

GM3

A scenario for characters of levels 4-7



— In Search of — New Gods

by Paul
Cockburn



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A GameMaster Publications 32 page scenario ready to use with your DUNGEONS AND DRAGONS game.



FEATURE SCENARIO: In Search of New Gods,

by Paul Cockburn 15

A scenario for a party of 4th-7th level adventurers. You've earned quite a reputation as fearless adventurers, the sort who take on anything. But what happens when you come face-to-face with the challenge that bested the greatest adventurer in the whole Kingdom? Can you succeed where Feyr-Panniras failed? Can you find what has turned his friends against the Kingdom? And, more than anything, can you survive against the power of the New Gods?

A complete, full-sized module, suitable for either the D&D or AD&D games. Background information for the Pelinore and Zhalindor campaigns are presented on pages 44 and 45.

Inside cover diagram: The Western Realm

Editorial

How's your 1986? OK? I'll tell you for nothing mine looks pretty hectic so far. Start with the fact that I'm off to Nottingham sometime between GM3 and GM4 to start work as a Commissioning Editor for Games Workshop. And then there's.... Sorry, what was that? You thought I said I'd joined who?? Ho, ho! That is a merry jest! What me, the softie Southerner up there in the Midlands? Me, selling out to the bloated capitalists of GW? After all that anguish and frustration at TSR?

Well, yes actually. What can I say, they made me an offer I couldn't refuse. You are in the august company of the new Commissioning Editor at GW (please, there's no need to bow). If Terry Holmes can make it from Union to League, I don't see why I shouldn't survive within the mighty realm of Workshop. And — never fear — hours of painstaking negotiations mean that this does not mean the end of GMPubs. During a lengthy interview in which the GW management asked searching questions like 'what did you say it was called again?', agreement was reached that your favourite megamodule will continue, reaching to even greater glories than before, and will now be distributed throughout the land by my new employers. Fear not, editorially, you'll not notice the difference.

It's all this changing around that has made this issue a smidge late, and which still has some complications in reserve. Sometime in March, me, the missus, our new baby, Christopher, my collection of 1963-73 Marvel comics, 250 LPs, dog-eared files of character sheets and the lead figures Mike Brunton painted for me will all be piled into a van and trundled up the A1 to the new abode. And where is that, you ask? Fact is, I'm not sure. Nottingham Estate Agents have some peculiar habits when they accept an offer from somebody, and our moving plans have been.... interrupted. So, we're going to have to be flexible about the old address for a month or so, while everything gets sorted out. In other words, there are four addresses for you to remember. Pay attention now.

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Other features:

Defenders of the Faith, by Graeme Davis
The motivations of the cleric class in D&D/AD&D. 2

Pelinore
Tellhalter, by Wendy Rose
The armed encampment of the Western Marches 9

Moment of Truth, by Bryan James
Brief Encounter — introducing new role-playing ideas 49

GameMaster News 55

GameMaster Letters 56

VOP 57

GameMaster Reviews 58

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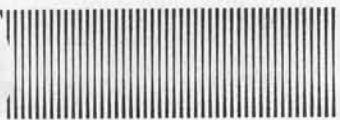
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Defenders Of The Faith



DEFENDERS OF THE FAITH. GRAEME DAVIS

Clerics and Religion in the D&D Games

Clerics have a hard time in D&D/AD&D. Although they can wear armour and use a fair range of weapons, they are only second-rate fighters. Although they can cast spells, Magic Users are far deadlier at 3rd level and above. True, a cleric has far greater strength in the healing and protection department, but as Paul Vernon pointed out in *Imagine 20*, these services are generally taken for granted by the rest of the party, and the cleric can end up as nothing more than a walking amulet — an adjunct of the party rather than a character of equal status.

This tendency can often be reflected in the way clerics are role-played. Bereft of a role-model like Conan, Gandalf or the Grey Mouser, clerics can end up a little too meek and mild, doing what they are told by the loudest player, and even healing characters of opposite alignment without question. It's time for clerics to stand up and strike a blow for the One True Faith; I hope that the notes and ideas in this piece will help restore them to their rightful position.

The One True Faith

Religion is very important to a cleric. I know this sounds obvious, but it is often the deity which is chosen last when rolling up a cleric — it is a sort of 'extra' on the shopping list.

This is unfortunate, and the reasons why it happens may be partly historical. The D&D/AD&D cleric character class is consciously based on a mediaeval model, drawing heavily on the Knights Templar, the Knights Hospitaller and the Teutonic Knights of the Crusades. For these fighting priests, of course, the question of which god to follow didn't arise, and for much of its development the D&D game did not involve deities, using the alignment system instead. The revised D&D rules carefully avoids any mention of religion, probably for fear of causing offence to the volatile mass market and the ever-vigilant Moral Majority. AD&D followed the same policy until the first publication of *Deities & Demigods* (now *Legends & Lore*) in 1980. This volume arguably caused more problems than it solved. Although it strenuously denied being a Monster Manual for the Big Boys, there is no doubt that it was (and is) used as just that. The uniform treatment of the various beings and mythologies covered — stats, picture and brief description

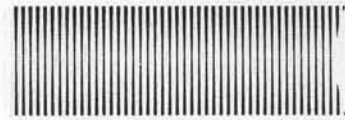
concentrating on hardware and fighting technique — served to strengthen the assumption that deities were just another add-on, and a PC's religion, even in the case of a cleric, made very little difference provided alignment was maintained.

But for a cleric or paladin character, religion makes all the difference in the world, and surely any character can be role-played a little bit better and more enjoyable if the player has at least some idea of the character's religion and what it entails.

Much has been written about the problems of reconciling the cleric character class as it stands in the rules with the worship of a particular deity. The debate has concerned itself most with two points: tailored spell lists and the edged weapon rule.

The question of tailored spell lists is a logical one. Should a follower of a sea-god have access to fire-based spells? Should a follower of a death god be able to depopulate his master's domain by **resurrecting** people? Thomas Mullen's *'Gifts from the Gods'* in *WD51* and Daniel Colleton's *'Out of the Blue'* in *WD52* provide some food for thought on this score, but at the end of the day the individual DM must decide what is right for his/her campaign.

Defenders ^{of} The Faith



The edged weapon rule is often blamed for the fact that clerics are more limited in combat than fighters, although the different attack matrix is at least equally to blame. In fact, there is quite a reasonable range of missile, hurled and close-combat weapons available to the D&D/AD&D cleric, although it must be said there is little to compare with long, bastard and two-handed swords, the most common fighter's weapons, in terms of damage. In D&D, the cleric can inflict a maximum of 1D6 damage with a staff, warhammer or mace, and in AD&D the maximum is 2D4 with a morning star — slightly superior to a longsword. A kindly DM can get round this problem by devising stats for two-handed maces and flails (which did exist in mediaeval Europe, and which were every bit as terrible as two-handed swords), like the 2D6 Galloway flail I published in *Imagine 20*.

All in all, a great deal has been written about clerical spells and weapon use. Most seems to be aimed at making the cleric into a better prospect in a fight, getting round the restrictions that were built into the initial design. Almost nothing has been written about the other side of the cleric — the priest rather than the warrior — and even less has been written about other facts of religion and society in a campaign.

The Sword and the Shepherd

The D&D games concentrate on the *abilities* of a cleric or paladin character while almost completely overlooking the *duties* for whose execution the abilities are granted in the first place. If the cleric is to be a priest rather than a fighter/healer/exorcist multi-class, the duties of a priest must be taken into account.

The main duties of a priest in any religion are threefold: to conduct services to the deity; to supply the Faithful with spiritual guidance and discipline; and to swell the ranks of the Faithful whenever possible. Added to these are duties to the order of priesthood to which the priest belongs, and to superiors within that order. The precise nature of duties, and the manner in which they are carried out, will depend upon the order (see below).

Services — The conducting of services is one of the main priestly duties, and the AD&D game recognises this (albeit belatedly) with the publication of the *ceremony* groups of spells in *Dragon 58*, *Imagine 20* and *Unearthed Arcana*. This duty has been overlooked because it has little direct bearing on adventuring — few parties are so devout as to regard the spiritual side of a cleric to be anything but a nuisance, and it is extremely rare for a cleric

to be called upon to perform a service during the course of a game. Nonetheless, this is the bread and butter of ecclesiastical priests (see below), and a PC cleric conducting a service for NPCs of the same faith will almost certainly raise their morale and earn their gratitude. The individual DM must decide the details — what materials are needed, whether there is a question of 'success' and 'failure' and what effects, if any, might result, how to convert the NPCs' goodwill into game stats, and so on.

Although the ability to conduct services might have little direct relevance to orcthumping, it can make a world of difference



to a game where more role-playing and NPC interaction is involved.

Spiritual Guidance — The second duty of a priest is to provide the Faithful with guidance and to keep them on the straight and narrow, hearing confessions, setting penances and so on. Although this is mainly the province of the ecclesiastic, every priest is duty bound to give advice and guidance of a spiritual nature to anyone who seeks it. Likewise, every priest must be able to set an appropriate penance and grant absolution to anyone who seeks it, except a priest of higher level. Failure or refusal to do so is a grave breach of duty, and may be punished by the deity.

Both these duties are difficult to render into game stats, but both can have a far-reaching effect on the game. In some situations it may be important to establish whether a cleric has 'succeeded' — performed a service correctly, offered good advice, set an appropriate penance, removed the stain of sin — and the DM must come up with a procedure to deal with this.

There are basically two ways to handle this kind of situation. The easiest is to give the cleric a saving throw based on Wisdom and level. If he/she can roll Wisdom + Level or less on a D20 (with any modifiers the DM sees fit to reflect the complexities of the situ-

ation) things are resolved successfully; if not, the cleric has failed and must seek penance and guidance in his/her turn. The second method is to create a 'Theology' or 'Ritual Practice' skill exclusive to priests, and use a skill roll instead of the Wisdom + Level saving throw. The results of success and failure are the same in either case.

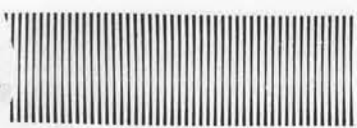
Preaching and Conversion — This aspect of a priest's duties can have a more direct effect on a game, and its omission from the rules is a serious oversight. As long ago as 1980, Roger Musson published a conversion system in *WD20*; based entirely on Wisdom, it was simple and fast to play, but overlooked a number of important factors such as level and degree of alignment shift. Three years later, in *WD44*, I published a system which tried to be fully comprehensive, but ended up being a little too unwieldy.

Conversion is no more than a special type of preaching; in both cases the priest uses theology and oratory to sway the hearts of listeners. Effects vary from persuading an inkeeper to provide a free meal to full-scale conversion accompanied by radical alignment change. Clerical spells like **bless**, **command**, **remove fear**, **chant** and **quest** simulate the effects of preaching.

Again, the procedure used to deal with preaching and conversion is up to the individual DM. Factors to take into account include difference in level, difference in Wisdom, difference in alignment and the preacher's *Chrisma* score. However you do decide to tackle it, be careful not to make conversion too easy — whether it's an attribute-based saving throw, a skill or a spell, ask yourself whether you would allow a permanent **charm person** or **mass charm** spell with a similar chance of success.

Cults and Orders

The DM can do a great deal to help a player with a cleric or paladin character simply by listing the deities who are active in the campaign area, and briefly sketching out the legal and social position of each cult and the relationships between them. With this done, the player should at least be able to choose a religion. Then, the DM can fill in the details of cults and orders which are likely to have a direct effect on play. Paul Vernon's *'Clerics are People Too'* in *Imagine 20* is an excellent review of the benefits of this approach and how to go about it. Without too much trouble, a reasonable amount of background material can be built up, and the cleric will at least have some sense of identity and purpose — there will be goals and duties, friends and enemies, good deeds to perform and sins to avoid — and you will probably find yourself adding further information as you



Defenders of The Faith

go along. Remember, you don't need to work out everything all at once — start off with the barest essentials, and fill in details as they arise.

The D&D/AD&D cleric and paladin classes were, as I have said, based on the fighting priests of the Crusades, and these martial orders were only a tiny minority of the priesthood of Christendom. Admittedly they are the orders of priesthood best suited to adventuring in fantasy role-playing games, but other orders of priesthood should not be overlooked. While a single religion may have many different orders of priesthood, they will all fall into three basic categories.

First, there are *ecclesiastic* orders. These run the temples and shrines, and are by far the most numerous category. They deal with the Faithful directly, as village priest or chief pontiff of the great city temple.

Second, there are *monastic* orders. These priests tend to live in closed communities, away from the distractions of the outside world, although some travel widely.

Third, there are the *martial* orders upon which the cleric and paladin are based. These orders are generally founded for the prosecution of a holy way, but may form an independent military force under the church's control if temporal authorities are compliant or powerless to resist.

Ecclesiastic priests do not make ideal adventurers. They can, however, make a useful NPC class, saving the necessity of having a 1st or 2nd level cleric posted in every peaceful farming village. I would recommend treating ecclesiastics as Freemen (see **Imagine 17** or **Special Edition 1**) with some clerical abilities. The standard village priest or temple acolyte will be level 1, with senior priests working their way up to level 9 or 10. Clerical abilities will be as follows:

Spell use will be restricted to **ceremony** spells, with possibly **bleed** and **remove fear**. Some other clerical spells might be available, but should be treated as three levels higher than normal (i.e. 1st level spells become 4th level and so on). Numbers of spells and Wisdom bonuses are as normal.

Turning Undead will be as a cleric of 3 levels lower.

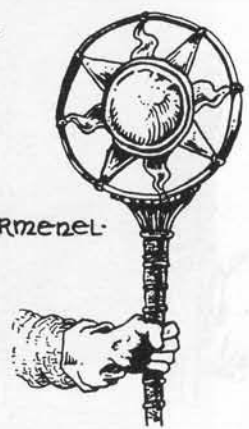
Weapons and Armour — ecclesiastics are not fighters. If the DM permits, they may take up arms in extreme circumstances, but they have *no* weapon proficiencies and suffer non-proficiency penalties with all weapons. They attack as MUs.

Magic Items — in theory, ecclesiastics can use any magic items usable by clerics *except* weapons and armour. They will very rarely have such items, however.

Followers — ecclesiastics attract followers in the same way as a cleric. All cleric followers will be ecclesiastics. An

ecclesiastic will construct a large temple rather than a castle or stronghold.

At high levels (8th and above), ecclesiastics have the social status and influence of minor nobles, and may be able to call upon the nobility for assistance. They will, of course, usually insist upon being treated with the respect due to their position.



Monastic priests are not the same as the AD&D Monk or the D&D (Master Set) Mystic. Most monastic orders will be different. The statistics and abilities of monastics will be similar to those for ecclesiastics given above, and a monastic order will consist of one or more monasteries and/or convents, each headed by a priest of 8th-10th level, with various deputies of intermediate levels in charge of the various practical and spiritual aspects of administration. The bulk of the monks/nuns will be 1st level. To determine basic numbers for a monastic house, generate followers as usual for a cleric building a stronghold (D&D **Expert rulebook** p24, AD&D **DMG** p16). Numbers and levels are as given, but all characters are monastics. The level of the abbot/abbess should be in proportion with the basic numbers. In addition, there will be *lay brethren* equal to the number of monastics. These are 1st level Freemen or LO/NM peasants attached to the order but not fully inducted into it. Their duties include tending the farms and estates owned by the house, from which it draws its sustenance. The lay brethren will fight to defend the house if necessary, using a variety of billhooks, grain flails and other agricultural implements. At the DM's option, a few of them (no more than 10%) may have some limited military experience, enough to make them proficient at level 1 with one weapon (usually a bill or spear).

Where an order consists of more than one monastery or convent, one house will be the 'mother house' for the order; all other houses will be tributary to it, and the head of the mother house will be the head of the order as a whole.

Some orders may have special interests and expertise — in mediaeval Europe there have been (and still are) monastic orders dedicated to healing, teaching and missionary work, and individual houses may develop a tradition of expertise in one particular skill, such as brewing, beekeeping, producing manuscripts or scholarship. In a fantasy campaign with many gods, it should be simple to develop special orders dedicated to one or more of their deity's special interests. Specialist expertise may be reflected by tailoring the spell lists available to an order, and/or by using a secondary skill system as discussed in GM2. Of course, a monastic order dedicated to a god of war or physical excellence might develop into something like the Mystic/Monk class already in the rulebooks.

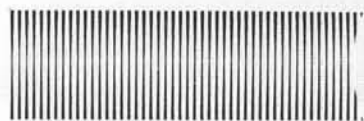
Specialist orders will generally hire out their expertise in exchange for offerings, and their members will travel more widely than those of contemplative orders. They will be a common sight on the roads and in noble courts. They will travel alone, with only their clothes, a staff and a small amount of food, relying on charity or allied monasteries along the way for survival. Everything a monastic possesses is the property of the order, and is only out on loan.

Monastics are slightly more deployable than ecclesiastics, but still do not make ideal player characters. However, as NPCs they can make a number of interesting encounters and sources of information.

