classes. At one point in Tahitian history, one out of five people were Arioi.

Adaro

Exp: 350 + 5/HTK

Frequency: Rare

Number Appearing: 1

HTK: 4D8, *AC:* 0

MV: 12"/24", *AL:* C. Neutral

AT: 1, *DM:* Special

INT: High

THACO: 15, *SZ:* M

Weapons: Flying Fish Arrows.

An adaro is a Melanesian sun spirit, part fish and part human, that moves about in waterspouts and uses rainbows for bridges. An adaro may shoot a man with a **Flying Fish Arrow**, causing him to become unconscious. Only if someone makes the adaro a special offering of a flying fox does the victim recover.

Bajang

Exp: 50 + 2/HTK

Frequency: Uncommon

Number Appearing: 1

HTK: 1D8, *AC:* 0

MV: 15", *AL:* Owner's

AT: 4, *DM:* 1-2 (x4) (claws)

INT: Average

THACO: 19, *SZ:* S

Specials: Causes special wasting disease; lose 1D6 HTK per day.

A bajang is a malignant spirit that foretells disaster or brings illness. After preparing a magical bamboo vessel called a tabong, a person can capture and enslave a bajang, turning it into a familiar. It disrupts the household by its loud mewling and is very dangerous to children, who wear

bajang bracelets (amulets with black silk threads) to protect them against the demons.

If a human has a bajang as a familiar, he must feed it milk and eggs. If the master neglects his bajang or does not feed it regularly (three times a day), it may (75% chance) turn on him and devour him. (The master sends the bajang forth to possess and begin eating the vital organs of its victim.) The victim immediately seems to be struck by a mysterious, deadly ailment, taking 1D6 HTK of damage per day. Only a magical cure stops the damage.

A person can obtain a bajang only through a Find Familiar spell. Substitute the bajang for one of the more-common forms during random determination.

Con-tinh

Exp: 340 + 5/HTK

Frequency: Common

Number Appearing: 1

HTK: 4D8, *AC:* 4 (+1 weapon or better to hit)

MV: 12", *AL:* C. Evil

AT: 3, *DM:* 1D4 + disease (x2) (claws), 1D4 + disease (bite)

INT: 1D6: 1-4 Average, 5-6 High

THACO: 15, *SZ:* M

Specials: Touch causes disease; laugh (500') can cause insanity (10% chance cumulative per round).

Con-tinh are malevolent spirits of Annamese maidens who died before their time. Their weird laugh can cause insanity. They attack and rob any travelers and wayfarers (especially males) they encounter during the night, after which they sing and laugh, driving their victims mad. The con-tinh also have the ability to cause diseases, including cholera, plague, and dysentery; what's more, these diseases can become epidemic and devastate an entire region.

The normal Annamese worship of deceased ancestors venerates those who were well-known or superior citizens, but the people feel that the spirits of the con-tinh, along with those others who may have disgraced themselves, died without children, or died in battle, all suffer because no one offers them food, clothes, gold, or flowers. It is against these spirits that the sorcerers usually employ their talents. To remove the effects of a con-tinh, the sorcerer or cleric must correctly identify which specific con-tinh is causing the curse, what exactly is bothering her, and offer appeasements to remedy the situation. Propitiations generally include rice, salt, gold paper, and silver paper.

Dògai

Exp: 110 + 3/HTK

Frequency: Uncommon

Number Appearing: 1

HTK: 2D8, *AC:* 9 (+1 weapon or better to hit)

MV: 14", *AL:* C. Neutral

AT: 1, *DM:* 1D4 (bite)

INT: Low

THACO: 16, *SZ:* M

Spell Abilities: Shape Change.

Dògai are mischievous, hideous, skinny, big-eared female shapeshifting spirits (one ear serves as its bed, the other as its bed cover). Parents often use dògai as bogeymen to scare the young or foolish, but these spirits are easily outwitted. The queen of the dògai is named Metakorab.

Hantu Kubor

Exp: 215 + 4/HTK

Frequency: Uncommon

Number Appearing: 1

HTK: 3D8, *AC:* 2 (+1 weapon or better to hit)

MV: 12", *AL:* C. Evil

AT: 1, *DM:* 1D8 (bite)

INT: Low

THACO: 16, *SZ:* M

Spell Abilities: Cause Disease.

Specials: Invisibility.

Hantu Kubor are grave demons, a Malayan variant of ghouls. If given the opportunity, however, these creatures also prey on living flesh.

Hantu Orang Mati Di-Bunch, the ghosts of murdered people, often accompany the Hantu Kubor, which commonly live outside villages near cemeteries. When they feel especially hungry or malevolent or when a witch is controlling them, they sometimes enter a village to attack and eat one or more inhabitants. On other occasions, they enter villages to cause minor diseases. The favorite times for a Hantu Kubor to enter a village are high noon and after sunset. People should be especially wary at these times.

Hantu Kubor are usually invisible. When visible, they are physically flimsy and translucent, feeling rather like a pillow if touched. They are seven feet tall and very dark, with large ears, tusklike teeth, and long tongues.

The Malaysians and the Burmese share a defense against Hantu Kubor, Hantu Orang Mati Di-Bunch, and indeed all manner of undead and grave monsters: an amulet, called a Lehpwe.

Magic Item

A Lehpwe is an amulet consisting of a special iron ball called a datloun, wrapped in metallic foil with cabalistic symbols and worn on the wrist. A datloun is the end result of Burmese alchemy, an iron-mercury alloy crucial to the goal of preserving life indefinitely. The Lehpwe has the power to protect against all undead and grave monsters, as well as snakes, ghosts, and demons of all sorts. The Lehpwe adds a +5 bonus (+25%) to any related dice rolls, such as for turning undead.

Legend

Noon and after sunset are not the only times the Hantu Kubor are active. They also attack at periods of seasonal change. One night in January, after several of the town's children were bedridden with fever, fires suddenly sprang up in many different parts of the town. Without warning there came a hideous cacophony of sound caused by the

Hatuibwari

Exp: 54,550

Frequency: Very Rare

HTK: 300, *AC:* -4 (+3 weapon or better to hit)

MV: 12"/27", *AL:* L. Neutral

AT: 1, *DM:* 3D8 (bite)

INT: High

THACO: 4, *SZ:* L

Spell Abilities: Casts spells of all classes as Skill 25.

Hatuibwari is the supreme being, the bisexual creator god of the Arosi. He is a winged serpent with four eyes, four great teeth, and four breasts with which to suckle the young of all living species.

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Exp: 34,360

Frequency: Very Rare

STR: 23 (+5, +11), *INT:* 19, *INS:* 18

STA: 22, *DEX:* 21 (+4, -5), *APL:* 21

HTK: 280, *AC:* -4 (+3 weapon or better to hit)

MV: 12"/27", *AL:* L. Neutral

AT: 1, *DM:* 1D8 +14 (club)

INT: High

THACO: 2, *SZ:* M

Weapons: +3 club.

Specials: Invisibility.

Fights as Skill 25 fighter.

Immune to Level 1 illusion/phantasm spells.

Poison save at +2.

Regenerates 1 HTK/4 turns.

Reaction Adjustment: +50%.

Awe Power: Up to 4 HTK Dice/Levels.

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Adaro

Exp: 350 + 5/HTK

Frequency: Rare

Number Appearing: 1

HTK: 4D8, *AC:* 0

MV: 12"/24", *AL:* C. Neutral

AT: 1, *DM:* Special

INT: High

THACO: 15, *SZ:* M

Weapons: Flying Fish Arrows.

An adaro is a Melanesian sun spirit, part fish and part human, that moves about in waterspouts and uses rainbows for bridges. An adaro may shoot a man with a **Flying Fish Arrow**, causing him to become unconscious. Only if someone makes the adaro a special offering of a flying fox does the victim recover.

Bajang

Exp: 50 + 2/HTK

Frequency: Uncommon

Number Appearing: 1

HTK: 1D8, *AC:* 0

MV: 15", *AL:* Owner's

AT: 4, *DM:* 1-2 (x4) (claws)

INT: Average

THACO: 19, *SZ:* S

Specials: Causes special wasting disease; lose 1D6 HTK per day.

A bajang is a malignant spirit that foretells disaster or brings illness. After preparing a magical bamboo vessel called a tabong, a person can capture and enslave a bajang, turning it into a familiar. It disrupts the household by its loud mewling and is very dangerous to children, who wear

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If a human has a bajang as a familiar, he must feed it milk and eggs. If the master neglects his bajang or does not feed it regularly (three times a day), it may (75% chance) turn on him and devour him. (The master sends the bajang forth to possess and begin eating the vital organs of its victim.) The victim immediately seems to be struck by a mysterious, deadly ailment, taking 1D6 HTK of damage per day. Only a magical cure stops the damage.

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Con-tinh

Exp: 340 + 5/HTK

Frequency: Common

Number Appearing: 1

HTK: 4D8, *AC:* 4 (+1 weapon or better to hit)

MV: 12", *AL:* C. Evil

AT: 3, *DM:* 1D4 + disease (x2) (claws), 1D4 + disease (bite)

INT: 1D6: 1-4 Average, 5-6 High

THACO: 15, *SZ:* M

Specials: Touch causes disease; laugh (500') can cause insanity (10% chance cumulative per round).

Con-tinh are malevolent spirits of Annamese maidens who died before their time. Their weird laugh can cause insanity. They attack and rob any travelers and wayfarers (especially males) they encounter during the night, after which they sing and laugh, driving their victims mad. The con-tinh also have the ability to cause diseases, including cholera, plague, and dysentery; what's more, these diseases can become epidemic and devastate an entire region.

The normal Annamese worship of deceased ancestors venerates those who were well-known or superior citizens, but the people feel that the spirits of the con-tinh, along with those others who may have disgraced themselves, died without children, or died in battle, all suffer because no one offers them food, clothes, gold, or flowers. It is against these spirits that the sorcerers usually employ their talents. To remove the effects of a con-tinh, the sorcerer or cleric must correctly identify which specific con-tinh is causing the curse, what exactly is bothering her, and offer appeasements to remedy the situation. Propitiations generally include rice, salt, gold paper, and silver paper.

Dògai

Exp: 110 + 3/HTK

Frequency: Uncommon

Number Appearing: 1

HTK: 2D8, *AC:* 9 (+1 weapon or better to hit)

MV: 14", *AL:* C. Neutral

AT: 1, *DM:* 1D4 (bite)

INT: Low

THACO: 16, *SZ:* M

Spell Abilities: Shape Change.

Dògai are mischievous, hideous, skinny, big-eared female shapeshifting spirits (one ear serves as its bed, the other as its bed cover). Parents often use dògai as bogeymen to scare the young or foolish, but these spirits are easily outwitted. The queen of the dògai is named Metakorab.

Hantu Kubor

Exp: 215 + 4/HTK

Frequency: Uncommon

Number Appearing: 1

HTK: 3D8, *AC:* 2 (+1 weapon or better to hit)

MV: 12", *AL:* C. Evil

AT: 1, *DM:* 1D8 (bite)

INT: Low

THACO: 16, *SZ:* M

Spell Abilities: Cause Disease.

Specials: Invisibility.

Hantu Kubor are grave demons, a Malayan variant of ghouls. If given the opportunity, however, these creatures also prey on living flesh.

Hantu Orang Mati Di-Bunch, the ghosts of murdered people, often accompany the Hantu Kubor, which commonly live outside villages near cemeteries. When they feel especially hungry or malevolent or when a witch is controlling them, they sometimes enter a village to attack and eat one or more inhabitants. On other occasions, they enter villages to cause minor diseases. The favorite times for a Hantu Kubor to enter a village are high noon and after sunset. People should be especially wary at these times.

Hantu Kubor are usually invisible. When visible, they are physically flimsy and translucent, feeling rather like a pillow if touched. They are seven feet tall and very dark, with large ears, tusklike teeth, and long tongues.

The Malaysians and the Burmese share a defense against Hantu Kubor, Hantu Orang Mati Di-Bunch, and indeed all manner of undead and grave monsters: an amulet, called a Lehpwe.

Magic Item

A **Lehpwe** is an amulet consisting of a special iron ball called a datloun, wrapped in metallic foil with cabalistic symbols and worn on the wrist. A datloun is the end result of Burmese alchemy, an iron-mercury alloy crucial to the goal of preserving life indefinitely. The Lehpwe has the power to protect against all undead and grave monsters, as well as snakes, ghosts, and demons of all sorts. The Lehpwe adds a +5 bonus (+25%) to any related dice rolls, such as for turning undead.

Legend

Noon and after sunset are not the only times the Hantu Kubor are active. They also attack at periods of seasonal change. One night in January, after several of the town's children were bedridden with fever, fires suddenly sprang up in many different parts of the town. Without warning there came a hideous cacophony of sound caused by the



beating of gongs, the banging of tin roofs, wooden doors, and pots and pans, and by the shouting of human voices. A sorcerer, carrying a *Lehpwe* and followed by a group of monks, circled those areas and shouted, "Phyi! Phyi!" and spat on the ground. This drove the Hantu Kubor from the village, and the children recovered.

Hantu Si Buru

Exp: 325 + 5/HTK

Frequency: Rare

Number Appearing: 1

HTK: 4D8, *AC:* N/A

MV: 18", *AL:* C. Neutral

AT: 1, *DM:* 1D6 +2 (spear), disease (touch)

INT: Low

THACO: 15, *SZ:* M

Weapons: +2 spear.

Spell Abilities: Casts spells of any class relating to disease (causing or curing) at Skill 12.

Specials: Touch causes disease.

Immune to physical attacks; only magical attacks or proper offerings affect him.

A hantu si buru is a phantom huntsman. He and his dogs cause havoc on tracks in the jungle (similar to the European Wild Hunt). He usually appears on nights of the full moon, when he hunts for wild boar and mouse deer. The slaughtered animals he leaves behind are a sign of the hopeless frustration of this demon huntsman (see **Legend**, below). His touch or that of his 12 dogs causes fatal disease, but he can cure diseases if propitiated.

A hantu si buru is immune to physical attacks. Only magical attacks or proper offerings affect him. He casts spells of any class relating to disease (causing or curing) at Skill 12.

Legend

A man named Hantu Penburu had a wife who was with child. She had a craving for the meat of the mouse deer, but no ordinary mouse deer: this one had to be a doe large with male offspring. Hantu Penburu, wanting to placate his wife, went into the jungle with his weapons and faithful dogs. Having misunderstood his wife, Hantu Penburu searched for a buck large with male offspring, an impossible task, of course.

Hantu Penburu hunted day and night, slaying many mouse deer and discarding them when they failed to meet what he thought was his wife's requirement. Since he had sworn an oath that he would not return without success, he became a forest inhabitant, eating the flesh and drinking the blood of the animals he killed.

In time he covered the whole earth and started searching the heavens. He sent his dogs ahead into the firmament, craning his neck upward to watch them. Eventually his head became fixed on his back, and he could no longer look down. Hantu Penburu still hunts in the Malay forest this way, gaze turned ever-upward looking toward his dogs.

After some months, his wife gave birth to a boy and a girl, who grew up without knowing their father. When the boy was of age, he went into the forest to search for Hantu Penburu. Along the way, he met a farmer who said his father had borrowed a chisel from him and he wanted it returned. When the son found his father and told him this, Hantu Penburu said, "I will reward him by eating his heart and drinking his blood." From that time to this, Hantu Penburu has been an enemy to mankind, attacking unwary travelers in the forest.

Kakamora

Exp: 335 + 5/HTK

Frequency: Common

Number Appearing: 1D12

HTK: 4D8, *AC:* 6 (+1 weapon or better to hit)

MV: 15", *AL:* C. Neutral

AT: 1, *DM:* 1D6 +10 (bite)

INT: 1D6: 1-4 Average, 5-6 High

THACO: 15, *SZ:* S, M

Spell Abilities: Druid spells as Skill 9.

Specials: STR: 22 (+4, +10)

Kakamora are Melanesian spirits or beings of wildly variable height, ranging from six inches to five feet. They have long, straight hair, the strength of several men, and sharp nails. They live in holes, caves, and banyan trees.

The kakamora have a distinct hierarchy, headed by a king and queen. Although usually harmless, they are unpredictable. They enjoy confusing and deluding children. Sometimes, when hunts are bad, they kill and eat humans. They are said to fear the color white. Legends say that the kakamora were once all captured, but they do not say how; there are certainly many on the loose now.

Langsuyar

Exp: 215 + 4/HTK

Frequency: Common

Number Appearing: 1

HTK: 3D8, *AC:* 2 (+1 weapon or better to hit)

MV: 12"/24", *AL:* C. Evil

AT: 1, *DM:* 1D8 (bite)

INT: Average

THACO: 16, *SZ:* M

Spell Abilities: Charm, Shape Change, Control Winds; Any spell dealing with wind as Skill 15.

A langsuyar is a Malayan female vampire-like being, the spirit of a woman who died in childbirth. When she sees a victim, she behaves in a frightening manner: shrieking, flailing her arms about, and opening and clenching her fists. She wears a green robe and has long, tapering nails. Her long, jet black hair reaches to her ankles, covering a fanged mouth on the back of her neck, through which she sucks the blood of victims. A langsuyar can assume the form of a night owl after dark to make swift travel easier and has power over the wind.

If one can cut the nails and hair of a langsuyar short and stuff them in the mouth in the back of her neck, she will lose her vampiric tendencies, becoming tame and acting like a human woman. There have been stories of langsuyar who have married and had children, but if they ever see their children dance at a village festival, they resume their evil form and fly shrieking away.

To prevent a dead mother from becoming a langsuyar, it is necessary to place glass beads in the corpse's mouth, an egg under each armpit, and needles in the palms of her hands. Once this is done, the woman cannot open her mouth to shriek or use her arms and hands to fly from the grave.

Legend

The original langsuyar was a beautiful woman. She married and became great with child, but the baby was stillborn. When she was told that the child had become a nati-anak (owl-demon), she clapped her hands three times, whirled around, and flew whinnying away to perch in a tree. There have been langsuyar in the forests ever since.

Polong

Exp: 115 + 3/HTK

Frequency: Uncommon

Number Appearing: 1

HTK: 2D8, *AC:* 1

MV: 2"/18", *AL:* Owner's

AT: 4, *DM:* 1-2 (x4) (claws)

INT: Average

THACO: 16, *SZ:* S

Specials: Touch causes special disease.

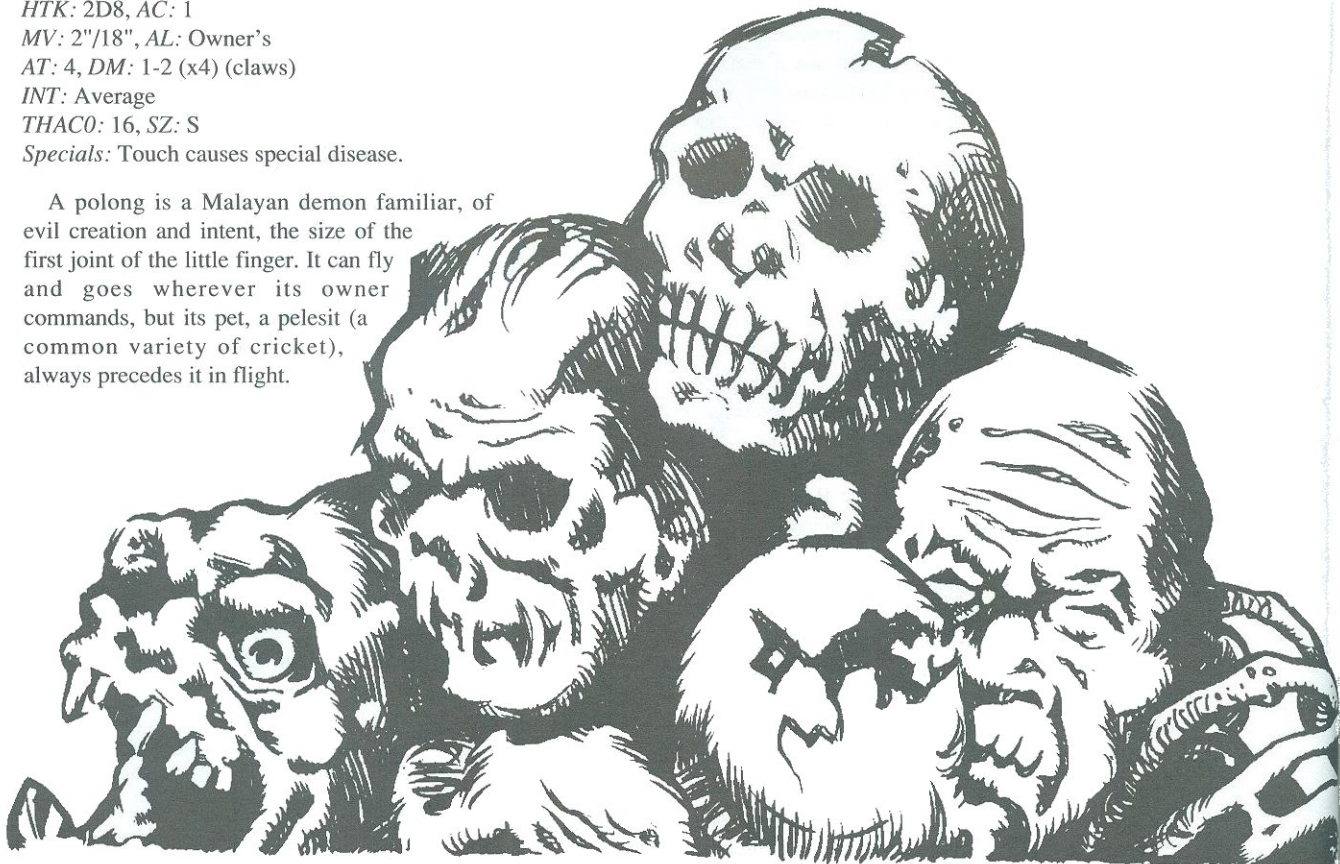
A polong is a Malayan demon familiar, of evil creation and intent, the size of the first joint of the little finger. It can fly and goes wherever its owner commands, but its pet, a pelesit (a common variety of cricket), always precedes it in flight.

In order to create a polong, place the blood of a murdered person in a bottle with a wide bottom and a narrow, long neck. Perform chants and spells over the bottle for seven days and seven nights, after which sounds like the chirping of birds will come from the bottle.

The creator must then cut off one of his fingers and put it in the bottle so that the polong can suck the blood. If the creator is a woman, she is the mother of the polong; if a man, he is the father of it.

The creator can send a polong to afflict victims with strange illnesses and fits, and creators have been known to hire out the services of the polong for a fee, a "hit demon," if you will. When a polong attacks a victim, the victim must save vs. Poison or the polong enters his body, wreaking internal havoc. The victim will cry in pain, start tearing off his clothes, bite and strike anything within reach, become blind and deaf, and finally lose consciousness, all within 1D20 turns.

To exorcise the polong, a cleric must use spells with the combined effect of Cure Disease and Protection vs. Demons. This traps the polong inside the victim's body, and the victim (actually the polong) cries out, "I want to go home!" The cleric must then answer, "I won't let you go unless you tell me who has sent you, why you have come, and who is your parent."



There is a base 50% chance that the polong will confess, telling all the particulars about its creator. (The 50% can be modified by circumstances such as a cleric of high Appeal, a particularly powerful creator, etc.) If the percentage dice roll is 51-75, the polong confesses but lies, completely fabricating a tale and falsely accusing an innocent of being its creator. If the roll is 76-00, the polong refuses to answer the questions. When the polong tells the truth, the sick victim recovers within a day as the polong returns home. If the polong lies or refuses to answer, the victim shrieks in pain and anger and dies within 48 hours. At the moment of death, the whole body is covered with blue bruises from the damage within, and blood pours frothing and bubbling from the mouth.

Spirit Double

Exp: 455 + 6/HTK

Frequency: Common

Number Appearing: 1

HTK: 5D8, *AC:* -2 (+1 weapon or better to hit)

MV: 12", *AL:* N. Evil

AT: 1, *DM:* 1D10 (touch)

INT: Average

THACO: 15, *SZ:* M

Spell Abilities: Illusionist spells as Skill 6.

Specials: Destroyed by sunlight.

A spirit double is a wraith, similar to the European doppelgänger. It can't be distinguished from its mortal counterpart until it reveals ghostly qualities by becoming flimsy or vaporizing. Seeing a spirit double is an omen of death.

Legend

This story is from Kai, Papua, New Guinea: One day several brothers were gathering material for armbands in the high branches of a large tree. The youngest slipped and fell to the ground, where he was killed by the impact. The other brothers, whose view was

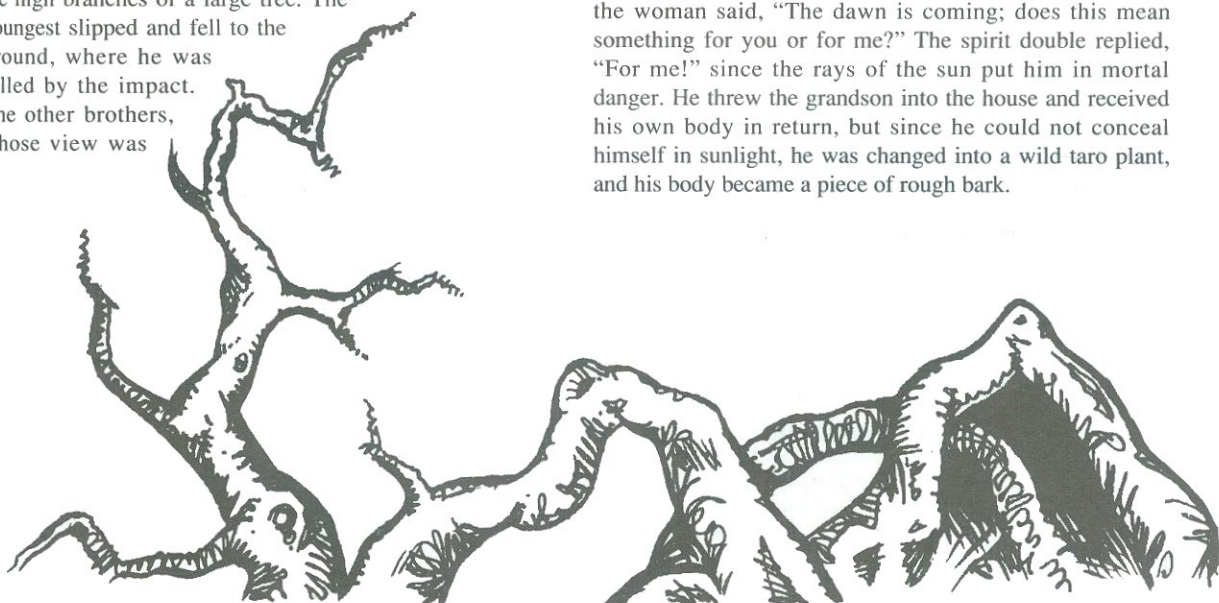
hidden by the dense foliage, called out, "What was that which fell?"

The spirit double ghost of the dead brother took his place in the tree, and said, "I stepped on a dead branch which broke." The spirit double descended from the tree and hid the body under a wrapping of leaves.

When his brothers came down, he started to leave with them, but then said, "Oh! Wait for me here, my brothers. I forgot and left something at the tree." And so they waited while the ghost went back, retrieved the body, and carried it almost to the spot where the brothers waited before hiding it again. Thus they went on toward the village, with the spirit double repeating the trick several times. His brothers finally got suspicious, however, and watched until they learned how they had been deceived. They fled to their village, where they cried out: "Lo! We have seen a mysterious thing. Shut your doors!" All the people obeyed, except for an old woman and her grandson; she did not hear the warning and left her door open.

Soon the ghost came, carrying the body on his back. The spirit double attempted to throw the body into the first house, but it struck the closed door and bounced off. He picked up the body and tried again at the next house, with the same result. So the spirit double tried and failed at all the houses, until he came to the last one, where the old woman lived. Because the door here was open, the ghost succeeded in throwing the body into the house. Quickly the old woman seized the bundle and tossed it back out again. The spirit double threw it back in, and the old woman returned it, and so on. At last, however, the old woman seized her grandson by mistake and threw him out.