Martial orders are represented by the cleric and paladin. Their main purpose is to fight in holy wars and to crush the infidel by force of arms, but they may be encountered in other contexts. Members of a martial order might be required to provide guards for a temple or an important ecclesiastic, generally on a rotation basis. Some may be sent on holy quests, either by the head of their order or by an ecclesiastical order of the same religion. A very few might be permitted to wander where they will as adventurers, but this privilege is hard-earned and easily lost.

Adventuring clerics are a favoured few, and they are subject to instant recall by their order should they be needed somewhere else. Like all priests, they owe their order unquestioning obedience, and probably a fair proportion of their income as well. In mediaeval England every citizen paid 10% of his income in tithes to the church (the word 'tithe' originally meant 'tenth'), and a more devout individual like a cleric or

Defenders Of The Faith



paladin might well be expected to pay more — in extreme cases, clergy might not be allowed personal possessions, everything they earn going straight to the church.

Because of their comparative freedom and greater usefulness in a fight, martial orders are much better suited to use as player characters, but clerics and paladins should always be aware that they are members of an order of priesthood, to which they owe absolute obedience. This might seem too much of a restriction at first, but the DM can turn it to advantage by using the cleric's order as an NPC patron, to send the cleric and any companions on various missions and quests. Between times there will be spells of temple duty and training — and very little time to sit in the local ale-house drinking and listening to rumours!

Not every religion will have orders of all three types. Some may have no martial order, for example, while the religion of a war god may have no other kind. Think carefully about the personality of a deity while planning the structure and organisation of a religion, and ask yourself which types of religious order would serve the deity best. Nearly all religions will have an ecclesiastical priesthood, but in some cases monastic or martial orders may not be appropriate.

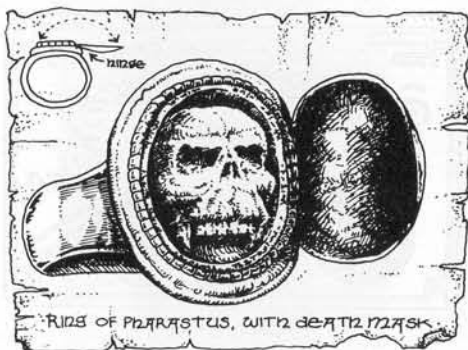
The Voice in the Wilderness

There will be a few priests who do not belong to any holy order. These will be the minority, who through the organisation of their faith or personal preference live fairly independent lives on their own.

I place druids in this category for a number of reasons. The D&D/AD&D druid differs from his historical model in that he is simply a nature-priest rather than a member of a priestly caste serving a whole culture. Although there is a loose organisation to the D&D/AD&D druidical religion, with a limited number of higher-level characters and occasional Grand Convocations, the individual druid is left pretty much to his/her own devices most of the time, and many tend to live as hermits. Of course, any DM who so wishes can organise the druids of a nature deity into ecclesiastical, monastic and martial orders, but druids tend to be thought of as lone hermits in many campaigns.

Hermits may or may not be priests in the strict sense, but they are all highly devout individuals who have shunned human society in the search for enlightenment. Reclusive hermits and wise-women appear in many mythologies, and in the legends of the Holy Grail, Lancelot and others frequently come across small hermitages where they can rest, worship and seek spiritual guidance.

Obviously, hermits are best suited to use as NPCs, but they can provide the DM with a useful means of dropping hints and leaking information to the players, as well as providing the party with shelter, succour, and, where needed, absolution. If game stats are needed, these characters should be treated as monastics (see above), perhaps with normal clerical spell use. They never use weapons of any kind, and many will die rather than raise a hand to defend themselves; killing a hermit, however, is almost certain to bring down a curse on those responsible. Some hermits may have access to special information or abilities, acting as sages, diviners or healers.



Belief and Disbelief

'Crusading zeal begins at home', as Paul Vernon so rightly pointed out in *Imagine 20* — this statement should be etched in letters of gold on the inside of every cleric's visor.

The publication of *Deities & Demigods* did little to shift the emphasis in AD&D away from alignment and towards religion, and in most D&D games alignment is as far as most people look. Frequently, even alignment is overlooked as 'the party's cleric', acting more like a magic item than a rational thinking character, meekly cures a character of completely opposite alignment. A great deal has been written about alignment, role-playing and the composition of parties, and I won't go over it again here. Suffice it to say that use of spells granted by a deity to help the enemies of that deity must surely count as a sin and invite retribution and players need to be reminded of this at certain times.

Hopefully, the problem will be reduced if a player with a cleric character has enough information on the deity and religious order served by the cleric to role-play the character well. A well-played cleric or paladin will try to convert fellow-adventurers as a matter of course, and may react with hostility to characters of radically

different alignment. This is only reasonable — after all, what Lawful Good character in his right mind would venture down a deep, dark hole with a bunch of Chaotic Evils? The DM should encourage players to keep their characters' alignments close enough together to allow a reasonable degree of cooperation. If they won't — well, just let nature take its course. They will begin to see the advantages soon enough when the noise they make fighting amongst themselves begins to attract wandering monsters and patrols.

Some DMs and groups of players might be inclined to discourage the role-playing of clerics to their fullest potential because they are afraid that it might lead to clerics dominating the game too much. If Lawful Good fighters can happily go adventuring with Chaotic Evil assassins, they might reason, why should clerics be allowed to rock the boat by reacting badly to everyone who happens to be of a different alignment? To an extent, they'd be right. In a game where little or no notice is taken of alignment, clerics have no place at all — watch the players' faces when you tell them that they can't have the cures without the dogma! In a situation like this, the DM should be prepared to encourage the cleric to stand up and be counted. **Cures** on companions of radically different alignment might not work, for example, and after a couple of warnings like this the cleric might begin to lose spells and abilities until he/she has been set a suitable penance by an NPC bishop or abbot. It is not necessary to have the deity make a personal visit at this point in the discussion!

It might also be feared that a cleric with a conversion ability might simply take the party over. This need not happen at all. Although I have compared conversion with charm-based spells, the two are in fact very different, especially when PCs are being converted. The character's outlook on life might change quite radically, but he/she does not become the cleric's mindless slave by any means (this isn't the case with **charm** spells either, but they are often played that way). A newly-converted character might look up to the cleric responsible for the conversion, but even this carries an added responsibility — if the cleric is ever less than a perfect embodiment of the faith, followers might become disillusioned and slip back into old ways.

This raises another thorny problem — how to assess the degree of piety and zeal shown by a cleric or paladin, and what to do if it is not up to the mark.

In *Legends and Lore* is a section headed '*Clerics and Deities*' which makes a few general points, but at the end of the day everything in this area is left to the DM's discretion. This can mean that nothing is done about it at all if the DM is unsure of what is a sin and what isn't in a particular



Defenders of The Faith

faith, or if he/she is afraid of being accused of making prejudiced and arbitrary judgments without the support of a rulebook.

The first problem, of deciding what is a sin and what isn't, will be easier if the DM has taken the time to prepare adequate background notes on the deity concerned and the order of priesthood to which a character belongs. As well as acting contrary to any of the deity's particular interests, typical sins might be neglecting to attend festivals, damaging or destroying a shrine or temple, and causing hardship or injury to the deity's priests or followers.

The second problem, of how to deal with a backsliding priest, is more complex. The only guidelines given in the AD&D rules are some vague suggestions about cutting spell use, but it is often difficult to know what to do and how far to go in a given case. **Bushido** has a useful system, which involves lists of minor and major sins for both Buddhist and Shinto clergy. Each sin, according to its gravity, reduces the character's spellcasting ability until atonement is made.

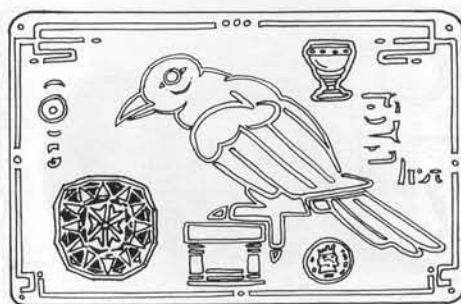
FGU's **Lands of Adventure** rpg goes one stage further with an interesting and playable system of 'piety points'. The player nominates the character's level of piety at the generation stage, and the character must maintain this level by carrying out pious actions and avoiding blasphemous ones. Again, the current piety score has a direct effect on the character's chance of success in invoking miracles, and two useful tables are provided with pious and blasphemous actions rated according to their effect on the piety score.

A similar system might be used in D&D/AD&D fairly easily. Taking into account the character's deity and order, the DM should be able to compile fairly complete lists of sins and observances in a matter of minutes. Some examples are given below. A record is kept of the character's current piety score, and it can affect the course of events when the character prays for spells or to turn undead.

For example, the current piety score might be used as a maximum to the number of spell levels granted per day. Thus, a 5th level D&D cleric will need a piety score of 6 for full spell use (2 x 1st, 2 x 2nd level), while a 5th level AD&D cleric will need 12 (3 x 1st, 3 x 2nd, 1 x 3rd level). The highest level spells will be the first to be withdrawn. Note that a high piety will not entitle a character to extra spells.

Similarly, when a cleric or paladin prays to turn undead, the piety score might be used as a maximum to the total HD of undead turned, rather than using the normal dice-rolling method.

In this way, the cleric or paladin must keep a high piety score to maintain full abilities. Atonement may wipe out the effect of one or more sins, and they can also be overcome by performing additional pious actions. If a cleric or paladin ever allows his/her piety score to drop below his/her level, the level will drop accordingly, until it is equal to the piety score. Experience points will be reduced to the minimum for that level. If the piety score ever drops to zero or below, all abilities are lost and may only be regained if the character performs a suitable penance. The penance will restore the character to level 1 with 1 piety point and zero experience points.



· FEALRIZ'S TILE ·

This may sound harsh, but a cleric or paladin who lapses so grievously as to have zero or negative piety will be rare in most games, and such a one will surely merit the full wrath of his/her deity.

Here are a few examples of pious and blasphemous actions.

Pious Actions	Piety
Prays Daily	+1
Attends major festivals	+1
Attends minor festivals when convenient	+1
Attends all festivals	+2
Per 10% of income given to deity	+1
Finds/restores shrine	+1
Finds/restores temple	+2-+5, by size
Performs quest at deity's command	+1/cleric's level only if successful
Blasphemous Actions	
Neglects major festivals	-2
Injures deity's priest	-2/level of priest
Kills deity's priest	-5/level of priest
Destroys deity's shrine	-2
Destroys deity's temple	-4-10, by size
Conceals or denies faith	-4/each occasion
Helps member of enemy cult	-2/each occasion

These are just examples — the DM should compile a list of general sins and observances, and a further specific list for the cleric's own faith.

A Sample Cult — Saith the Protector

Saith the Protector is a deity from the Pelinore campaign, governing war, vengeance and relief from suffering. Full details of his personality and interests are given in **Imagine 26**, pp.13-14 and further development appeared in **GM2**. He has two aspects, one as a bringer of vengeance and justice, and the other as a bringer of relief from suffering.

1. Ecclesiastical Orders

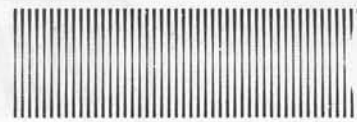
Saith is a deity much favoured by the ruling classes as an embodiment of the law by which they rule, and magnificent temples to Saith the Lawgiver may be found in the citadel districts of many large cities. The ecclesiastics who man these temples are the standard type given above, and they may also have **protection from evil** as a 1st level spell. At level 3 and above this spell extends to cover chaos as well as evil. Each temple will have a number of guards drawn from one of the martial orders — normally the Knights Judiciar. These guards will all be 1st level clerics and paladins.

Saith's other aspect, as the reliever of suffering, is venerated in smaller temples which may occasionally be found in the poorer quarters of a city. These temples, which also act as hostels for the down-and-out and those who are suffering through no fault of their own, are run by a small priesthood loosely connected with the Order of Respite and the Knights of Mercy (see below).

As the lifter of blight and famine, Saith is worshipped in several country areas, normally at small shrines on village greens. His rustic priesthood consists of normal villagers (generally level 1-4 freemen) who have a small amount of training to give them the abilities of level 1 ecclesiastics. Saith is represented in these areas as a lord of the manor figure, and the cult plays an active role in the collection of tithes and taxes.

In some country areas, Saith is worshipped jointly with the Green Man (see **Imagine 26**, pp 13-14), the two representing the contrasted wildness and order of the natural world. This cult tends towards neutrality and preaches an almost druidical doctrine of a supreme Law of Balance. It is discouraged by other sects of Saith-worship, but has not yet been declared a heresy, since it poses

Defenders of The Faith



no political threat and to put it down by force would create more trouble than it would be worth.

2. Monastic Orders

There are two main monastic orders serving Saith. First is the Order of the Divine Word. Closely connected with the temples of Saith the Lawgiver, it is a teaching order, and in many cities it has a state-granted monopoly in the running of law schools. An offshoot of this order is the Ring of Truth, a semi-secret society ostensibly serving charitable and mutual aid functions. Most of Pelinore's legal profession belongs to the Ring, and membership, signified by a secret handshake and other coded signals, can be a great advantage in dealing with legal matters.

The second monastic order is the Order of Respite. The order has few monasteries, since most of its members travel widely, relieving suffering wherever they find it. The few small monasteries and convents act as hospitals and home bases, and the Order of Respite runs several temple-refuges in larger cities. Monks and nuns of this order are standard monastics, and they can use all healing spells at their normal level. Some houses also specialise in herbalism and non-magical healing. The order has a strict ascetic code, and it is considered a sin to enjoy any luxury or profit which might be used to benefit others. The greatest sin of all is waste, by which nobody profits. This is in marked contrast to the Order of the Divine Word and the temples of the Lawgiver, whose members may accumulate immense wealth on the pretext that those who serve the law must be respected and wealth breeds respect. There is sometimes considerable friction between members of the two denominations of Saith's worship, but this has never broke out into open hostility.

3. Martial Orders

Again, there are two main martial orders serving Saith, each devoted to one of his aspects.

First, and most powerful, is the Grand Order of Paladins. These clerics and paladins exist to smite evil and lawlessness wherever and whenever it may be found, and to avenge injustice and wrongdoing by force of arms. The Order is a proud and haughty organisation, composed almost entirely of the younger sons and daughters of noble families. Entry into the order is by introduction only, and the postulant must have Intelligence, Wisdom and Charisma of 12 or more. Induction takes place at first level, and the novice is trained with equal emphasis on theology, weaponcraft and the

law. When a Paladin is ordained, he/she is simultaneously empowered as a magistrate of the Religious Order Judiciaries (see **Imagine 19**, p11).

Paladins of the Order normally travel singly or in pairs, each accompanied by a squire (fighter 1-2 or freeman 1-4). They travel in search of lawlessness and injustice, and put it down whenever they find it. They can hear cases and deliver judgement in any town, village or other place where there is no higher-level representative of Saith. The greatest sin to Paladin is to withhold or mitigate judgement because of fear, favour, corruption or pity. Corruption is punishable by death in all cases. Members of the Order tend to be haughty, overbearing and high-handed, and while they are always treated with the utmost respect to their faces, few genuinely welcome their coming. All money paid in fines to a Paladin belongs to the temple, and they pay an additional tithe of 25% of all monetary income. They expect to receive free board and lodging wherever they go; those who neglect this duty are deemed to have no respect for the law and dealt with accordingly.

The Order of Paladins has temples and training schools in a few major cities; occasionally these might provide training facilities for followers of Saith who are not members of the order.

Lesser martial orders include the Knights of Mercy, who are sworn to poverty and travel the land performing works of charity in the same way as the monastic Order of Respite. These knights may own only horse, armour, shield, two weapons and the clothes they stand up in; everything else is used to relieve suffering wherever they find it. There is enmity but no open hostility between the Knights of Mercy and the Order of Paladins.

4. Heresies

The dual worship of Saith with the Green Man in some rural areas has already been mentioned; while it is technically a heresy, it has not been officially renounced as such.

The most important and dangerous heresy of Saith worship is that preached by the Clandestine Order of the Knights Rancorous, a sinister underground cult which is active in a number of cities. The creed of the Knights Rancorous is that lawbreakers must be punished by any and all means, even if the law must be broken in the process. The cult is of Lawful Evil alignment, tending towards Neutral Evil, and consists mainly of fighters and assassins. It has been rumoured that the Knights Rancorous have been led away from Saith by a devil posing as a more warlike aspect of that deity. At various times the Knights Rancorous have infiltrated the Order of

Paladins and the temples of Saith the Lawgiver with the purpose of agitating for a more hard-line approach and greater brutality. The Knights Rancorous are sometimes approached to provide assassins for people who believe that they have a legitimate grievance, but it is not unknown for them to kill the client as well as the target, on a charge of conspiracy to commit murder. They have also been known to make an example, in various ways, of magistrates whom they believe to have been too soft in handing out sentences. It is variously rumoured that the Knights Rancorous have infiltrated the Knights Ocular and that the Knights Ocular have infiltrated the Knights Rancorous — the truth is anybody's guess. The Knights Rancorous have been denounced as a heresy by all major denominations of Saith worship, and part of the duty of all priests of Saith is to destroy them at every opportunity.

Finally, of course, there is the Order of Blue Light (see **GM2**) whose lack of martial zeal is seen as cowardice by some, and outright heresy by others.

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GAMES CENTRE



PELINORE

The County of Cerwyn Tirhalter

Four generations ago, Cirann Olvorr, head of a large and powerful family, took it into his head to establish an institution for the training of fighting men. Being a loyal servant to the Count of Cerwyn, it was his aim to establish not only a new source of defenders for the embattled frontiers, but also an encampment in the marches which would itself be a bulwark against the humanoidoids of the Kahzgaz Mountains and the forests of the west and south. And so he came to the partially-ruined village of Tirre, and built a wall and moat about it, and replaced most of the inhabitants with the first apprentices of his College of Fighting Men. The buildings were replaced with low houses of solid construction, a few two-storey buildings for the College and an imposing three-storey house for himself. The encampment soon became known as one of the finest armed villages on the frontier, and its name was thereafter Tirhalter.

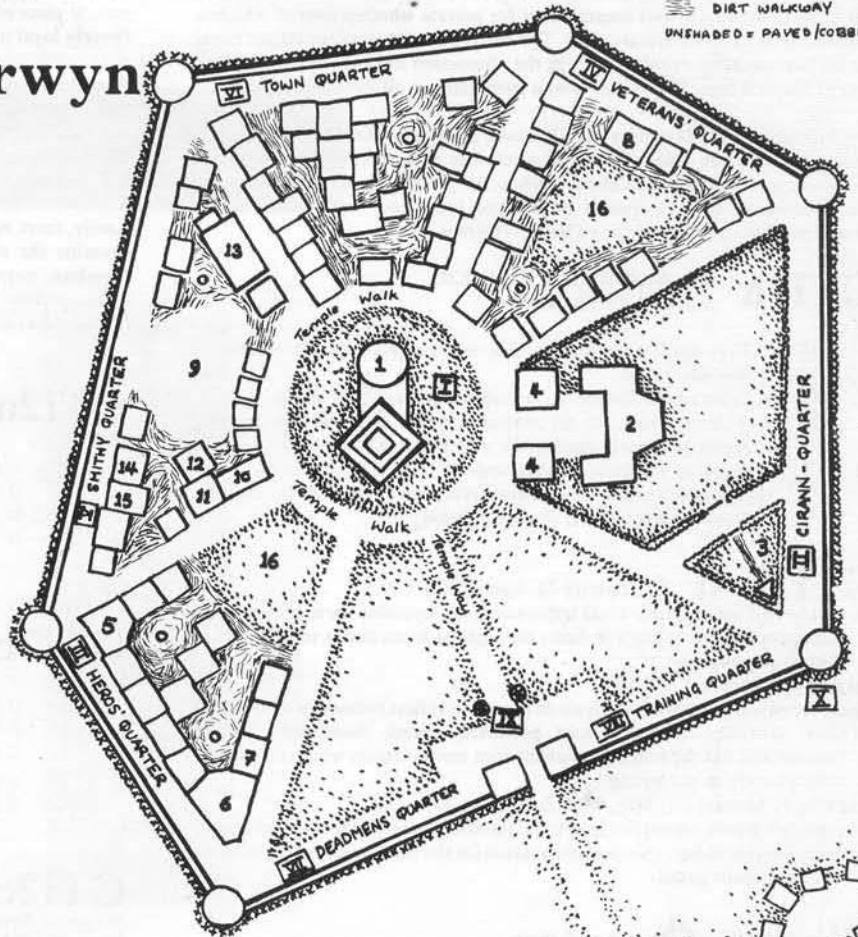
But the initial flush of enthusiasm soon died away. Cirann had over-stretched his budget, and was unable to spend money to find the Royal Patronage he needed. Few noble families sent their sons to the village, and the population fell to less than 300 from its height of 2000. Over the same period, three dangerous sieges came close to taking the town, and the cost of repairs completed the withering of the family fortune. Cirann became insular, bitterly complaining that the Count had let him down, and the College was almost forcibly closed.

Tirhalter underwent a transformation. Instead of keeping the peace in this part of the County, the village began to attract the kind of adventurous younger sons from poorer families who revel in battle for loot and plunder. The village became a base for raiding parties to strike out into the hills and forests, looking to draw the humanoid tribes into battle. But even this tactic was not entirely successful, for the feckless leadership of the Olvorr clan twice took large numbers of fighting men into ambush and death. It was almost inevitable that the inhabitants should slip into a kind of brigandage, aggravated by the racist sentiments so commonly held by members of the Olvorr clan. Small groups of Tirhalter youths began causing trouble in the nearby village of Kaantinnen, and there was a pitched fight some years after. All this served to push Tirhalter further and further from the centre of gravity in Cerwyn, so that it was infamously known as a bandit town. This is over-stretching things a little, but a common Cerwyn saying sums up what Tirhalter has become. A man is said to have left his home and travelled the by-ways of Cerwyn. He went to Burghalter and became rich. He went on to Jarhalter and became wise. Next he came to Tellhalter, where he became famous. He came to Tirhalter to die, and that is all anyone remembers of him now.

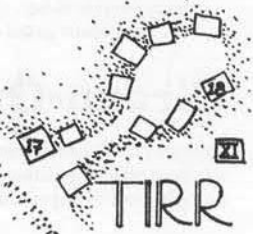
Tirhalter Today

Many of the houses stand empty, abandoned to the elements. Many others are in bad repair. Tirhalter is still in decline, though the impression can be given that it is a place of virile, aggressive action. Such money as the inhabitants do have comes from plunder; the farming carried out to the north and east is patchy and uneconomic. Sheep and cattle are grazed to the west, but the risk is always that they will be carried off. Tirhalter remains the fief of the only people in the village who can lay claim to have any property at all; the Olvorr clan.

The key — indeed, the only — institution in Tirhalter is the College for Fighting Men. The head of the Olvorr clan still keeps up the pretence that this is a training centre for the sons of gentlefolk, but the present students are a rough and ready bunch of ne'er-do-wells, badly led though excellently trained.



TIRHALTER



The students are taught the rudiments of battlefield craft, with emphasis on infantry tactics and weapon skills. The Fighters' Guild recognises the College, though it feels no need to be represented here.

The College is run entirely by the Olvorr clan, according to their own peculiar concepts. The present head of the family — who bears the name Cirann, like the founder — is the Master of Champions. His role is to supervise the actions of his deputies, the two Masters of Heroes and the two Masters of Veterans. Another member of the family, usually the youngest male with any fighting ability, is known as the Test of Veterans. Currently, the holder of this position is such a weakling that the Tests have been abandoned.

Students are accepted at Tirhalter at any time, provided they can meet the code of entry. This stipulates that the student must be a human, trained to date only as a fighter, with a clean record of legal behaviour throughout the Domains (not something that is checked up on), and able to pay fees of 1,500gp per 'term' (in game terms, the fees are to be collected at each level rise, as an alternative to the normal training system in the campaign). The candidate must swear loyalty to the Olvorr family and the laws of Tirhalter, and agree to take the God Dayleeh as his or her own.

Religion

Religion in Tirhalter is a fairly haphazard affair. Although Dayleeh is the only 'official' deity, several others are worshipped privately, and the practice is tolerated so long as this does not become incompatible with the official line.



1 Temple to Dayleeh

The Temple is a large building, the only one in the village allowed to rival the majesty of the Olvorr home. Its towers rise to three storeys, but otherwise it is a high-roofed, single-storey edifice. The southern tower contains living and training areas for the resident clerics, while the round northern tower holds a bell in its domed roof, and several areas for private worship (one of which is exclusively used by the Olvorr clan). The entire population of the village turns out on two weekday evenings and in the afternoons during the five Festival days of the summer. The clerics hold a monopoly on all medical services.

The business of the Temple is presided over by Ol-Antonn, family holy-man for the past Dayleeh-knows-how-long years. His assistants are combative, but have some good qualities. In many villages, the priests of a monopoly religion like this would have enormous power and influence, but politics is not something that comes easily to a Dayleeh-worker....

CTila Ol-Antonn; M; C8; L/LN; mace +4; hp 68; AC 4

H		
S	15	<input type="checkbox"/> Very aged, white-haired; thin; wears a grey robe which hangs on
I	12	<input type="checkbox"/> him like a sheet
W	18	<input type="checkbox"/> Priest of the Temple of Dayleeh and Master of Worship
D	13	<input type="checkbox"/> A decent man, but not pleasant; speaks his mind very audibly;
C	7	<input type="checkbox"/> highly practical; loyalties lie with Dayleeh, the Olvorr and the
Ch	9	<input type="checkbox"/> people of Tirhalter - in that order
		<input type="checkbox"/> A useful contact, as he knows everyone in the 'halter; also has
		<input type="checkbox"/> Domain-wide contacts through religion

CTilb-d Gutonn; M; human; C5; CN

Very silent, giving everyone a bad impression; his loyalties are to himself, and most people seem to know it; hates the sight of Rann and is very jealous of Hiero's popularity

Rann; M; human; C3; LN

Likeable, though somewhat difficult to approach at first because of a brisk 'I'm busy' attitude; Antonn's most promising pupil; thoroughly dislikes Gutonn and has the knack for putting him into positions where he appears to be entirely in the wrong

Hiero; F; human; C1; NG; hp 6; AC 7; Cha 18

Everybody's friend, doing her best to be likeable; knows a lot of secrets, since many confide in her; uses her information for the furtherance of the religion — a dangerous game

Cirann-Quarter

This area is off limits to anyone who is not a member of the Olvorr clan, or does not have official business there. The students are encourage to beat the living daylight out of anyone who does not adhere to this rule.

2 Olvorr Clanhouse

The Olvorr live here, in the house that Cirann built to establish a dynasty. The original house was magnificently decorated and furnished, and later heads of the family have allowed further improvements. However, much of the recent work is shoddy, and the new furnishings are scrap. In many ways, the house is like a junkyard.

Eight people inhabit the house. They do not represent the whole of the Olvorr clan, merely the immediate family of Cirann. He was once as great a warrior as any that his family have ever produced, and even though age is telling on him, he is still someone few would choose to test. His weakness — an almost inherited one — is that he believes his own propaganda; the College will one day be the finest institution in the land, attended by all the noble families of Cerwyn, and that in the meantime a few indiscretions against the filthy dwarves and the sneering elves, and all the humanoid rubbish beyond the border is perfectly reasonable.

His wife, Niara, whom he met while in the service of the Count of Cerwyn (a brief attempt at a reconciliation during the life of his father), has borne him four sons and two daughters and is exhausted with life. Having such a motley brood of children has probably broken her heart. The eldest, Freirr, is a troublemaker and a true son of the Olvorr clan. He cannot wait to be head of the family and Master of the College for himself, so that he can step up the pillaging of other villages. He has the most appalling relationship with the other Master of Heroes, his uncle Iamsonn, who he has challenged to duels, had assaulted by students, and whose house he set fire to. Probably unbalanced, Freirr will make a fine Olvorr one day.

The twins, Jonann and Wilm, are quieter, but no less afflicted with the Olvorr lack of responsibility. Wilm is a violent hedonist, constantly trifling with girls in the village, and injuring students in training. He is probably the finest swordsman in the whole of Cerwyn, but is fatally doomed to keep trying to show it to everybody. Jonann was much the same, until a training accident which cut off a leg and shattered an arm. As a cripple, he has become the mouth-piece of the family, a clever and twisting demagogue. Both the twins are fiercely loyal to their father, and against Freirr.

Aya, the eldest daughter and the second Master of Veterans, is a tough tutor and a brash fighter, equally anti-Freirr, though for her own reasons. Ellas, the second daughter, is waiting for a reasonable marriage opportunity. Originally she showed great promise as a war-leader, but a silly romance has totally ruined her, and all her skills are gone.

Lastly, there is Calsonn, the Test of Veterans. As such, it should fall to him to examine the skill of students after each 'term' of training. But Calsonn is hopeless, normally being sick as soon as he has a weapon in his hand. Consequently, the Tests have been abandoned, and Calsonn is a dilemma to his father, who cannot think of a thing to do with him.

CTi2a Cirann Olvorr; M; F10; L/LN; broadsword of dancing (NSA); hp 68; AC 2

H		
S	18 ⁴⁰	<input type="checkbox"/> Very tall, but stooping with age; iron-grey, shoulder-length hair
I	13	<input type="checkbox"/> Master of Tirhalter, Master of Champions
W	8	<input type="checkbox"/> Absolutist; obeyed or feared; happy to settle disputes by the sword
D	17	<input type="checkbox"/> Well aware of his son's plans, but hopes nothing will happen;
C	16	<input type="checkbox"/> unaware of Tepol's intentions
Ch	13	

CTi2b Freirr Olvorr; M; F8; N/NE longsword of wounding (NSA); hp 39; AC 4

H		
S	18 ¹¹	<input type="checkbox"/> A younger, shorter version of his father
I	16	<input type="checkbox"/> Cirann's heir, Master of Heroes
W	11	<input type="checkbox"/> Wants to rule Tirhalter; plans to steal father's sword, kill him, and
D	13	<input type="checkbox"/> leave the sword planted on someone who can take the blame
C	12	<input type="checkbox"/> Knows most of what is going on, including the Students' unrest
Ch	8	

CTi2c-h Wilm Olvorr; M; human; F5; CN

Master of Veterans

Jonann Olvorr; M; human; (F3); CN; Dex 3, Wis 5

Fights -4 to hit, no shield; near-insanity gives him 50% chance of being resistant to mind-influencing spells in addition to saving-throws

Aya Olvorr; F; human; F5; N

Master of Veterans

Ellas Olvorr; F; human; F4; N

Aya's twin; soon to become the third Master of Veterans

Calsonn Olvorr; M; human; F2; NG; hp 12; S 17, W 7, Cha 15

Shortest and youngest of the Olvorr clan; has a surprising shock of red hair; Test of Veterans; knows most of the Trainees in the Veterans' Quarter because he fought nearly all of them!

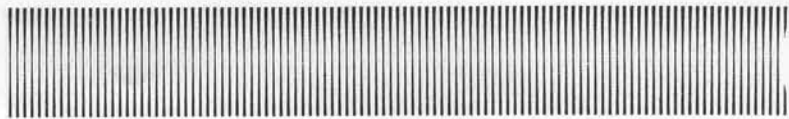
Niara Olvorr; F; human; Fr 6 (formerly R5); N; hp 28; I 16, W 15, Cha 14 Plain-faced, but coppery hair and bronzed skin give her an exotic look; disapproves of the tension in the family and recognises Freirr as the cause; she has contemplated murdering him, but cannot stoop to such a deed herself; suspicious about Tepol (7a).

3 Clan Cemetary

Here lie the remains of many past members of the Olvorr clan. The triangular building to the southeast is the tomb and memorial of the founder of Tirhalter, beneath which there is reputed to be considerable treasure, though this is denied by all the Olvorr who know that the wealth has been plundered over generations to maintain Tirhalter in the face of its economic decline.

4 Gatehouses to Clanhouse

One of these is a stable-block, with servants' quarters above. The other houses the family of Cirann's brother, Iamsonn. This junior branch of the family is completely in the shade, suffering from the ostracism and spite of Cirann and his offspring. Still, they have fared better than many other junior members of the family — they're still alive.



CTi4a Iamsonn Olvorr; M; human; F7; N/NG longsword +3; hp 40; AC 1

H		
S	16	□ <i>Slight, wiry and nondescript; wears armour under normal robes;</i>
I	12	<i>owns many protective devices as he fears for his life</i>
W	14	□ <i>Master of Heroes</i>
D	16	□ <i>Quiet and unremarkable; hides behind air of complete indolence;</i>
C	17	<i>will do virtually anything to ensure the safety of his family</i>
Ch	9	□ <i>Has hidden away for so long, most people have forgotten him; some Tirhalter villagers would prefer him to Cirann or Freirr anyway</i>

CTi4b-e Tonn; M; human; F2; N

Iamsonn's eldest son; a sad figure working through the College just like an ordinary student

Christo; M; human; F2; L/LN

Iamsonn's second son; possibly the best Olvorr of them all and well loved by the other students and people of Tirhalter

Timoi; F; human; F1; L/NG

A victim of many of Freirr's worst excesses, Timoi still remains charitable and caring, though this leaves her totally useless as far as the resistance to Cirann's family goes

Gillia; F; human; Fr4; L/LE

Her life ruined by a marriage to a losing candidate in the family feuds, Gillia is a notorious drinker and a loose talker

Heroes Quarter

These are the living and training quarters of the senior students. Fighters of level 4 and above train here under the tutelage of Freirr and Iamsonn.

There are ten Heroes in the halls of this quarter, men who unable to pursue their careers elsewhere. None have come here for the training — many might be considered better fighters than either Freirr or Iamsonn — but because they need somewhere less public to hide. The Heroes are expected to be at the forefront of attacks on neighbouring hamlets and the raids into the forest and hills, but only two have any ambition beyond that. Denbras is the elected Champion, the most senior student. As such, he looks after the welfare of the others as best he can. In the face of the calculated spite of Freirr and the general lack of finance, this is a hopeless task. For Denbras, the answer is to seek for more forceful leadership from the Olvorrs, to whom he remains loyal. In any conflict, Denbras would be important — most of the other Heroes follow his guidance — and he would only oppose Cirann if he or Freirr went too far. Otherwise, the Heroes are an obstruction to change.