The spirit double said: "This is wonderful! Now you have given me something to eat!" The old woman said, "Throw him back again," but the ghost, who was going to cheat her, said, "You first throw out my body, and then shall I throw him back." Thus they argued for hours, until the woman said, "The dawn is coming; does this mean something for you or for me?" The spirit double replied, "For me!" since the rays of the sun put him in mortal danger. He threw the grandson into the house and received his own body in return, but since he could not conceal himself in sunlight, he was changed into a wild taro plant, and his body became a piece of rough bark.



persian MYTHOLOGY

This section includes monsters, creatures, and deities from Persia (ancient Iran), Zoroastrian belief (a philosophy widespread in Persia until the Islamic conquests), and Armenia, which shared Persian beliefs but was also strongly influenced by its Slavic neighbors.

Persian mythology shared many of the common concepts and deity types found in other ancient mythologies, until the 6th Century B.C. coming of the prophet, magician, and reformer Zoroaster (also known as Zarathustra); it is primarily the Zoroastrian legends of Persia that are described herein. Zoroastrianism has had a widespread influence on the world. Socrates is said to have been taught by a mage (a Zoroastrian priest), and the “wise men from the East” in the Christmas story were probably magi.

The *Avesta* (wisdom) is the sacred text of ancient Persia, containing the teachings of Zoroaster as well as myths that predated him. The original sacred writings were by all accounts quite extensive, reportedly written in letters of gold and guarded by priests. However, a variety of conquerors, including Alexander the Great and the Moslems, have, in their turn, destroyed and tried to extinguish these ancient books; only one complete volume and fragments of others survive. Included in the texts are invocations of nature, a listing of duties to be performed by season, speculative ideas on creation, a criminal code, and the proper treatment of dogs and the penalties for injuring them! These teachings regard corpses as unclean, things that would defile the earth if they were buried or the fire if they were burned. Therefore they are left in the Dakhma, or Tower of Silence, to be eaten by vultures.

There is a balance in this age, with every god or angel of good opposed by an antithetical demon or evil deity of similar power. Struggles and wars between these forces are going on constantly, with the forces of light and good led by Ahura-Mazda, and the forces of evil, deceit, and darkness led by Ahriman. There will be a final victory of good over evil, in summer in the noonday heat. It was at this time of day, presided over by the god Rapithwin, that Ahura-Mazda performed his original sacrifice to create the world.

Ahriman

Exp: 67,375

Frequency: Rare

HTK: 375, AC: -9 (+5 weapon or better to hit)

MV: ∞, AL: Neutral

AT: NA, DM: NA

INT: ∞

THACO: NA, SZ: N/A

Spell Abilities: Finger of Death.

Spells of all classes at Skill 35.

Specials: Ahriman is without form and cannot be harmed by non-deities.

Ahriman (in an earlier form called Angra Mainyu) is the author of evil, the spiritual enemy of mankind. He is the eternal hostile spirit, wicked by nature and by choice, who attacked the physical world in the past and who continues to do so. He is the creator of sin and suffering and has power to kill by touch. He presides over hell (Dzokh). He is execrated in daily prayers and suffers yearly defeat at ceremonies. One of his physical forms on earth is that of a giant lizard; in another he is a snake-haired man.

Ahriman is the ruler of Aeshma, daevas, pairikas, yatus, druzes, and other forces of evil. Equal and opposite to Ahura-Mazda, both were sons of the great god of time-space, Zurvan, and they alternate rulership of all things every 9,000 years. One of Ahriman's sons is Drugaskan, which is also the name of the lowest, gloomiest, darkest, and most evil section of the Persian hell; another was Mitokht, demon of falsehood. From the word Ahriman came the English phrase "Old Harry," meaning the devil, and it is suggested that the name of Tolkien's evil wizard "Saruman" was also thus inspired.

Ahriman is without form and cannot be harmed by non-deities.

Legend

When they were conceived, Zurvan decided whichever of his sons came to him first would be made king. Ahriman heard this in his mother's womb and ripped it open to approach Zurvan.

"Who are you?" Zurvan asked.

"I am your son, Ahura-Mazda," the evil Ahriman replied.

"Ahura-Mazda is light, and you are black and stinking," Zurvan declared. While they were speaking, Ahura-Mazda came out of the womb. Zurvan immediately recognized him and made him king. Ahriman complained, "But father, did you not promise that whichever son came to you first you would make king?"

"Oh you false and wicked one," Zurvan replied, "the kingdom shall be given to you for 9,000 years, but Ahura-Mazda is nonetheless king over you and will triumph after that time." Ahura-Mazda then created the heavens and the earth and all beautiful things, and Ahriman created snakes, demons, and all things evil.



Mithras

Exp: 66,600

Frequency: Very Rare

Number Appearing: 1

STR: 24 (+6, +12), INT: 22, INS: 25

STA: 24, DEX: 24 (+5, -6), APL: 23

HTK: 350, AC: -9 (+3 weapon or better to hit)

MV: 29", AL: L. Good

AT: 2, DM: 2D10 +17 (x2)

THACO: 2, SZ: L

Weapons: Any +5 weapon.

Spell Abilities: Cause Disease.

Cleric spells as Skill 20, magic-user spells as Skill 15, druid spells as Skill 10.

Specials: Fights as Skill 22 fighter.

Immune to Level 4 illusion/phantasm spells.

Immune to Antipathy/Sympathy, Beguiling, Cause Fear, Chaos, Charm Monster, Charm Person, Command, Confusion, Domination, Emotion, Fear, Feeblemind, Finger of Death, Forget, Friends, Fumble, Geas, Hold Monster, Hold Person, Hypnotism, Magic Jar, Mass Charm, Mass Domination, Mass Suggestion, Irresistible Dance, Quest, Ray of Enfeeblement, Rulership, Scare, Suggestion, Telepathic Projection.

Poison save at +3.

Regenerates 1 HTK/2 turns.

Reaction Adjustment: +60%.

Awe Power: Up to 8 HTK Dice/Levels.

Magic Resistance: 50%.

Mithras is the Persian god of life, light, truth, justice, heat, and fertility. He is also guardian of the promised world, a warrior and deity of judgment, and perhaps the only deity worshiped as a major god simultaneously by Greeks, Romans, Persians, and Indians (1,400 B.C.-400 A.D.). Mithras was chief lieutenant to Ahura-Mazda in his eternal war against the evil Ahriman. Mithras also served as a mediator between deities and humans. Mithras had nearly as many appellations and associations as Zeus-Jupiter and nearly as many tasks and labors as Herakles-Hercules.

In Vedic (pre-Hindu) India, Mitra is a sun god. In Zoroastrianism, he is the lord of wide pastures. He is also a Persian rock god, inhabiting earth rather than a celestial sphere. The Romans converted Mithraism to a mystery religion, eventually worshiped by the soldiers and imperial officials as a bull-slaying soldier-hero; the Greeks recognized him as Helios-Mithra, a sun god.

The Roman emperor Julian was a Mithran, but the Christian Constantine later suppressed Mithra worship. It turns out that Mithraism and Christianity had much in common—baptism for the remission of sins, communion with consecrated wine, celebration of December 25 as the holy birthday (witnessed by shepherds!), rebirth in the spirit, eternal life, etc. The two faiths frequently competed for converts in the same areas (slaves, soldiers, working and common classes).

Mithra is pictured as having come to life with a torch and a dagger in his hands, and the knife appears in virtually all pictures of him. Mithra attacked and killed the primeval

bull, from whose body sprang all manner of plants and animals. His major task and talent was to avert evil and keep the dark plans of Ahriman (see p. 49) at bay. Sometimes when he is assuming the role of war god, he fires a bow or fights with a huge mace.

He frequently sends incurable diseases to enemy armies, and his companion in battle is a huge boar that can break any battle line or shield wall.

After performing many good and just deeds for his followers and the world, he held a last supper with the closest of his friends and returned to heaven. He is expected to come again at the end of the world to judge the resurrected mankind, to lead them in a final battle against Ahriman, and then to lead the chosen across a river of fire to eternal life.

Tiamat

Exp: 60,955

Frequency: Very Rare

HTK: 395, *AC:* -9 (+5 weapon or better to hit);

4 inside mouth

MV: Varies, *AL:* C. Neutral

AT: Varies, *DM:* Varies

INT: Supra-Genius

THACO: 4, *SZ:* L

Spell Abilities: Magic-user spells as Skill 25, cleric spells as Skill 20.

Specials: Choose the breath weapon (or any other attributes) of any type of dragon in existence.

Tiamat is the primeval winged dragon of chaos. She is mother of the gods and of the demons, of frost and of drought. Tiamat is also the recorder on the tablets of fate and is the personification of salt water.

Anshar, the primeval sky god, sent out the god Ea and later his son Anu to conquer this monster of chaos. The husband of Tiamat was Apsu (the abyss), primordial god of fresh water and shepherd of her flocks (earthquakes, storms, volcanoes, and the like), and guardian of her tablets of fate.

Tiamat, as the mother of all dragons, has the ability to choose the breath weapon (or any other attributes) of any type of dragon in existence.

Legend

In the beginning the only things that existed were water and the mists that rose above it. Mother Tiamat ruled salt water, and Father Apsu ruled fresh water. Tiamat was fond of chaos and was the foe of universal order, and the movements of her offspring, the gods (lights, sun, moon, and seasonal changes), disturbed her. The younger gods joined together in merry revelry, and in fact became so rowdy that they annoyed Tiamat. Apsu also said that he was unable to sleep because of the clamor. Apsu plotted to destroy the gods, but they learned of his plan and imprisoned and murdered him instead. One of the gods, Ea, became ruler over all creation, but Tiamat couldn't bear this, so she plotted to destroy the gods.

Tiamat created monstrous serpents as invincible weapons of destruction. The serpents were filled with venom instead of blood, and she created fierce dragons with godlike auras so that anyone gazing upon them would die from fear. Her 11 monsters were the viper, the dragon, the sphinx, the great

lion, the mad dog, the scorpion-man, three mighty storm demons, the dragonfly, and the centaur.

Now Tiamat could not be harmed so long as she kept her mouth closed, and Ea and the gods feared for their existence. Ea chose Marduk to be general of their forces, and Marduk came up with a plan. Great winds came up at the request of Marduk, and the winds held her mouth open long enough for Marduk to send an arrow into it, piercing her heart. Tiamat's blood formed the sea, half of her body became earth, and the other half formed the heavens.

Aeshma

Exp: 30,820

Frequency: Rare

HTK: 185, *AC:* 9 (+3 weapon or better to hit)

MV: 15"/24", *AL:* L. Evil

AT: 2, *DM:* 1D8 (x2) (claws)

INT: Exceptional

THACO: 4, *SZ:* M, L

Spell Abilities: Magic-user spells as Skill 25, illusionist spells as Skill 20.

Aeshma is an archdemon who is the fiendish spirit of anger, violence, lust, outrage, and devastation. He increases slaughter and turns friendly contests into violent arguments. Demon of lust, Aeshma is the son of a mortal woman, Naamah, by one of the fallen angels and is an aide of Angra Mainyu, a chief demon. If Aeshma takes a liking to a mortal woman, he destroys any man who marries her before the two have had a chance to consummate the marriage.

Aeshma has been known to be defeated by putting the heart and liver of a fish onto incense ashes. If he smells this smoke, he may (40% chance) flee several hundred miles.

Legend

Responsible for the construction of the temple of Solomon under duress of a magic ring, Aeshma plotted revenge. One day Solomon foolishly let the demon touch his magic ring, which Aeshma hurled far into the sea. He then sent the king into exile and ruled in his place for 40 days. Later, Solomon was eating a fish when he discovered the ring in its belly. As a punishment, Solomon imprisoned Aeshma and his demons in a large jar, which was weighted with stones and cast into the Lake of Tiberias.

AI

Exp: 455 + 6/HTK

Frequency: Common

Number Appearing: 1D6

HTK: 5D8, *AC:* 0

MV: 12", *AL:* C. Evil

AT: 3, *DM:* 1D4 (scissors), 1D4 (claw), 1D8 (bite)

INT: Low

THACO: 15, *SZ:* M

Weapons: +1 Scissors of Blinding.

Spell Abilities: Cause Disease.

Specials: Scissors do 1D4 HTK of damage + 30% (less 2% per Skill Level of target) chance of blinding an opponent.

Magic Resistance: 40%.

Als are demonic beings found originally in Persian, then later in Christian myths. They are also known to the Armenians and Syrians. Als are half-human, half-animal, shaggy and bristly, and can be of either sex. They inhabit sandy and watery or damp places but occasionally live in corners of houses or stables. They are described as impure spirits, having snakes for hair, brass eyebrows, fiery glass eyes, and iron teeth, topped by white hair and a long, ivory boar's tusk. For more background on Als' scissors, see *Fantastic Treasures*, p. 14.

Als cause disease and interfere in childbirth, making it very painful and potentially deadly. They are kidnappers of infants and cause birth defects, either by preventing the flow of mother's milk, by blighting or blinding the child, or by drinking its blood and eating its brain and flesh. One Al, named Thepla, prefers to sit on the newborn and suffocate it.

Azhi Dahaka

Exp: 59,600

Frequency: Rare

HTK: 345, *AC:* -5 (+3 weapon or better to hit)

MV: 18"/28", *AL:* L. Evil

AT: 6, *DM:* 1D10 (x4) (claws), 3D10 + poison (x2) (bites)

INT: Genius

THACO: 4, *SZ:* L

Spell Abilities: The human head can cast magic-user spells at Skill 20.

Specials: Poisonous bites from the serpent heads, save vs. Poison at -4.

Azhi Dahaka is a three-headed, six-eyed dragon of destruction described in the *Avesta*. One head is human and the other two are serpents. It ruled the second millennium of human history (the eighth millennium of creation). Azhi Dahaka is the destroying serpent that brought an end to the golden age. He has the power to produce cold, disease, and death. Despite his awesome power, Azhi Dahaka is paranoid and cautious because his death has been foretold.

Azhi Dahaka is under the control of Ahriman (see p. 49). His father was Angra Mainyu, and his mother was the demon Autak, with whom he later had incest. He has all standard abilities of a red dragon of the largest and most powerful age and maturity, in addition to poisonous bites from the serpent heads.



Legend

The dragon Azhi Dahaka, created to be the lie demon, tried to seize the Divine Glory (a shining light) by rushing forward to it. However, Atar, son of Ahura-Mazda, fire god and protector against demons, saw him and cursed him, saying he would burn the dragon's "hinder part" if he didn't stop and yield. Threatened with such awesome violence, the dragon gave in.

Legend

After a reign of 1,000 years, when Azhi Dahaka finally faced the hero Traetona, their battleground was Varena (the heavens). Traetona clubbed the dragon in the head, neck, and heart, but still the demon lived and fought; it simply refused to die. At last, Traetona took a great sword and plunged it into Azhi Dahaka's breast. Out of this wound came a host of dark and ugly creatures—scorpions, lizards, snakes, toads, tortoises, and frogs. Traetona was afraid that more of the creatures were inside the dragon and that they would overrun the world, so he took the body, bound it in chains, and imprisoned it in a cave on Mount Demavend. Here the demon is to stay for a time, but he will eventually escape his bonds to wreak havoc and destruction in the world. It is foretold that a new hero will come forth to fight him, bringing a new order (peace and an end to disease and death) to the world if he wins.

Daeva

Exp: 750 + 8/HTK

Frequency: Common

Number Appearing: 1D20

HTK: 6D8, *AC:* 2 (+1 weapon or better to hit)

MV: 9", *AL:* 1D10: 1 L. Neutral, 2-10 C. Evil

AT: 2, *DM:* 1D8 (x2) (claws)

INT: 1D6: 1-2 Low, 3-4 Average, 5-6 High

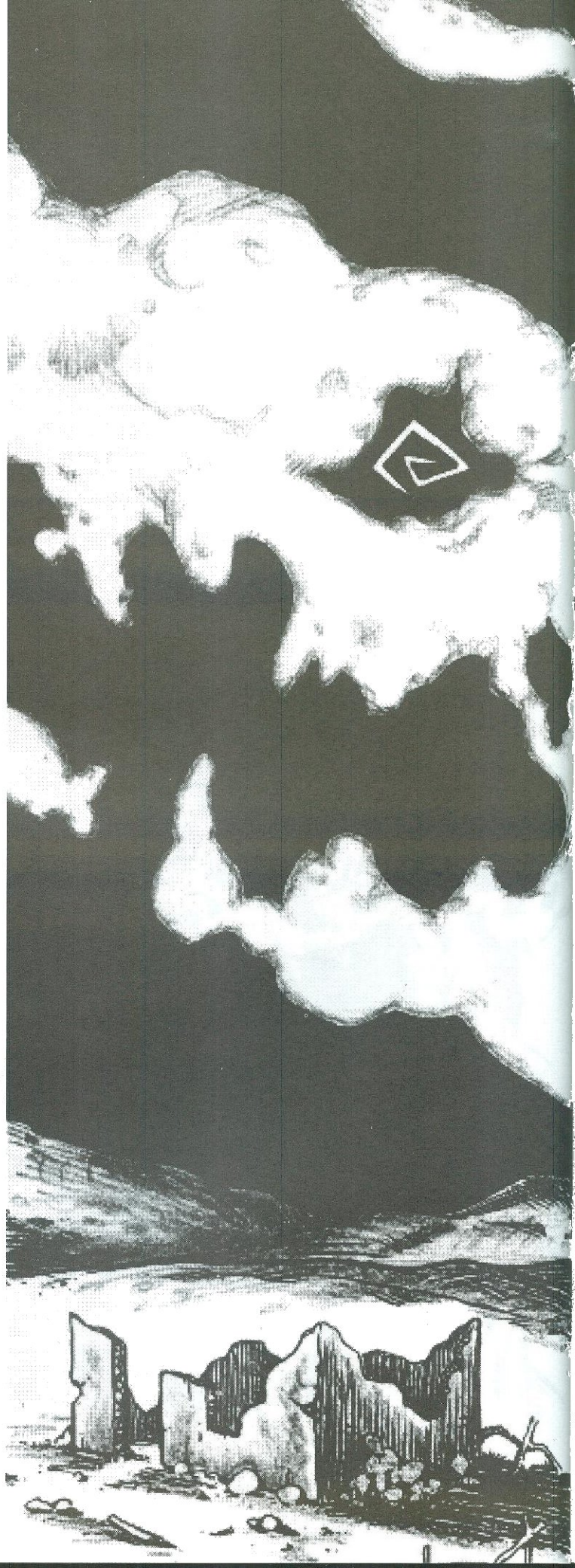
THACO: 13, *SZ:* M, L

Spell Abilities: Magic-user, illusionist, and druid spells as Skill 10 caster.

Specials: Can be turned (as skeleton or vampires) by clerics (see following text for explanation).

The daevas are former gods or powerful angels who chose to follow the druz (deceit, lies, unreality). Zoroaster considered them both wicked by nature and wicked by choice and rejected them. A daeva is now a sort of inferior demon, humbled by the glory of Ahura-Mazda. Therefore, they must unhappily content themselves with tormenting, tempting, and deceiving humankind. One major danger is the conflict and strife among men that these false gods can cause because of their greed for offerings.

A daeva is the incorporeal personification of sin. It haunts foul places. They are male and female and can take the form of humans (especially old women) or animals. Sometimes they are ferocious, gigantic,



deformed spirits hostile to humans. Daevas are nonetheless limited in power and can be turned away by even the lowest level cleric of Zoroaster.

Clerics venturing into lands where daevas roam are well-advised to spend a brief period studying with a Zoroastrian cleric to learn the hand gestures necessary. If he completes a day of study, the cleric can turn daevas as skeletons; without Zoroastrian training, the cleric can turn daevas as vampires.

Their cousins, the hambarus, live in desert places and reward or punish as they see fit. The Persian word daeva, meaning devil, is identical to the Vedic (Indian) word deva, meaning god; this opposition of meaning is the result of the hostility between the Vedics and the Zoroastrians.

Although the daevas are generally malevolent, a small number (10%) are true neutral and not inclined to be hostile unless attacked outright. In fact, if these neutral daevas find themselves indebted to a human, they are extremely loyal allies.

Legend

A beautiful, adventurous girl named Kimber went exploring in the hills one day. On her journey, the lovely young woman stepped into a dark cavern, and in the corner she saw a 1,000-year-old daeva lying there. The daeva, in a voice that sounded like a wild wind in a rocky canyon, said, "Neither the birds with their feathers nor the serpents crawling on their bellies can find their way here; how then hast thou, young maiden, dared to enter?"

The brave Kimber, thinking quickly, said, "For love of you did I come here, dear grandmother!"

The daeva took a liking to the beautiful girl and rewarded her with a golden dress and golden-red hair. Kimber cared for the daeva and nursed her, and soon the two of them were like a true family. They lived happily, and all of the women of Kimber's village wanted her as a friend, and all of the men desired the lovely lady as a wife. She lived a merry and peaceful life and never wanted for anything.

Djinn

Exp: 9,000 + 5/HTK

Frequency: Uncommon

Number Appearing: 1

HTK: 8D8, *AC:* 2

MV: 12"/36", *AL:* L, Neutral

AT: 1, *DM:* 2D10

INT: Very

THACO: 6, *SZ:* L

Spell Abilities: Invisibility, Shape Change.

Djinni are aerial spirits that have great power over this element. The first shapes of djinni may be clouds or huge undefined pillars. When they condense, they can assume many shapes, including those of human, jackal, wolf, snake, scorpion, or lion. Usually there is still some transparency in the body of a materialized djinn.

Djinni can fly to some of the lower spheres of heaven, where they eavesdrop on angels talking about future events (thus their reputation of prophecy). The djinni cultivate this reputation and tout it when they assist wizards and soothsayers. Djinni like to live in ruined houses, crossroads, markets, and damp places like wells, rivers, and cisterns. Large whirlwinds of sand in the desert are attributed to evil djinni. Activities of djinni range from the mischievous to the deadly: throwing stones at passers-by, tormenting people who try to live in abandoned dwellings, stealing provisions, and abducting women, for instance.

Sang Gala Raja (Black King of the Djinni) is the mightiest djinn. He was formed of parts of the monster serpent Sakatimuna when it was killed by the archangel Gabriel. He lives in the heart of a jungle with his wife, Sang Gadin, and his seven children.

The order of power among spirits, from the lowest to the most powerful, is: jann, djinn, shaitan, ifrit, and marida.

An ifrit can be the ghost of a murdered person, or one who has died a violent death. Ifriteh (females)

are usually benevolent

and faithful followers of Islam.

Shaitans have hooves and are ugly; they like to eat excrement, dirt, and waste.

They prefer shade to sunlight and lay eggs rather than bear live young. There is rumored to be a personal shaitan for every human, antipathetic toward his genius (Roman) or hafaza (Islamic).

There are 40 troops of 600,000 djinni in all.

Legend

The hafaza are angels assigned specifically to guard a person against the actions of djinn, but they also record the person's good and evil deeds. Sometimes the angel recording the good deeds tries to persuade the other not to write an evil action immediately, but to give the person a chance to repent. The most hazardous time for a person is sunup and sundown; djinn are most active at those times because those are the times when the hafaza change shifts.

Gaya Maretan

Exp: 20,265

Frequency: Very Rare

STR: 19 (+3, +7), *INT:* 20, *INS:* 22

STA: 22, *DEX:* 19 (+3, -4), *APL:* 19

HTK: 185, *AC*: 0
MV: 15", *AL*: L. Good
AT: 3, *DM*: 1D8 +10 (scythe)
THACO: 2, *SZ*: M
Weapons: +3 scythe.
Spell Abilities: Magic-user, cleric, and illusionist spells as Skill 15.
Specials: Immune to Level 1 illusion/phantasm spells.
 Immune to Beguiling, Cause Fear, Charm Monster, Charm Person, Command, Confusion, Domination, Emotion, Fear, Forget, Friends, Fumble, Hold Person, Hypnotism, Ray of Enfeeblement, Scare, Suggestion, Telepathic Projection.
 Poison save at +2.
 Regenerates 1 HTK/4 turns.
 Reaction Adjustment: +40%.
 Awe Power: Up to 1 HTK Die/Level.

Gaya Maretan was the first man and a great hero. Ahura-Mazda used his own sweat to create Gaya Maretan to be a demon battler. He was a tall, strong warrior, glowing white with radiance. His age was 15, considered the perfect age in Persian culture.

When he was 30, the planet became dark and infested with demons, who were battling with the stars at the behest of Angra Mainyu. The demons attacked Gaya Maretan, but he withstood them for 30 years. At that time the evil spirit Ahriman (see p. 49) persuaded Angra Mainyu to poison Gaya Maretan's body and to inflict upon him the demons of hunger and disease. He died, and his body became various precious metals. He became the progenitor of the human race, as well as the first king of the Persians. He is sometimes pictured wearing animal skins, teaching the arts of civilization to the early humans.

Legend

When Gaya Maretan died, his body transformed into brass and his limbs became gold, silver, iron, lead, tin, mercury, and adamant. Forty years later, his semen created the first pair of humans, Masha and Mashyoi, who grew first as a single rhubarb stem with 15 leaves, but later were separated.

In the battle with Ahriman, Gosh, the Celestial Bull, was also killed, and when its semen fell upon the ground animals of all kinds sprang up. When Gaya Maretan is visited in the mountains, he wears skins of animals that have willingly given their lives to him, for all animals assemble around his throne and do him homage.

Ghol

Exp: 350 + 5/HTK
Frequency: Common
Number Appearing: 1D6
HTK: 4D8, *AC*: 6 (+1 weapon or better to hit)
MV: 9", *AL*: N. Evil
AT: 2, *DM*: 1D8 (x2) (nails)
INT: Low
THACO: 15, *SZ*: M
Spell Abilities: Animate Dead; illusionist spells as Skill 10.
Specials: Wounds must be bandaged or cured or they continue to bleed for 1D4 HTK of damage each round.

A ghol (later translated to English as a ghoul) is a demonic entity that feeds on human corpses. Said to be the offspring of Iblis (the Islamic deceiver or Satan), ghol prefer the bodies of young children, digging them up from (relatively) fresh graves.

Ghols can appear in many different animal forms. They haunt cemeteries, burial grounds, and other sequestered spots. The word Ghol is also used to describe humans whose activities are atrocious or grim, such as blackmailers or grave-robbers.

Ghols use their powers to attack and harass the living. Their nails are long and razor-sharp, and they rip jagged wounds that must be bandaged or cured or they continue to bleed.

Jahi

Exp: 29,690
Frequency: Rare
STR: 15, *INT*: 22, *INS*: 19
STA: 19, *DEX*: 20 (+3, -4), *APL*: 23
HTK: 145, *AC*: 9 (+3 weapon or better to hit)
MV: 15", *AL*: L. Evil
AT: 2, *DM*: 1D4 +3 (dagger)
THACO: 10, *SZ*: M
Weapons: +3 dagger.
Spell Abilities: Charm (males save at -6 penalty, females at -2 penalty).
 Illusionist spells as Skill 12;.
Specials: Immune to Level 4 illusion/phantasm spells.
 Immune to Cause Fear, Charm Person, Command, Friends, Hypnotism.
 Poison save at +1.
 Reaction Adjustment: 60%.
 Awe Power: Up to 8 HTK Dice/Levels.

Jahi is a harlot demon, a very malicious female fiend. She is the beautiful and seductive demoness charged with encouraging debauchery in the ancient *Avesta*. She is the personification of adultery and whoredom, the spirit of which is destructive to mankind. Her antithesis is Eredatfedhri the virgin, who is invoked to counter Jahi's influence. Any damage caused by Jahi is likely to be to a character's alignment, spiritual, or emotional well-being, rather than physical damage.

Using her powerful Charm, Jahi subtly or directly leads her victim toward evil alignment. She is known to conceal a +3 dagger on her person, probably magically hidden since her clothing leaves little to the imagination

Legend

The demon Angra Mainyu was sleeping his long sleep, a deep hibernation. The hero Gaya Maretan came into the world and began destroying its demons and bringing light to its darkness. Jahi, rebuffed in her approaches to Gaya Maretan, became angry and plotted revenge. She roused Angra Mainyu from his long sleep, and with words in his ear like honey in his mouth induced him to harm Gaya Maretan. Jahi made promises of how they would assault creation and inflict upon it anguish and unhappiness and how they would afflict Gaya Maretan with so much pain and suffering that life would not seem worth living.