Tepol is a different matter. He came to the 'halter after fleeing the Theocratic Principalities and travelling overland to Cerwyn. He became friendly with Cirann, and many believe Tepol was responsible for the death of Cirann's father and all his brothers except Iamsonn. His reputation, therefore, is as the hatchet man of the Olvorrs. He is, in fact, seeking to overthrow them, being in the pay of the Countess Flavia of Cerwyn, who would dearly love to have Tirhalter under proper control. Tepol has many supporters among the lesser students, but knows Denbras and the Heroes are too strong to overcome on the way to dealing with Cirann and Freirr. If additional help were to appear...

5 Champion's House

The current champion is allowed to use this fine kite-shaped house. Denbras fills it rather inclegantly.

CTi5a Denbras; M; human; F7; N/CG longsword +2 giant slayer; hp 43; AC 2

H		
S	18 ¹²	□ <i>Very large, almost fat; bushy black beard and straggly hair; wears sword in sash around waist; thundering voice</i>
I	12	
W	11	□ <i>Champion</i>
D	6	□ <i>Likeable; loves telling tall stories and rude jokes; drinks ale by the keg; if challenged, brave and strong, but not naturally quarrelsome</i>
C	17	
Ch	15	□ <i>Has plans to leave Tirhalter before much longer, being tired of keeping other students' morale up in the face of all the reverses; a strong Guild man, with many useful contacts in many armies</i>

6 Master of Heroes' House

Currently empty. Either Freirr or Iamsonn could take residence here if they wished. Freirr does not because he wishes to remain close to the seat of power, Iamsonn for exactly the opposite reason.

7 Tepol's House

Tepol lives here with three other Heroes. This house is well-known as being the scene of lively political debates

CTi7a Tepol of Borth; M; human; F6; N/NE bastardsword +3; hp 40; AC -1

H		
S	16	□ <i>Smiling, good-looking student; very fit; short hair, strong eyes;</i>
I	15	<i>wears magical plate and cloak of warmth (protects wearer from cold weather conditions) — a gift from Cirann for services rendered</i>
W	12	
D	18	□ <i>Student — also Colonel in the secret service of Countess Flavia</i>
C	17	□ <i>Ambitious, ruthless, skilled; smiles a lot, says little; has a knack for seeing the right moment to make a move or change sides</i>
Ch	10	□ <i>A servant of the Countess in High Lygol, but otherwise unknown</i>

The other Heroes of Tirhalter can be found living or hanging around here. They are F4-5, AC 2-3, hp 24-29, armed with a magical weapon. Though they follow Tepol for the sake of entertainment, they are Denbras' to a man, and are therefore a prop to the continued success of the Olvorr clan.

Veterans' Quarter

The junior students, about 40 F1-3, AC 3-5, hp 8-17, armed with polearms or swords, live here. Most are impoverished younger sons of farmers, with a scattering of petty crooks from out of the way places thrown in. Unprincipled and uncaring, they will as happily follow a revolt against the Olvorrs as they would a raid led by Freirr against High Lygol itself, so long as there was money in it. Most follow Tepol, a few have been recruited by Iamsonn.

8 Master of Veterans' House

Also currently empty, although Aya plans to move in once she is confirmed as a third Master of Veterans — an event which will further confuse the loyalties of the junior students.

Traders' Quarter

9 Smithy Square

A small market is held here twice weekly, with travelling peddlars adding to a small trade in home-grown foodstuffs, locally produced clothes and homeware and a thriving trade in ales and wines. This is also the area where petty thieves are punished in stocks.

10 Smithy

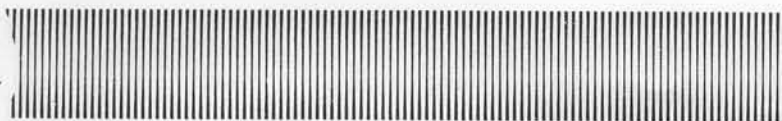
The Smithy is the only profitable business in Tirhalter, producing the armaments needed for raiding and training. Graven Marda is a superior craftsman, with his own leatherworker and carpenter, and can make anything from a siege engine to a valuable dagger. Prices are high, but the Olvorrs buy nearly everything, so there's no complaint.

11 & 12 Warehouse and Stable

Graven has quite a little trading empire. His warehouse has lot captured in raids on neighbouring hamlets, which he ships to far parts of the Domains to be sold. The stable houses the College horses. Seeing as he keeps his eyes open, Graven will be among the first to see newcomers to town; and since he has every interest in seeing things stay as they are, he will betray anybody to Freirr who goes along with his whispered deas that things would be better here if only the Olvorrs were gone.

CTi12a Graven Marda; M; human; Fr3; N mace or club; hp 10; AC 9

H		
S	11	□ <i>Over-weight, red-faced and thin-haired; wears gold rings and</i>
I	16	<i>jewels, fine clothes and amulet of ESP</i>
W	16	□ <i>Master Smith</i>
D	13	□ <i>Vain, greedy, though very talented; tainted by a scandal in High Lygol, and very bitter; a manipulator</i>
C	12	
Ch	9	□ <i>Rich, and has influence in Cerwyn through bribes and blackmail; uses his position in Tirhalter to stay out of the way until his enemies in Cerwyn are gone; much, much more than just a Smith</i>



13 The Stone Circle Tavern

A modestly good hostelry, with fine ale and reasonable prices. Lack of contact with outside world makes things like spirits pricey, but most things can be purchased after a little gold changes hands. Guest rooms are empty — this is no tourist resort, after all.

14 & 15 Bank and Pawnbrokers

Tirhalter uses a system of currency based on barter and bearer bonds to make up for the fact that so little actual currency changes hands. The bonds are pieces of paper carrying fixed amounts in gp amounts; these are bought from the bank for the price shown plus 10%. The bank is even more important for the regulatory work it does on bartering, fixing the number of hens to be traded for a sheep, the worth of hay, the price of beer.... Add to that the fact that he runs the village pawnshop, and Kenet Osef runs a lucrative business, but for the fact that the Olvorrs take an official 40% cut, and Freirr collects an additional 20% for his private purse. Still, by only fixing high prices for a commodity when he has some, or by accepting inducements, Kenet is living well, which makes him a supporter of the regime, although not of Freirr.

CTi14a Kenet Osef; M; human; Fr4; N/NE swordstick; hp 18; AC 9

- H
- S 8 *Very good-looking, and well-dressed without being gaudy; carries swordstick or some other concealed weapon*
- I 18 *Banker, Money broker*
- W 16 *Avaricious, but not overly so; loathes being in the pocket of others but respects their patronage*
- D 9 *Loathes Freirr in the most venomous way; also has a strong distaste for Graven (too flashy), Iamsonn (owes money), Tepol (a wild man), and quite a few others; he is the only man who knows for sure that Tepol is out to topple Cirann and get rid of Freirr, so he hopes that he does the latter first, so that he can betray him and keep his lucrative business*
- C 15
- Ch 17

Town Quarter

The ordinary townfolk of Tirhalter have made their community here, near an old well. They form the nucleus of a 'normal' community, though there are many of them who have fallen prey to the easy pickings that come from pandering to the needs of the students. About 150 adults have their homes here, mostly Fr1-2, Neutral and without any weapons.

Dead Men's Quarter

Students have to pass the final resting-place of fighting men and villagers alike on their way to and from the village — a warning against complacency.

Training Quarter

This, and the two areas marked 16 are outdoor training fields, where most of the weapo practice takes place. Archery butts, practice dummies and other items are scattered in profusion in these grassed areas.

Gates

The section behind the gates has one interesting feature; twin statues, 15' high, of armoured men wielding mighty swords. The figures represent the first Cirann Olvorr and the greatest Champion, Natan di Revorllers. The swords cross above the pathway, supposedly symbolising the setting of a challenge to excellence by these two great men. Those who would see the Olvorrs cast down tend to take a more literal view that the only challenge to Cirann can come from the Champion student. Tepol holds secret conversations with other plotters beneath the statues at night.

The Old Village

Beyond the 10' high stone wall, with its 15' high towers and the 10' deep ditch, are open meadows of patchy grass, broken only by a track leading south-east towards Roseberry. Just beyond the gates, a few tatty buildings from the old village of Tirre remain. In ten houses about 60 people live by herding sheep or scrawny cattle. The only feature of this hamlet are the small inn at 17, and the

house of sooth-sayer, Freia, at 18. If the GM has some method for introducing prophecies into the game, then he or she might like to have Freia offer the PCs pronouncements on the future of the village and the Olvorrs. She seems to have some undefineable power; and she is never wrong....

CTi18a Freia; F; human; Fr4; L/NG none; hp 18; AC 9

- H
- S 8 *A matronly, middle-aged lady with dark hair and white skin; wears a dark robe which acts alike a displacer cloak in poor light*
- I 13
- W 18 *Sooth-sayer*
- D 11 *Confident, business-like; has great hatred for Freirr but hides it*
- C 7 *she knows that Tepol is plotting to see him slain and she knows what the outcome of the revolt will be!; loves silver*
- Ch 15 *The most important of all the villagers, and the source of all their wisdom; has nor reputation beyond the immediate vicinity of Tirhalter*

Plotlines

Most ation in Tirhalter will range around the fact that the village is ripe for revolt and that there are a number of different factions who might profit or lose through such a change. The following is a summary of the potential groupings, and the way the PCs may or may not be drawn into their web.

1. Cirann himself still has plenty of mileage left in him, though there are surely too many people lining up against him for him to survive long. This might make him one of the first to approach the PCs, offering money (not at lot, mind you) for protection. He knows Freirr is the main threat, but will not deal harshly with his eldest son. His support comes from Denbras, the Heroes, Kenet and Graven, but only the latter two will follow him anywhere.

2. Freirr is on his own, save for the fact that the Heroes and Veterans obey him out of fear and for money. Needing a power-base, he might offer the PCs some kind of partnership in the running of Tirhalter, though it is not a deal he would want to honour. He is capable of shifting his ground to ally with just about anyone other than his father or Iamsonn.

3. Jonann, Wilm and Aya would be another faction, at least at first, with Ellas, Calsonn and Niara in their shadow. All want to see Freirr removed, and might be able to find money to tempt the PCs to act. This grouping has little future, however, since none of the students nor the population of Tirhalter support them, and they will divide into smaller groupings once Freirr is removed. Ellas might make some romantic connection with a PC, just to add further confusion to the story.

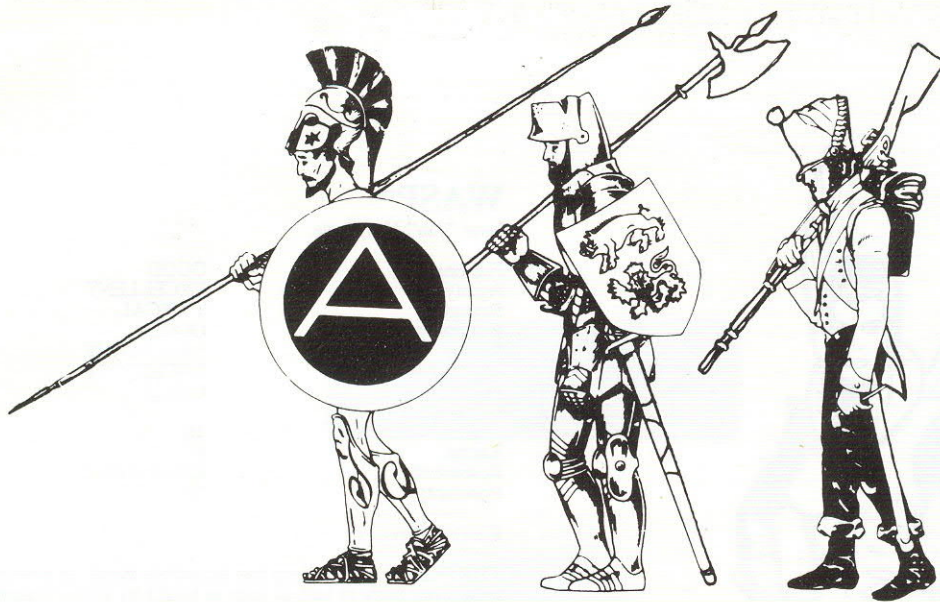
4. Iamsonn, seemingly useless, has two major assets. First, he would be the immediate choice of the villagers, if Cirann and Freirr were gone (in fact, this is the only active opinion the villagers would put forward). Second, Criston would be a genuinely beneficial ruler for the village in a few years time. If the PCs began to look as if they were in a position to make changes happen, the villagers would approach them and ask for their own candidate to succeed, and suddenly the PCs would have important allies.

5. The Heroes and their leader, Denbras, are a floating obstruction to change, but assuming Cirann were gone, could be the vital component in deciding who took over.

6. Tepol and the Veterans are ready to take the first step in altering the current balance in the village, though Tepol has managed to achieve this with only Freirr and Niara getting at all suspicious. In any prolonged situation of unrest, Tepol could play an unbeatable trump card — the military strength of the County of Cerwyn, which could sweep away anything short of a village united against them.

7. And, of course, there are other groups with a healthy interest in Tirhalter. The humanoid of the hills to the west, or the villagers of Kaantinnen might be glad to see Tirhalter broken, and both would be sure to find out if the village were in confusion over disputed leadership, or if there had been much blood-letting. Several hundred orcs and goblins might settle the question of who owns the village rather more quickly than anything else...!

The GM should not be afraid of using Tirhalter as a short scenario, involving the PCs in spiteful political battle, before allowing them to use the village as a base for operations in the Kahzgaz range and beyond. Once the matter is settled, other NPCs should be drafted in to provide a new background. The PCs should only be allowed to take over the running of Tirhalter if they are 8th level or higher. Otherwise, Flavia will take it herself.



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Known Powers:

SHRINKING: The Wasp has Incredible shrinking powers and may reduce her body to half an inch in height by mental command. She retains her normal mass and strength when reduced in size.

FLIGHT: When Jan reaches half an inch in height, a pair of wings unfolds from her back. She may fly 2 areas per round while at this height, and carry about 1/2 an ounce in flight.

WASP STING: Jan wears a compressed needle jet blaster on each arm that can shoot a beam of bio-electronic energy. These beams do Remarkable damage to any target in the same area.

INSECT COMMUNICATION: The Wasp has Typical skill communicating with and controlling insects. She seldom uses this power.

Talents: Janet Van Dyne has a Reason of Remarkable in business matters.

RUNNING WASP: Janet Van Dyne gained her powers from scientist Henry Pym, and the pair fought crime side-by-side and then as members of the original Avengers. Van Dyne married Pym, but they have since divorced.

In the past Janet Van Dyne has cultivated a "dizzy brunette" image, treating heroing as a grand adventure and gaining a reputation for having a wide variety of costumes, all constructed of unstable molecules. This image has concealed a no-nonsense woman with an excellent business sense, and it is this personality which has emerged since her divorce. She is currently the chairman of the Avengers, no easy task given the hot tempers of Sub-Mariner and Hercules, and having to work in the shadow of Captain America.

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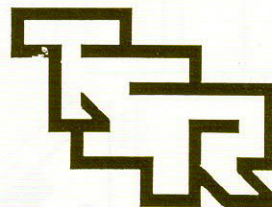
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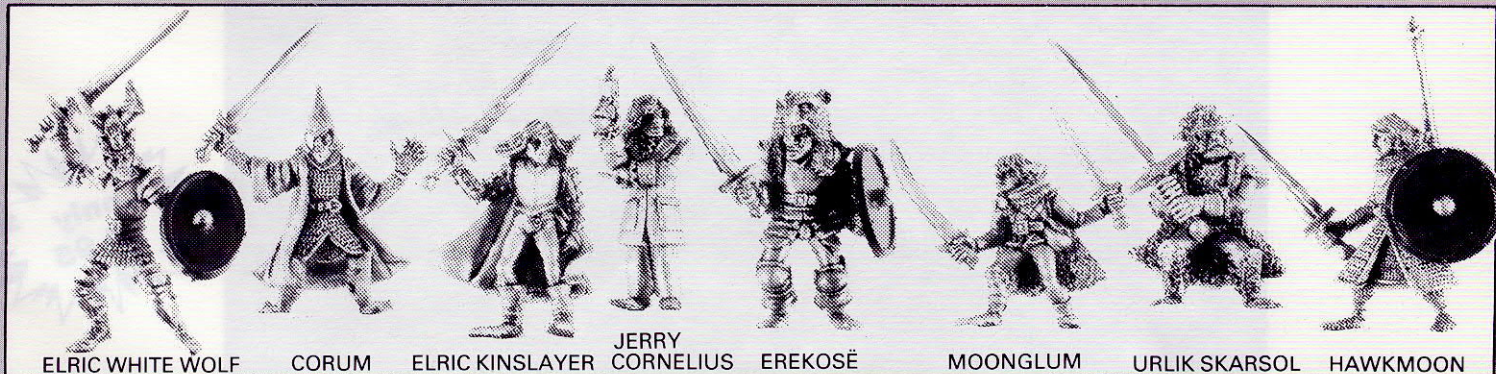
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In Search of New Gods

by Paul
Cockburn



SECTION ONE

INTRODUCTION

In Search of the New Gods is designed to be played by up to 8 players, with character levels 4-7. It can be used for a smaller number of adventurers, possibly even just one. The GM will find certain key encounters have variables to take account of different party sizes. It is assumed PCs have a reasonable number of magical items, but that these do not provide faster transportation than is possible on horseback. PCs equipped with supersonic **carpets of flying** will severely restrict the potential of this scenario.

Whatever the size of the party, it should contain a higher than normal proportion of clerics. At least a third of the party should be clerics or druids, and the GM may wish to limit the number of MU's to the minimum accordingly.

On pages 47 and 48, information is provided which allows this scenario to be played as part of either the **Pelinore** or **Zhalindor** campaigns. GMs should read the relevant page and familiarise themselves with the appropriate campaign background thoroughly before proceeding to the next section of this module.

The action is based in a well-settled area, at the heart of which is a great city. Certain areas nearby contain features normally associated with the wilderness, and it is here the early part of the adventure will take place. The PCs will journey over great distances. Each decision they make will have enormous repercussions for the success of their enterprise.

If you wish to play in this module, stop reading now! The remaining information should only be made known to you by your GM, and to read it now would spoil the adventure.

CONVENTIONS

The GM should note the following gaming conventions, used in this scenario, but not part of the normal D&D/AD&D set-up. If these clash with your own conventions, alteration will have to be made to the scenario before it can be played.

Clerics - Spell Lists

NPC clerics and druids are servants of specific deities. Because of the differing natures of these deities, their servants have different powers, which may mean that certain abilities and spells are gained at earlier or later levels or not at all! than the rulebook allows. Player-character clerics should operate under the same rules. In the Sections **Servants of the Sky God** (page 22) and **Servants of the God of Earth** (page 23), there are spell lists for the two named deities, these being the gods the PCs are most likely to follow. After looking at these sections, the GM should know which PCs will be able to take part in this campaign, and to find replacement deities from his or her own campaign, if desired.

Clerics - Weapons

The absolute restriction on the use of edged weapons is not used. The GM should refer to pages 22-23, and inform the players of any restrictions on their choice of weapons.

Thieves - Alignment

The normal restrictions on the alignment of Thieves is altered. Thieves may be of any non-Lawful alignment. GMs familiar with the concept of Locks and Locksmiths from **Imagine 124** may allow Lawful Thief-Locksmiths to take part in this adventure.

Thieves - Weapons

Thieves may use any type of bow.

Alignment - Neutral and neutral

Certain characters are described as having a neutral (small-n) alignment. In such a case, the character has no particular feelings one way or the other, but ignores the struggle between Law and Chaos. Most such characters are low-level, ordinary people getting on with their lives. This compares to those of Neutral (big-N) alignment, who believe in balance between the forces of Law and Chaos, as defined in the relevant rulebooks. Small-n neutral cannot be applied to the Good-Evil axis in the AD&D game.

NPCs - Presentation

NPCs are presented in the format developed for the Pelinore campaign. That is, say, major NPCs are shown as:

Name; Sex; Class/Level; Alignment
Race; Normal weapon(s) to hand; AC; hp
ST Physical description, normal clothing, important possessions
I Profession, rank or other status
D Character description, moods, temperament, style
C Contacts, knowledge, skills, accomplishments
Ch

Lesser NPCs are presented in abbreviated form; only those attributes, possessions or characteristics which are unusual or expected to play a part in the adventure are detailed - the GM can flesh-out any other details if they are required.

Freemen

Certain NPCs are described as being of the Freeman class. This is an NPC non-adventurer class giving a broad indication of the rank of an individual, and allows NPCs some advantages in terms of hit points etc, not normally available to NM/F0 types.



Monsters

Monster stats are presented in the form:

Name; Armour Class; **Movement;** Hit Dice or Class/level; hit points; **EA**Tacks; **Damage;** Special Attacks or Defences; **Magic Resistance** (AD&D); **Save as** (D&D); **Intelligence;** **AL**ignment; **THACO** (the 'to hit' roll needed to hit AC0); experience points; **Source** (where applicable)

D&D/AD&D

Where an attribute, item or statistic is given in the form of two alternatives separated by a slash (eg, hp 8/10), the figure before the slash refers to the D&D game and that after to the AD&D game. In circumstances where a slash would normally have been used multiple attack damage, for example an alternative is used in this scenario (eg, D 1-4 + 1-4).

Abbreviations

The following abbreviations are used for NPC stats, in addition to the normal:

For the AD&D game: **Assassin,** **Cleric,** **Druid,** **Freeman,** **Illusionist,** **Magic User,** **Ranger,** **Thief**

For the D&D game (where not covered by the above): **Dwarf,** **Elf,** $\frac{1}{2}$ ling

Races (where not covered by the above: $\frac{1}{2}$ Elf, **Human,** $\frac{1}{2}$ Orc

New Gods



BACKGROUND

The information in this section can be released to the players at any time, even prior to the commencement of the adventure. It is information that would be common knowledge to the PCs. However, the information given assumes that this module is to be used as a one-off adventure; if the GM is intending to use this module with either the **Pelinore** or **Zhalindor** campaigns, he should consult pages 47-48 before giving the players any kind of introduction.

Men and women have lived in the Kingdom of the Caerns for as long as anyone can remember. They draw their living from the good soil and abundant rain, for which they give regular thanks to their ancient deities, the Sky God and the God of Earth. They have never lived entirely peacefully, for others desire this land, and the humanoids of the surrounding mountains and forests have tried hard to get it. The outer settlements are walled against the raids of gnolls, buears, trolls and giants, while at sea to the north, warships have been built to provide some protection against pirates.

They have been led by Kings, good and bad, each wrestling with the problem of their enemies. Now, a young woman has just come to the throne, who many believe will be a warrior like her grandfather. The army has been strengthened, new roads built, and the shipyards on the coast hum with the sound of building.

Everyone knows the costs of these actions is horrendous. The greatest burden has fallen upon the temples and institutions of the Old Gods. Though the majority of people still worship these two deities, there are many lesser deities to whom others have turned. The Queen herself is said to have no time for the Old Gods, and has chosen to follow the martial deity, the God of War and Weapons. She has shown no compunction, therefore, in stripping the Old Gods' temples of their wealth.

So, the Gods of Sky and Earth have declined. Many humble yeomen and their families have followed the example of their Queen and turned to other deities. In the Great City at the heart of her domains, all manner of gods and spirits are followed, and it is quite normal for a man to declare that he believes in ten or twelve, or for a woman to say she worships at the shrines of half-a-dozen.

Against this trend, clerics and teachers of the Old Religions have laboured to keep the countryfolk pure in their devotion. The clerics wander from place to place, setting up shrines and donative temples, converting, reassuring, healing and worshipping.

For many years, the greatest of these wandering clerics was Feyr-Panniras, which means Brother of Sky-Wrath. Feyr-Panniras was a modern man, who used the methods of the New Gods to show how mighty were yet the Old. He gathered a group of adventurers, men and women of great skill, and journeyed all the by-ways of the Kingdom; into the mountains and forests, and across the sea to other lands.

He found treasure and fame, and brough both back in the name of the Sky God. The Caern-folk thought of him almost as highly as they thought of the God himself, and many stayed true in their worship through respect and admiration for Feyr-Panniras. Many others, who did not see things his way, were hastened along the way to meet whatever spirit they served instead.

Inevitably, he could not go on forever. One week past, Feyr-Panniras was brought back from one such journey, slain by an illness none could cure. His Followers attended the funeral, and then left the City. For many, his death marks the end of the time of the Old Gods.

INTRODUCING THE ADVENTURE

If you are using this adventure as part of an existing campaign, you may have to alter this Introduction to fit the current situation. The PCs need to start the adventure in the City, or some other location in which they might find a Temple to the Sky God. The clerics in the party who belong to the Church of the Sky God or the God of Earth will be approached at their current residence (which may be the Temple, of course) and asked to attend Feyr-Fordannic immediately. Any other party member who has made some public donation to either God's temple may attend also. Feyr-Fordannic can be introduced as a high-level cleric in the service of the Sky God, who oversees the training of lesser members of the church. The PCs will know him well.

If no PCs are servants of either deity, the GM will need to introduce some motivation for Feyr-Fordannic to hire them rather than to use brothers and sisters of the Temple. Quite possibly, the hostility of the Queen to the Old Gods might make him feel the adventurers will move around more easily. The GM will also need to devise their reward.

Feyr-Fordannic, whose name means Brother of Grey Clouds, will be delighted if the PCs attend swiftly. He is very distressed. Greeting rituals will be impolitely brief, and non-cleric PCs will be barely acknowledged. Feyr-Fordannic will only insist that the non-clerics be sworn to secrecy, and that a **detect lie** be cast on them while this is done. Feyr-Fordannic is accompanied by three other clerics of the Sky God Temple, and by four brothers of the God of Earth. The most senior of these is Barranus. The meeting is conducted by Feyr-Fordannic, but Barranus is on hand to provide any help followers of the Earth God may require.

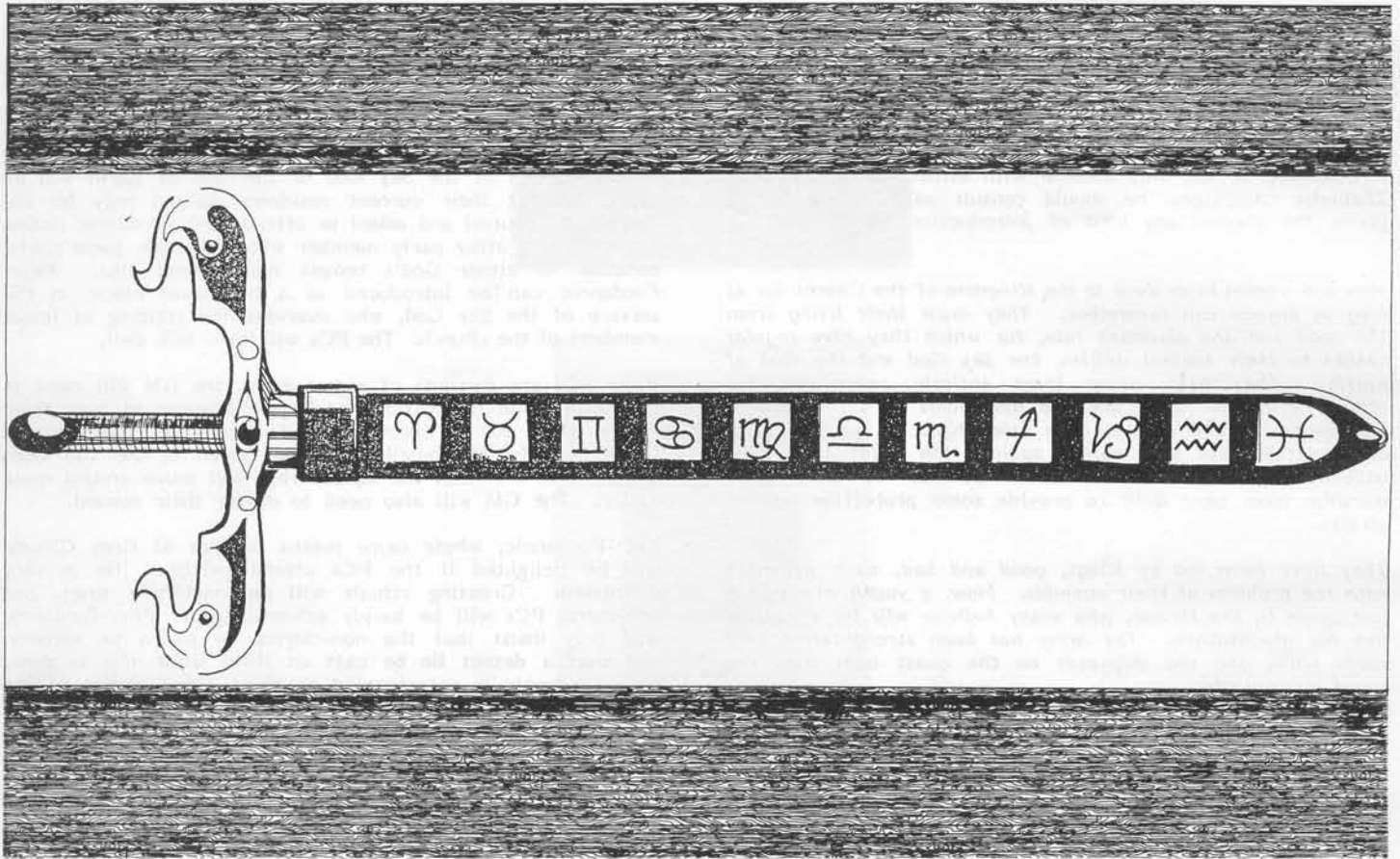
Feyr-Fordannic will introduce the adventure as follows:

"Brother clerics, kinsfolk druids, honoured guests I must tell you of a calamity that has befallen this house. It is a calamity that threatens everything we have achieved in the centuries since this Kingdom came into being. You do not need me to tell you of the loss we have suffered in the last few days. The death of Feyr-Panniras has injured the church most gravely. And now we learn that the wound has been poisoned!"

"On his last journey, Feyr-Panniras travelled further than ever before, to the Lands of the Priest-Kings. There, as you know, they worship different gods to those we know here. To them, a God is not a spirit of air or fire, nor of water or earth, but a mere symbol of the emotions that wrack men. Thus, they call their Gods Rage, Love, Patience and Hope. How they magnify the trivial! There are many different Gods, and the Priest-Kings use them to bend their subjects' knees; for where a man here can follow but one God, in that far-off place they must worship them all. No man can deny that Lust lives within him, nor Rage or Pride. Each must acknowledge all the Gods, or none of them. And those who acknowledge no god perish in the dungeons of their rulers.

"When Feyr-Panniras walked their lands, he found many poor people ready to be converted to a truer way. They adopted the Sky God and his kinsman, the God of Earth, and the more the brother preached, the more he converted. The Priest-Kings uttered curses against him, and sent soldiers to hunt him down. And so, Feyr-Panniras determined to go to the Citadel of the Priest-Kings at Jrebb, and to cast them down.

"But in that City, the Followers became separated, and were hunted down one-by-one. They were placed in the hands of the High Priest, Cavarnhisern. Each thought lingering death awaited them, for there was no escape. But Feyr-Panniras was taken before the High Priest, and when he returned, he said a great mistake had been done to the Lands of the PriestKings, and they must convince the people to return to the ways of the past.



"One of the Followers the druid, Oakfriend stood up and asked: "How can this be? Will you deny your own God?" Feyr-Panniras did not answer, but took each aside and privately begged them to follow him in his task. And all agreed. They were released. For five weeks they toured the land, retracing their steps, releasing all they had converted from their vows. Sometimes, one of the Followers would falter, but Feyr-Panniras rallied them to their strange cause. When the journey was done, they were taken to the borders and all their belongings restored - even some of the treasures they had found in the Lands of the Priest-Kings.

"Five days after they crossed the frontier, Feyr-Panniras sickened. His fever consumed him quickly. Though his colleagues rushed him back, they were too late. In this Temple, we laboured long to bring him back, but the Sky God chose to take him from us. And thus, three days ago, we buried him as well you know. The Followers attended briefly, then packed up their belongings and left the City.

"Then, yesterday, a letter was delivered here. It said Feyr-Panniras had exacted one last duty from his Followers as he lay dying. He called each to his side, and asked them to carry the message of the New Gods here, to the Kingdom of the Caerns. Each of them he converted on the spot, and made a missionary for the New Gods, granting each a gift from the treasures he owned as a symbol of his trust. I say each; but one man refused. The druid, Oakfriend, would not turn his back on the God of Earth, and forsook his fellows instead. Though he returned with them, he then disappeared. The only sign of him is this letter, for it bears his mark.

"Brothers, I beg you solve this most unwholesome mystery. Find the Followers of Feyr-Panniras; find the truth of what this letter has said; and if it be the truth, use all your powers to undo that which has been done and bring back those items the Followers carry as part of their mission, that they too may be laid beside the great hero."

GMS' INTRODUCTION

The **Introduction to the Adventure** is a guide on how to present the scenario to players, but it is not an entirely accurate representation of the last journey of Feyr-Panniras. Essentially, all the details in the **Background and Introduction** are correct, but certain details are missing.

THE CITADEL AT JREBB

The story as told by Feyr-Fordannic is accurate up to the point where Feyr-Panniras reached Jrebb. The Followers were hunted down and imprisoned, but the process took longer than might be apparent from the way Feyr-Fordannic tells it. Feyr-Panniras was captured first, having been turned to stone by a deadly trap in the laboratory of the High Priest, Cavarnhissern. While his comrades were hunted down, Feyr-Panniras was restored to flesh, and used by Cavarnhissern as the subject of an experiment to create a replica-golem. The powers of this strange creature (see **The Mausoleum of Feyr-Panniras**, page 39) allowed it to subjugate the minds of the Followers.