Thus revived, the evil spirit granted Jahi's wish that all men should desire her. Angra Mainyu rose to attack the world, breaking through the sky and casting the earth into darkness. Horrible creatures were released all over the face of the earth, and they spread so quickly that soon they infected everything on the planet. When Angra Mainyu poured poison onto the body of Gaya Maretan, it began his death and started conflict in the world.

Kaches

Exp: Varies

Frequency: Common

Number Appearing: 2D10

HTK: (1D4+5) x 1D8, *AC:* 0 (+1 weapon or better to hit)

MV: 12"/28", *AL:* L. Neutral

AT: 1, *DM:* 1D6 (bite)

INT: 1D6: 1-4 High, 5-6 Genius

THACO: Varies, *SZ:* S

Spell Abilities: Magic-user spells as Skill 20, illusionist spells as Skill 15.

Kaches are small, humanoid spirits similar to kobolds and fairies. They are the precursors of devils (see p. 72). The name kaches, or "brave ones," is a euphemism to placate powerful beings of whose intentions one can never be sure; this terminology is similar to the Scottish expression "gude folk," referring to spirits.

The kaches war with men and steal wine from the wine press and grain from the threshing floor. They prefer to live in rocky areas, especially near Mount Massis (wrongly called Mount Ararat by Europeans). Often local places and landmarks bear names like Stone of the Kaches or Field of the Kaches, or Katchavar (where the Kaches coursed).

These noncorporeal spirits are generally good in and of themselves, but gods frequently use them to execute penalties on mortals.

Kaches that are sent without explicit instructions not to harm their captives, however, have sometimes exhibited a vicious delight in beating, dragging around, and torturing their prisoners. Famous captives of kaches are said to include the wicked Artavazd, with the potential to destroy the world, held on Mount Massis; Alexander the Great, held in a bottle in a mountain palace near Rome; and King Erwand, held as the mist that forms over a certain river.

Kaches are known to be musical. Ancient and medieval kaches made their own music, which was powerful enough to influence humans (although not as beautiful as elven or fairy music, by repute). Kaches born in more-recent times seem to have this ability diminished, and they prefer attending human musical performances and dances. Kaches also have a well-deserved reputation for gluttony, and indeed it was by lavish bribes of feasts that human magi and other sorcerers got these spirits to help them, teaching them spells such as Water Walking, Flying, and Teleportation. The spell of Flying involves sitting astride a magical earthen jar about

four feet tall and growing a large tail for the duration of the journey (the tail acts as a rudder and stabilizer).

Legend

Wicked King Erwand, whose name means "serpent," was the son of a royal princess from an unknown father. Speculation is that his father was a serpent or that Erwand was a changeling swapped as an infant by some supernatural creature. Erwand was so ugly and evil that his name is still used as a synonym for these attributes. The wicked king built a shrine to the devs, whose leader is the evil Ahriman. He also built a temple to the kaches at Dsung, Georgia (perhaps attempting to cover all bases). Because of his ability to destroy the world, which they wished to dominate, the kaches and the dragons jointly captured and imprisoned King Erwand, holding him in rivers and mists.

He possesses an evil blue eye that emits an energy beam that burns and crumbles stones into tiny pebbles and dust. This flaming azure beam has a limited capacity each day, but if not used can build up the power to shatter mountains or even the earth itself. It was this threat that worried the kaches, and they carefully expose the deadly blue eye to several rocks each morning to dissipate and neutralize the baleful influence during that day.

Pairikas

Exp: 455 + 6/HTK

Frequency: Common

Number Appearing: 1

HTK: 5D8, *AC:* 9 (+2 or better weapon to hit)

MV: 12"/15", *AL:* 1D6: 1-3 C. Neutral, 4-6 L. Evil

AT: 2, *DM:* 1D4 (x2) (fists)

INT: 1D6: 1-2 Low, 3-4 Average, 5-6 High

THACO: 15, *SZ:* M

Spell Abilities: Magic-user, illusionist, and druid spells as Skill 8 caster.

Pairika are human-sized fairy enchantresses. They are also referred to as female yatus, druzes, or the spirit of evil. These evil enchantresses generally act alone, but they all work to further the will of the evil Ahriman (see p. 49). They are female spirits of seduction and are thought to cast evil spells on the stars (angels of light). Pairikas propagate through the seduction of human or demi-human males.

Like the kaches, pairikas of more recent birth have some different characteristics from their ancient and medieval companions. Newer pairikas are more likely to be of neutral alignment than evil, and the tales about them have been considerably romanticized.

One of the pairikas, the most powerful and sinister, is simply named Pairika (capitalized) or The Pairika.

Legend

An 11th Century story tells of a woman who died, leaving her husband to cope with four young children. The husband was a good man and tried to provide for his

children, but each day seemed to wear him down more and more with the burdens of child-rearing. One day, as the man sat despondent, a very beautiful woman appeared and agreed to live with him.

She took over the children and raised them well, in addition providing a most satisfying companion for the father. After a few years, when the children were able to help their father, the beautiful woman disappeared. The man told the story to the wise folk of the village, and they agreed that she must have been one of the beautiful, kind pairikas.

Simorg

Exp: 30,680

Frequency: Rare

HTK: 190, *AC:* -1 (+1 weapon or better to hit)

MV: 9"/36", *AL:* Neutral

AT: 3, *DM:* 1D10 (x2) (talons), 1D12 (bite)

INT: Very

THACO: 4, *SZ:* L

Simorg is a gigantic winged monster, variously described as a bird or dragon, with wings as large as clouds. It rests in the magical tree Gaokerena, which produces the seeds of all plant life. When Simorg moves, 1,000 branches and twigs of the tree fall in every direction. Another large bird, the Camrosh, gathers them and takes them to the rain god Tishtrya for fertilization. The story is told in the elaborate allegorical poem *Natiq-al-layr* (The Conference of the Birds) by the mystic poet Farid Al-Din Attar ca. 1,200.

The feathers of this great bird are as dense as armor, and its talons and beak are fearsome weapons. Fortunately, however, Simorg is of neutral alignment and normally attacks only those threatening his territory or evildoers the gods have directed him to punish.

Legend

The fabled but unseen king of birds, the Simorg, drops one of his splendid feathers. When the other birds of the world hear of this, they decide to seek him, for their present anarchy has meant constant strife. All they know at the beginning is that Simorg's name means "30 birds" and that his aerie lies in the Qaf mountains, the emerald peaks that ring the earth. As they travel, some of the birds get discouraged and drop out: the nightingale pleads his love for the rose, the parrot pleads for his beauty, the partridge is homesick for his nest in the hills, the heron wants to return to the marsh, and the owl wants to go back to his ruins.

Finally, the remainder continue on the perilous venture, crossing seven valleys filled by seven seas. Each valley is more and more dangerous: the next to last is the Valley of Bewilderment, and the last is the Valley of Annihilation. More and more of the birds drop out or perish from the hardships and dangers. Finally 30 of the birds, their souls purified by their suffering and hardships, reach the great peak of the Simorg. Here at last they behold him, they realize that they are the Simorg, and that the Simorg is each of them and all of them.

roman MYTHOLOGY

The mythology associated with the Roman Empire is somewhat misleading. It is actually a mosaic composed of contributions from Etruscans, Greeks, Persians, Egyptians, and many other people. The Romans were a very practical people, and as their contacts (and later conquests) of other cultures grew, they absorbed the deities of the conquered peoples and worshiped them as their own.

The Roman view of gods was that they performed services (primarily protection) for appropriate tribute, and if the gods failed their jobs, the Romans withheld the tribute. In addition, the Romans were fond of personification and attached high importance to it; as a result, many abstract concepts such as victory, good fortune, and faith were deified.

The aim of the Roman gods (as viewed by the priests) was to glorify Rome and her accomplishments. The Augures were a group of priests established by Romulus. Their function was not to predict the future, but rather to observe natural signs to determine whether a specific god approves of an action.



A number of the Roman gods closely parallel Greek gods, some of which have been described in *Monsters of Myth and Legend* (I). The following section lists those Roman gods and their Greek counterparts.

JUPITER, ZEUS

Jupiter is the supreme ruler of the Roman universe. Although more powerful than all of the other gods combined, he is neither omnipotent nor omniscient. He can be tricked, and not even Jupiter can interfere with the Fates. He is notorious for his lack of fidelity.

Originally, Jupiter's thunderbolts were to warn mortals and then to punish them, if necessary. He was in charge of celestial phenomena and therefore important to the agricultural Romans. Later Jupiter lost these functions and became the protector of Rome and the Empire.

Jupiter's sacred bird is the eagle, and his tree is the oak. His oracle reveals his will to his priest through the rustling of the oak leaves.

He is also called Jove; the Etruscans call him Tinia. Jupiter frequently has epithets referring to specific duties, such as Lucetius (light), Dapalis (sowing), and Conservator Orbis (world guardian). Along with Juno and Minerva, he forms the Capitoline Triad, the three deities most important to Rome as a state.

JUNO, HERA

Juno is both sister and consort to Jupiter. She represents the female side of celestial light and is associated with the moon, women, and childbirth. Juno's relationship with Jupiter is not as stormy as Hera's with Zeus. The cow and the peacock are both sacred to Juno.

NEPTUNE, POSEIDON

Neptune is the god of the sea, and only Jupiter is more powerful. He is honored for his gift of the horse to mankind. He controls both storm and calm, and his powerful trident can shatter any foe.

PLUTO, HADES

Pluto is the brother of Jupiter and Neptune. He rules the underworld and the dead. Pluto is also known as Dis Pater. The name is a grim Latin pun—the words mean “Rich Father,” and from the Roman point of view, he was indeed the richest of the gods, because his subjects (the dead) always increased in number. He seldom leaves his own domain. Although he has a reputation for being unpitiful, he is also just. He is frightening but not an evil god. His wife is Proserpine (Persephone). Note that Pluto is the king of the dead but is not the embodiment of death, which is Orcus (Thanatos).

MINERVA, PALLAS ATHENA

Minerva is the daughter of Jupiter but has no mother. She was born as a fully armored adult. Originally she protected commerce, industry (especially craftsmen), and schools. Later she assumed the more familiar role of warrior-goddess. She trained horses for the use of humans and invented the bridle. She created the olive tree, which became sacred to her. The owl is her sacred bird. Minerva is the gray-eyed, virgin goddess.

APOLLO

Apollo is the god of light in both Greek and Roman mythology. He is also the god of truth. The oracle at Delphi is under his guidance. Apollo is the son of Jupiter and Latona (Leto).

He brought the healing arts to mankind. The laurel is his sacred tree. Although many animals are sacred to Apollo, his favorites are dolphins and crows.

DIANA, ARTEMIS

Diana, the goddess of light, moon, mountains, and woods, is the twin sister of Apollo. She is also a maiden goddess. Although the most powerful hunter among the gods, she is always careful to preserve the young.

Diana is also known as the goddess with three forms: Selene (in the sky), Artemis (on the earth), and Hecate (in the lower world). The cypress is sacred to her. So are all wild animals, although her favorite is the deer.

VENUS, APHRODITE

Although Venus originally symbolized spring and fruitfulness, she later became the goddess of love and beauty. She is also the goddess of laughter. She is the wife of Vulcan and the mother (by Mars) of Cupid. Sacred to her are the myrtle tree and the dove. She also favors sparrows and swans.

MERCURY, HERMES

Mercury is the god of commerce and merchants. He is also known as the messenger of the gods. He wears wings on his sandals, helmet, and staff. He is also the master thief who began his career by stealing Apollo's cattle before he was a day old. To make amends for the theft, he not only returned the cattle (at Jupiter's command), but also presented Apollo with his latest invention, the lyre.

MARS, ARES

Mars is the god of war. Although he is the son of Jupiter and Juno, neither of them is particularly fond of him. Mars is far more powerful among the Romans than Ares is among the Greeks. His sacred creatures are the vulture and the dog.

VULCAN, HEPHAESTUS

Originally called Volcanus, Vulcan is more concerned with the destructive forms of fire, such as volcanoes, than is the Greek Hephaestus, god of the forge. Vulcan is the husband of Venus. He is also unique among gods known for exceptional beauty because of his ugliness and his lameness. In spite of his appearance, he is honored for his skill as an armorer and smith. He is kindly and peace-loving, popular among men and gods.

VESTA, HESTIA

Hestia is the sister of Jupiter and the third of the virgin goddesses. She is the goddess of the hearth and the symbol of the home. Meals begin and end with offerings to Vesta. Her shrine in Rome is tended by Vestals, six virgin priestesses.

Bellona

Exp: 23,000

Frequency: Rare

STR: 19 (+3, +7), INT: 19, INS: 18

STA: 22 (+2), DEX: 24 (+5, -6), APL: 22

HTK: 275, AC: -1 (+1 weapon or better to hit)

MV: 24"/48", AL: Neutral

AT: 2/3, DM: 1D8 +7 (x2) (hands)/3D10 +10 (whip), 1D8 +7 (torch), 2D10 (chariot)

THACO: 4, SZ: M

Weapons: whip +3, torch, war chariot.

Spell Abilities: Remove Fear (100' radius), Battle Frenzy.

Specials: Speed driving, Mars' chariot.

Immune to Level 1 illusion/phantasm spells.

Poison save at +2.

Regenerates 1 HTK/4 turns.

Reaction Adjustment: +55%.

Awe Power: Up to 6 HTK Dice/Levels.

Bellona is a goddess of war. She frequently escorted Mars (or drove his chariot) when he appeared to mortals on the field of battle. She appears with disheveled hair, a bloody whip, and a lance (or torch).

Although she predates Mars (see p. 58) and was the primary deity of war before him, she is described variously as Mars' sister, wife, daughter, or nurse. One of her temples in Rome is near the Carmentan gate, on the Campus Martius, where the Senate receives ambassadors and returning generals claiming triumph. Also at this temple was the "war column." When war is declared, the *fetialii* (priests concerned with declarations of war and peace treaties) throw a lance or spear over the column.

Bellona's clerics, called *Bellonarii*, are always chosen from among the most successful gladiators. Bellona and Mars are the only two Roman deities to receive human sacrifices. When the *Bellonarii* offer sacrifices to her, they wound their own arms or legs and either drink their collected blood themselves or offer it up to the others. This practice inspires Bellona's followers with warlike enthusiasm. For centuries Roman citizens were forbidden to participate in these ceremonies, although there is some evidence of secret worship before the cult became officially recognized in the 3rd Century. Bellona appears in Book 8 of *The Aeneid*.

Legend

In 296 B.C., during the Third Samnite War, Rome was preparing for a critical battle with a large force of Samnites. This Roman army was the only obstacle between the Samnites and Rome itself. Other far-flung legions would not arrive in time to help.

The Roman generals led their legionnaires in a mass prayer to Bellona, praying for victory. As the forces prepared to engage, a strong wind whipping up dust came from behind the Roman army, driving into the Samnites and blinding their horses and soldiers. The Romans swore they could see the shape of Bellona in the whirlwind, her bloody whip flailing the enemy. Disoriented, the Samnites fell to defeat. Upon their return to Rome, the soldiers built and dedicated a temple to Bellona on the Capitoline hill near the altar of Mars.

Hercules

Exp: 20,360

Frequency: Rare

STR: 25 (+7, +14), INT: 15, INS: 15

STA: 21, DEX: 19 (+3, -4), APL: 18

HTK: 190, AC: -2

MV: 15", AL: N. Good (tending toward C. Neutral)

AT: 2, DM: 6D10 +19 (club), 4D10 +14 (hand)
1D6 +14 (bow)

THACO: 2, SZ: M

Weapons: club +5, bow +7.

Spell Abilities: As Skill 4 Bard.

Specials: Bow requires Strength 25 or greater to draw, has a range of 2 miles, and automatically hits targets within 2,000 feet. It transfers half of Hercules' strength bonus for damage, giving him a +14.

Poison save at +2.

Regenerates 1 HTK/5 turns.

The Romans wholeheartedly adopted this most human of the Greek demigods, changing his name from Herakles to Hercules and adding their own legends. This son of Zeus by Alcmena was not large in size. To compensate, he was taught by the best teachers in archery, wrestling, boxing, fencing, and music. Hercules became the prototypical hero and excelled at everything. Viewed as an underdog who struggled successfully to overcome tribulations set upon him by gods, Hercules was hero to the everyman and frequently used his abilities to assist the weak or downtrodden. It is no wonder that virtually every village, town, and city under Greek or Roman influence had a temple to Hercules.

Hercules had a fabulous horse named Arion. Two of Arion's feet were human, he could speak, and he ran at a miraculous speed.

Hercules' Twelve Labors were his most famous exploits. They were set to expiate him from the crime of killing his wife. They included killing the hydra, the Nemean lion, the Stymphalian birds, and the capture of the Cerynean hind, Cerberus, and others. Hercules interrupted his labors to sail with the Argonauts for part of their journey, but they left him behind when his search for his missing squire, Hylas (taken by nymphs), delayed them too long.

His main attribute is his immense physical strength, but his cleverness and lusty nature (with regard to food and drink as well as women) are also well documented. Hercules' ability to charm his way through troublesome situations with humans is what qualifies him as a bard of Skill 4.

Legend

One of Hercules' labors was to capture the golden-horned hind (stag) that lived at Oenoe, near the Cerynean River in Arcadia. The hind was of enormous size and appetite and was ravaging the crops, but it was sacred to Artemis (see p. 58), so it had to be taken alive. Hercules pursued the incredibly swift stag, which was larger than a bull, for a year, trailing and tracking it, and finally came upon it as it drank at the River Ladon.

He crept close enough to see the collar round its neck,

which bore the inscription, "Taygete has dedicated me to Artemis." (Taygete was one of the Pleiades, a daughter of Atlas, raped by Jupiter while she was unconscious. Later, in order to hide her from Jupiter's attentions, Artemis turned her into a golden-horned deer.) With one mighty, perfect shot, Hercules transfixed the forefeet of the hind and then carried it off. Artemis appeared to him, furious that one of her creatures had been taken, but when Hercules explained the care that he had taken to bring no pain to the creature, she relented and forgave him.

Legend

Another of the labors was to fetch the Golden Apples of the Hesperides (daughters of Atlas). Gaia had given the apples to Hera as a wedding gift, and the 100-headed dragon Ladon, as well as the Hesperides, guarded the apples. Since Hercules had no idea where the apples were, it was quite an adventure just finding them. He encountered three river nymphs at the Eridanus, who suggested he capture and interrogate the sea god Nereus. Nereus polymorphed several times in efforts to escape, but Hercules held fast and finally made him talk. He went from Rhodes to Arabia to Libya, where he argued with the sun for shining so hotly on him. The sun was amused at Hercules' brashness and sent him a golden cup in which to cross the sea to the Caucasus. Hercules promptly made an offering of thanks to the sun for his gift.

He found Prometheus chained to a rock in eternal torture and released him. Prometheus advised Hercules on his course, and eventually he found Atlas, in whose garden the apples grew.

Hercules had been warned not to pick the apples himself, so he offered to take over the burden of shouldering the heavens if Atlas would pick the apples for him. Atlas feared the dragon Ladon and refused, so Hercules fired a single magical arrow over the wall and killed Ladon. Hera was very fond of her dragon and wept bitterly when she learned of its death. She placed it in the sky as the constellation The Serpent. Hercules took over the weight of the heavens, Atlas fetched the apples, and then Atlas decided that perhaps he should take the apples to Eurystheus himself as long as Hercules was carrying the burden so well. Hercules agreed, but asked if Atlas would lift the skies for just a moment while he padded his shoulders. Atlas agreed, and Hercules walked off with the apples. He gave them to Eurystheus, and they were later returned to the garden with the help of Athena.

Juturna

Exp: 12,400

Frequency: Rare

STR: 15, *INT:* 18, *INS:* 19

STA: 17, *DEX:* 21 (+4, -5), *APL:* 21

HTK: 60, *AC:* 1 (+1 weapon or better to hit)

MV: 16", *AL:* Neutral

AT: 2, *DM:* 1D4 (x2) (hands)

THACO: 12, *SZ:* M

Spell Abilities: Charm (15' radius; females -2 to save, males -5).

Druid spells as Skill 15; water-related spells have double effectiveness.



Specials: Immune to fire-based attacks.
Immune to Cause Fear, Charm Person, Command, Friends, Hypnotism.
Reaction Adjustment: +50%.
Awe Power: Up to 4 HTK Dice/Levels

Juturna is a nymph, associated with healing springs and wells in Italy. In fact, she reigns over all rivers and still waters. Offerings to her, logically enough, are also supposed to provide protection against destructive fires of all kinds, but particularly volcanoes. Juturna is especially associated with the Numicius River, not far from Lavinium. The Romans also refer to her as Diuturna.

Artisans assigned to work on fountains and aqueducts (the Fontani) honored her on January 11, called the Juturnalia. A major fountain of Juturna was in the Forum itself, near the temple of Vesta. It was in this fountain that Castor and Pollux first appeared to announce Rome's victory over Latium and to take their place among the Roman gods. One of her temples was built on the Campus Martius.

Juturna appears as a beautiful young woman in her early 20s, with ebony hair cascading past her shoulders. She favors light-colored clothing, which with her milky skin sets up a strikingly attractive contrast to her jet hair. Her eyes change color to reflect her mood, from the contented blue of a placid lake to the stormy sea-green of passion to the rich brown of a lazy, self-assured stream.

She has a spellbinding soprano voice, often lifted in pleasant song. It is said that her voice can often be heard in moving water (fountains, rivers, waterfalls) if one listens closely enough, especially in her favorite time of year, summertime.

Juturna has a natural Charm ability born primarily from her powerful pheromones. Anyone moving within 15' of her must save vs. Paralyzation (females save at -2 penalty, males save at -5 penalty). Her pheromones are so powerful they can be absorbed through the skin, so magic that alters breathing is not effective protection.

If Juturna is singing, those within the sound of her voice must similarly save (-2 females, -5 males). The effects are cumulative, so those within 15' of her while she sings save at -4 or -10. The singing Charm is so subtle that those making the save are not even aware that a saving throw was involved, just that they really like her voice. Females failing their save look on Juturna as a trusted friend and comrade, while males who fail their save desire her and are willing to do anything to please her. The effects of the Charm last indefinitely while she is in the affected person's presence and for 1D8 turns after she has left.

Because of her gifts, double the effectiveness (area, range, duration, etc.) of any water spells Juturna casts. Fire-based attacks cannot harm her.

Legend

Juturna was born mortal, the daughter of one of the local chieftains of Latium before Rome rose to dominate Italy. Jupiter saw her and became enamored of her, as happened quite often when Jupiter turned his attention to mortal

women. He spent his passion with her, and Juturna wept when their encounter was over. Jupiter asked why she cried, and Juturna replied that she wept for her lost virginity. In return for what he had taken, Jupiter made his beloved Juturna immortal.

Mania

Exp: 13,300

Frequency: Very Rare

STR: 18/55 (+2, +3), *INT:* 17, *INS:* 9

STA: 22, *DEX:* 21 (+4, -5), *APL:* 9

HTK: 120, *AC:* 2

MV: 21", *AL:* C. Evil

AT: Special, *DM:* N/A

THACO: 6, *SZ:* M

Specials: If a touch is achieved, a random form of insanity occurs (standard rules); the victim must roll 1D20 to determine the number of turns before insanity begins.

Poison save at +3.

Regenerates 1 HTK/3 turns.

Mania is an ancient and formidable ogress of the underworld, dating back to the Etruscans. The gods use Mania, the personification of madness, as an instrument of divine revenge. Her followers are called maniae. She is also called the mother (or grandmother) of ghosts, lares, and manes.

Mania can be appeased by hanging grotesque dolls or woolen figures representing the dead on doors. People offer her woolen effigies of men and women in hopes that she will take the effigies instead of the living. These effigies are also called maniae, as are special loaves of bread and cakes made in human form.

Mania can cause any of the various forms of insanity or madness described in the standard rules. The madness she causes is delayed, however, and might not be associated with her encounter (which may be casual rather than violent). The madness remains until removed by a cleric.

Whether Mania is acting on behest of a god or on her own, she must touch a victim before her power takes effect. A touch is automatic on an unsuspecting target; a save against DEX is allowed if the target is cognizant and dodging. If a touch is achieved, the victim must roll 1D20—this is not a save, although the player may be allowed to believe it is. The resulting die number is how many turns the onset of the insanity is delayed.

Orcus

Exp: 55,800

Frequency: Rare

STR: 24 (+6, +12), *INT:* 21, *INS:* 20

STA: 24, *DEX:* 24 (+5, -6), *APL:* 19

HTK: 350, *AC:* -2 (+1 weapon or better to hit)

MV: 25", *AL:* Neutral

AT: 2, *DM:* 5D12 + 17 + special (x2) (scythe)

THACO: 2, *SZ:* M

Weapons: +5 scythe; each hit drains 2 life-energy levels.

Spell Abilities: Illusionist spells as Skill 25, cleric spells as

Skill 21.

Specials: Immune to Level 3 illusion/phantasm spells; Immune to Cause Fear, Charm Person, Command, Forget, Friends, Hold Person, Hypnotism, Ray of Enfeeblement, Scare.

Poison save at +3.

Regenerates 1 HTK/2 turns.

Reaction Adjustment: +40%.

Awe Power: Up to 1 HTK Die/Level.

Orcus is the Roman personification of death. He often appears as a large, strong man with a gray beard, frequently with a reaping scythe. This image is the origin of the Grim Reaper. Orcus also appears as a black-bearded, hairy giant.

His body is sometimes dimensionally transcendent or unstable; he apparently exists simultaneously (but partially) within multiple spheres of existence. Sometimes the head is human; other times it resembles a boar's head, and occasionally the boar's head and the human head appear to coexist or overlap.

Orcus is a grim deity, cold and unfeeling, going about his business with no concern for the individual. He is not unjust or evil, however, simply the inexorable grim reaper.

Orcus takes personal interest in those who come to his gates unwillingly. A suicide or aged victim of a disease would probably not encounter Orcus. Victims of murders and combat or any death where the deceased is not prepared or willing fall under his purview. It is the right of Orcus to carry off the living by force, if he can—a young, vital person suffering through a fever is said to be battling Orcus.

The daughter of Orcus by Nox (night) was Fraus (fraud), goddess of treachery. Harpies, gorgons, and other monsters guard the Gate of Orcus.

A man dressed as Orcus removes dead gladiators from the arena during the games. The fifth of each month, Orcus' birthday, is considered unlucky.

Genius

Exp: Varies

Frequency: Very Common

Number Appearing: 1

HTK: 1 - 8D8, *AC:* 5 (+1 weapon or better to hit)

MV: 15", *AL:* Varies

AT: 2, *DM:* 1D4 (x2) (hands)

INT: Varies

THACO: Varies, *SZ:* S

Weapons: Varies

The genius is a guardian angel or protecting spirit that presides over the moment of birth. It also controls the child's character and destiny. It comforts him in sorrow and inspires him to noble deeds. The abilities and powers of the genii vary widely but are proportional to the characteristics of the protected being. Every place, thing, and being in nature has its own genius. The Arabian djinn is very similar to the genius, and the ancient Greeks called the genii "daemons" and considered them demigods.

The genius is shown in art, charms, etc. as a serpent, although winged youths with cornucopias are a more

common symbol. There are also references to dark or evil genii, which don't manifest themselves until one's life is in imminent danger.

Legend

At the moment of death, two groups of genii seize one's soul. The first, led by Vanth, is good; these are the beneficial guardian angel genii. The second, led by Charun carrying a mallet or torch, is malevolent; their goal is to try to wrest the soul into one of the unpleasant domains of the underworld.

The strengths of these genii reflect the character of the individual. Someone who had been generally good has stronger good genii than evil, and one whose life has been primarily evil has evil genii that are stronger than the good. It is interesting to note that stronger genii didn't guarantee victory for that outcome; they just made it more likely.

Lemure

Exp: 225 + 4/HTK

Frequency: Common

Number Appearing: 1D10

HTK: 3D8, *AC:* -2 (+1 weapon or better to hit)

MV: 18", *AL:* C. Evil

AT: 1, *DM:* 1D6 + special

INT: Average

THACO: 16, *SZ:* M

Specials: Sight causes save vs. Fear; a successful hit by a Lemure means the victim must save vs. Spells or go insane for 1D12 hours. Use standard rules for the nature and severity of insanity. Duration effects are cumulative; lemures like to keep striking for longer insanity.