Thus it was the replica which ordered the reconversion of the Lands of the Priest-Kings, and began the journey back to the Kingdom of the Caerns. Once out of range of Cavarnhissern's magicks, the replica began to 'die', and made its final request of the Followers. They - helpless before the undetectable magical onslaught - agreed.

'Feyr-Panniras' was brought back to the Temple of the Sky God, where lesser clerics found they could not trace the soul naturally enough, for it remains within the body of the real Feyr-Panniras - see **NINE.7**), and declared the cleric lost. With all the pomp one would expect, Feyr-Panniras was laid to rest.

All this is according to the plan devised by Cavharnissern. It is his intention Feyr-Panniras should 'come back to life' in circumstances which will cause the wholesale conversion of the Caern-folk. First, the Followers of Feyr-Panniras, each carrying the item which marks them as a chosen disciple, are to tour the Kingdom, stirring up talk by converting the more gullible. Then, returning the items back to the body of the fallen hero, they will cause the Replica-Golem to rise - restored - and to overthrow the Old Gods at the very seat of their power. In the confusion, the New Gods will take over. Even though they know nothing of it, this is the plan the PCs must defeat.

AID FROM THE TEMPLES

At the conclusion of his tale, Feyr-Fordannic will ask the PCs if they will help. PC clerics and druids of the Old Gods must do so, but Feyr-Fordannic will offer wealth and magical items to tempt the others. The GM should also allow PCs to seek assistance from the Temples as they wish. Within reason, any request will be granted. They will be given the very best horses. If they ask, a limited number of scrolls and potions may be provided.

The GM must place some limit on this, and it may be that a limit of three scrolls or potions per character for a party of 4-6 would be ample. The scrolls should be for spells up to a maximum of 4th level, and appropriate for the deity concerned (see the Sections **Servants of the Sky God** and **Servants of the God of Earth** which follow). The following potions will be put at the PCs' disposal: **Control animal**, **control plant**, **fire resistance** (2 max), **growth** (1 only), **healing**, **heroism** (1 only)

In terms of further information, there is not much the Temples can do. At this time, there can be no question of the PCs being allowed to disturb the body of Feyr-Panniras. Oakfriend's letter contains no more than described by Feyr-Fordannic. His whereabouts are unknown, although the Temple might be a starting point in the search for him (see Section FOUR, **Oakfriend The Druid**). The other Followers have left a perfectly followable trail from the Great City, and it is this which will occupy much of the early part of the adventure. The GM should give no clue of what is to follow beyond those few to be had from the sections above - for the time being the players should believe this is no more than a hunt for four NPCs.

Feyr Fordannic; M; C10; L/NG

H; javelin +3; AC 8/10; hp 42

S 9 Tall, handsome and authoritative; paleskinned; wears

I 14 robes of sky blue; carries javelin fastened to **staff of W17 command**; wears **ring of spell storing**

D14 Patriarch of the Church of the Sky God in the Kingdom C14 of the Caern-Folk

Ch18 Disciplined, ordered, dedicated; brooks no interference in the work of the Temple, demands much of brother clerics; moves easily among the aristocracy of the State and among other clerics of equal stature; knows the Queen and respects her, though he fears what she intends; also knows many other monarchs and nobles

Barranus; M; C8/Dr8; N

H; scimitar +2; AC 2/3; hp 32/40

S 16 Bulky, overweight, but still very nimble; old, worn I 12 features, beard and stringy white hair; wears craftsman's leather jerkin; carries scimitar almost all the D13 time; also carries darts; wears **bracers of defence AC 4 C12** and **cloak of protection +1**

Ch16 High Druid of the Temple of the Earth God

Likeable, although often noisily drunk; careless attitude hides great commitment to deity

Solitary when sober, but still known by most high-ranking clerics and druids and a favourite patron in many isolated taverns

SECTION TWO

SERVANTS OF THE SKY GOD

The Sky God is an ancient deity, worshipped since first there were men. His chosen sphere of influence means he is an even-handed, if slightly beneficent deity, overseeing the daily lives of his subjects. Followers of the Sky God therefore find no difficulty in interfering in just about anything, and this leads many of them to follow the path of the adventurer. PCs of virtually any class - except, possibly, Thieves - would find it simple to continue their adventures as followers of this deity. In alignment terms, the God himself is L/NG, but will admit virtually any alignment among his followers that is not Evil. Clerics bound to the God will find they have a strong array of spells to do with weather, flight, air and suchlike. DMs following a campaign with an elemental theme - as described in GM1's article by Bryan James - should treat the God as concerned with the element of air.

Clerics' Spell Lists

1st level: Bless, ceremony, combine, command, create water, cure light wounds, detect evil, detect magic, endure cold/heat, light, portent, precipitation, protection from evil, resist cold, sanctuary

2nd level: Aid, augury, chant, cloudburst, detect charm, detect life, enthrall, hold person, holy symbol, know alignment, messenger, resist fire, silence, withdraw

3rd level: Continual light, create food & water, cure blindness, dispel magic, locate object, magical vestment, negative plane protection, prayer, remove curse, slow poison, wyvern watch

4th level: Abjure, air walk, cure disease, cure serious wounds, detect lie, divination, exorcise, imbue with spell ability, protection from evil 10' radius, rainbow, remove paralysis, spell immunity, tongues

5th level: Aerial servant, atonement, commune, cure critical wounds, dispel evil, flame strike, magic font, plane shift, quest, true seeing

6th level: Control weather, forbiddance, heal, heroes' feast, neutralise poison, wind walk, word of recall

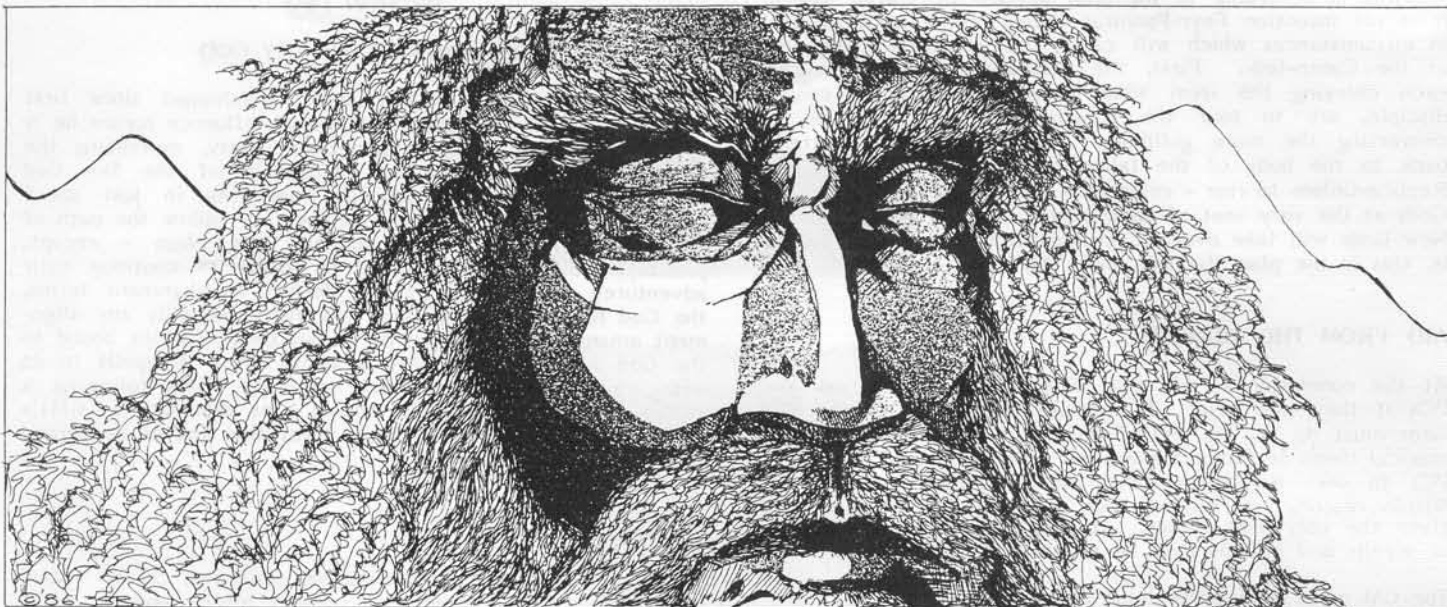
7th level: Astral spell, exaction, gate, holy word, regenerate, restore, resurrection, succour, symbol

*D&D players and players without **Unearthed Arcana** should ignore spells they do not recognise.*

Only 1st-2nd level spells may be relearned if the cleric is not in sight of the Sky, and there is a 50% chance that any spell of 3rd level or higher will fail if cast underground.

In addition, certain powers are granted to clerics of the Sky God as they attain certain class levels. At third level they gain the ability to **feather fall**, at sixth the ability to **fly** and at 11th to **call lightning**. Each ability may be called upon once a day.

Clerics of the Sky God prefer to use hand-hurled missile weapons in combat, particularly javelins. Finally, clerics must take extreme care when handling items made of metal, since these attract lightning, favoured by their God as a means of chastising unbelievers. All metal items used by the clerics of the Sky God must undergo lengthy magical processes to render them less susceptible to the conduction of electricity. Essentially, this means all metal items obtained by clerics must be presented to the Temple to undergo a process which costs four times the original purchase cost. This means few clerics of the Sky God romp around in full plate.... It also means they will also not carry coin, preferring to pay in gems. Apart from the usual 10% loss in value converting wealth into gems, this also becomes expensive when they can't accept change in an inn for a 50gp ruby.



SECTION THREE

SERVANTS OF THE GOD OF EARTH

The God of Earth and Nature is worshipped in many different lands in many different guises. In each, the God fulfills the same role, representing the power of the land to grow and be abundant. The God takes no side in trials of strength between other gods, except where they interfere with the continuance of life. This does not mean the God's followers protect life at all times, since their faith says life and death are the same, each coming from the other. So, reducing the ranks of less Neutral spirits through the scourge of mace or staff is perfectly acceptable. Also, druids are not forced into the protection of life in the extreme fashion normally associated with the class. Some life must cease that other life may continue. Only wanton or pointless destruction excites their anger.

On the other hand, the creation of life is very important to them, and one bar on a lengthy adventuring career is that clerics and druids cannot advance beyond fifth level until they have produced offspring of their own, and additional children are required for each level rise thereafter.

The God of Earth is True Neutral, and so must be all followers. In elemental terms, the God is indisputably earthy.

Clerics and druids may select from the full range of weapons, but may only ever have one weapon as a proficiency, which will be learned at the commencement of the individual's career.

Clerics' Spell Lists

- 1st level:** Bless, ceremony, combine, command, cure light wounds, darkness, detect evilgood, detect magic, endure coldheat, invisibility to undead, magical stone, penetrate disguise, portent, protection from evil-good, purify food & drink, resist cold, sanctuary
- 2nd level:** Aid, augury, chant, create water, detect charm, detect life, dust devil, enthrall, find traps, hold person, holy symbol, know alignment, light, messenger, resist fire, silence, slow poison, snake charm, speak with animals, spiritual hammer, withdraw
- 3rd level:** Animate dead, cure blindness, death's door, dispel magic, feign death, glyph of warding, locate object, magical vestment, meld into stone, prayer, remove curse, remove paralysis, speak with dead, wyvern watch

- 4th level:** Abjure, cure disease, cure serious wounds, detect lie, divination, exorcise, giant insect, imbue with spell ability, lower-raise water, neutralise poison, protection from evil-good 10' radius, speak with plants, spell immunity, spike stones, sticks to snakes, tongues
- 5th level:** Animate dead monsters, atonement, commune, cure critical wounds, dispel evil-good, golem, insect plague, magic font, plane shift, quest, raise dead, spike growth, true seeing
- 6th level:** Animate object, blade barrier, conjure animals, earthquake, find the path, flame strike, forbiddance, heal, heroes' feast, spk with monsters, stone tell, word of recall
- 7th level:** Astral spell, excation, gate, regenerate, restore, resurrection, succour, symbol

Druid Spells

- 1st level:** Animal friendship, ceremony, detect balance, detect magic, detect poison, detect snares & pits, entangle, faerie fire, invisibility to animals, locate animals, pass without trace, predict weather, purify water, shillelagh, slow poison, speak with animals
- 2nd level:** Barkskin, charm person or mammal, cure light wounds, feign death, goodberry, heat metal, locate plants, neutralise poison, obscure ment, precipitation, reflecting pool, summon insects, trip, warp wood
- 3rd level:** Create water, fire trap, flame blade, hold animal, know alignment, plant growth, protection from fire, pyrotechnics, snare, spike growth, stone shape, tree
- 4th level:** Animal summoning I, call woodland beings, cloud-burst, cure disease, cure serious wounds, dispel magic, hallucinatory forest, hold plant, plant door, protection from lightning, speak with plants
- 5th level:** Animal growth, animal summoning II, anti-plant shell, comune with nature, control temperature, insect plague, pass plant, repel insects, spike stones, sticks to snakes, transmute rock to mud
- 6th level:** Animal summoning III, anti-animal shell, conjure earth elemental, cure critical wounds, feeblemind, fire seeds, live oak, transmute water to dust, transport via plants, turn wood, wall of thorns, weather summoning
- 7th level:** Animate rock, changestaff, chariot of Sustarre, confusion, control weather, creeping doom, finger of death, reincarnate, transmute metal to wood

One peculiarity of the worship of this deity is that spell-casters must be mildly intoxicated before they can learn their spells. This normally makes them -1 on all 'to hit' rolls, and may cause them to suffer additional hazards.

SECTION FOUR

OAKFRIEND THE DRUID

In many ways, Oakfriend is the easiest of the quintet to find. The druid is not crusading on behalf of the New Gods, being the only one to resist the power of the Replica-Golem (see **Introducing The Adventure, DMs' Introduction** and Section 7 **The Mausoleum of Feyr-Panniras** (page 39)). After bringing the body back to the Great City, Oakfriend sent all his belongings to his father's house - including the ring given to him by 'Feyr-Panniras' - and then lapsed into complete despair. Only his daughter, Ramanai, has seen him. A group of dryads, living beyond the City Walls, might also lead the PCs to Oakfriend.

It is possible the PCs will not find Oakfriend, though there are three good reasons why they should try. First, he has an item Feyr-Panniras'. Second, he has many clues to offer as to the anticipated plans of the other Followers. Third, Oakfriend can supply vital information about the Citadel at Jrebb, where the PCs will have to go to defeat the menace of the Priest-Kings.

If the PCs do not seek Oakfriend, however, the GM must have him found before Section 7 commences. The Servants of the New Gods are as keen to find him as anyone, and at this time they do so. Oakfriend's body will be discovered in the river, and his belongings given to the Temple by his distraught father. In this way, the item given to Oakfriend by 'Feyr-Panniras' will return to the replica-golem.

Oakfriend is living in a shanty town to the north of the City, holed up in a rank drinking house. The **Carpenters' Guild Club** (see **FOUR.6**) is a little-frequented hovel in an alley, where Oakfriend has 'friends' helping him drink away his wealth. These down-and-outs resist if their meal-ticket is taken from them.

The obvious starting point in the search for Oakfriend will be to ask the druids attending the initial meeting where their brother might be. Roll a d4 and give them the location thus obtained from the table below:

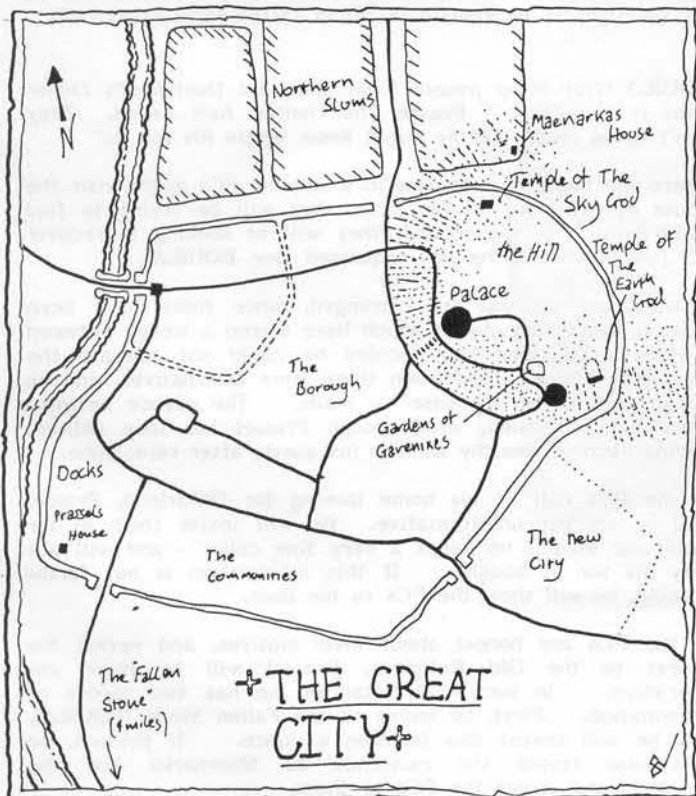


Table One - Finding Oakfriend

- 1 The Temple of the God of Earth
- 2 The Gardens of Garenikes
- 3 The House of Maenarka
- 4 The Fallen Stone
- 5 The House of Prassel the Huntsman
- 6 The Carpenters' Guild Club

The map of the Great City shows the locations mentioned.