Lemures are also known as larvae; the singular form is lemure. They are ghosts of the dead and mischievous tormentors of the living. Lemures are the ghosts of those without surviving family or those whose survivors did not observe proper funerary rites. They can also be created from the ghosts of those who died in sin or who met a violent demise.

Some believe lemures to be the spirits of all the dead, which were of two types: lares were good spirits (tutelaries and household familiars), and larvae were evil.

Lemures often appear as skeletons or as other hideous forms and can strike the living with madness or physically harm them. Characters seeing them must make a save vs. Fear or they cower and are unable to take action as long as the lemures are within sight. Simply throwing a cover over a frightened character does not relieve his anxiety, as he assumes the lemure is still there. Only when the lemures leave or the character retreats out of sight and sound of them will he be able to make additional saves (one per round) in an attempt to recover. If the character misses his Fear save by five or more on 1D20, the victim goes insane and remains in that state until cured by a cleric (follow standard rules for insanity). In addition, if a lemure successfully strikes a target, the target must save vs. Spells or the same insanity results, but for only 1D12 hours. Lemures like to keep striking one victim until they achieve

longer insanity effects.

When lemures are present, exorcism rites for a house are held on May 9, 11, and 13 (the Lemuria or Lemuralia). During these days, temples are closed and marriages are prohibited, although games are held in celebration.

The father of the household rises at midnight on these dates and goes outside barefooted, making signs with his hands to keep these spectres at a distance. He then washes his hands three times in spring water, turns around, and puts black beans into his mouth. As he speaks the ritual words, he spits the beans out for the lemures to collect. He then washes his hands again, bangs the brass water basins together loudly, and says to the lemures nine times, "Begone, you spectres of the house!" After this, the lemures are harmless.

Other customs are throwing black beans on the graves of the dead and burning the beans. The smell of burning beans is supposed to make the ghosts flee.

Mane

Exp: 200 + 3/HTK

Frequency: Common

Number Appearing: 1D12

HTK: 2D8, *AC:* -2 (+1 weapon or better to hit)

MV: 18", *AL:* 1D6: 1-4 C. Good, 5 C. Neutral, 6 C. Evil

AT: Special, *DM:* N/A

INT: Average

THACO: N/A, *SZ:* M

Specials: Those within 50' must save vs. Fear or go insane (use standard rules for nature and severity of insanity). Duration: until cured. Can turn off fear aura at will.

Manes are also called *Di Parentis* (the Good Ones) and *Di Manes* (Divine Dead). These forms of address are flattery meant to make the manes well-disposed toward the speaker. Manes are primarily good spirits who dwell within the earth and preside over burial places. They are tutelary spirits, protectors of families, and bringers of information. They can be appeased by blood sacrifice. In fact, the first gladiatorial contests were probably in honor of the manes.

Manes can use any opening to enter the infernal regions (center of the earth), including caves, wells, lakes, and marshes. The manes come forth at certain times of year, especially at the *Feralia* festival on Feb. 21, the turn of the old Roman calendar year. Their purpose is to invade the city, striking terror into those who had not offered proper sacrifice.

To assist the manes in this, three times a year the stones blocking the entrance to the underworld are removed. Throughout Italy, an entrance of this type is always dug at the founding of a city.

The manes are immortal, but if physically defeated, they disperse into another sphere of existence, find their way back to the underworld, and reform.

Sacrifices of food such as wine, honey, milk, and flowers are offered to the manes, and the blood of black sheep, pigs, and oxen is poured over graves during the manes' two festivals: the rose festival and the *Parentalia*. The *Parentalia*

is said to have been introduced to Italy by *Aeneas*, who established it in honor of his father (*Anchises*). A flame is maintained on the altar of the household for manes. Their mother is *Mania*.

Anyone who comes within 50' of the manes (whether seen or not), must save vs. Fear or go insane and remain in that state until cured by a cleric (follow standard rules for insanity). Manes can turn off this fear aura at will (for example, good manes giving a message or a warning to the living).

Peryton

Exp: 225 + 4/HTK

Frequency: Uncommon

Number Appearing: 8D4

HTK: 3D8, *AC:* 6 (+1 weapon or better to hit)

MV: 18"/26", *AL:* N. Evil

AT: 1/3, *DM:* 2D6 (kick) (rear)/1D4 (x2) (hoofs),

1D8 (antlers)

INT: Average

THACO: 16, *SZ:* M

Perytons terrify the Romans because the Sibyl of *Erthraea* foretold that they would finally destroy the city of Rome. This creature has the head and legs of a deer, with a bird's body and wings that are usually dark green, but occasionally light blue. When sunlight strikes it, it casts a shadow not of its own shape, but that of a human. It is believed that perytons may be created when someone dies far away from the homes and the cares of their own gods.

Perytons can sustain themselves for several days by eating dry earth, but they prefer green foliage. Although not carnivorous, they seem to take delight in killing—they wallow in the gore of their victims before taking flight. After a peryton has made a kill, there is a 50% chance that it will be sated and fly away from the encounter to its own home. They can fly at astonishing speed and to great, dizzying heights.

Legend

During the Punic Wars, when *Scipio* (later *Scipio Africanus*) led a fleet laden with Roman soldiers across the Mediterranean to strike at Carthage, he encountered these fearsome creatures. Near the end of the voyage, a formation of perytons swooped down on the ships, killing many and maiming many others. The Romans' weapons had no effect on the creatures, and the only thing that saved them was their numbers; it seemed that each peryton would only kill a single man.

Strigoe

Exp: 1,000 + 6/HTK

Frequency: Uncommon

Number Appearing: 1D4

HTK: 3D8, *AC:* 7

MV: 3"/24", *AL:* N. Evil

AT: 3, *DM:* 1D4 (x2) (talons), 1D8 (beak)

INT: Exceptional

THACO: 16, *SZ:* S



Spell Abilities: Magic-user spells of Skill 1D10.

Spellcasting only in human witch form.

Specials: Shape Change (strigoe to witch or vice versa only; takes 1 round and restores lost HTK).

Blood drain 1D6 on successful bite.

Strigoes are terrible vampire witches of Roman legend. These evil spirits are fond of sucking the blood of children at night. They take the shape of formidable night birds or winged female demons, seeking to tear children from their beds, take them back to their lairs, and suck the blood from them. The strigoes' talons are razor-sharp, and they use them both to grasp their victims and to tear their entrails out for food.

A female who is killed by the strigoe may (75% chance) become a strigoe herself. An adult strigoe feeds and protects the female victim as she gradually turns more and more into the demonic bird-creature in 2D10 days.

Strigoes prefer children for their meals, but they do not hesitate to attack adults, especially while defending their lair. If strigoes see a weak adult or one in distress, they may, like carrion birds, decide to fly down and dispatch the victim without waiting for him to die naturally.

Cardea, the tutelary goddess of thresholds and hinges, along with her talisman the whitethorn, offers protection against the strigoes.

Legend

Cardea, sometimes called Carna, was a nymph. Long before the first villages appeared, she dwelt in the area of Italy where Rome would later be built. She made her home in a sacred forest on the banks of the River Tiber called the Luccus Helerni. As recently as the time of Augustus, priests still offered sacrifices there.

Cardea dedicated herself to virginity. While she was hunting, male suitors often approached her. She told them to follow her into the woods, where she would disappear, making it impossible for them to find her.

One day Janus, the god of two faces, saw her and fell in love with her. When he approached her, she tried the same deception. With his second face, Janus saw her as she hid behind a rock. He caught her and ravished her, but to make amends granted her special powers. Cardea was given complete power over the hinges of doors. She was also given a spray of whitethorn (flowering hawthorn), which had the magical attributes of being able to exclude all spells of evil from the openings of houses.

Cardea also received special responsibility for protecting newborn babies left alone in their cribs from the strigoes, terrible vampires. (This probably transmuted into the restrictions on Slavic vampires, especially not being able to cross a threshold or enter a house without being invited and the idea that certain plants had power over them.)

The noted Roman poet Ovid noted that Cardea once saved a son of King Procas from death (and possibly worse) by her powerful magic spells and rituals after the strigoe had already bitten the child and left its mark on his body. This is the only recorded case of surviving the attack of the strigoe.

Werewolf, Roman

Exp: 455 + 6/HTK

Frequency: Common

Number Appearing: 1D4

HTK: 5D8, *AC:* 0

MV: 17", *AL:* C. Evil

AT: 5, *DM:* 1D4 (x4) (claws), 1D10 (bite)

INT: Average

THACO: 15, *SZ:* M

Specials: Shape Change (to either form requires 1 round and restores 75% of HTK damage).

Bite has 33% chance of transmitting rabies.

In human form werewolves are indistinguishable from normal humans, except that the lines on a werewolf's palm frequently form a pentagram. This is unnoticeable except by very close observation, which they usually avoid. On nights of a full (or nearly full) moon, the pentagram sign becomes darker and begins to ache (a signal to put on the wolf skin). If the moonlight strikes a werewolf directly on such a night, the pentagram in his hand begins to ooze blood.

Roman werewolves find a hidden place and then step into a wolf's skin, which magically adapts and turns them into functional wolves. The werewolf doesn't have quite the raw speed of natural wolves but has enhanced strength and cunning. It's possible to perform good deeds with the power of the werewolf skin, but only for 1D4 hours. The skin eventually shifts the character toward Chaotic Evil alignment, with a 5D4 percent shift each night the skin is worn. (The GM should not discuss this shift with the player, but the GM will eventually be overriding enough of the character's actions that the player should get the message.)

A werewolf must return to human form by dawn. When he does this, he takes off the wolf skin and hides it. Whatever happens to the skin also happens to the human owner—thus, if the skin is hidden in a cold place, the owner might shiver all day. Any attack or damage to the skin also injures the owner.

If a wolf skin is found in a person's house, it is generally considered conclusive evidence that the person is a werewolf. Since it is also widely held that werewolves become vampires when they die, folk justice generally includes cutting off the head and treating the body with garlic to prevent this from occurring.

Roman werewolves attack with claws and a vicious bite. A successful bite does not transmit lycanthropy (the magic is in the skin) but does have a 33% chance of inflicting rabies (all werewolves are carriers).

The Romans don't mention magical weapons as a prerequisite for harming werewolves, but the armor class is so good that it is no wonder some swore magic weapons were necessary.

Legend

The Scythians told of a neighboring people who swore under oath that for several days each year they changed into wolves (the entire population!) and then changed back. The historian Herodotus heard these claims and was skeptical of them, but he was impressed by the fervor with which these people made the claim. Herodotus noted that the Scythians often displayed decorative swords and weapons with silvered blades, and it's believed that this is where the inaccurate assumption regarding werewolves and silver weapons was made.

slavic MYTHOLOGY

The Slavic myths come from the peoples of Russia, Ukraine, Siberia (including the Buryats, Tatars, Mongolians, and Altaics), and some areas of east and central Europe—Byelorussia, Bulgaria, Czechoslovakia (including Bohemia, Moravia, Silesia), Poland, Romania, Serbo-Croatia, and Slovenia. Although these groups share a common heritage, probably originating in the Carpathian Mountains and moving outward, their mythologies began to differ with time, distance, and the assimilation of other cultures. Thus, a number of Persian and Indian elements appear in the stories of the southern Slavs, while crossovers from Finno-Ugric myths occur in the tales of the Baltic region.

Slavic deities are primitive, rustic beings associated with the forces of a fierce nature that the Slav peasant is helpless to control. Many myths tell of Byelobog (the White God) and Chernobog (the Black God), representing light (creation) and darkness (destruction). The volkhvy, ancient priest-sorcerers of the Slavs, described Byelobog as an old man with a white beard, dressed in flowing white robes, who was benevolent and only showed himself during the daytime. Chernobog is the unnamed dark demonic giant who summons the powers of Darkness in the “Night on Bald Mountain” segment of the movie “Fantasia.” The Ukrainians still have a curse that translates, “May the black god exterminate you!”

The Slavs had several creation myths. This one is typical: Buga, the creator god, assembled materials from the four quarters of the earth. From the east he brought iron; from the south, fire; from the west, water; from the north, earth. He made flesh and bones for the first two humans, Khadau and Mamaldi, from the earth. He made their hearts from iron and their blood from water. With fire, he gave them warmth.

The Siberians also had a flood myth. The hero was Kezer-Tshingis-Kaira-Khan, who saved himself and his family by building a raft when the flood came. He re-created and reinvented everything when the water receded. Kezer-Tshingis-Kaira-Khan is credited with inventing wine (as is Noah in the Bible).

When the Slavs feared a powerful enemy leader, they worshiped him as a demon-god in an effort to appease him. An example is the Slavic deity Trojanu, a dark spirit with wings of wax. Trojanu was based directly on the Roman Emperor Trajan, who defeated the Dacians in the First Century.

Ilya Muromets

Exp: 3,940

Frequency: Rare

Number Appearing: 3

STR: 19 (+3, +7), *INT:* 14, *INS:* 17

STA: 18, *DEX:* 15, *APL:* 15

HTK: 120, *AC:* 4

MV: 12"/36" (mtd.), *AL:* N. Good

AT: 1, *DM:* By weapon +10

THACO: 7, *SZ:* M

Weapons: +3 magic bow; +3 staff (Posoh); +3 sword (Mech-Gladinez).

Spell Abilities: Posoh (as standard Staff of Power, plus Skill 12 Magic Missiles requiring one charge each).

Specials: Horse of Lightning Speed can hear call from Mech-Gladinez anywhere in world; heavy warhorse travels or flies at 36" speed.

Each Ilya Muromets fights as a Skill 12 fighter.

Ilya Muromets is one of a group of three super-strong heroes, each with the same name. They are of a class called bogatyr, heroes of the long epic poems called byliny. There are many variations of the Ilya Muromets byliny, but generally they involve traveling down a road, reaching an obstruction such as a huge boulder and separating into different paths; one path leads to a happy outcome, and the others lead to bad outcomes or even death. The Ilyas sometimes find magical items to help them in their tasks.

Legend

A very long time ago, there lived in a forest a bad man, named Soloveras-Bonig, which means "nightingale-robber." He sat in the top of the tallest oak tree and whistled at anyone he saw entering his forest. The whistle of Soloveras-Bonig was powerful magic, and anyone who heard it died. Soloveras-Bonig then took the person's possessions, which is why he was called nightingale-robber.

The three Ilya Muromets were walking along the road when they came to a huge black stone that blocked the road. As they wondered what they should do, some stranniks came by. (Stranniks are traveling musicians who play lutes, speak only truth, and warn of danger.) The minstrels sang to the Ilyas and told them that to go around the stone, over it, or to turn back would lead to death.

One Ilya said: "Then we must go under it! Help me lift this stone!" Now three dozen normal men would not have been able to budge this boulder, but the three Ilyas together heaved it over. Under the stone they found a sword, a staff, and a bow with some arrows. The stranniks, as they were leaving, warned the Ilyas to use the weapons to destroy the deadly nightingale preying on forest travelers.

One Ilya took the bow, which was enchanted so that it would always hit its target. The second Ilya took the staff, called a posoh, which gave him great powers of wizardry. The third lifted the sword, which was called Mech-Gladinez. As he did so, it glowed, hummed, and vibrated, and they turned and saw the finest horse in all the world come up to them and bow its head.

As the three Ilyas entered the forest, they could see Soloveras-Bonig off in the distance. He saw them as well

and started to whistle his deadly magic. The first Ilya raised his posoh and caused a wind to carry the whistle up and away, so that the sound would not be heard. The second Ilya raised his magic bow, took careful aim, and shot an arrow, which pinned Soloveras-Bonig's cloak to the tree so that he could not move. The third Ilya, meanwhile, was galloping furiously on the magic horse to reach Soloveras-Bonig before he could whistle again. He reached the robber and with his enchanted sword pierced his throat so that the air which would have whistled came out harmlessly through the wound. When the other Ilyas joined him, they captured and bound Soloveras-Bonig and took him to the Tsar. The Tsar was very pleased with the Ilyas for removing this great danger and rewarded them greatly.

New Magic Items

Mech-Gladinez is a +3 long sword. It also has the ability to summon the Horse of Lightning Speed, can shed a glow that illuminates even magical darkness with 50' radius, and hums quietly when enemies are within 200'.

Posoh is a magical staff. It functions as a standard Staff of Power, with the additional powers of Skill 12 Magic Missiles and Control Winds, each of which requires one charge.

The **Bow of Accuracy** is a composite medium bow that automatically hits any target within range and clear line of sight. Furthermore, the bow endows arrows used in it with a +3 bonus for damage and versus magical protection. An arrow from this bow can split a mighty oak into slivers!

The **Horse of Lightning Speed** can hear a call from the sword Mech-Gladinez anywhere in the world. It is a heavy warhorse with wings and flies at 36" speed.

New Spell

Whistle of Soloveras-Bonig

(Conjuration/Summoning)

Skill level: 9—MU

Range: 300 yards

Duration: permanent

Area of Effect: 300 yards

Components: V

TTC: 1 round

Saving Throw: negates effect

Whistle of Soloveras-Bonig emits a sharp, keening sound that is audible in all directions as far as the GM rules (normally about 300 yards outdoors). Any creature within the sound of this whistle must save vs. Death Magic or die instantly. One successful save protects for four rounds. After that, if the creature is still within the sound of the whistle, it must make an additional save. Oddly enough, the spell has no effect indoors or underground, and even the mouth of a cave provides protective cover.

Kupala

Exp: 36,500

Frequency: Rare

STR: 16, *INT:* 22, *INS:* 24

STA: 24, *DEX:* 21 (+4, -5), *APL:* 25

HTK: 250, *AC:* -2 (+2 or better weapon to hit)

MV: 12"//24", *AL:* N. Good

AT: 2, *DM:* 1D10

THACO: 7, *SZ:* M

Spell Abilities: Charm (10' radius; all female humanoids, automatic).

Cleric and druid spells (as Skill 20 unlimited number of times); All fire- or water-related spells are half again as effective.

Specials: Immune to Level 4 illusion/phantasm spells.

Immune to Beguiling, Cause Fear, Chaos, Charm Monster, Charm Person, Command, Confusion, Domination, Emotion, Fear, Feeblemind, Forget, Friends, Fumble, Geas, Hold Monster, Hold Person, Hypnotism, Magic Jar, Mass Domination, Mass Suggestion, Quest, Ray of Enfeeblement, Rulership, Scare, Suggestion, Telepathic Projection.

Poison save at +3.

Regenerates 1 HTK/2 turns.

Reaction Adjustment: +70%.

Awe Power: Up to 12 HTK Dice/Levels.

Kupala is the Slavic water goddess, but fire is also closely associated with her worship. Like Yarilo (see p. 69), she is a deity of joy. Although sometimes pictured as a man, Kupala is generally described as a tall, smiling woman whose eyes are as blue as the skies of summer and whose hair is as golden as ripened wheat. She has strong, round arms as creamy as cow's milk, a shapely bosom deep with promise, and her hips are curved like the swell of the earth itself.

The worship of Kupala involves a reverence toward flowers, trees, and water. Her followers bathed in water strewn with flowers and then drowned an effigy of her to honor her. After Christianity, Kupala's attributes were combined with those of St. John the Baptist, and the festival was assimilated into mainstream celebration on the same day, June 24.

Magic Items

Dead Water is a distillate of the "dew of Kupala," which is gathered during the night of Kupala's celebration (June 24). It has the power to regenerate or reattach and heal severed limbs or parts of the body, no matter how small the pieces.

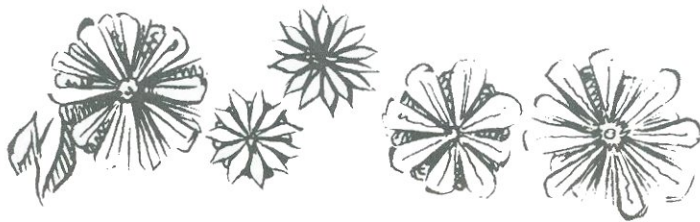
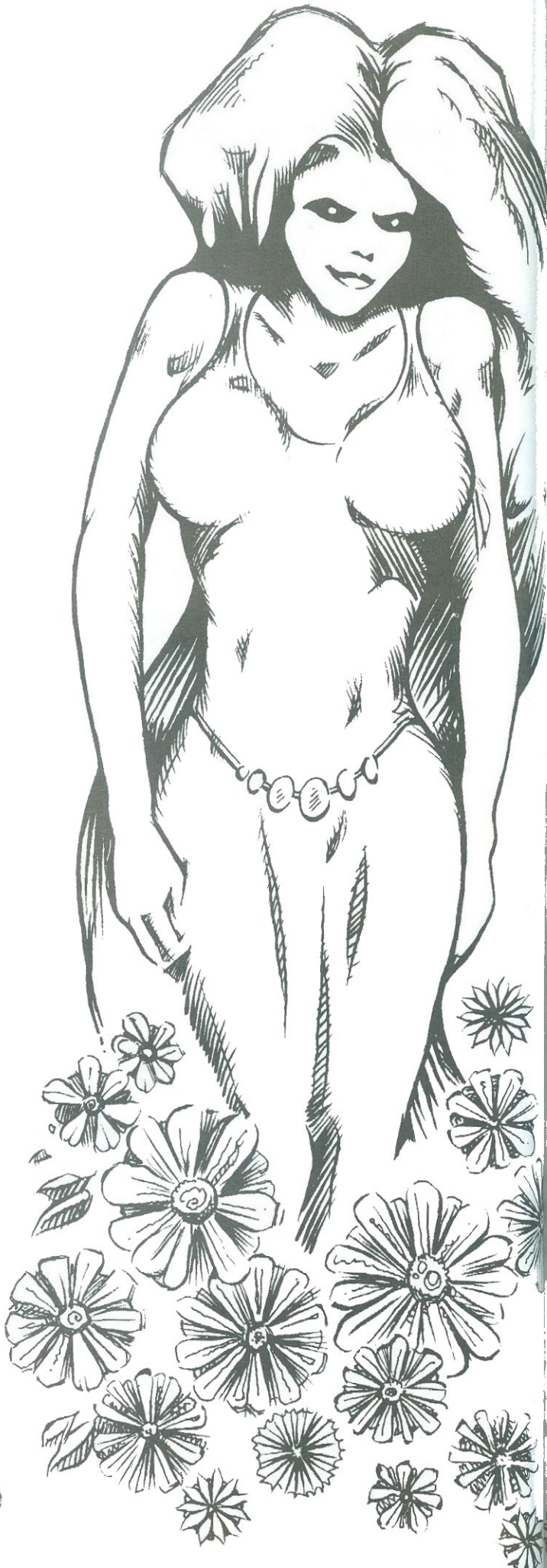
Live Water is extracted from the dew of Kupala, and it resurrects dead bodies (especially those just regenerated by dead water) as if by a Resurrection spell.

Plakune-trava is more commonly known as tear-weed or purple loosestrife. It is a sacred herb obtained on the dawn of the festival of Kupala. This plant, when the proper blessing is performed over it, has the power to protect against all manner of demons and witches for a month.

Razryv-trava is also known as saxifrage and is gathered during the day of Kupala's festival. It has the ability to make iron, steel, gold, silver, copper, and platinum crumble into fine dust just by contact. When a scythe touches this plant, it breaks. If this happens, the mown harvest is thrown onto the water, and the part that floats is the razryv-trava.

The **Nameless Herb**, when carried, gives one the power to read another's thoughts at distances up to 20 feet.

Fire-flower is a special part of a fire-flower fern, the flower of Kupala. It blossoms only once a year, on the night of Kupala. This amazing plant possesses great power, such as the power to control demons, the ability to find treasure (100' radius), speak with plants, and charm (unlimited duration).



Legend

Demons guard the fire-flower to prevent mortals from gaining the power to rule over them. Those who would obtain the flower must go into the forest one hour before midnight on the night of Kupala (June 24), when the magic flower appears. The bud climbs up the stalk, and then, exactly at midnight, it explodes with a loud noise. It forms a flash of fire so brilliant that looking at it causes blindness for 1D8 rounds.

In order to seize the flower, a person must draw a magic circle around it and be careful not to look at the demons (who have assumed the shape of monsters outside the ring). The gatherer must stay inside the circle, and if he so much as speaks to one of the demons, all is lost.

Svarog

Exp: 33,210

Frequency: Rare

STR: 25 (+7, +14), *INT:* 19, *INS:* 20

STA: 20, *DEX:* 22 (+4, -5), *APL:* 20

HTK: 305, *AC:* -5 (+3 weapon or better to hit)

MV: 9"/35", *AL:* Neutral

AT: 1 + special, *DM:* 18D6 +19 (hammer),

6D6 +5 (flaming arrow)

THACO: 6, *SZ:* S

Weapons: +5 hammer w/return, +5 flaming arrow.

Spell Abilities: Shape Change (falcon or air elemental).

Unlimited number of spells as Skill 18 magic-user.

Specials: Heat rays (from eyes, range line of sight, damage 10D6 + ignition).

Immune to Level 1 illusion/phantasm spells.

Immune to Cause Fear, Charm Person, Command, Forget, Friends, Hold Person, Hypnotism, Ray of Enfeeblement, Scare.

Poison save at +1.

Regenerates 1 HTK/6 turns.

Reaction Adjustment: +45%.

Awe Power: Up to 2 HTK Dice/Level.

Czech and Slovak folklore identifies the Svarog as a spirit, a supernatural falcon, a fiery dwarf, and sometimes smith to the gods. He can shoot flaming arrows and heat beams and turns into whirlwinds and various animal forms.

Svarog's son, Kresnik, is a magician, monster slayer, and hero. Svarog appointed Kresnik king of the Slovenes; Kresnik married the snake queens Mara and Vesina, and they all dwell in Svarog's crystal mountain.

Svarog's favorite weapons are fiery arrows, which he produces in his hand, or a massive hammer that returns to him when he throws it.

Thamàra

Exp: 1,400

Frequency: Rare

STR: 10, *INT:* 16, *INS:* 14

STA: 12, *DEX:* 18 (+3, -4), *APL:* 18

HTK: 40, *AC:* 7

MV: 15", *AL:* N. Evil

AT: 1, *DM:* 18D6 (fall)

THACO: 19, *SZ:* M

Spell Abilities: Charm (as Skill 10 magic-user; -2 to save if male, +2 if female).

Specials: Fall from tower does 18D6 HTK of damage.

Thamàra is a wicked sorceress-queen who entices lovers, feasts with them, and the next day throws them from the heights of her castle into the mighty Terek River below. Passers-by during the afternoon or evening might hear singing from a high window, a lilting alto voice calling alike to warrior or peasant, traveler or merchant, bewitching any man.

Thamàra's magic is in her voice. Unless men save vs. Charm at -2, they have a single-minded desire to see the singer and to woo her. Females find the voice attractive but save at a +2 bonus. In addition, Thamàra's servants have instructions to turn women away at the gate.

Legend

A traveler stopped by a bend of the Terek to quench his thirst. After drinking, he thought he heard singing, but it was almost indistinguishable from the music of the rushing water. Listening closely, he heard the lovely voice of a woman, enchanting and entrancing, bidding him come inside to see the wonders of her castle. The traveler approached the gate, and the portcullis lifted. A servant escorted him to a luxurious room. As layers of veiled curtains parted, he beheld Thamàra, reclining voluptuously on a couch of velvet and silk, bedecked in jewels and wispy clothes. Thamàra had servants bring them a fine meal, with meats and nuts, breads and jellies, fruits and desserts, wines and cheeses.

Afterwards, Thamàra sensuously unwrapped her silk clothing, inviting the traveler to partake of the final dessert. They embraced passionately and made love, but when the dawn sun's rays finally broke through the window, servants threw the screaming traveler into the depths of the mighty Terek, which bore away his corpse. From the direction of the castle, in a soft voice which one might barely hear, came the softly whispered, "Farewell."

Yarilo

Exp: 35,500

Frequency: Rare

STR: 19 (+3, +7), *INT:* 22, *INS:* 22

STA: 25, *DEX:* 20 (+3, -4), *APL:* 25

HTK: 275, *AC:* -2 (+2 or better weapon to hit)

MV: 12"/24" (mtd.), *AL:* N. Good

AT: 2, *DM:* 1D10 +7

THACO: 2, *SZ:* M

Spell Abilities: Charm (10' radius, and automatic).

Unlimited number of magic-user spells as Skill 20 and druid spells as Skill 10.

Fire- or water-related spells are 1.5 times more effective.

Specials: Fertility (50' radius).

Immune to Level 4 illusion/phantasm spells.

Immune to Beguiling, Cause Fear, Charm Monster, Charm Person, Command, Confusion, Domination, Emotion, Fear, Forget, Friends, Fumble, Hold Person, Hypnotism, Ray of Enfeeblement, Scare, Suggestion, Telepathic Projection.

Poison save at +4.

Regenerates 1 HTK/1 turn.



Reaction Adjustment: +70%.
Awe Power: Up to 12 HTK Dice/Levels.

The Slavic god of springtime and fertility is Yarilo. The rituals to honor him seek to ensure good crops. Yarilo is young and handsome, and he wears a white cloak and a crown of wild flowers on his head. He rides a white horse and is always barefoot. He holds a sheaf of wheat in his hand. During his springtime celebration, peasants select the most beautiful maiden and costume her as Yarilo, leading her on a white horse as they sing:

“Where he sets his foot,
The corn grows in mountains;
Wherever he glances,
The grain flourishes.”

In summer Yarilo dies, and the people mark the occasion with lamentations and sadness, followed by feasting and sexual excess. People parade a straw idol representing Yarilo through the village and then bury it.

All females become pregnant if the physical circumstances have been met within 24 hours before or after he passes. Both men and women and all male and female animals within his area of effect experience a very strong, overwhelming desire to mate for the next 24 hours. Humans may resist the temptation by successfully rolling their Insight or less on 1D20, but the save must be made every hour during the next 24.

Alkha

Exp: 27,668
Frequency: Very Rare
HTK: 144, AC: -3 (+1 weapon or better to hit)
MV: 12"/38", AL: C. Evil
AT: 5 + breath, DM: 1D10 (x4) (claws), 3D12 (bite)
INT: Very
THACO: 6, SZ: L
Spell Abilities: Control Winds (as Skill 14 Druid), Darkness (3-mile radius).
Specials: Unlimited use of breath weapon (fire or lightning).

Alkha or Arakho is the Siberian name for a huge sky-dragon. He is so big that he causes eclipses of the sun and the moon by eating them. Alkha constantly chases the moon, and his claws leave marks on its surface.

Alkha has the ability to use his breath weapon an unlimited number of times each day, with a choice of breathing fire or lightning. If he beats his wings fast enough, he can cause gales (Control Winds). Alkha also has the ability to cause darkness in a three-mile radius, once per day for five minutes unless magically dispelled.

Legend

According to the Buryats, Alkha once swallowed both the sun and the moon, plunging the universe into utter darkness. All of the gods became angry, and they cut the monster into two pieces. The forepart remained in the skies, while the hind half fell to earth. The dragon still tries to swallow the moon and sun, but each time he does they fall out of his open back.

Baba Yaga

Exp: 16,296
Frequency: Very Rare
STR: 20 (+3, +8), INT: 23, INS: 21
STA: 19, DEX: 18 (+3, -4), APL: 5
HTK: 190, AC: 0 (+2 or better weapon to hit)
MV: 15"/30", AL: C. Evil
AT: 2, DM: 1D10 (x2) (claws)
THACO: 8, SZ: L
Spell Abilities: Magic-user spells as Skill 25.
Specials: Successful hits with both claws on the same target mean the victim is held and takes 2D10 HTK of rending damage against Baba Yaga's stone breasts next round.
Immune to Level 5 illusion/phantasm spells.
Immune to Beguiling, Cause Fear, Charm Person, Command, Domination, Fear, Forget, Friends, Hold Person, Hypnotism, Ray of Enfeeblement, Scare.
Poison save at +1.
Reaction Adjustment: -15%.

Baba Yaga, known to south Germans as Bertha, is both a witch and an ogress, with distinct cannibalistic tendencies. Baba Yaga steals, cooks, and eats her victims, and she prefers young children. She is a frequent companion of Death, who gives her souls to eat. She is also the grandmother of the devil.

Baba Yaga lives in a little hut on hen's legs that is constantly spinning in a clearing in the forest. Surrounding the clearing is a tall picket fence with human skulls on top, which she lights with candles at night. Those seeking to enter her hut can do so after chanting this rhyme: "Little hut, little hut, turn your back to the forest, your front to me. As I enter you, so may I come out to you." This causes the hut to stop turning with the doorway facing the speaker. It remains there until the visitor leaves—not necessarily alive.

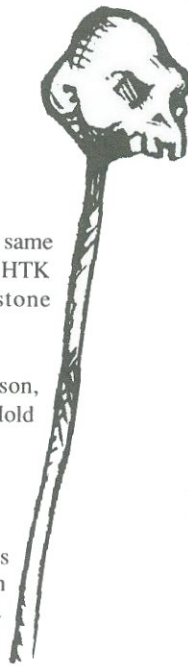
Usually, Baba Yaga travels through the air in a large iron kettle, causing storms in her wake. Sometimes her vehicle is a large mortar, propelled by moving the pestle. She sweeps her traces from the air with a broom.

Baba Yaga is one of the guardians of the fountains of the water of life. Her teeth and breasts are sharp stone, and she uses them to rend her victims' flesh.

She has the power of replication. There are three of her while she sleeps. Each slumbers in her own hut, head to the door, feet touching the corners, and nose touching the ceiling.

She keeps a sinister menagerie near her hut that includes black geese, black swans, black cats, and a black owl. The duty of the black owl is to keep watch while she sleeps. Its head constantly swivels, ever alert for any intruder. The geese, swans, and cats guard the hut while she is out.

Curiously enough, in a few legends Baba Yaga actually helps people to find a special place or to accomplish a task. She inevitably has an ulterior motive. Usually the people she helps are going to kill (or at least discomfit) some other evil, powerful being, and Baba helps them out of envy or spite. ("The enemy of my enemy is my friend.") By treating her with great courtesy, mortals can sometimes persuade her to help them in some task. For more about Baba Yaga, see p. 24 of *Fantastic Treasures*.



Legend

An evil woman wanted to have her step-daughter eaten by Baba Yaga. She contrived to leave the daughter in the forest, where Baba Yaga found and pursued the girl.

Two versions of the ending exist. In the first, a woods spirit gives the daughter three magic combs, which she uses to delay the pursuit of the ogress. Baba Yaga runs after the girl and is just about to grab her when the girl throws down the first comb, which becomes a dense thicket. After some time, Baba Yaga escapes the thicket and comes even closer to the girl, but just as Baba Yaga is about to grab the girl, she throws the second comb, which becomes a thick forest. It takes Baba Yaga even longer to get through this forest, but she pursues the girl and gets even closer, so close that the girl can feel the witch's hot breath on her neck. Suddenly the girl throws down the last comb, which becomes a high mountain range separating her from Baba Yaga.

In the second version, Baba Yaga catches her prey, breaks the girl into little pieces, and places them in a basket.

Bannik

Exp: 14 + 1/HTK

Frequency: Common

Number Appearing: 1

HTK: 1D8, *AC:* 6 (+1 weapon or better to hit)

MV: 24", *AL:* C. Neutral

AT: 1, *DM:* 6 (strangulation)

INT: Average

THACO: 19, *SZ:* M

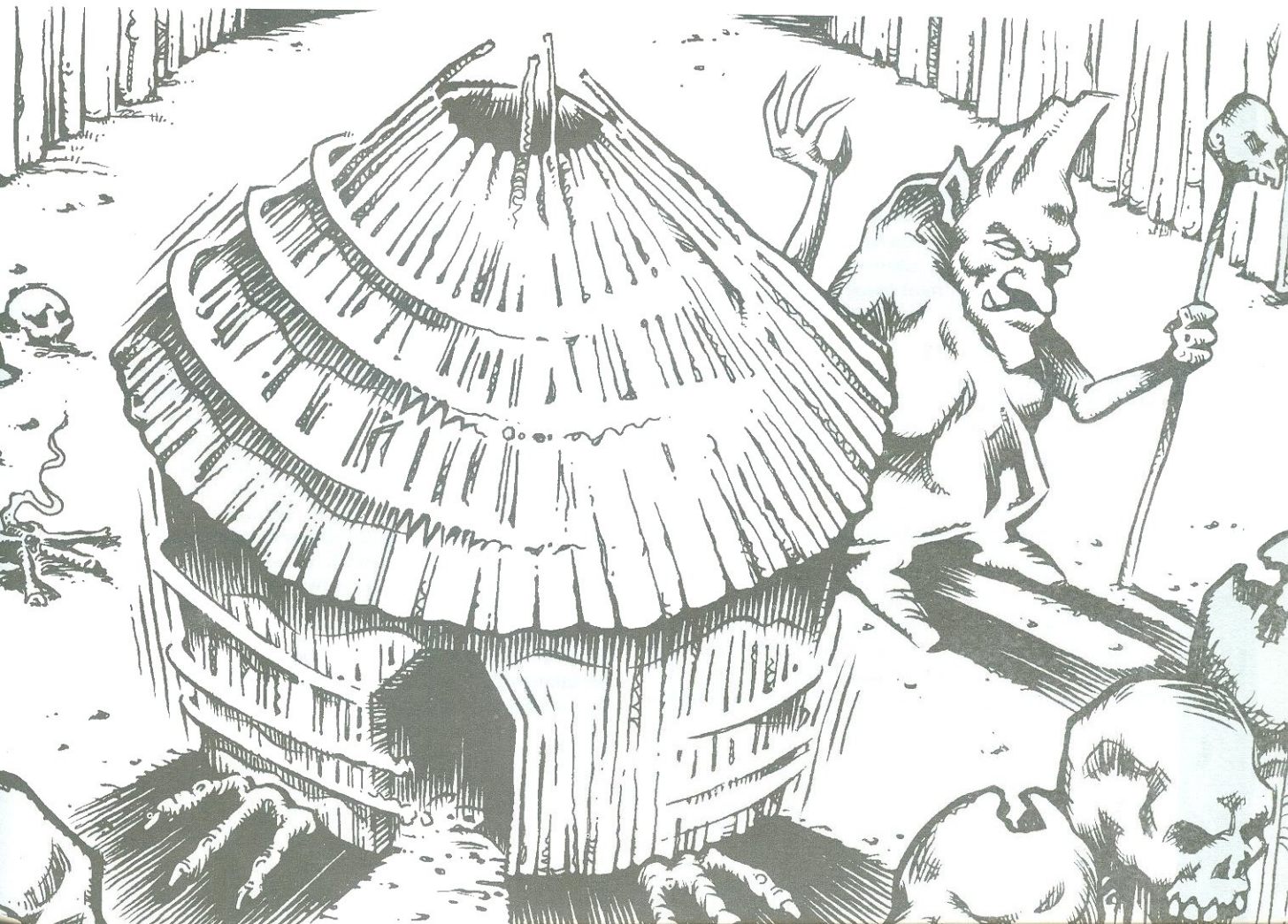
Spell Abilities: Augury.

Specials: Can raise the temperature of any water to scalding in 1 round; "to hit" based on victim's DEX save, not AC; DM 1D12; accumulated damage of 10+ HTK indicates third-degree burns (effects at GM discretion).

The bannik is a bathhouse spirit who appears as a little old man with a large head topped by a thatch of disheveled hair, and can be either demonic or beneficent. He stays near the entrance to the bathhouse and lets three groups of bathers enter and leave without interference, but the fourth is his to do with as he wishes. When angry, he pours scalding water on his victims or strangles them, occasionally with the assistance of devils and forest spirits, which he has invited in.

If bathers leave him some water to bathe in, he can be pacified. Occasionally, when in the mood (GM discretion), the bannik answers a question about the future, albeit in a very general way. The proper way to check the bannik's answer is to back into the bathhouse doorway naked. It is a bad omen if the bannik scratches you with his claws. If the bannik touches you with the soft part of his palm, the future looks good. Use this power as an Augury spell.

The bannik's strangulation attack is hard to break; it requires a feat of strength equivalent to its victim's bend bars/lift gates STR percentage to do so. Also, if the bannik is damaged by an attack, it lets go. The bannik can heat all water within a 50' radius to scalding temperature and can do so while attacking or defending elsewhere. It is very agile and can climb walls and hide in nooks and crannies.



Dev

Exp: 1,700 + 12/HTK
Frequency: Uncommon
Number Appearing: 1D4
HTK: 10D8, *AC:* 4
MV: 15", *AL:* C. Evil
AT: 2/1, *DM:* 2D6 +10 (x2) (fists)/2D10 (boulder)
INT: Low
THACO: 10, *SZ:* L
Weapons: Boulder (range 400 yards).
Spell Abilities: Shape Change (human only)
Specials: Dream Invasion (wild animal form).
Those within 50' must make 4 saves each round; 2 vs. Poison (itching, sneezing) and 2 vs. Spell (insanity, fainting).

Failure to save vs. Itching results in a loss of 5 points of DEX until 4 rounds after the victim is out of range. Failure to save vs. Sneezing results in a loss of 2 points of DEX and STR until 4 rounds after the victim is out of range. Failure to save vs. Insanity means the victim may choose attacks and actions (GM randomly chooses targets, however) until 4 rounds after the victim is out of range. Failure to save vs. fainting means a loss of consciousness for 1 round; the victim must save each round while in effective range, at a -2 noncumulative penalty.

A dev (or div, females being called divii) is a giant spirit, usually a large-headed, one-eyed cave-dweller found near the Georgian region. Their eyes are as large as earthen bowls, they often have seven heads, and they are always very strong.

Although malevolent, they are generally foolish and harmless except to the unwary. Tossing boulders great distances (up to 400 yards) is their favorite form of attack.

Some signs of their presence include insanity, fainting, itching, and sneezing.

Cutting the air with a stick or a sword has been known to protect against them—a weapon need not make contact for them to fear it.

Divji Moz

Exp: 455 + 5/HTK
Frequency: Common
Number Appearing: 2D12
HTK: 5D8, *AC:* 3
MV: 18", *AL:* Neutral
AT: 1 + special, *DM:* 1D6 (tickle) + special
INT: Average
THACO: 15, *SZ:* M
Spell Abilities: Lost (see following).
Specials: Tickle, 1D6 HTK of damage per round of laughter.

The divji moz are Slovenian wild men who inhabit the forest. They are very strong, and peasants fear them, although normally without cause. The divji moz are usually harmless and sometimes even help peasants learn how to work in the forest in return for food. When in a bad mood, however, they can cause people to become lost

or, in extreme cases, can tickle them to death.

A divji moz must touch a person to tickle him, but this tickling is potent. If the fingers or hair of the divji moz touch a person, the victim must save vs. Death Magic at -2 (-10% penalty) or be incapacitated by laughter. This form of tickle laughter causes 1D6 HTK of damage per round the victim has been laughing: 1D6 the first round, 2D6 the second, and so on. The laughter lasts 1D4 rounds after the divji moz stops tickling. If the victim is not killed by the laughter, all HTK are restored after 1D4 rounds of rest.

In addition, the divji moz also have the Lost spell, which they cast as Skill 14.

New Spell

Lost

(Alteration)
Skill level: 4—Druid
Range: 50 yards
Duration: see following
Area of Effect: 100' radius
Components: V, S
TTC: 2 rounds
Saving Throw: N/A

Misdirection affects a 100' radius at a range of up to 50 yards. Duration of the effect is 25 turns minus a number of turns equal to the highest Insight of a party member. Follow standard rules for a lost party with the following exception: all landmarks appear visually one, two, or three hexsides (60° to 180°) away from their actual locations. Compasses and magical items aren't affected.

Dziwozony

Exp: 110 + 2/HTK
Frequency: Common
Number Appearing: 2D12
HTK: 2D8, *AC:* 6
MV: 24", *AL:* N. Evil
AT: Special, *DM:* Special
INT: Average
THACO: 16, *SZ:* M
Spell Abilities: Charm (males only, -4 to save).
Specials: Tickle, 1D6 HTK of damage per round of laughter.

The Polish dziwozony are the female counterparts to the divji moz. These strange women can be extremely passionate but have frigid hearts. They are tall and lean, with thin faces and long, wild hair. They place their large breasts over their shoulders in order to run faster and can nurse their children (hanging on their neck) in this manner. If they encounter an adult in the forest, the dziwozony usually tickle their victim to death. If the person is young and male, a dziwozony may make him her lover instead. They have been known to substitute changeling infants with human infants.

The tickle attack of the dziwozony works identically to the divji moz except that the dziwozony also tickles her victims with her breasts.

Additionally, any man within 50' is subject to her powerful pheromones and must save vs. Poison at -4 or be charmed. A charmed male will accompany the dziwozony anywhere and do her bidding.

Koshcei Bismyrtny

Exp: 11,280

Frequency: Rare

HTK: 98, *AC:* 1 (+1 weapon or better to hit)

MV: 18", *AL:* L. Evil

AT: 2, *DM:* 2D12 (x2) (steel arms)

INT: Exceptional

THACO: 10, *SZ:* M

Weapons: Steel arms.

Spell Abilities: Charm (as Skill 11 magic-user, -3 to save), Geas.

Specials: Life force is in protected needle; Koshcei can only be killed if the needle is broken.

Koshcei is a dark vampire with steel arms. He cannot be killed by attacks on his body, hence his appellation, Koshcei the Deathless.

Koshcei keeps his life force in a needle. If the needle breaks, only then does he die. To hide and protect the needle, he magically placed it inside an egg, which was inside a duck, which was inside a rabbit, which was inside a chained and locked chest, which hung from the branch of a large oak tree somewhere in the forest!

Koshcei seeks dominion over an ever-increasing area of land, and he frequently overlaps the claims of Baba Yaga (see p. 70). When this happens, the encounters are sometimes violent and sometimes subtle, but the friction is ever-increasing.

Legend

Long ago, a wealthy man had three sons. The first son was very smart but not very nice; the second son was of average intelligence and friendliness; and the third son, though rather stupid, was a good and friendly man. Although the third son was named Ivan Durak (which means stupid or foolish), other people liked him.

When the boys reached manhood, their father decided it was time they married. He gave each of them a bow and decreed that the closest female to where each arrow landed would marry that son.

The first son's arrow fell near a girl who was very rich but quite ugly and ill-tempered. They were married, and the townspeople nodded their heads and said quietly that they deserved each other.

The second son shot his arrow a little farther, and it landed near a maid who was not pretty but not ugly, and not extremely friendly but not a shrew either. Again, the townspeople nodded their heads and said quietly that they were a good match.

The third son, Ivan Durak, shot his bow. He was strong but not a good archer, and the arrow sailed far away into a swamp. When Ivan found the arrow, it was near a large green frog. As he started to pull it out of the ground, the frog spoke and said, "Will you marry me?" Because his father had not said the arrow had to land near a human, Ivan wept and sadly agreed.

Ivan was disheartened but determined to go through with the marriage, for a promise is a promise. At the wedding, however, the frog transformed into a very beautiful woman named Vasilisa, and they were happily married. The evil Koshcei Bismyrtny had put Vasilisa under a spell for not yielding to him and forced her to remain a frog until someone agreed to marry her.

Ivan, married to the exquisite Vasilisa, was the envy of all the men in the village. After seven years, however, Ivan came home to find his wife weeping. She said that Koshcei still had her under his power with a geas and that now she had to return to his evil palace. Ivan cried and pleaded with her, but you can't argue with magic, and she left.

Ivan went out to search for her, determined not to lose her forever. After months of looking, he came to a clearing with a frightening hut on tall chicken legs. Ivan recognized it as Baba Yaga's house and was very afraid. Suddenly a voice rang out, sounding as if it had been dragged over a cold iron rasp. "Do not be frightened, Ivan the Fool. You seek your wife and the abode of Koshcei Bismyrtny, and only I can help you!"

Ivan was still scared, but his love for his wife won out. Baba Yaga was as good as her word, and her directions led him plainly to the castle of Koshcei the Deathless. She also told Ivan the secret to destroying Koshcei was in a needle and where to find it.

Ivan found the box hanging from the tree, and with a single arrow shot (for Ivan had practiced during those seven years) cut the rope and sent the chest crashing to the ground. When Ivan broke the chains and opened the chest, the rabbit jumped out and scampered into the forest.

Ivan chased it but knew he couldn't keep up, but then he saw an eagle swoop down and grab the rabbit. The birds knew Ivan had been a friend to them, and they were repaying the favor. The eagle dashed the rabbit against some stones by the river, and as the skin split the duck slipped out, flew into the river, and swam away quacking.

A bear came out from behind a tree and stood in the river in front of the duck, sweeping it up in his claws as it went by, for all the bears of the world knew that Ivan Durak was a good man. As the bear lumbered toward Ivan to give him the duck, the duck allowed the egg to pop out and into the river, where it was caught in the swift current and swept away as it sank.

Ivan despaired as the eagle and the bear tried to console him, but they all knew that the river was so swift that the egg was now lost to them. Just then, a large pike jumped out of the river two feet in the air, holding something in its mouth. The egg! As the pike gave the egg to Ivan, he recognized the fish as one he had caught and set free again long ago.

Ivan cracked the egg, found the magic needle, and broke it. Koshcei Bismyrtny grabbed his chest and died, crumbling into ashes and blowing away on the wind. Ivan and Vasilisa lived happily thereafter, in peace from monsters and in harmony with their friends the animals.

Lamia

Exp: 4,000 + 14/HTK

Frequency: Common

Number Appearing: 1

HTK: 10D8, *AC:* 4

MV: 12", *AL:* 1D6: 1-4 C. Evil, 5-6 C. Neutral

AT: 3, *DM:* 1D4 (x2) (claws), 1D4 (bite)

INT: 1D6: 1 Low, 2-3 Average, 4-6 High

THACO: 11, *SZ:* M

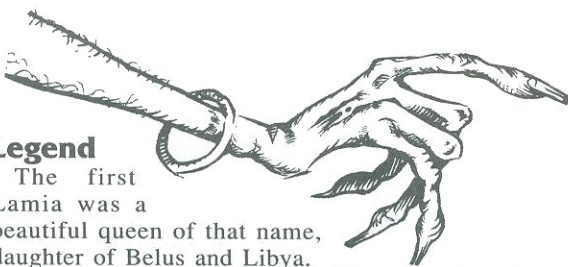
Spell Abilities: Cause Fever, Charm, Shape Change (see below), Mirror Image, Web.

Specials: Touch reduces INS by 1, bite reduces INS by 2; these are cumulatively reduced until the victim's INS falls

to zero or lower, at which point the victim is charmed by the lamia.

The lamia is an evil female vampire-spirit that steals and kills children. She can take the form of a serpent, and Slavic mothers evoke her as a bogeyman. The lamia's natural form is that of a lion-headed demoness holding a double-headed snake in each hand. She can also appear as a human female from the waist up with a snake's lower torso. She can remove her eyes at will.

The lamia likes to drink the blood of young men after sexual intercourse with them. She is a shapeshifter and makes a melodic, musical whistling sound to charm men she wishes to seduce. Victims under her Charm influence are very suggestible—they see, hear, and sense anything she describes to them. She also murders maidens and kidnaps infants at birth.



Legend

The first Lamia was a beautiful queen of that name, daughter of Belus and Libya. She was loved by the Greek god Zeus, and as usual his wandering eye caused a lot of trouble. Hera, his jealous wife, became enraged and killed all of Lamia's children (whom Zeus had sired), except for Scylla. Since Hera is considered the protector of mothers and married women, Lamia decided to avenge herself by kidnapping or killing other people's children. This she and her descendants continue to do to this day.

Legend

The southern Slavs tell a story about a 25-year-old man named Menippus Lycius. This man was traveling from Cencreae to Corinth and met a beautiful gentlewoman. She identified herself as Phoenician and asked to travel with him. As they approached Corinth, she took him by the hand and invited him to her home on the outskirts of the city. The beautiful woman looked into his eyes and said: "Tarry with me awhile. You shall hear me sing and hear me play and drink such wine as never any drank! No one will disturb us, and we will remain young and beautiful and make love all the days of our lives!"

Menippus was a philosopher and should have known better, but her songs beguiled him and he accepted her offer. They were very contented in her richly appointed house of gold decorations and silk tapestries, and at last he married her. At the wedding, one of the guests was a blind seer. The seer felt something was wrong, cast a spell, and revealed that the woman was a lamia! On being accused, the woman wept, and as her tears fell to the ground the house, food, gold, and silks all started to vanish into thin air. Finally, when they were gone, the lamia faded too, whistling a mournful farewell.

Likho

Exp: 15,128

Frequency: Rare

HTK: 144, *AC:* 7 (+1 weapon or better to hit)

MV: 15" (3" blind), *AL:* N. Evil

AT: 1, *DM:* 1D4 +6

INT: Average

THACO: 9, *SZ:* M

Weapons: Butcher knife.

Spell Abilities: Sticky Fingers (as Skill 12 magic-user).

Likho is the personification of evil: the cannibalistic, demonic aspect of fate (Dolya). She is a tall, scrawny, crooked, poorly-dressed woman with only one bloodshot eye and an empty socket.

Sreca, the beneficent aspect of fate, is a beautiful maiden, often spinning thread, who protects the household. If fate is in a good mood, Sreca protects the family.

If in an evil mood, fate becomes Likho, ignoring the welfare of the family or attempting to bring doom.

New Spell: Sticky Fingers

(Alteration)

Skill level: 5—MU

Range: 5'

Duration: permanent

Area of Effect: 1 person or object

Components: V, S

TTC: 1 round

Saving Throw: N/A

Sticky Fingers magically makes any object or person extremely sticky. Any organic matter that touches the subject of this spell immediately adheres to it. Furthermore, the spell's effects then apply to the entire surface of the newly attached person or item, causing it to be sticky. Those unaware that this spell is being cast can't save against it; otherwise, standard save applies. The spell's duration is permanent until a successful Dispel Magic is used or a magical solvent is applied.

Legend

In a story called "The One-Eyed Evil," a blacksmith and a tailor went in search of Likho because they had never seen her. They found Likho's house, but after a short time she killed the tailor and served him to the blacksmith for dinner. Knowing he was in danger, the blacksmith told Likho that he could restore her lost eye if only she would let him tie her up with ropes. Likho agreed, but after the ropes were knotted she broke them easily.

The blacksmith wanted to try again, using a stronger rope. Again she burst the bonds. After binding her with an even stronger rope, the blacksmith took out her one good eye, making her blind. Likho roared in blind rage and stumbled around the house looking for the blacksmith. He put on a sheepskin and sneaked out.

In the yard he saw a golden axe in a tree and thought to himself, "This will reward me for my trouble and danger here!" When he touched the axe, however, his hand stuck fast, and Likho came ever closer by smelling him. Finally to free himself, the blacksmith cut off his hand. When he returned home to the village, he told everyone how Likho had killed and eaten his friend the tailor and had left him



with only one hand. At first they were skeptical, but when he showed them Likho's eye, they believed, for it was still alive and moving.

Losy

Exp: 50,000

Frequency: Rare

Number Appearing: 1

HTK: 320 head; infinite body, *AC:* -2 (+2 or better weapon to hit)

MV: 18", *AL:* C. Evil

AT: 2, *DM:* 5D10 + poison (bite), poison (spit)

INT: Very

THACO: 7, *SZ:* L

Specials: Successful bite also means save vs. Poison at -5 or death; can spit poison up to 500 yards.

Losy is a giant Mongolian serpent, full of evil and venom. Losy lives in the seas but spends his time spitting his venom over the land, trying to kill people and animals alike. If threatened, Losy withdraws to a great distance (up to 500 yards) and spits his potent venom (-5 to save) from safety. Losy's head, his only vulnerable part, can appear from any significant body of water (at least 30' deep), from oceans and seas down to small lakes. He travels through underground channels.

Legend

Losy was being very harmful, sticking his great head out of the water at many places throughout the world, bringing

his poisonous death. Finally, the creator-god asked a hero named Otshirvani to kill Losy, and he agreed. Otshirvani was not faring well in the battle, and finally he fled to Sumer, the world-mountain.

There he was transformed into the Garide bird, a great eagle with metal beak and claws. As the Garide bird, Otshirvani grabbed Losy by the head and dragged him three times around Mount Sumer, but still the monster lived. Finally, Otshirvani smashed Losy's head against a rock, killing him. The serpent was so large that his body wrapped around the world-mountain three times, and the tail was still in the ocean.