FOUR.1 "Surely he will return to the Temple of his God; to seek guidance and solace in this time of trouble..."

The Temple of the God of Earth is a mixture of building and cave, being built into a hillside. It's impressive entrance hides a simple interior, with much space given to offices for the administration of the religion. Public spaces include an open courtyard, shrines and guest quarters.

This may seem the most obvious place to look, but it is the wrong one. Though the brothers of the God of Earth will offer the PCs a place to stay within the Temple, Oakfriend is not to be found here. However, if they talk with the servants at the Temple, they will receive another suggestion. Roll d4+1 for each druid they question, to obtain another location.

FOUR.2 "If he is still in the City, you can be sure he will visit the Gardens of Garenikes. It is his favourite place in the whole City. Find the guide, Jarry - he knows Oakfriend well."

A freshwater spring on the slopes of a hill feeds the Gardens, a beautiful collection of flora from all over the known world. People are free to roam as they will, so long as they do not harm the plants. Several guides are employed to show visitors around; one of these is Jarry Gladeoak.

Jarry Gladeoak: Fr 2; AL n/nG; hp 2; AC 9; CON 6

Jarry knows Oakfriend well, but has not seen him since his return to the City. He does know he is missing, however. Both the Temple and some strangers (Servants of the New Gods, see below) have sought him here. Jarry will be encountered tending the White Rose of Borniaris, and at first he will stall - explaining the finer points of gardening - until he can think of a plausible lie. He knows Oakfriend well enough to know that if he is hiding, there must be a good reason.

Certain PCs might think roughing him up will get hold of the information they require. The GM should note Jarry's low CON and lower number of hit points. One good d3 punch might put him in a coma. In a public place like the gardens, killing Jarry will be a serious business - the GM should refer to Section **FOUR.6** concerning the actions of the Watch.

If the PCs question Jarry, he will suggest the Temple as a place to look. If offered a bribe in excess of 10gp, Jarry will send the PCs on a wild goose-chase, while he lies low for a few days.

Only if the PCs convince Jarry they are trying to help Oakfriend will the Garden Guide tell them anything useful. In such circumstances, the GM should roll d4+1 and reveal the location shown to the PCs. He will only reveal one location, even if it is one the PCs already know.

An additional element of the plot begins here. If the PCs question Jarry in the Gardens, they will be observed by one of the Servants of the New Gods. Hidden in the bushes is a cleric of the God Doubt, Tartham. He it was who questioned Jarry earlier, having orders to find out why Oakfriend did not leave the City with the others.

He will not be able to hear what Jarry says to the PCs, but it is his nature to Doubt, and he will disbelieve everything the guide told him. Wanting to be sure of the facts, he will follow the PCs from this point. He will try to get one of the PCs on his or her own, by sending a street urchin along with a scrawled message saying "Come alone to the gardens tonight". If a PC follows these instructions, Tartham will have arranged for another Servant of the New Gods to be there. Carvanak, a very dangerous customer, has orders to poison the PC and find out if they know where Oakfriend is by offering the antidote.

Carvanak: M; F5/A5, AC 5, hp 30/25; STR 17, DEX 16; leather armour +3; uses **shortsword +2** smeared with poison. If the blade hits and does damage of 7 higher, the target must save vs poison at -2 or die after 4 rounds.

Tartham's stats are in Section Seven, **Servants of the New Gods**. Under no circumstances will he reveal himself to the PCs at this point. Carvanak has no idea of where he might be found.

FOUR.3 "Seek the house of Maernarka. If anyone knows where he is, she should. They've lived together as man and wife for ten years, on and off."

Maernarka lives in a slum by the river, scratching out a living in various ways, mostly shady or immoral. She is tough and unyielding, unless money is involved. She is a great actress, and difficult to trip up in her fantasies.

The PCs can reach her two-room hovel up a long, rickety stairway. She lives with three children she had as Oakfriend followed the dictates of his deity. Once a beautiful and talented stage actress, Maernarka now lives in the most abject poverty. Small wonder she has little affection for Oakfriend.

No persuasion works on Maernarka, not even money, because she doesn't know where Oakfriend is. The druid has only seen his daughter, Ramanai. Maernarka becomes abusive if pressed, and if the noise is too great, neighbours will investigate. If offered money, she is charming, and will offer to sell the location of either Oakfriend's father's house (a lie, she doesn't know) or the location of his friend, Jarry (see **FOUR.2**) for 100gp. As the interview ends, there is a 50% chance that she tries to pick the pocket of whoever paid her this money, having watched carefully where it came from. It is then a 90% certainty that her youngest, 'Tozz', will try to copy his mother if she succeeds.

Maernarka: ½E; T3; hp 12; Dx 18, Ch 17; Pick Pockets 30%/55%
Ramanai (her daughter): Fr1; hp 3; INT 16
Maerlar (her eldest son): Fr1; hp 2
'Tozz' (her infant son): T0; hp 1; Pick Pockets 20%/25%

In a disturbance, 2d4 neighbours run towards her hovel.

Neighbours: Fr1; hp 3; AC 9; use knives (1-4) or fists (1-3)

If the PCs melee with these, the GM should use the guidelines in Section **FOUR.6** to see how the City authorities will react.

Finally, if Tartham (see **FOUR.2**) has started following the PCs, he will not interfere until after they leave. He has already spoken to Maernarka and learned nothing, but one drawback with being a cleric of the God Doubt is that he is not so convinced after the PCs visit. After they leave, other Servants of the New Gods torture Maernarka to find out what she said, and then kill her. The orphaned children then appear at the Temple of the Earth God, where Ramanai will tell the PCs where her father is, and lead them to the **Carpenters' Guild Club**.

FOUR.4 "There is a place outside the City where he would go and talk to himself when he was troubled. A ruined wayside tavern, it is. I'm sure he will go there."

Journeying to and from the Fallen Stone will take one day. The inn lies off the main road south of the City, amid a stand of oaks. The building has been open to the elements for 25 years, and is in dangerous condition. A broken-down fence surrounds the greater part of the grove. At the far end from the broken-down inn, partly covered in moss and vegetation, is a stone plinth, some 8' long, 3' wide and 4" thick. The stone is cracked, but still has a curious light about it, as if it were once far more than the landmark by which a pub was known. It will radiate a faint aura if **detect magic** is cast, but the only property left to the stone is that anything metal left on the stone will immediately receive a razorsharp edge. Embarrassing when you're sitting on it wearing chain mail.

The oak trees are inhabited by dryads. There are four of these wood creatures, and it was to them that Oakfriend came when he 'spoke to himself'. An incident long ago convinced the dryads that Oakfriend could be trusted, and they love him dearly.

The dryads are unlikely to show themselves unless they hear the PCs speak of Oakfriend, or the trees are harmed in some way. If the latter occurs, the dryads will use their **charm** spells, spiting away male PCs with 16+ Charisma, and immobilising the others. Any who resist the spell and continue their aggression will be resisted with daggers.

The dryads will make themselves known to a party which speaks concernedly about Oakfriend, offering a means to find him. The dryads possess a small amulet, which combines the powers of an **amulet of inescapable location** with the power of two-way **clairaudience**. The holder of one of the twin amulets (Oakfriend wears the other) can hear everything spoken or heard by the other. The PCs will be pointed accurately to the **Carpenters Guild Club** by this device.

4 Dryads: AC 5/9; Move 120'(40')/12"; HD 2*/2; hp 20 each; EAT 1; D 1-4; SA charm; SD Dimension door; MR 50%; Save as F4; Int High; AL N; THAC0 18/16; xp 25/165 each; Expert/MM

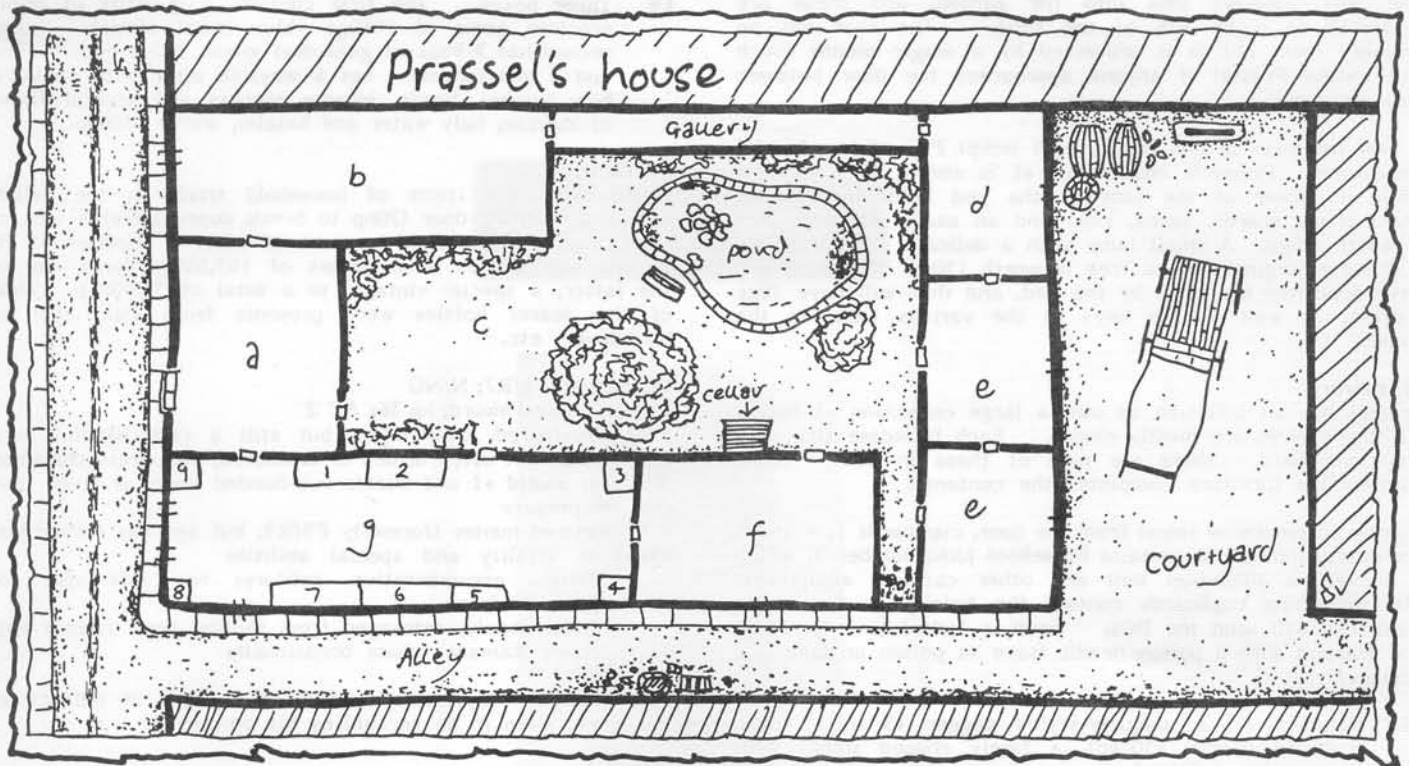
FOUR.5 "Not many people know this, but Oakfriend's father lives in the City. Prassel the Hunter, he's called. They don't speak much, but he might know where his son is."

There are two circumstances in which the PCs might visit the house of Prassel. In the first, they will be trying to find Oakfriend. In the second, they will be seeking to recover his possessions, as he has requested (see **FOUR.6**).

Prassel and his son are estranged, since there have been several hearty arguments which have driven a wedge between them. Oakfriend had decided he could not tolerate the taking of life for food when there were alternatives, and he begged his father to cease his trade. The silence between them has continued, even though Prassel has long retired, having become wealthy through his quests after rare game.

If the PCs call at his home looking for Oakfriend, Prassel will polite, but uninformative. He will invite them in for food and wine - he keeps a very fine cellar - and will ask why his son is sought. If this information is not forthcoming, he will show the PCs to the door.

If the PCs are honest about their motives, and reveal the threat to the Old Religions, Prassel will be more cooperative. In such circumstances, he has two pieces of information. First, he knows of the Fallen Stone (**FOUR.4**), and he will reveal this location at once. If pressed, he will also reveal the existence of Maernarka and the children, and direct the PCs to them.



If Tartham is following the PCs (see **FOUR.2**), he will not interfere with the interview. As soon as they leave, however, he will arrange to have Prassel's house searched. This will take place between the time of the PCs' two visits. Three hired louts will break in - and Prassel will kill all three.

Because of this intrusion, Prassel will take precautions to protect his home from further break-ins. If the PCs seek to enter (secretly in accordance with Oakfriend's wishes - the second of the circumstances which might bring them here (see **FOUR.6**) - they will meet all the locks and traps he has had installed. Since Oakfriend can give no warning, these will come as a nasty surprise. The GM should note that none of these will have been installed in the event of the PCs making a break-in attempt on their **first** visit.

Tartham will not know of the PCs' burglary, unless they are remarkably noisy about their plans....

PRASSEL'S HOUSE

a) Entrance Hall

Behind the main double doors is a tiled foyer, with plants and ceramics for decoration. The major feature is the arched doorway. The doors are of stout, thick wood, fastening with metal bars. The lock is hideously complicated (Level 4, if you are using the Imagine Locks system from £24, or open at -20% chance), but this will only matter if the PCs do not have Oakfriend's key and if their plans do not include ringing the doorbell. The new security arrangement is that a stone at the side of the entrance must be pressed whenever the door is opened, or a false keystone will fall from the arch - anyone in the doorway must save vs wands or take 2d6 damage.

b) Reception Room

This is Prassel's favourite room, and the one where he will entertain the PCs if they come asking about his son. There are several items of comfortable furniture, wall-hangings worth 5,000gp, and some attractive pieces of crystal worth 8,000gp as a set, or 250gp for each of the ten pieces.

A huge, bronze-handled, two-handed sword hangs over the fireplace, as does a **shield +1** emblazoned with a stag's head. There are five bottles of wine in a cabinet worth 25gp each, and a hidden compartment in the south wall with deeds, titles, receipts, bonds, etc, four 200gp gems and 550gp in assorted coinage.

The room is not adequately protected - even after the break-in. Prassel can find no way to protect these items that will not cost him more than their worth. The secret compartment, however, has a **glyph of warding** so placed that whoever opens the compartment will take 3d6 points of damage.

c) Garden

The garden is attractive and light-filled. The beds in the centre are filled with flowers, and a pear tree gives some shade to the library. A set of wooden steps leads to the cellar. All the doors into the house from the garden are stout and have strong locks (Level 2, or -10% to pick).

d) Kitchen

A very basic room, with simple utensils and a stone hearth. Prassel is a good cook, but it does not involve a lot of fancy preparation. The larder is well-filled, and the room clean. The windows are shuttered, and could only be broken into with the added benefit of waking up the entire neighbourhood.

e) Guest Rooms

These rooms are plain and spartanly furnished. Neither has been used for a while, although both are clean. Strong shutters bar the windows, fastened with sturdy padlocks.

f) Prassel's Bedroom

If the house is entered at night, Prassel will be sleeping in this room, quite soundly, since it is his habit to consume some wine before retiring. The room is comfortable, with a large bed, lockers, cupboards and a desk. Locked inside the desk, a diary contains the trivia of an old man's life; it will take two hours for someone to discover that it has no clues at all, beyond a fleeting reference to Prassel's grand-daughter, Ramanai.



In Search of

The only windows look into the garden, and these are shuttered at night 50% of the time. The door has an ordinary lock, but it is protected by a **magic mouth** which will awake Prassel if anyone approaches the door between dusk and dawn.

A few treasures in this room might tempt PCs of less Lawful persuasion. Prassel's **chain mail +1** is stored in a cabinet, while a locker at the foot of the bed holds his hunting gear: traps, snares, sacks, rope and an axe. All told, this is worth 180gp. A small lamp with a delicate base depicting a dryad emerging from a tree is worth 150gp. Prassel will have deposited his purse by the bed, and that will have 20gp therein, as well as the keys to the various locks in the house.

g) Library

Prassel has an ambition to own a large collection of books, but the shelves are mostly empty. Each bookcase sits on a stout cupboard - there are nine of these in all. Some comfortable furniture completes the contents.

Numbered clockwise round from the door, cupboards 1, 4 and 5 are empty; number 2 contains household junk; number 3, which is locked, a folded-up tent and other camping equipment. The remaining cupboards contain the belongings for which Oakfriend will send the PCs. Each is locked (Lvl 3, -15%), and trapped with a poison needle (save vs poison or take d12 damage).

- £6 Hammer +1, a uniquely-styled **dagger +3** in a silver scabbard (worth 5500gp), a finely chased shield with silver inlay (1250gp), a pack containing sealed bottles filled with herbs and other necessities.
- £7 **Leather armour +3**, a sling, bullets, stout leather boots, thick gauntlets.
- £8 A travelling backpack with many pouches contains 3 small glass scroll cases with scrolls of **animal summoning +1**, **tree and plant growth**; 5 sealed pottery vials with potions of **healing**, **growth**, **undead control** (x2) and **water breathing**; and - wrapped carefully in a lace scarf - a **ring of protection +2**.