Ludki

Exp: 25 + 2/HTK

Frequency: Common

Number Appearing: 1D20

HTK: 2D8, *AC:* 7

MV: 9", *AL:* C. Good

AT: 1, *DM:* By weapon

INT: 1D6: 1-4 Average, 5-6 High

THACO: 16, *SZ:* S

Weapons: Hammer, mattock.

Spell Abilities: Precognition, Prophecy.

Specials: Church bells drive them away.

Ludki, also called lutky, krasnoludi, or krasnoludki, are dwarfs who originally lived in Serbia but had to leave with the advent of Christianity (they cannot tolerate the sound of church bells). They are short, with large heads and big,

protruding eyes, and often wear large red hats.

They taught the first humans in Serbia how to build homes and liked nothing better than singing and dancing around an evening fire or hearth. They frequently aid humans with their gifts of precognition and prophecy, but they often quarrel among themselves. When a ludki dies, others cremate the body and bury the ashes in a clay jar. Mourners collect their tears in smaller jars and place them in cemeteries.

Nocnitsa

Exp: 2,500 + 13/HTK

Frequency: Uncommon

Number Appearing: 1

HTK: 9D8, *AC:* 8 (+1 weapon or better to hit)

MV: 9", *AL:* N, Evil

AT: 1, *DM:* 1D4 (bloodsuck)

INT: High

THACO: 12, *SZ:* M

Spell Abilities: Teleport (10' range, 12 times per day).

Specials: Cause Nightmares (anyone within 10'; victim cannot wake up without outside help).

A nocnitsa is a hag who torments children at night. Nightmares occur while she is present, but the victim cannot wake except with outside help. She likes to drink the blood of children but sometimes only tickles them or disturbs their sleep.

A knife or an axe is said to protect against the nocnitsa. Placing a knife in the cradle, drawing a circle around the cradle with a knife, or hiding an axe and a doll under the floor beneath the cradle prevents the nocnitsa from harming the child.

Like many supernatural beings, the nocnitsa can't touch iron.

Ogre

Exp: 1,625 + 10/HTK

Frequency: Uncommon

Number Appearing: 1D12

HTK: 8D8, *AC:* 4

MV: 12", *AL:* N, Evil

AT: 7, *DM:* 1D10 (x7) (bites)

INT: Low

THACO: 12, *SZ:* L

The Slavic ogre is a giant serpent with seven heads, fond of eating human flesh, and noted for stupidity and gullibility. (An ogre once tried to drink a lake dry to get to the reflection of a beautiful woman who was in a tree above the lake.) The ogre is easily frightened by rustling noises. They are generally hostile to human-like creatures because they came out on the short end of an ancient bargain (see **Legend**).

Legend

A very long time ago, at the dawn of human history when the first men came out of the Caucasus Mountains and started farming, they met the ogres. The ogres and the humans both wanted the crops that were grown. After much conflict and bloodshed, the enemies called a truce and held a council. The humans and ogres feasted, and the humans gave the ogres great quantities of vodka to drink. Then they held their council and struck a bargain to split

the crops. The humans got the bottom part of root crops, such as potatoes, and the ogres got the top parts. Conversely, the humans got the tops of crops grown above the ground (cabbage, wheat, corn, etc.), and the ogres got the roots. It was several days later that the ogres realized what a bad bargain they had made, and they have been angry with humans ever since.

Rusalki

Exp: 110 + 2/HTK

Frequency: Uncommon

Number Appearing: 1

HTK: 2D8, *AC:* 5

MV: 12"/36", *AL:* C, Evil (Northern) or C, Good (Southern)

AT: 0, *DM:* N/A

INT: 3D6

THACO: 17, *SZ:* M

Spell Abilities: Charm (as Skill 5 magic-user, -4 to save if target has kissed the rusalki).

Specials: After Charm, victim willingly accompanies the rusalki underwater and drowns without struggling.

Vodyanik

Exp: 375 + 4/HTK

Frequency: Uncommon

Number Appearing: 1

HTK: 4D8, *AC:* 4

MV: 12"/36", *AL:* C, Neutral

AT: 2, *DM:* 1D6 (x2) (fists)

INT: 1D6: 1-4 Average, 5-6 High

THACO: 15, *SZ:* M

Spell Abilities: Shape Change.

Flood any body of water within 1,000 yards by 1' per round.

A rusalki is the spirit of a drowned female who lives part of the year in the water and part of the year in the forest. They have long, beautiful, wavy green hair. The rusalkai are of two basic types. The northern variety is demonic and malevolent, seeking only to destroy the living. The southern variety also entices men, but truly loves them and cares about them. It is considered a blessing to die in the arms of one of these kind maidens.

Slovaks believe rusalkai are the souls of brides who died on their wedding nights. Poles believe them to be beautiful girls punished for leading wicked lives, and Bulgarians believe they are girls who died unbaptized. Sometimes the rusalkai are good and helpful to those who were kind to them in life and punish or drown those who were unkind to them.

Rusalkai never physically attack men; they use their potent Charm ability on them. If a victim has kissed the rusalki within a day, a save vs. Charm is made at -4. If the save is unsuccessful, the victim willingly accompanies the rusalkai underwater and drowns without struggling. At this point only outside intervention can save him.

The male version of the rusalki is a vodyanik (water grandfather). He is an accomplished shapeshifter, appearing sometimes as an old man with a fat belly, wearing a belt of rushes and a reed cap. If he appears in town, he can sometimes

be spotted by the water that drips or oozes from the left side of his coat. In the water, he generally has green hair.

His mood and his nature vary; he can be beneficent or malevolent. Sometimes he helps fishermen, but if in a bad mood he tries to drown people, overturn boats, and cause floods.

The vodyanik is also known as deduska vodyancy (water grandfather), vodeni moz (water man), topielec (drowner), and vodnik (water goblin).

Females are relatively safe from the rusalkai but may be vulnerable to the vodyanik.

New Spell

Flood

(Alteration)

Skill level: 7—Druid

Range: 1,000 yards

Duration: indefinite

Area of Effect: 1,000-yard radius

Components: V, S

TTC: 3 rounds

Saving Throw: N/A

Flood causes any body of water within 1,000 yards (including wells and springs) to increase in volume and level by 1' each round. This can go on indefinitely as long as the vodyanik is still concentrating on the mischief.

Vampire, Slavic

Exp: 240 + 4/HTK

Frequency: Uncommon

Number Appearing: 1D10

HTK: (1D4) x 3D8, AC: 1 (+1 weapon or better to hit)

MV: 15"/24", AL: L. Evil

AT: 1, DM: 3D4 + applicable Strength bonus

INT: 1D6: 1 Low, 2-3 Average, 4-6 High

THACO: Min. 16, SZ: M

Spell Abilities: Charm (as Skill 10 magic-user, -2 to save).

Specials: Successful hit drains 1 life-energy level.

The Slavic vampire is a living corpse or soulless body that rises by night from its burial place to drink the blood of the living. Sometimes the soul of a heretic animates the body. Vampires appear all over the world, but are believed to have originated in the Slavic countries. In Hungary during the 1700s, the hysteria and uproar rivaled the witch trials of Salem.

The vampire cannot rest at night, and it must return to its grave by sunup, cock's crow, or the morning bells. Victims of a vampire often (but not always) become vampires upon their death. Vampires do not always kill their victims immediately, sometimes returning several times to one person. The victim falls under the increasing influence of the vampire while approaching death.

Suicides, witches, and those under a curse may also become vampires. If a corpse has its mouth open before burial, it will probably become a vampire. Stuff the mouth with clay or garlic to prevent this. If a corpse is suspected of being a vampire, it must be dug up and examined. If sufficient decomposition has not taken place, if the cheeks are ruddy, or if there are blood stains around the mouth, it is a vampire.

A vampire corpse is destroyed by decapitation, burning, burial at a crossroads, or by driving a wooden stake through its heart (strict Russian tradition insists that only a stake made from an aspen tree is effective).

Weapons effective against active vampires include garlic, iron, bells, and light (but not a silver cross.)

Note also that Slavic vampires lack the ability to shapeshift into bats, wolves, or gaseous form.

Vii (Vampire)

Exp: 15,280

Frequency: Very Rare

HTK: 135, AC: -2 (+2 or better weapon to hit)

MV: 18", AL: L. Evil

AT: 1, DM: 4D8

INT: High

THACO: 9, SZ: L

Spell Abilities: Charm (as Skill 13 magic-user, -4 to save).

Specials: Successful hit drains 2 life-energy levels.

Vii, the evil leader of vampires and all other undead, appears as a huge, green, very old man, standing 15 feet tall. His legs are enormous, like oak trees, and his green eyebrows are so long they touch the earth.

Vii is weakened by the sun (loss of 1D8 HTK per round exposed) but can never be destroyed. If knocked to zero or less HTK, he is forced into a gaseous form and must rest for 1 month.

Legend

This is a tale still told in Russia. A man died in the village on the day before Kupala day (see p. 68), and his friends gathered together in a tavern after the body had been placed in the church. After a few drinks, dares and challenges were made. To win a bet, brave Pavel said he would stay all night with the body.

Pavel was not altogether stupid; he took with him some chalk and drew a magic circle on the floor around the coffin and the bier it was on. He waited. About 11 p.m., he became afraid because he heard noises in the graveyard. Rusty hinges were opening! Several dead and decomposing corpses trudged slowly into the church, and then before Pavel's frightened eyes they began stamping their feet in unison. The sound was like thunder, and he knew they were calling Vii.

At the stroke of midnight, the large church doors opened and the huge, green, unmistakable figure of Vii strode slowly in. Pavel prayed fervently and kept his eyes closed, for he knew that to look at Vii was death and that he would join Vii's unholy legions. Vii's voice was deep and pleasant, like an echo in the forest, and he said, "Open your eyes, man, and see what beauty you are missing."

Pavel kept his eyes closed. Vii said, "Come over here, that I may claim your old friend." But Pavel stayed where he was, for the magic circle of chalk was protecting him.

This went on for hours, until Pavel thought he would go mad. Finally, the church grew quiet, but Pavel kept his eyes closed. A cock crowed three times, and Pavel opened his eyes. To Pavel's horror, Vii was still there, and Pavel instantly died. All was not in vain, however, because the first rays of sunlight came into the church and destroyed all of the vampires, corpses, and other undead, for Vii had not let them return to their graves in time to escape the dawn. Vii was weakened by the sun, turned to evil vapor, and had to rest for a month.

teutonic MYTHOLOGY

The broad category of Teutonic mythology encompasses the peoples of northwestern Europe, centering on but not limited to Germany and Austria and including southern Scandinavia. Norse mythology, primarily that of the central and northern Scandinavians, is closely related to but quite distinct from the earlier Teutonic. While the Norse myths concentrate on gods and battles and giants of frost and fire, Teutonic myths center on humans and their interactions with field spirits, such as the kornwolf, which lives in the last sheaf of corn and frightens children, and household helpers like the kobolds. Even the legend most epic in scope, *The Ring of the Niebulung*, is more the story of the man Siegfried and his love than a story of Valkyries and dragons.

Many creatures and gods in this section have magic items that are discussed in detail in *Fantastic Treasures I and II*. Although some information is duplicated herein, the reader may wish to consult these works for additional information.

Oberon

Exp: 9,568

Frequency: Rare

STR: 15, *INT:* 19, *INS:* 19

STA: 18, *DEX:* 20 (+3, -4), *APL:* 21

HTK: 98, *AC:* 0

MV: 19", *AL:* Neutral

AT: 1, *DM:* 1D6 +3 (spear)

THACO: 7, *SZ:* S

Weapons: +3 short spear.

Spell Abilities: ESP, Teleport.

Druid spells as Skill 14; Fairy spells (GM discretion).

Specials: Fights as a Skill 12 ranger.

Immune to Level 1 illusion/phantasm spells.

Immune to Cause Fear, Charm Person, Command, Friends, Hypnotism.

Reaction Adjustment: +50%.

Awe Power: Up to 4 HTK Dice/Levels.

Oberon is the king of the elves (the Teutonic variety, not the character race) and Lord of Mommur, the capital of Faerie. He is three feet tall, has an angelic face, and has a cornucopia, which can be blown to summon a fairy army.

At his birth, the fairies gave Oberon the power of teleportation and the ability to read humans' thoughts.

Oberon's kingdom, Faerie (described in *Fantastic Treasures*, p. 45), is one of the names given to the magical home of the fairies, also called Fairyland, the Fairy Island, or the Land Under the Waves. Faerie can be an island that rises from the sea; if a stone is thrown onto it, the island cannot sink again until the stone is found and thrown into the sea. (This is the safest way for a mortal to adventure in Faerie, because otherwise one might find oneself trapped and drowned as the island sinks again.) Faerie can also be reached by a magical door in the side of a mountain or by any number of other magically guarded secret entrances (GM discretion).

In the land of Faerie, there is no death, aging, sickness, or ugliness. What seems like one night in Faerie can be hundreds of years in the outside world, and the night is filled with feasting, music, and dancing. The inhabitants of Faerie (which can be any mix of diminutive magical folk) tend to remain neutral toward mankind, and nearly every report of fairies' doing harm has been shown (Oberon claims) to be in retaliation for some harm done to the fairies or in punishment of churlishness (i.e., the victims deserved what they got). The few mischievous pranks not in this category are ascribed to simple exuberance of spirits (sometimes the distilled kind).

Oberon has several Faerie magic items at his disposal; of course, several other fairies also have these items. (For more background about the following items, see *Fantastic Treasures*, pages 45-46.)

New Magic Items

Magic associated with Faerie includes a **Fairy Cap of Invisibility** and a **Fairy Cloak of Invisibility**, either of which makes the wearer invisible except to other fairies or to characters who are using **Fairy Ointment**. When Oberon or another resident invites a mortal into Faerie, the

visitor receives some of this ointment to place in his eyes so that he can see the fairies and their magic. Occasionally when the visitor is returned to the outside world, the fairy host forgets to remove the ointment, and forever after the mortal can see the creatures of Faerie.

The **Fairy Harp of Charming**, often heard playing in the underground kingdom, casts a Charm spell on all creatures within 60' that have five or fewer hit dice or who are Skill 5 or lower (save vs. Spell).

Rare copies of the **Fairy Book of Spells** also exist. These spells can be used by druids, magic-users (and subclasses), and by clerics who worship a deity of the Celtic pantheon.

Regin

Exp: 5,120

Frequency: Rare

STR: 18/76 (+2, +4), *INT:* 16, *INS:* 25

STA: 19, *DEX:* 17 (+2, -3), *APL:* 12

HTK: 80, *AC:* 1

MV: 9", *AL:* Neutral

AT: 1, *DM:* By weapon +4

THACO: 9, *SZ:* S

Weapons: Various, +3 or better.

Specials: Growth (to frost giant size and strength for 1 hour, three times per day).

Immune to Antipathy/Sympathy, Beguiling, Cause Fear, Chaos, Charm Monster, Charm Person, Command, Confusion, Domination, Emotion, Fear, Feeblemind, Finger of Death, Forget, Friends, Fumble, Geas, Hold Monster, Hold Person, Hypnotism, Magic Jar, Mass Charm, Mass Domination, Mass Suggestion, Irresistible Dance, Quest, Ray of Enfeeblement, Rulership, Scare, Suggestion, Telepathic Projection.

Poison save at +1.

Regin is an extremely wise and skilled dwarven smith who creates weapons of iron and ornaments of gold, silver, and other precious metals. He has the ability to grow to frost giant size.

Regin always has one or two magic weapons of various types at hand. The GM may randomly determine which weapons he has, using standard rules, but the weapon must be at least +3.

Bozaloshtsh

Exp: 950 + 10/HTK

Frequency: Uncommon

Number Appearing: 1

HTK: 7D8, *AC:* 2 (+1 weapon or better to hit)

MV: 12", *AL:* L. Neutral

AT: 1, *DM:* 2D8 (scream)

INT: 1D6: 1-4 Average, 5-6 High

THACO: 13, *SZ:* S

Weapons: Scream 120° cone 50' range.

Specials: Wail (500 yards; causes 10% chance cumulative per round of depression insanity; true Neutral alignment decreases the chance by 20%).

The bozaloshtsh is a harbinger and messenger of death, much like the banshee. The bozaloshtsh cries underneath the window of a house in which someone is about to die. She is a little woman with long hair, a spirit of the wind, and her powerful wail can be heard for 500 yards.

The wail of the bozaloshtsh is a keening for the dead but can have an unfortunate effect upon the living—it can drive them mad with depression! (Follow standard rules for the depression forms of insanity; duration is until cured by a cleric.) The bozaloshtsh wails for 1D8 rounds unless driven off. The chance of insanity is 10% cumulative per round of wailing (second round 20%, third round 30%, etc.). All sentient beings within earshot (500 yards) roll for the madness. Beings of true Neutral alignment receive a bonus of -20% to their chance of being affected because of their understanding of death's role in nature.

Kobold

Exp: 110 + 3/HTK

Frequency: Common

Number Appearing: 1D10

HTK: 2D8, *AC:* 5

MV: 9", *AL:* N. Good

AT: 1, *DM:* 1D6 bite

INT: 1D6: 1 Low, 2-3 Average, 4-6 High

THACO: 16, *SZ:* S

Spell Abilities: Locate Object (lost items only), household cantrips.

Magic-user spells at Skill 2.

Specials: Invisibility.

Kobolds are dwarflike household spirits that are normally invisible. Although they can be helpful, they are usually pranksters. They hide things, but they are also very good at finding lost items.

When not living in human structures, they frequent caves. They act as Skill 2 magic-users, but only cast the minor spells and cantrips dealing with household affairs, such as cleaning, etc.

One particular group of kobolds, known as Heinzelmännchen, are friendly dwarves who work at night for humans they like or who have done them favors.

A biersal (also described in *Fantastic Treasures*, p. 27) is a kobold-gremlin in the folklore of Saxony. He lives in the cellar and cleans all the jugs and the bottles there as long as he has his daily jug of beer. Those who do not give him the beer find that he may turn into a troublesome poltergeist, breaking crockery and overturning bottles. Biersals are sought by those with large estates and palaces, where this kind of help can be very expensive.

Similar to the biersal is the mischievous boggart, which lives in England and does a much wider variety of chores.

Nix

Exp: 110 + 3/HTK

Frequency: Common

Number Appearing: 2D12

HTK: 2D8, *AC:* 6

MV: 6"/13", *AL:* 1D6: 1 N. Good, 2-3 Neutral, 4-6 N. Evil

AT: 1, *DM:* By weapon

INT: 1D6: 1 Low, 2-3 Average, 4-6 High

THACO: 16, *SZ:* M

Weapons: Maritime weapons (harpoon, gaff, etc.)

Spell Abilities: Invisibility, Shape Change, Summon Water Animals (as Skill 10 druid).

Magic Resistance: 50%.

A nix (or nixie) is a watery nymph-like being. Nixes can be either good or evil, but they tend toward malevolence. They frequently lure humans into dangerous situations on or near water, where they might drown. Nixes can, however, be appeased by gifts (GM discretion). They appear in any body of fresh water, where they have beautiful palaces underneath the waves.

Nixes are shapeshifters and have the power of invisibility. A few even permanently maintain human form to intermarry with humans, although there are strict rules and procedures to prevent the nix from returning to its aquatic form. A human midwife must be called in when the child of an intermarriage is to be born, and the midwife is paid handsomely if she is discreet. In Germany a child with a large head is sometimes called Wasserkopf (water-head) and is attributed to nixie parentage or the substitution of a changeling.

Nixes have the power of prophecy. They are fond of music and dancing and frequently take human form to enjoy these activities.

The natural form of a nix is a mermaid or merman, with fish tail and human torso. The skin, hair, and teeth are all tinged with varying degrees of green. Female nixes like to take the shape of old women when they go to market in town, but when they attend dances they look beautiful and attractive. The shapeshifting power of a nix is not absolute; there is always some giveaway feature that an astute observer might notice (save against INS).

Nixes dislike combat unless the odds are in their favor, but attack if pressed. They attack with weapons, which vary widely but are primarily maritime weapons (e.g., gaffs, harpoons, fishing knives, etc.).

Legend

In some areas of Germany, it is said to bring bad luck if a drowning person is saved because that person has been fated as an offering to the nixes. Nixes must have at least one human sacrifice each year or they take reprisals.

Svartalfar

Exp: 350 + 5/HTK

Frequency: Uncommon

Number Appearing: 1D12 males or 1 female

HTK: 4D8, *AC:* 1

MV: 9", *AL:* 1D6: 1 N. Good, 2-4 Neutral, 5-6 N. Evil

AT: 1, *DM:* 1D6 short sword

INT: 1D6: 1 Low, 2-3 Average, 4-6 High

THACO: 15, *SZ:* S

Weapons: Short sword.

Spell Abilities: Invisibility, Teleport.

The svartalfar (also known as the alfar) are dark dwarves that grew from maggots. They have dark skin, green eyes,



large heads, and crows' feet on short legs. By law of the gods, they must live underground or be turned to stone if struck by sunlight. Their home, deep in the earth, is called Svartalfaheim.

Their red capes can make them invisible. They like to hide behind rocks and stones and repeat the last words of conversations. (Echoes are called "dwarf's talk" in some European languages.)

Great rulers of the svartalfar have included Advari, Alberich (see *Fantastic Treasures*, p. 15), Elbegast, Gondemar, Laurin, and Oberon (see p. 79).

Sometimes they knead bread, grind flour, or brew beer for humans, but if mistreated or laughed at, they exact revenge. Svartalfar often envy man's taller height and sometimes marry human wives or substitute changeling infants. When a new religion takes the place of belief in the Teutonic/Norse old gods, the svartalfar punish the people for their lack of faith (punishment at GM discretion).

Appropriate offerings to the svartalfar include milk, honey, and small animals.

Female svartalfar can change themselves into maras (nightmares). If a victim successfully plugs the hole through which the mara entered the room, the mara is at his mercy until the hole is opened again. During this time the human can make the mara work for or even marry him, but she will always be looking for the hole to open again so she can escape.

Although the majority of svartalfar are neutral, evil ones are twice as common as those choosing good. Svartalfar have a 50% chance of having the items listed as Dwarven Magic in *Fantastic Treasures*: Stones of Trapping, Loaves of Satiation, and an Iron Rod of Opening.

New Magic Items

Stones of Trapping, when thrown on the ground,

expand to boulders 30' in diameter within 30 seconds.

Loaves of Satiation, when placed in front of a creature, make the creature stop and eat and not take offensive action for one hour.

Knocking with the **Iron Rod of Opening** three times opens any locked door.

Swan Maiden

Exp: 225 + 4/HTK

Frequency: Rare

Number Appearing: 1

HTK: 3D8, *AC*: 8 (+1 weapon or better to hit)

MV: 12"/24", *AL*: Neutral

AT: 1, *DM*: 1D6 (bite)

INT: 1D6: 1-4 Average, 5-6 High

THACO: 16, *SZ*: M

Swan maidens are a very old mythic concept. Although they are swans most of the time, they become women to bathe or swim. If a swan maiden is captured swimming, she must do the captor's bidding. Swan maidens often barter sexual promises to escape but seek by guile to avoid fulfilling them. Swan maidens have the power to foretell the future.

Legend

Swan maidens shed their magic feathers (mists) when they bathe, revealing beautiful sun-lit maidens. If a man steals the feather-robe of a swan-maiden, she is obligated to the owner of the robe and must marry him. The marriage is under a strict set of rules and taboos, and the human almost always breaks one eventually. When this happens, the swan maiden regains her feathers and flies away.

tibetan MYTHOLOGY

Tibetan mythology combines several types of primitive earth deities common in isolated cultures. Later these myths influenced Hinduism as it developed and spread. Some deities and monsters were adapted directly from their Indian counterparts, with no changes. Others varied only slightly.

Tibetan deities and monsters tend to follow rigid codes (as the human inhabitants of Tibet do). Thus they are all variations on the Lawful alignment. If the proper rituals and sacrifices are made, even the most evil being can do no harm for a period of time. As an example, consider the Sa-bdag (earth-movers), local spirits that inhabit soil, springs, houses, and lakes. They are house-spirits, variously referred to as gods or devils, and must be appeased or they will cause harm. The correct propitiation is called "the water sacrifice for the eight injurers" and is made to an image of the Sa-bdag inside a temple with wine and bloody sacrifice.

Many Tibetan religious officials are considered to be full or partial incarnations of deities or demons. One example is the Pe-har, a fiend of the king class. He is the patron of sorcerers and protector of the yellow-hat monasteries. He is sometimes associated with the ancient Indian god Veda. Pe-har is incarnate in the form of the diviner of the gNas-c'un monastery near Lhasa. It is he who identifies the child who is to be the next Dalai Lama, the ruler and highest priest of the Lamaist religion.

Da

Exp: 50 + 2/HTK

Frequency: Uncommon

Number Appearing: 1

HTK: 1D8, *AC:* 0

MV: 15", *AL:* Owner's

AT: 4, *DM:* 1-2 +1 (x4) (spear)

INT: Average

THACO: 17, *SZ:* S

Weapons: +1 Spear of Sleep.

Specials: Those hit by spear must save vs. Spells at a -2 penalty or fall asleep for 1D12 turns.

A da is a familiar, about one-foot-tall, that looks like a cross between a small human and a monkey. Unlike other familiars, this one is a spirit of victory and helps defeat enemies. It wears golden mail, carries a spear, and rides on the owner's shoulder into battle.

The da's spear is a +1 **Spear of Sleep**, which does only 1D2 HTK of damage but can put opponents into a deep, anesthesia-like sleep. If hit by the spear, the target must save vs. Spells at a -2 penalty or fall into this deep slumber for 1D12 turns. The da is so quick that it makes up to four attacks per round and has a very good armor class.

Dharmapala

Dharmapala are demon generals. They are fierce-looking creatures with broad heads, huge teeth, protruding tongues, and a third eye in their foreheads. Their hair is aflame to inspire sinners with fear. Their clothing and ornaments are princely.

Dharmapala means "dharma protector." Dharma is a central concept in Hindu and Buddhist belief. It means (very loosely) truth, law, destiny, force-factor, and righteousness. The Dharmapala are the Terrible Ones who battle against demons and enemies of Buddhism. The next seven entries are Dharmapala.

Beg Ts'e

Exp: 55,700

Frequency: Rare

STR: 19 (+3, +7), *INT:* 18, *INS:* 18

STA: 25, *DEX:* 25 (+5, -6), *APL:* 22

HTK: 325, *AC:* -4 (+2 or better weapon to hit)

MV: 12"/21" (mounted), *AL:* L. Neutral

AT: 2, *DM:* 1D20 +12 (x2) (sword)

THACO: 2, *SZ:* M

Weapons: +5 sword.

Specials: Skill 15 fighter.

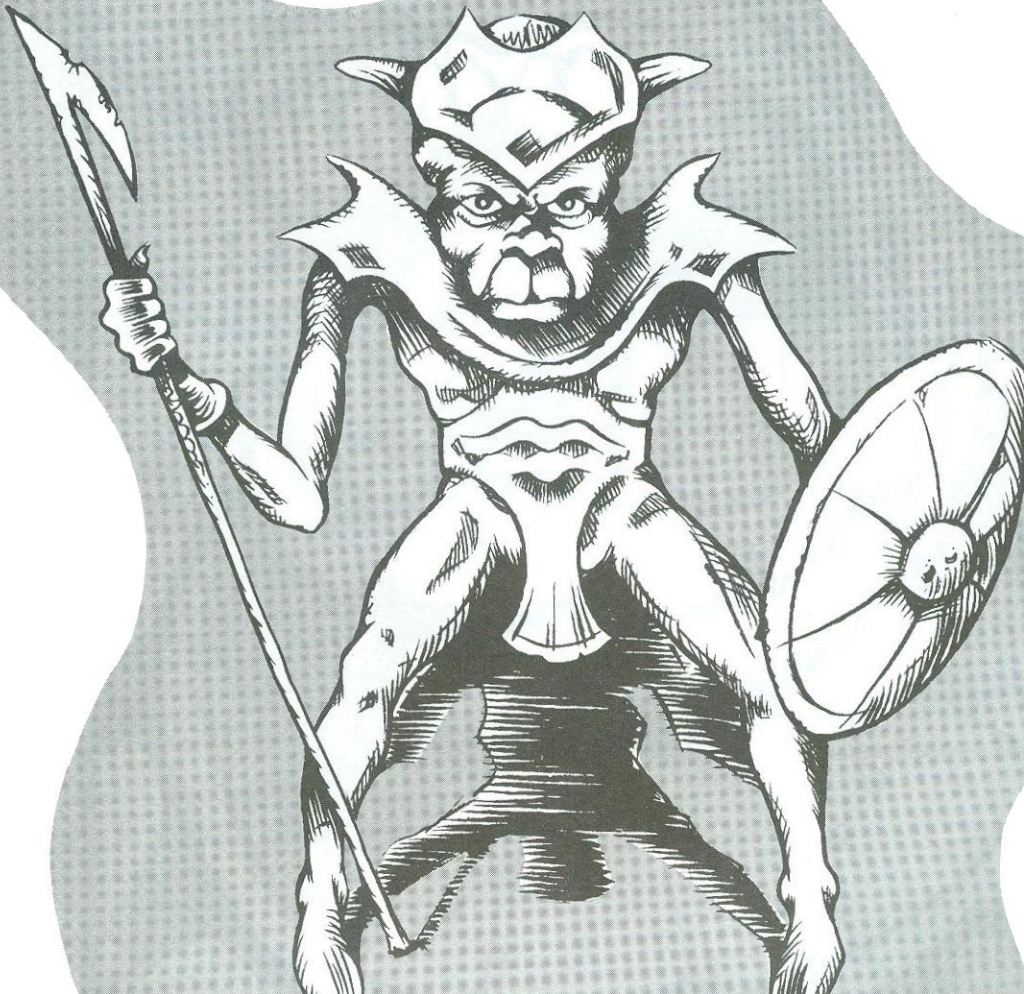
All riding animals obey his commands.

Poison save at +4.

Regenerates 1 HTK/1 turn.

Reaction Adjustment: +55%.

Awe Power: Up to 6 HTK Dice/Levels.





Beg Ts'e is the war god and patron of horses. He wears the boots of Mongolian cavalry and bears a sword with a shrimp-shaped handle. All mounts obey his every command.

Hayagriva

Exp: 58,000

Frequency: Rare

STR: 22 (+4, +10), *INT:* 18, *INS:* 15

STA: 23, *DEX:* 23 (+4, -5), *APL:* 17

HTK: 350, *AC:* 2 (+1 weapon or better to hit)

MV: 18", *AL:* L. Neutral

AT: 2, *DM:* 1D10 +10 (x2) (meat cleaver)

THACO: 2, *SZ:* L

Weapons: +5 meat cleaver (as battle axe).

Specials: Skill 14 fighter.

Poison save at +3.

Regenerates 1 HTK/3 turns.

Reaction Adjustment: +30%.

Hayagriva (the horse-necked one) wears a skull cap and holds a huge +5 meat cleaver (treat as a battle axe). He is a gigantic, 50' tall dharmapala with a horse's head growing from a ring of hair around his neck. He is also called the Lord of Wrath. According to the Mongolians, he is the protector of horses.

Kubera

Exp: 24,100

Frequency: Rare

STR: 18/10 (+1, +3), *INT:* 24, *INS:* 19

STA: 24, *DEX:* 22 (+4, -5), *APL:* 22

HTK: 205, *AC:* 2 (+1 weapon or better to hit)

MV: 12"/20" (mounted), *AL:* L. Neutral

AT: 2, *DM:* 3D10 +8 (x2) (trident)

THACO: 2, *SZ:* M

Weapons: +5 Trident of Luck.

Specials: Skill 15 fighter.

Immune to Level 6 illusion/phantasm spells.

Immune to Cause Fear, Charm Person, Command, Friends, Hypnotism.

Poison save at +3.

Regenerates 1 HTK/2 turns.

Reaction Adjustment: +55%.

Awe Power: Up to 6 HTK Dice/Levels.

Kubera, god of fortunes, rides an elephant and carries a +5 Trident of Luck. He may also have other notable items (see *Fantastic Treasures* for more background): a Staff of Treasure Finding, a Pushpaka (litter), and Wondrous Honey. Kubera's companion is a mongoose that spits up jewels (one every four rounds of random size and value).

Magic Items

The **Trident of Luck** adds a +5 bonus to any roll.

The **Staff of Treasure Finding** is +1 in combat. When held between the thumb and forefinger, it tugs toward the nearest treasure within 100 yards.

The **Pushpaka** is a self-propelled vehicle that travels up to 50 miles an hour just above the ground and can expand

to a five-mile radius and capacity of 100,000 people.

The **Wondrous Honey** restores sight to the blind, bestows youth to age 20, and makes the eater immune to poison, disease, and other death by natural causes. In addition, the eater can age at will.

Lha-mo

Exp: 55,850

Frequency: Rare

STR: 22 (+4, +10), *INT:* 18, *INS:* 7

STA: 23, *DEX:* 24 (+5, -6), *APL:* 8

HTK: 275, *AC:* -8 (+3 weapon or better to hit)

MV: 26", *AL:* L. Evil

AT: 2, *DM:* By weapon +10 + special (x2)

THACO: 2, *SZ:* M

Weapons: +4 Mace of Disruption, +4 Flaming Sword.

Spell Abilities: Any time-control spells as Skill 25.

Specials: Skill 25 fighter.

Her touch has causes disease (at GM discretion), no save; symptoms appear in 1D4 rounds.

Poison save at +3.

Regenerates 1 HTK/3 turns.

Lha-mo is a fierce goddess who carries a sword and a mace while riding a mule. Lha-mo (also Palden Lhamo or Lha-Mo-Kar-Po) is the Tibetan form of the Indian deity Devi. She is one of the most dreaded, powerful, and malevolent of demons. She dispatches the demons of disease that spread plagues over the world.

Lha-mo always emphasizes her hideous and fearful aspects, never showing the milder or more tender aspects of the Hindu prototype. She is always surrounded by flames and frequently rides a chestnut-colored, white-faced mule while sitting on a saddle made from the skin of her own son, whom she flayed. The crop and girth of her mule are living snakes. She eats human brains, drinks blood from a skull, and wears the skins of humans. The goddess displays a gruesome smile, with four-inch-long incisors.

One week out of each year is devoted to her worship in order to prevent diseases during the coming year. The proper offering is a cake that contains the fat of a black goat, blood, wine, dough, and butter, all mixed in a human skull.

Lha-mo is also considered to be a manifestation of time, and she has some power over it. Sometimes the four seasons emerge from her hair in different directions.

Contact by either of her weapons counts as a touch for causing disease.

Mahakala

Exp: 67,375

Frequency: Rare

STR: 25 (+7, +14), *INT:* 19, *INS:* 20

STA: 25, *DEX:* 24 (+5, -6), *APL:* 21

HTK: 375, *AC:* 3 (+1 weapon or better to hit)

MV: 18", *AL:* L. Neutral


AT: 2, *DM:* 4D10 +14 (x2) (trident)

THACO: 2, *SZ:* M

Weapons: +5 trident reflects 1 spell per round back at caster.

Specials: Skill 14 fighter.

Immune to Level 1 illusion/phantasm spells.



Immune to Cause Fear, Charm Person, Command, Forget, Friends, Hold Person, Hypnotism, Ray of Enfeeblement, Scare. Poison save at +4.
Regenerates 1 HTK/1 turn.
Reaction Adjustment: +50%.
Awe Power: Up to 4 HTK Dice/Levels.

Mahakala, the great black warrior, carries a +5 **Trident of Reflection**. The trident does 4D10 HTK of damage and reflects any one spell back toward an enemy (once per round, Mahakala's choice of spell and new target). Mahakala may be related to Poseidon.

Ts'angs-pa Dkar-po

Exp: 40,975
Frequency: Rare
STR: 20 (+3, +8), *INT:* 15, *INS:* 18
STA: 22, *DEX:* 22 (+4, -5), *APL:* 20
HTK: 275, *AC:* -2 (+1 weapon or better to hit)
MV: 9"/18" (mounted), *AL:* L. Neutral
AT: 2, *DM:* 1D10 +8 (x2) (sword)
THACO: 2, *SZ:* M
Weapons: +5 Flaming Sword.
Specials: Skill 20 fighter.
Poison save +2.
Regenerates 1 HTK/4 turns.
Reaction Adjustment: +45%.
Awe Power: Up to 2 HTK Dice/ Levels.

Ts'angs-pa Dkar-po bears a standard on a white horse and holds a +5 Flaming Sword.

Yama

Exp: 53,180
Frequency: Rare
STR: 22 (+4, +10), *INT:* 24, *INS:* 22
STA: 19, *DEX:* 19 (+3, -4), *APL:* 18
HTK: 235, *AC:* -2 (+1 weapon or better to hit)
MV: 16"/24" (mounted), *AL:* L. Neutral
AT: 2, *DM:* 1D12 +12 (x2) (mace)
THACO: 2, *SZ:* M
Weapons: +2 mace.
Specials: Skill 14 fighter.
Immune to Level 6 illusion/phantasm spells.
Immune to Beguiling, Cause Fear, Charm Monster, Charm Person, Command, Confusion, Domination, Emotion, Fear, Forget, Friends, Fumble, Hold Person, Hypnotism, Ray of Enfeeblement, Scare, Suggestion, Telepathic Projection.
Poison save at +1.
Reaction Adjustment: +35%.

Yama (or Yamantaka) is the conqueror of death and identical to the Hindu god of the dead and frequently rides a great water buffalo.

Magic Items

Yama's +2 **Mace of Death** requires a save vs. Death upon a successful hit or the victim immediately dies. He also

carries **Yama's Noose**. If the noose is wrapped around a body before death or within five rounds after death, spells that restore HTK to a positive number resurrects the character wearing the noose. (For more background on this item, see *Fantastic Treasures II*.)

Yul-lha

Yul-lha is a general name for the Tibetan demons and gods of the countryside. There are many different Yul-lha, each with its own appearance and powers. The next eight entries fall into this grouping.

BDud

Exp: 1,625 + 12/HTK
Frequency: Uncommon
Number Appearing: 1
HTK: 8D8, *AC:* 0 (+1 weapon or better to hit)
MV: 16", *AL:* L. Evil
AT: 2, *DM:* 2D12 (x2) (fists)
INT: Average
THACO: 12, *SZ:* M

BDud are devils or demons. They are completely black and usually (75%) male. These malignant creatures are the ghosts of those who persecute Lamaism. They can be appeased if a pig is sacrificed. They are fond of collecting great treasure troves (far more likely to be jewelry than just coins or gems).

Legend

One bDud lives in a great castle in northern Tibet, near a magical well that gives nectar and milk. The bDud also keeps prisoner a beautiful girl in an iron cage, along with a great treasure hoard.

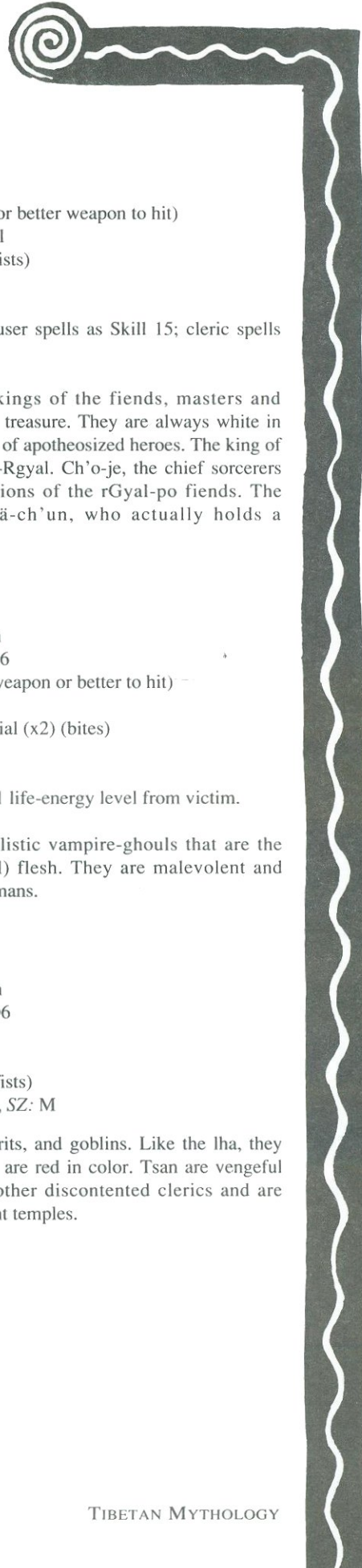
DMu

Exp: 225 + 4/HTK
Frequency: Uncommon
Number Appearing: 1D10
HTK: 3D8, *AC:* 2 (+1 weapon or better to hit)
MV: 12", *AL:* L. Evil
AT: 2, *DM:* 2D6 (x2) (fists)
INT: Low
THACO: 16, *SZ:* M

DMu are fiends with dark, bloated bodies of a deep purple color.

GZah

Exp: 225
Frequency: Rare
Number Appearing: 1D8
HTK: 3D8, *AC:* 4 (+1 weapon or better to hit)
MV: 9", *AL:* L. Neutral
AT: 2, *DM:* 2D6 (x2) (fists)
INT: Average
THACO: 16, *SZ:* L



GZah are the spirits of the planets. These amorphous demons are colored with irregular white and black patches, like piebald cows.

Lha

Exp: 225 + 4/HTK
Frequency: Common
Number Appearing: 1
HTK: 3D8, *AC:* 0 (+1 weapon or better to hit)
MV: 18", *AL:* L. Good
AT: 2, *DM:* 2D6 (x2) (fists)
INT: Genius
THACO: 16, *SZ:* M

Lha are male deities, white in color, and generally friendly, helpful, and genial. They visit the earth quite often, and the Himalayas are their stairway to heaven. White altars erected in the Himalayas are called Lha-tho and are regarded as the home of the deities.

Legend

Long ago, the world was nothing but strife between two great opponents, Ye Rje, who ruled on the Mountain of Being, and the enemy Nyam Rje, who lived in the castle of darkness. A smith's forge made a cloud from which rain fell; Ye Rje was soaked, but all the sheep got together and made him a hat out of their wool. Nyam Rje shot an arrow at Ye Rje; however, it hit his wool hat, not him. Ye Rje laid the arrow on his felt mandala, decorated it with a mirror and a piece of white silk and entrusted these to the 360 gods. During the strife, the bDud assembled in the space between the two, along with the lha. Each went to their appropriate place. The lha went to the Mountain of Being, while the bDud took refuge at the dark Mountain of Coal. Seeing this, the great neutral "witness" (superbeing aligned with neither Ye Rje or Nyam Rje) was inspired to utter the holy phrase, "Iha rgyal lo" (the gods are victorious). This event also began the arts of counting with pebbles, astrology, and divination by pebbles.

Ma-mo

Exp: 225 + 4/HTK
Frequency: Uncommon
Number Appearing: 1
HTK: 3D8, *AC:* 4 (+1 weapon or better to hit)
MV: 12", *AL:* L. Evil
AT: 2, *DM:* Special
INT: High
THACO: 16, *SZ:* M
Spell Abilities: Shape Change.
Specials: Touch causes random disease; symptoms appear immediately.

Ma-mo are black, disease-spreading mother devils. They are sometimes the wives of demons and frequently shapeshift into beautiful human women in order to spread diseases.

RGyal-po

Exp: 2,500 + 13/HTK
Frequency: Rare
Number Appearing: 1
HTK: 9D8, *AC:* -2 (+2 or better weapon to hit)
MV: 12", *AL:* L. Neutral
AT: 2, *DM:* 3D8 (x2) (fists)
INT: Genius
THACO: 12, *SZ:* M
Spell Abilities: Magic-user spells as Skill 15; cleric spells as Skill 10.

RGyal-po are the kings of the fiends, masters and hoarders of wealth and treasure. They are always white in color and are the spirits of apotheosized heroes. The king of demons is called bDul-Rgyal. Ch'o-je, the chief sorcerers of Tibet, are incarnations of the rGyal-po fiends. The highest is named Nā-ch'un, who actually holds a government position.

Srin-po

Exp: 750 + 8/HTK
Frequency: Uncommon
Number Appearing: 1D6
HTK: 6D8, *AC:* 0 (+1 weapon or better to hit)
MV: 15", *AL:* L. Evil
AT: 2, *DM:* 1D6 + special (x2) (bites)
INT: Average
THACO: 14, *SZ:* M
Specials: Strike drains 1 life-energy level from victim.

Srin-po are cannibalistic vampire-ghouls that are the color of raw (Oriental) flesh. They are malevolent and bloodthirsty toward humans.

Tsan

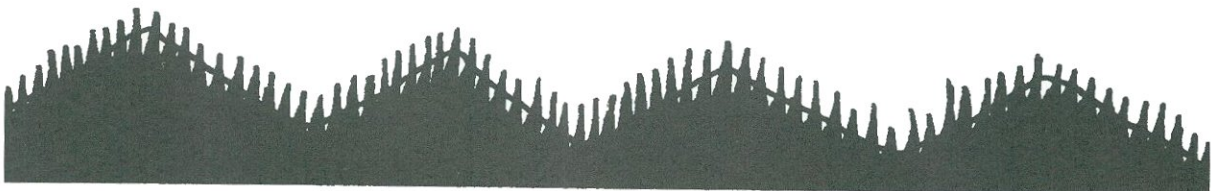
Exp: 225 + 4/HTK
Frequency: Uncommon
Number Appearing: 1D6
HTK: 3D8, *AC:* 2
MV: 12", *AL:* L. Evil
AT: 2, *DM:* 2D6 (x2) (fists)
INT: High, *THACO:* 16, *SZ:* M

Tsan are ghosts, spirits, and goblins. Like the lha, they are always male. They are red in color. Tsan are vengeful spirits of lamas and other discontented clerics and are generally found to haunt temples.

Bibliography

AUTHOR'S NOTE: Space limitations make it impossible to tell more than the barest outline of many of the myths and legends discussed herein. The reader is encouraged to read the full accounts, which often include many subplots and minor characters. This could well provide the plots and themes for several dozen exciting role-playing adventures!

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Monsters of Myth and Legend Unified List

The following is a list of all creatures and deities in the three *Monsters of Myth and Legends* books. It is intended to be a quick reference, and it is not a complete listing of abilities. If you use one of these creatures or deities, be sure to refer to its main entry in the appropriate book. The REF column tells the mythos, the book (I, II, or III), and the page number where the main entry appears. An asterisk (*) indicates something special about the stat that could not be represented in the chart.

Creature	AC	HTK	AT	DM	THAC0	MV	INT	SZ	AL	REF
Acheri	2	1D8	1	1D4*	14	7	Varies	S	CE	Indian, III, p. 29
Adaro	0	4D8	1	*	15	12//24	High	M	CN	Oceanic, III, p. 42
Addad's Bull	0	92	1	*	9	18	Sup.Gen.	L	NG	Mideast, II, p. 84
Aeshma	9	185	2	1D8	4	15/24	Exc	M/L	LE	Persian, III, p. 50
Ahriman	-9	375	NA	NA	NA	*	*	NA	N	Persian, III, p. 49
Akkruva	7	2D8	2	1D4	17	18	Varies	M	CN	Finnish, III, p. 14
Al	0	5D8	3	Varies	15	12	Low	M	CE	Persian, III, p. 50
Alicanto	9	1D8	1	*	19	*	High	S	CN	American, II, p. 39
Alkha	-3	144	5*	Varies	6	12/38	Very	L	CE	Slavic, III, p. 70
Aloeid	3	20D8	1	1D10+10	7	15//12	Low	L	CN	Greek, I, p.61
Amazon	3	2D8	1	1D8	16	12//9	Very	M	LN	Greek, I, p. 61
Ammit	2	210	1	2D20	7	12	High	L	LG	Egyptian, III, p. 7
Anansi	4	46	1	2D4+1	13	12	14	M	CE	African, II, p. 10
Apophis	-3	260	3	1D10*	7	18	Avg	L	LN	Egyptian, III, p. 7
Asuras	0	2D6xD8	2	1D6	12	9/22	Varies	M	LE	Indian, III, p. 30
Azhi Dahaka	-5	345	5	Varies	4	18/28	Genius	L	LE	Persian, III, p. 51
Baal	2	136	1	weapon	7	12	18	M	N	Mideast, II, p. 80
Baba Yaga	-2	128	5	1D10	8	15/36	23	L	CE	Slavic, III, p. 70
Babi	-2	225	3	Varies	7	21	Avg	L	LN	Egyptian, III, p. 8
Badger	5	2D8	3	*	16	9	High	S	N	Japan, II, p. 71
Bajang	0	1D8	4	1-2	18	15	Avg	S	Varies	Oceanic, III, p. 42
Bannik	6	1D8	1	6	18	24	Avg	M	CN	Slavic, III, p. 71
BDud	0	8D8	2	2D12	12	16	Avg	M	LE	Tibetan, III, p. 86
Bean Si	0	8D8	1	2D6	12	12	Very	M	LN	Irish, I, p. 72
Beg Ts'e	-4	325	2	1D20+12	2	12/21	18	M	LN	Tibetan, III, p. 83
Bellona	-1	275	2/3	Varies	4	24/48	19	M	N	Roman, III, p. 59
Bennu	2	10D8	3	Varies	11	6/36	High	M	LN	Egyptian, III, p. 11
Benton	-3	170	1	2D10	7	12/18	23	M	CG	Japan, II, p. 70
Bes	-2	225	1	*	2	9/24	22	S	NG	Egyptian, III, p. 8
Bhut	2	3D6	1	1D8	16	9	Low	M	CE	Indian, III, p. 30
Bishamon	-8	228	1	weapon	7	9	25	M	N	Japan, II, p. 69
Black Elf	5	1D8	1	1D10	18	12	High	M	Varies	Norse, I, p. 79
Boreas	-10	35D8	4	5D10	7	24/30	Very	L	CN	Greek, I, p. 62
Bozaloshtsh	2	7D8	1	2D8	13	12	Varies	S	LN	Teutonic, III, p. 79
Bugeen	6	3D8+6	1	1D8	15	12/36/6	Exc	M	NE	Australian, I, p. 23
Bunyee	5	5D8	4	*	15	9	Varies	L	N	Australian, I, p. 24
Buto	0	150	1	1D8+7	6	9/24	20	M	LN	Egyptian, III, p. 10
Byama	5	55	1	3D6	12	18	High	L	CN	Australian, I, p. 25
Cacce-haldde	3	3D8	1	1D12	16	18	Avg	M	CN	Finnish, III, p. 14

Creature	AC	HTK	AT	DM	THAC0	MV	INT	SZ	AL	REF
Cacce-jielle	4	4D8	2	1D6	15	12/22	Very	M	NE	Finnish, III, p. 14
Cacce-jienne	7	5D8	2	1D4	15	12/22	High	M	CE	Finnish, III, p. 14
Cacce-olmai	4	4D8	2	1D6	15	12/20	Very	M	CN	Finnish, III, p. 14
Cagn	Varies	Varies	Varies	Varies	Varies	Varies	16	Varies	N	African, II, p. 12
Calchona	7	4D8	1	1D10	15	12	High	S	N	African, II, p. 39
Calypso	7	1D8	1	1D4	19	9	Very	M	N	Greek, I, p. 62
Cave Fairies	6	4D8	1	1D6	15	9	Very	S	CN	Irish, I, p. 72
Cave Giant	3	12D8	2D5	Varies	9	7	Varies	L	N	Norse, I, p. 77
Ceryneian Hind	5	3D8	1	1D8	16	48	Semi	M	NG	Greek, I, p. 63
Chameleon	0	2D8	1	*	16	15	Very High	S	N	African, II, p. 25
Charybdis	-8	30D8	2	3D4	7	0	Very	L	LE	Greek, I, p. 63
Chiyou	3	7D8+7	2	Varies	12	12	Supra	M	LE	Chinese, I, p. 46
Chiyou (Miao)	6	1D8	1	1D6	19	9	Varies	M	N	Chinese, I, p. 46
Chonchon	0	7D8	1	1D4+3	13	6/18	Avg	M	CE	American, II, p. 41
Clay Giant	3	1D8	1	10D4	15	3	Semi	L	CE	Norse, I, p. 78
Cluricaunes	6	4D8	1	1D4	15	15	Very	S	CN	Irish, I, p. 72
Coatlucue	2	80	8	Varies	11	12	14	M	NE	American, II, p. 36
Con-tinh	4	4D8	3	1D4	15	12	Varies	M	CE	Oceanic, III, p. 43
Coyote	5	65	1	1D10	9	24	Genius	M	CN	American Indian, I, p. 12
Crane Maiden	8	3D8	1	1D6	16	12	Varies	M	LG	Chinese, I, p. 47
Cuckoo	8	1D4	1	1-2	20	15	High	S	LG	Chinese, I, p. 48
Da	0	1D8	4	1-2	18	15	Avg	S	Varies	Tibetan, III, p. 83
Daeva	2	6D8	2	1D8	14	9	Varies	M/L	Varies	Persian, III, p. 52
Dahak	Varies	Varies	1 or 3	*	13 or 9	9/24	18	M/L	LE	Mideast, II, p. 81
Daikoku	-8	152	1	weapon	7	9	25	M	NG	Japan, II, p. 69
Dappled Antelope	4	4D8	0	*	15	15	High	M	N	African, II, p. 26
Death Crow	7	1D8	1	Varies	19	24	High	S	NG	Australian, I, p. 26
Ddungu	7	94	3	Varies	9	15	14	M	CN	African, II, p. 14
Dev	4	10D8	2	Varies	10	15	Low	L	CE	Slavic, III, p. 72
Divji Moz	3	5D8	1*	1D6*	13	18	Avg	M	N	Slavic, III, p. 72
Djinn	2	8D8	1	2D10	6	12/36	Very	L	LN	Persian, III, p. 53
DMu	2	3D8	2	2D6	16	12	Low	M	LE	Tibetan, III, p. 86
Dogai	9	2D8	1	1D4	17	14	Low	M	CN	Oceanic, III, p. 43
Dullahan	0	10D8	0	NA	10	18	Very	M	LE	Irish, I, p. 73
Dund	6	3D8	*	*	NA	18	Low	M	CE	Indian, III, p. 31
Durga	-8	350	10	*	2	22/28	19	M	LG	Indian, III, p. 22
Dxui	9	80	1	1D6+4	10	12	15	M	CG	African, II, p. 14
Dziwozony	6	2D8	*	*	17	24	Avg	M	NE	Slavic, III, p. 72
Ebisu	-2	136	1	weapon	7	12	25	M	CG	Japan, II, p. 70
Echidne	6	2D8	1	2D4	16	9	Very	M	CN	Greek, I, p. 63
Elephant Demon	Varies	15D8	5	5D8	4	15	Avg	L	NE	Chinese, I, p. 38
Emma-O	-2	148	1	2D10	7	12	18	M	N	Japan, II, p. 66
Empusa	5	3D8	1	2D4	16	9	Very	M	LE	Greek, I, p. 64
Esu	0	120	2	weapon	7	12/18	23	S	CN	African, II, p. 16
Far Darrig	6	3D8	1	1D4	16	9	Avg	S	LN	Irish, I, p. 73
Fates	3	NA	NA	NA	NA	24/99	Very	M	LN	Greek, I, p. 64
Father of Takanaluk	6	80	*	1D4+1*	10	9	16	L	LE	Eskimo, II, p. 52
Fomhoire	4	9D8	2	2D6/1D8	12	9	Avg	L	LE	Irish, I, p. 74
Fox	5	40	1	1D10	10	18	Exc	S	N	American Indian, I, p. 13

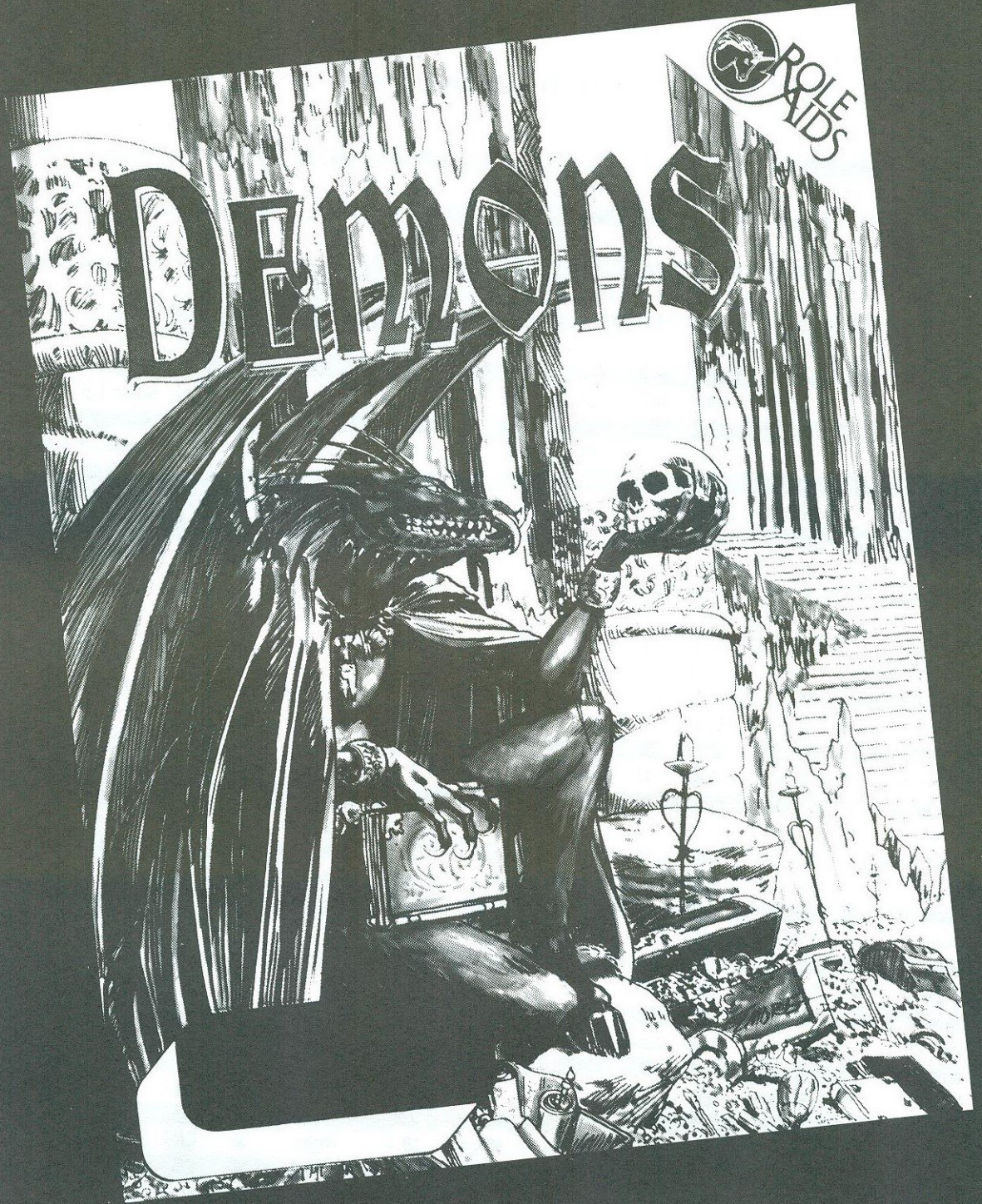
Creature	AC	HTK	AT	DM	THAC0	MV	INT	SZ	AL	REF
Fox Spirit	5	3D8+3	1	1D6+1	16	15	Varies	M	N	Chinese, I, p. 38
Fukurokuju	-2	170	1	By weapon	7	3	23	M	LG	Japan, II, p. 69
Garuda	-2	120	3	1D12	8	16/50	Genius	L	LG	Indian, III, p. 31
Gaya Maretan	0	185	3	1D8+10	2	15	20	M	LG	Persian, III, p. 53
Genius	5	Varies	2	1D4	18	15	Varies	S	Varies	Roman, III, p. 62
Geryon	3	18D8	3	2D4	14	15	Avg	M	LN	Greek, I, p. 64
Ghandarva	2	3D8	2	1D8	15	9/22	Varies	M	N	Indian, III, p. 32
Ghol	6	4D8	2	1D8	15	9	Low	M	NE	Persian, III, p. 54
Ghost	0	3D8+3	1*	NA	16	9	Varies	M	Varies	Chinese, I, p. 49
Giant	5	9D8	1	1D20	12	18	Varies	L	N	American Indian, I, p. 13
Giant-Maid	4	11	1	4D6	16	12	Very	L	LN	Norse, I, p. 80
Giant w/ No Head	3	164	1	1D12+12	7	18	Avg	L	CN	Chinese, I, p. 50
Gilgamesh	2	142	1	weapon	7	12	17	M	CG	Mideast, II, p. 82
Goat Spirit	5	2D8	1	1D6	16	12	Genius	S	N	Chinese, I, p. 39
Golden Boar	6	7D8	1	3D6	13	18	Animal	L	NG	Norse, I, p. 81
Graces	7	5D8	1	1D4	15	18/36	Exc	M	LG	Greek, I, p. 65
Grizzly Bear	0	150	2	3D12	7	15	Avg	L	NE	American Indian, I, p. 14
GZah	4	3D8	2	2D6	16	9	Avg	L	LN	Tibetan, III, p. 86
Hag	5	3D8	1	1D4	14	3	Very	M	LE	Norse, I, p. 82
Halcyon	7	1D8	3	1	19	1/33	Animal	S	LN	Greek, I, p. 65
Half-Man	10/2	10D8	1	2D8	10	3	Low	L	N	African, II, p. 26
Hantu Kubor	2	3D8	1	1D8	16	12	Low	M	CE	Oceanic, III, p. 43
Hantu Si Buru	NA	4D8	1	1D6+2	13	18	Low	M	CN	Oceanic, III, p. 45
Hanuman	-2	250	1/3	Varies	2	21/36	20	Varies	NG	Indian, III, p. 22
Hatuibwari	-4	300	1	3D8	4	12/27	High	L	LN	Oceanic, III, p. 42
Hayagriva	2	350	2	1D10+10	4	18	18	L	LN	Tibetan, III, p. 85
Hercules	-2	190	2	Varies	2	15	15	M	NG	Roman, III, p. 59
Hide	4	7D8	8*	3D10	NA	12	Avg	L	N	American, II, p. 42
Hiisi	-2	6D8	3	Varies	4	16	Very	M/L	CE	Finnish, III, p. 17
Hiranyakasiipu	-9	300	4	weapon	2	15	Genius	L	LE	Indian, III, p. 23
Hisa-Me	5	4D8	1/3	*	15	12	Low	M	CE	Japan, II, p. 72
Hotei	-4	156	1	weapon	7	6	24	M	LG	Japan, II, p. 67
Huaca	6	3D8	2	1D10	16	9	Avg	M	LE	American, II, p. 43
Husband of Takanaluk	0	68	3	Varies	12	15	18	M	LN	Eskimo, II, p. 54
Ichthyocentaur	5	4D8	2	1D4	15	6/18	Avg	L	LE	Greek, I, p. 66
Ilisitsog	3	4D8	1	*	15	21	Avg	Varies	N	Eskimo, II, p. 55
Ilya Muromets	4	120	1	*	7	12/36	14	M	NG	Slavic, III, p. 67
Ingaliik	6	6D8	1	Varies	13	12	Varies	L	N	Eskimo, II, p. 56
Irish Giant	1	30D8	3	Varies	4	24	Low	L	LG	Irish, I, p. 74
Ishtar	-2	115	1	*	8	12	22	M	N	Mideast, II, p. 83
Isis	-2	310	1	1D4+8*	5	12/25	25	M	NG	Egyptian, III, p. 10
Jack Rabbit	5	40	2	1D6	10	30	High	S	N	American Indian, I, p. 15
Jaguar Knight	8	4D8	2	Varies	15	9	Avg	M	N	American, II, p. 44
Jahi	9	145	2	1D4+3	10	15	22	M	LE	Persian, III, p. 54
Jalandhara	-9	275	1	2D10+12	2	22	23	L	LE	Indian, III, p. 32
Jalpari	2	4D8	*	3D10	*	14/22	Varies	M	LE	Indian, III, p. 33
Jingwei	6	1D4	2	1-2	20	1/21	Varies	S	N	Chinese, I, p. 50
Jurojin	-6	230	1	weapon	7	*	23	M	LG	Japan, II, p. 67
Juturna	1	60	2	1D4	12	16	18	M	N	Roman, III, p. 60

Creature	AC	HTK	AT	DM	THAC0	MV	INT	SZ	AL	REF
Kabandha	-3	350	3	Varies	2	15	15	L	LE	Indian, III, p. 33
Kaches	0	Varies	1	1D6	Varies	12/28	Varies	S	LN	Persian, III, p. 55
Kakamora	6	4D8	1	1D6	15	15	Varies	S/M	CN	Oceanic, III, p. 45
Kalanemi	-3	112	3	1D6+8	5	15	18	M	LE	Indian, III, p. 33
Kali	-9	350	1-4	2D10+11	2	29	17	L	CE	Indian, III, p. 23
Kaliya	-4	190	9	1D12	4	14/30	Genius	L	CE	Indian, III, p. 34
Kappa	4	6D8	1	2D4	13	9/6	Low	S	LE	Japan, II, p. 72
Kobold	5	2D8	1	1D6	17	9	Varies	S	NG	Teutonic, III, p. 80
Kodin-haltia	2	4D8	2	1D8	15	9	Very	M	LN	Finnish, III, p. 16
Koshcei Bismyrtny	1	98	2	2D12	10	18	Exc	M	LE	Slavic, III, p. 73
Krishna	-9	395	2	weapon	2	15	24	M	NG	Indian, III, p. 25
Kubera	2	205	2	3D10+8	2	12/20	24	M	LN	Tibetan, III, p. 85
Kui	5	5D8+3	2	Varies	15	1/15	Animal	L	NE	Chinese, I, p. 51
Kukulcan	10/-4	228	1/2	Varies	7	12/24	22	M/L	LN	American, II, p. 38
Kupala	-2	250	2	1D10	7	12/24	22	M	NG	Slavic, III, p. 67
Kurreah	-1	3D8	1	1D8	13	9/6	High	L	N	Australian, I, p. 27
Kurrijarra	5	5D8+20	1	1D10	15	6 (30)	High	L	LN	Australian, I, p. 28
Ladon	-1	14D8	100	Varies	8	18	Exc	L	N	Greek, I, p. 66
Lamia	4	10D8	3	1D4	11	12	Varies	M	Varies	Slavic, III, p. 73
Langsuyar	2	3D8	1	1D8	16	12	Avg	M	CE	Oceanic, III, p. 45
Lemure	-2	3D8	1	1D6*	16	18	Avg	M	CE	Roman, III, p. 62
Leshy	4	3D8	2	1D12	16	15	Varies	Varies	CN	Finnish, III, p. 18
Lha	0	3D8	2	2D6	16	18	Genius	M	LG	Tibetan, III, p. 87
Lha-mo	-8	275	2	weapon*	2	26	18	M	LE	Tibetan, III, p. 85
Likho	7	144	1	1D4+6	9	15	Avg	M	NE	Slavic, III, p. 74
Lion Demon	4	7D8	3	Varies	13	15	Very	L	NE	Chinese, I, p. 40
Little People	6	3D8	1	1D6	16	12	Varies	S	N	American Indian, I, p. 15
Losy	-2	320*	2	5D10*	7	18	Very	L	CE	Slavic, III, p. 75
Lotan	*	*	7/1	Varies	8	3	Low	L	N	Mideast, II, p. 86
Louhi	7	105	1	1D4	15	9	19	M	LE	Finnish, III, p. 18
Ludki	7	2D8	1	weapon	17	9	Varies	S	CG	Slavic, III, p. 75
Maenad	7	3D8	1	1D6	16	6	Avg	M	CN	Greek, I, p. 66
Mahakala	3	375	2	4D10+14	2	18	19	M	LN	Tibetan, III, p. 85
Malingee	2	2D8	3	Varies	16	12	Avg	M	NE	Australian, I, p. 29
Ma-mo	4	3D8	2	*	16	12	High	M	LE	Tibetan, III, p. 87
Maneating Mare	7	3D8	3	1D6	16	18	Animal	L	CN	Greek, I, p. 67
Mane	-2	2D8	*	NA	NA	18	Avg	M	Varies	Roman, III, p. 63
Mania	2	120	*	NA	6	21	17	M	CE	Roman, III, p. 61
Mara	2	300	1	weapon	9	12	Genius	M	LE	Indian, III, p. 34
Mara-hälldo	0	6D8	2	1D6	14	12/24	Exc	M	CN	Finnish, III, p. 14
Marm	0	1D8	1	1D4	19	24	Exc	M	LE	Australian, I, p. 29
Meadow Dancers	8	2D8	1	1D4	16	12	High	M	N	American Indian, I, p. 16
Meadow Lark	5	25	1	1D4	13	18	Exc	S	NG	American Indian, I, p. 17
Medicine Tree	6	6D8+20	0	0	0	0	Semi	L	N	American Indian, I, p. 18
Melapi	4	6D8+4	1	1D8	11	15	Avg	M	CE	Australian, I, p. 30
Metsän-haltia	4	4D8	1	Varies	15	9	Very	M/L	Varies	Finnish, III, p. 16
Midgard-Serpent	-9	50D8	5	10D4	7	45	Animal	L	CN	Norse, I, p. 83
Mithras	-9	350	2	2D10+17	2	29	22	L	LG	Persian, III, p. 49
Mmotia	3	2D8	1	weapon	16	18	High	S	N	African, II, p. 28
Momia	6/10	7D8	2	1D6*	13	6	Avg	M	CE	American, II, p. 45

Creature	AC	HTK	AT	DM	THAC0	MV	INT	SZ	AL	REF
Monkey Spirit	2	125	3/2	1D8+7	12	18	High	S	Varies	Chinese, I, p. 40
Mukasa	7	52	1	weapon	13	6/24	14	M	LN	African, II, p. 17
Murgah Muggui	5	5D8	1	1D8	15	6/9	Very	M	LE	Australian, I, p. 31
Musa	4	72	2	Varies	10	9/12	16	M	N	African, II, p. 18
Naga	0	2D6xD8	2	1D10	Varies	12	1D12+12	M/L	Varies	Indian, III, p. 34
Najara	8	40	1	1D8	13	12	Avg	M	N	Australian, I, p. 32
Näkk	*	2D8	1	1D12	17	12/18	Low	M	CE	Finnish, III, p. 18
Narwhal	2	6D8	1	3D4	13	//24	Animal	L	N	Eskimo, II, p. 56
Negoogonogumbar	1	11D8	1	weapon	10	9	Low	L	CN	African, II, p. 28
Nemean Lion	-8	8D8	3	Varies	12	12	Semi	L	CE	Greek, I, p. 67
Ngworekara	3	62	5	Varies	12	9	13	M	LE	African, II, p. 20
Nio	2	5D8	1	*	15	9/18	High	S	LG	Japan, II, p. 74
Nivata-Kavachas	-8	10D8	1	3D10+1	10	24	Varies	L	LN	Indian, III, p. 35
Nix	6	2D8	1	weapon	17	6/13	Varies	M	Varies	Teutonic, III, p. 80
Nocnitsa	8	9D8	1	1D4	12	9	High	M	NE	Slavic, III, p. 76
Nules-murt	5	5D8	2	1D12	15	15/28	Very	Varies	NE	Finnish, III, p. 19
Obeah	10	3D8	1	weapon	16	12	High	M	Varies	African, II, p. 30
Oberon	0	98	1	1D6+3	7	19	19	S	N	Teutonic, III, p. 79
Ogre	4	8D8	7	1D10	12	12	Low	L	NE	Slavic, III, p. 76
Ogun	0	108	2	weapon	8	12	10	L	CN	African, II, p. 20
Olokun	0	106	1	*	8	6/12	15	L	LN	African, II, p. 22
Oni	4	8D8	3	Varies	12	9/6	Low	L	NE	Japan, II, p. 75
Orcus	-2	350	2	5D12+7	2	25	21	M	N	Roman, III, p. 61
Oro	-4	280	1	1D8+11	2	12/27	High	M	LN	Oceanic, III, p. 42
Orthrus	4	5D8	3	Varies	15	5	Semi	L	NE	Greek, I, p. 68
Ox Star	5	90	1	1D8	7	6	Low	L	LG	Chinese, I, p. 52
Paija	5	64	1	1D12*	12	9	18	M-L	CE	Eskimo, II, p. 51
Pairikas	9	5D8	2	1D4	15	12/15	Varies	M	Varies	Persian, III, p. 56
Panchajama	1	70	8	1D8*	8	9	Animal	L	CE	Indian, III, p. 35
Para	0	1D8	4	1-2	18	15	Avg	S	Varies	Finnish, III, p. 19
Parasurama	-5	350	2	1D12+15	2	15	18	M	LG	Indian, III, p. 26
Pase	7	4D8	*	*	15	9	Low	M	N	American, II, p. 46
Pazuzu	5	5D8	1	4D4	15	6/9	Avg	L	CE	Mideast, II, p. 87
Perlussuaq	1	4D8	1	*	15	18	High	M	CE	Eskimo, II, p. 58
Peryton	6	3D8	1/3	Varies	15	18/38	Avg	N	NE	Roman, III, p. 63
Phouka	0	6D8	2	Varies	13	24	Animal	L	CN	Irish, I, p. 74
Pig Spirit	5	3D8+3	1	1D8	16	12	Very	M	CN	Chinese, I, p. 42
Pisacha	6	8D8	2	1D6	12	9	Low	M	CE	Indian, III, p. 36
Poison Damsel	4	12	*	*	18	12	Avg	M	NE	Indian, III, p. 36
Polar Bear	0	7D8	3/1	Varies	13	12	Animal	L	N	Eskimo, II, p. 58
Polevik	5	2D8	1	1D10	17	15	Varies	M	CN	Finnish, III, p. 19
Polong	1	2D8	4	1-2	17	18	Avg	S	Varies	Oceanic, III, p. 46
Preta	7	2D8	1	1D6*	17	9	Low	S	LE	Indian, III, p. 37
Pygmy	6	2D8	1	weapon	18	12	Avg	S	CN	African, II, p. 32
Python Spirit	3	5D8+5	1	1D8	13	9	Varies	M	CE	Chinese, I, p. 42
Qivittoq	4	5D8	1	*	15	24	Avg	Varies	N	Eskimo, II, p. 59
Qivituq	7	13D8	2	1D12	9	9	Low	L	CE	Eskimo, II, p. 60
Rain Workers	6	1D8	1	1D3	19	9	Varies	S	N	Chinese, I, p. 53
Rakshasa	-3	Varies	3	1D6	Varies	15	3D6	M/L	LE	Indian, III, p. 37
Raktavija	0	200	3	Varies	4	18/24	Very	L	LE	Indian, III, p. 38

Creature	AC	HTK	AT	DM	THAC0	MV	INT	SZ	AL	REF
Ram	4	50	1	3D6	7	30	Avg	M	NE	American Indian, I, p. 18
Rama	-5	350	2	*	2	18	19	M	LG	Indian, III, p. 26
Rattlesnake Monster	4	100*	2	8D10	7	6	Low	L	N	American Indian, I, p. 19
Ravana	-9	300	20	weapon	2	15	Genius	L	LE	Indian, III, p. 38
Regin	1	80	1	weapon	9	9	16	S	N	Teutonic, III, p. 79
RGyal-po	-2	9D8	2	3D8	12	12	Genius	M	LN	Tibetan, III, p. 87
Roc Demon	2	250	2	10D8	7	9/90	Exc	L	CE	Chinese, I, p. 44
Rooster Spirit	6	2D8+6	1	1D6	16	12	Varies	M	CN	Chinese, I, p. 44
Rusalki	5	2D8	0	NA	17	12/36	3D6	M	Varies	Slavic, III, p. 76
Saivo-neita	7	5D8	2	1D4	15	12/22	High	M	CE	Finnish, III, p. 15
Sandman Priest	4	6D8	2	1D8	13	6/12	High	L	NG	Chinese, I, p. 54
Scorpion-Man	-2	10D8	9/1	*	10	9	Avg	M	CE	Mideast, II, p. 88
Scorpion Spirit	4	3D8	1	1D8	16	6	Low	M	NE	Chinese, I, p. 45
Scylla	4	20D8	6	1D8	5	0	Avg	L	LE	Greek, I, p. 68
Sea Dragon	1	9D8	3	Varies	12	9/24	Very	L	LG	Norse, I, p. 84
Sea Giant	-1	24D8	2	10D4	7	18	Avg	L	CE	Norse, I, p. 85
Sekhmet	2	195	1*	3D6+10*	2	22	21	M	LN	Egyptian, III, p. 11
Selket	4	150	5	Varies	10	18	20	M/S	LG	Egyptian, III, p. 11
Seven Sisters	9	4D8+4	1	1D6	15	12	Varies	M	NG	Australian, I, p. 33
Seven Sleepers	4	3D8	1	1D10	16	9	Very	M	Varies	Norse, I, p. 86
Shango	-2	140	1	3D6	7	9	16	L	CN	African, II, p. 24
Shiva	-9	375	1-4	2D12+14	2	27	23	L	NG	Indian, III, p. 27
Simorg	-1	190	3	Varies	4	9/36	Very	L	N	Persian, III, p. 56
Sinis	4	7D8	1	1D8	11	9	Low	M	NE	Greek, I, p. 68
Siren	7	1D8	1	1D4	19	9	Avg	M	LE	Greek, I, p. 69
Sisupala	-2	300	3	weapon	4	15	Genius	M	LE	Indian, III, p. 28
Spear Master	7	7D8	1	weapon	13	12	Avg	M	N	African, II, p. 33
Sphinx	-3	12D8	3	Varies	9	16/36	High	L	Varies	Egyptian, III, p. 12
Spirit Children	8	1D8	1	Varies	19	9	Varies	M	N	Australian, I, p. 34
Spirit Double	-2	5D8	1	1D10	15	12	Avg	M	NE	Oceanic, III, p. 47
Srin-po	0	6D8	2	1D6*	14	15	Avg	M	LE	Tibetan, III, p. 87
Stick Indian	5	2D8+6	1	Varies	16	15	Varies	S	N	American Indian, I, p. 20
Strigoe	7	3D8	3	Varies	16	3/36	Exc	S	NE	Roman, III, p. 63
Strong Toad	0	6D8	1	2D6	13	9	Animal	M	N	American, II, p. 47
Stymphalian Birds	3	4D8	1-6	Varies	15	1/24	Animal	M	CE	Greek, I, p. 69
Sukusendal	9	3D8	2	1D4	16	16	Varies	M	CN	Finnish, III, p. 20
Svarog	-5	305	1*	Varies	6	9/35	19	S	N	Slavic, III, p. 69
Svartalgar	1	4D8	1	1D6	15	9	Varies	S	Varies	Teutonic, III, p. 80
Swan Maiden	8	3D8	1	1D6	16	12/24	Varies	M	N	Teutonic, III, p. 81
Takanaluk	-4	170	2	2D6	7	12	24	M	CE	Eskimo, II, p. 51
Talon-haltia	4	2D8	2	1D6	17	9	High	S	NG	Finnish, III, p. 15
Tapio	4	320	1	weapon	12	36	19	M	CN	Finnish, III, p. 16
Telchine	4	4D8	1	2D6	15	//30	Exc	L	N	Greek, I, p. 70
Tengu	7	10D8	1	weapon	10	12/18	Low	M	N	Japan, II, p. 76
Thamàra	7	40	1	18D6	19	15	16	M	NE	Slavic, III, p. 69
Tiamat	-9*	395	Varies	Varies	4	Varies	Varies	L	CN	Persian, III, p. 50
Tigre Capiango	6	7D8	3	Varies	13	9/18	Avg	M	N	American, II, p. 47
Toornaq	0	5D8	1	weapon	15	18	High	M	CN	Eskimo, II, p. 60
Torgarsuk	*	186	1/3	Varies	7	12	24	M/L	LN	Eskimo, II, p. 54
Tree Men	5	4D8+12	1	1D8	11	12	Varies	M-L	N	American Indian, I, p. 21

Creature	AC	HTK	AT	DM	THAC0	MV	INT	SZ	AL	REF
Tsan	2	3D8	2	2D6	16	12	High	M	LE	Tibetan, III, p. 87
Ts'angs-pa Dkar-po	-2	275	2	1D10+8	2	9/18	15	M	LN	Tibetan, III, p. 86
Tuatha-de-Dannan	3	6D8	1	1D8	13	9	Exc	M	N	Irish, I, p. 74
Tuneq	9	Varies	1	Varies	Varies	12	Low	M	CN	Eskimo, II, p. 62
Tupilak	9	5D8	1/2	*	14	6	Avg	S	LE	Eskimo, II, p. 63
Tupilat	3	7D8+2	2	Varies	13	12	High	M	LE	Eskimo, II, p. 64
Typhon	-10	6D8	4	Varies	7	24/36	Semi	L	CE	Greek, I, p. 70
Umi Bozu	0	25D8	2	2D10*	7	//24	Avg	L	CE	Japan, II, p. 77
Unaging Chronos	-10	4D8	5	Varies	12	30	Exc	L	LE	Greek, I, p. 70
Underworld Demons Var.		Varies	Varies	Varies	Varies	Varies	Varies	Varies	LN	Chinese, I, p. 55
Vala	NA	NA	NA	NA	NA	0	Exc	M	N	Norse, I, p. 87
Vampire, Slavic	1	Varies	1	3D4*	16	15/24	Varies	M	LE	Slavic, III, p. 77
Veden-haltia	0	3D8	2	1D6	16	1/18	High	S	N	Finnish, III, p. 16
Vetala	6	8D8	1	1D6	12	12	Avg	M	CE	Indian, III, p. 39
Vidyadhara	5	3D8	1	1D4	16	12	Very	M	LG	Indian, III, p. 39
Vii	-2	135	1	4D8	9	18	High	L	LE	Slavic, III, p. 77
Vishnu	-7	395	4	*	2	18/36	24	M	LG	Indian, III, p. 29
Vodyanik	4	4D8	2	1D6	15	12//36	Varies	M	CN	Slavic, III, p. 76
Vritra	-5	375	5	Varies	4	18/28	Genius	L	LE	Indian, III, p. 39
Vu-murt	0	9D8	1	1D12	12	12//22	Varies	M	Varies	Finnish, III, p. 20
Water Mystery	4	1D8+8	2	1D6	16	6	Very	M	NE	American Indian, I, p. 21
Water Sheerie	4	3D8	1	1D4	16	//12	Avg	S	LE	Irish, I, p. 75
Werewolf, Roman	0	5D8	5	Varies	13	17	Avg	M	CE	Roman, III, p. 65
White Buffalo	7	5D8	2	1D8	15	18	Semi	L	N	American Indian, I, p. 11
White Elf	5	1D8	1	Varies	17/18	12	High	M	Varies	Norse, I, p. 79
Winged Genii	-2	6D8	3	Varies	13	12/24	High	M	LG	Mideast, II, p. 88
World Tree Creatures										
Black Dragon	3	8D8	3	Varies	12	12/24	Avg	L	LE	Norse, I, p. 89
Eagle	4	4D8	3	Varies	15/11	3/48	Exc	M	LG	Norse, I, p. 88
Hawk	6	3D8	3	Varies	16	3/30	High	S	CG	Norse, I, p. 88
Norns	0	299	1	1D10	7	12/21	Exc	M	N	Norse, I, p. 89
Rooster	6	2D8	1	2D6	16	15/12	Avg	S	LN	Norse, I, p. 88
Squirrel	7	1D8	1	1D6	19	12	Semi	S	LN	Norse, I, p. 89
Swans	5	3D8	3	1D6	16	3/21	High	S	LG	Norse, I, p. 89
Wurum	2*	Varies	Varies	Varies	10	12/18	Low	L	CE	Irish, I, p. 75
Yakshini	7	2D8	*	NA	17	15	Avg	M	CN	Indian, III, p. 40
Yama	-2	235	2	1D12+12	2	16/24	24	M	LN	Tibetan, p. 86
Yarilo	-2	275	2	1D10+7	2	12/24	22	M	NG	Slavic, III, p. 69
Yech	4	2D8	*	NA	17	18	High	S	CN	Indian, III, p. 40
Yuki-Onna	1	60	1	2D10	12	18 (12)	14	M	CE	Japan, II, p. 66



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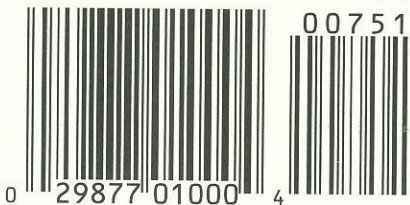
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