- £9 Three boxes. The first contains a quantity of semi-precious gems of 1080gp value (total 800gp). The second has 3 bags of gold dust worth 500gp each. The last - and largest - has a wayside altar with chalices, holy symbol, bowls, incense burners and several flasks of incense, holy water and basalm, worth 3500gp.

h) Cellar

There are many items of household trivia in the cellar, behind the strong door (20hp to break down; Level 4 lock or -20%), but the principle content is wine. Bottles of it. In all, 550 bottles with values of 105,000gp (only one of the latter, a special vintage) to a total of 55,000gp. Most of the dearer bottles were presents from Oakfriend for birthdays, etc.

Prassel; M; F8/R7; N/NG

H; two-handed sword; hp 56; AC 2

S 18 Greyhaired, overweight, but still a rare handful in a I 9 scrap; not often armed or armoured, but wears **chainmail W9 +1**, **shield +1** and wields two-handed sword if given time D 8 to prepare

C 17 Retired hunter (formerly F9/R9, but age has robbed him Ch 13 of vitality and special abilities

Tough, argumentative, solitary; has soft spot for grandchildren

Quite lonely, estranged from family, most friends long dead; Ramanai visits occasionally

Prassel fights vigorously and to the death in defence of his home, even if he recognises his opponents.

FOUR.6 "Oakfriend is drunk. He eats, sleeps and brawls his way through each day at a club in the slums. If you can help him, I will show you where he is."

Ramanai or the dryad's necklace can lead the PCs to Oakfriend at last. The druid is to be found, night or day, slumped over a table or carousing with other rowdy companions in the Carpenters' Guild Arms. He is morose, and close to being sick. His grief at the fate of Feyr-Panniras and the changing faith of the other Followers has driven him to self-pity.

He recognises Ramanai or the amulet of the dryads, but suspected that someone would come for him eventually, and follows the PCs resignedly, stopping only to bawl across the club that he is "being rescued from the bottle" by the PCs. Among the 'good friends' that Oakfriend has made with some free spending, this will be unwelcome news.

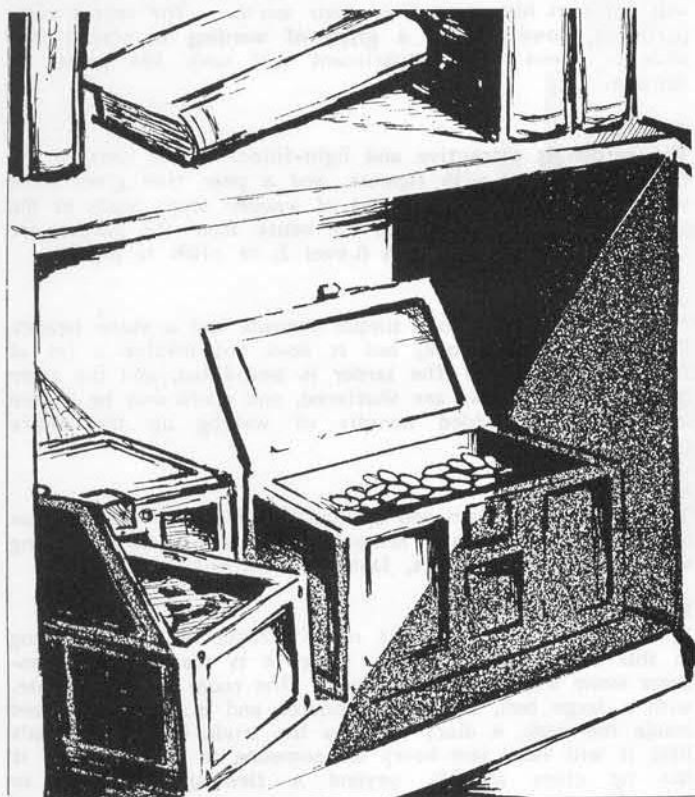
Before they reach the door, the PCs are blocked by club thugs, trying to hang onto their meal-ticket. There are ten Fr1 attackers, armed with clubs, chairs, bottles and fists two have daggers - and the Fr2 barman sides with his regulars, wielding a mace with a +2 bonus for strength. The fight is noisy, but should not prove deadly to the PCs unless a dagger strike or two proves so.

10 Club Thugs: AC 9/10; Move 90'(30')/9"; Fr1; hp 3 each; EAT 1; D 1-4 (x2; daggers), 1-3 (x5; fists) or 1-4 (x3; chairs, jugs); SA-SD none; MR Std; Save as F1; Int Low-average; AL n/nE; THAC0 20; xp 10/13

Barman: AC 7; Move 90'(30')/9"; Fr2; hp 7; EAT 1; D 1-6+2; SA-SD none; MR Std; Save as F2; Int Average; AL n/nE; THAC0 18; xp 20/34

If the fight spills out into the street, the club thugs follow, attracting support from the n'er-do-wells of the area, and a huge street brawl will break out, involving 2d10 street roughs.

Street Roughs: AC 9/10; Move 90'(30')/9"; Fr1; hp 3 each; EAT 1; D 1-3 (fists); SA-SD none; MR Std; Save as F1; Int Low-average; AL n; THAC0 20; xp 10/13



New Gods

The final twist in this episode will come if Tartham has been following the PCs and realises that they now have Oakfriend. As the fight in the club breaks out, he will send two assassins into the fray, men indistinguishable from the other ruffians. These will be able to backstab - at +4 'to hit' and treble damage 25% - of the time. They will look to kill Oakfriend first, the PCs second, but neither will take ridiculous risks, they will flee if the other combatants are beaten off. Nor will they give away any information about Tartham if captured.

2 Assassins: AC7; Move 90'(30')/9"; T3/A3; hp 12 each; EAT 1; D 1-4+2 (dagger +1 + strength - save vs poison or take additional d6 damage); SA Backstab, poison, strength; SD none; MR Std; Save as T3; Int High; AL C/LE; THACO 18; xp 30/86

Tartham will also stir up trouble outside the club, so that there will be 3d10 street roughs to join in the affray. Tartham's aim is to cause a bloodbath, with the PCs at the centre, hoping - at the very least - to see Oakfriend killed and the PCs delayed. To this end, he will ensure that the Watch arrive on time to break up the fight outside the club.

THE CITY WATCH

On a number of occasions in this Section, and particularly in **FOUR.6**, the Watch may become involved with the PCs' activities in the City. The information here relates particularly to events in **FOUR.6**, but can be used to gauge what they will do if the PCs are overly energetic in other parts of Section Four.

After 12 rounds of indoor sport, or 5 rounds in the street, the Watch will appear. Their reaction will depend entirely on the methods the PCs have used to defend themselves. If they are not wearing full dungeon regalia, defend themselves with non-lethal blows, and - most of all - if they are outnumbered, the Watch will come in on their side, chasing off the local braves.

If, on the other hand, heavily-armoured PCs are surrounded by corpses, the Watch will draw swords rather than batons, and try to force the PCs to 'come along quietly'. Help will be summoned, and the GM should deploy a sufficiently powerful force of the Watch after 6-8 rounds to force the PCs to flee or give in.

Watch Officer: AC 3; Move 90'(30')/9"; F4; hp 22; EAT 1; D 1-8+2 (sword + strength); SA-SD none; MR Std; Save as F4; Int High; AL L/LG; THACO 15/16; xp 75/148

Watchmen: AC 5; Move 90'(30')/9"; F1; hp 6; EAT 1; D 1-4 (baton) or 1-8 (longsword); SA-SD none; MR Std; Save as F1; Int Average; AL L/LN; THACO 20; xp 10/16

The repercussions of any run-in with the Watch will have to be judged carefully. If a system like the **Law & Order** tables from *Imagine* £18 is used, normal processes can be followed. Otherwise, the GM must judge the reaction of the City authorities, depending on how often the PCs are involved in fracas of this nature, and how many citizens end up cluttering the hospices and mortuaries. If captured, the PCs will face time in a lock-up, maybe even a trial, although the Temples will use influence to get them cleared. The Watch will be particularly upset if any of their own have been stretched out by PCs, but there are also possible mitigating circumstances, like the finding of the bodies of the two assassins....

If the PCs escape arrest, the GM will have to make them feel hunted. Notices will be posted, patrols will start knocking on doors the PCs' freedom to move around will have gone. The purpose of all this is just to make the players feel a sense of persecution and isolation, however; the GM should not make too big an issue of involving the Watch.

AFTER OAKFRIEND IS RELEASED

With the aid of brother druids at the Temple, Oakfriend begins a process of drying-out. At first, he is a complete ingrate, only likely to be co-operative if his orphaned children are also at the Temple (see **FOUR.3**). In any case, he demands that the PCs recover his possessions from his father's house (**FOUR.5**), insisting it be done secretly so that no-one knows Prassel ever had them. Because his father can't keep a secret, this means breaking in.

He retells the story of the journey to Jrebb, supplying some missing detail (see **GMs' Introduction**). He says he saw the other Followers leave the City (**FIVE.1**). He will not agree to join the PCs if they now go after the other Followers, but will accompany a group of up to four PCs to Jrebb.

Oakfriend: M; C8/Dr8; AL N

H; hammer +1; hp 40; AC 4

S 14 Drawn, pale features; thin, blond hair; slender; wears I 10 **leather armour +3** or robes, **dryad amulet**, and stout W15 boots

D13 Druid of the Church of the God of Earth

C13 Easily-led, easily-confused, but true in his worship;

Ch16 somewhat colourless, though brave and dependable

As a Follower of Feyr-Panniras, respected and admired throughout the Kingdom; as a follower of the Earth God a modest under-achiever

Spells normally memorised:

D&D Bless, cure light wounds, detect magic

Hold person, light, silence 15' radius

locate object, remove curse

Cure disease, neutralise poison

Insect plague

AD&D Animal friendship, detect magic, entangle, faerie fire, locate animals, slow poison

Barkskin, charm person, cure light wounds, heat metal, neutralise poison, warp wood

Flame blade, hold animal, stone shape

Cure disease, dispel magic

The stats above depend upon the PCs recovering Oakfriend's possessions, in which case he will also have a number of other items. The **ring of protection +2** is the item given to him by Feyr-Panniras, and he will ask for this to be taken back to the Temple of the Sky God, and returned to the fallen cleric.

If Oakfriend does not survive the brawl in the club, the information he has (including the whereabouts of the ring) can be passed on by his dying breath or a letter left at the club.



SECTION FIVE

THE FOLLOWERS OF FEYR-PANNIRAS

Two days after the funeral of Feyr-Panniras, and the day before the PCs are summoned, four mounted figures left the City through the East Gate, wearing the dark shrouds of mourners. Shirna, the fighter, and new leader of the Followers; Galsted Maceholder, Feyr-Panniras' companion; Halsenna, the 'procurer'; and Kellenides the mage were setting out on their new mission. Their trail is fairly easy to follow, since they have left havoc in their wake. But the GM should not allow the PCs to plunge along after them single-mindedly, since the trail is only so easily followed because of all the harm that has been caused, and the PCs should not pass this by without doing something to help. If the PCs do not use cures on the sick and needy they encounter, the GM should not allow them to renew spells as they are used.

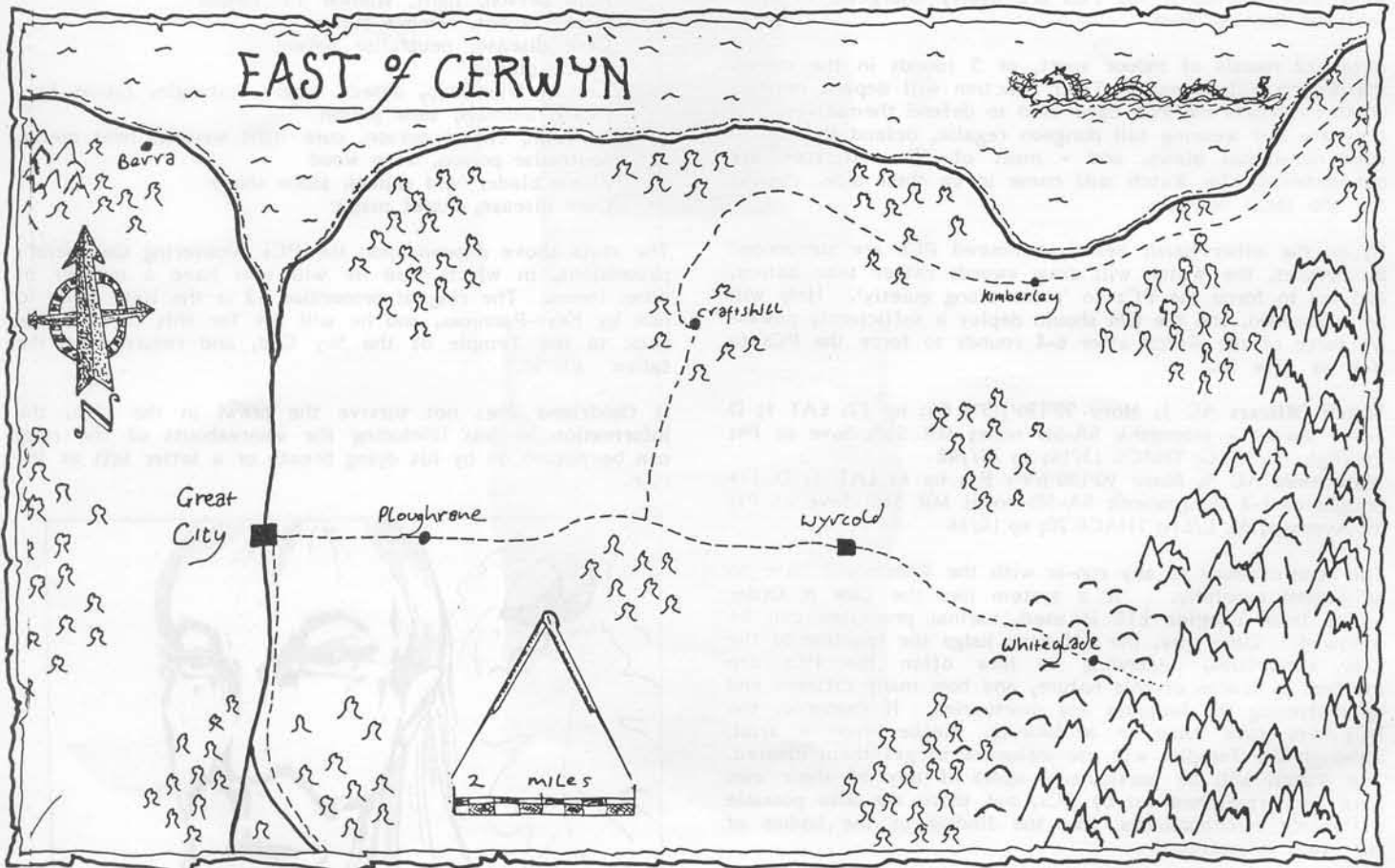
The diagram shows the route taken by the Followers, with a rough indication of the time taken by them in the form D+x. The number x is the number of days that passed after the Followers passed through the East Gate before they reached the location marked.

FIVE.1 "Aye, I recall; they left the City together. They rode up to the Gate, and one of them said 'This is the Lady Shirna; she has business in the hills.' The Gate Sargeant told them of reports of activity among the murdering humanoids, and the lady pulled back her veil - her eyes were full of tears. And she said: 'We go in the name of the Gods of Love and Yearning, and in the name of beloved Feyr-Panniras, to bring peace to the hills. We hope you will recall why we did this, and that when we return, you will follow us in the worship of the New Gods.'

"She didn't have to wait that long. I saw thirty people convert on the spot - the Gate Sargeant being the first."

The Followers' departure can be remembered by the people at the Gate, and there is a 30% chance of the Watch Sargeant being on duty again. No-one has much information to offer, save that the Followers struck out along the East Road. If the PCs try to find the Watch Sargeant, they will waste a half a day if he is not on duty, and will attract the attention of the Servants of the New Gods (see Section Six). If he is not already doing so, Tartham will begin following them from this point.

Watch Sargeant: F3; WIS 7, CHA 10; AC 4; hp 15



New Gods

FIVE.2 "She came here the others, and drew up in the village square outside the Farmers' Yield. We knew who they were, of course, and we stopped to listen. She told about the death of the beloved brother, and how he had spoken of these New Gods as he lay dying, and she said we should all follow them. Some said they would, others said they would not. There was a riot, and the Elders tried to stop it and they were injured...."

"More said they would stay with the Old Gods than would change, and the Lady and the others were chased from the village; leaving one wounded. The fighting went on all the next day. Them as had converted burned the Temple, and spilled more blood. The Follower left behind, he went about and converted others, and since then it's been civil war!"

Ploughvane is the first village on the road east from the city, about a quarter of a day's ride from the East Gate. It is also where the Followers tried their first mass conversion to the New Gods and failed, bloodily.

In the intervening time, the village has been left virtually deserted, with travellers detouring around it, as survivors battle for the remaining buildings. There are a few hastily built shacks and huts, with frightened, starving villagers, wounded travellers and two dying soldiers; any of these will be able to tell the PCs what has happened. Only die-hard fanatics remain within the village itself.

The map shows the key features of Ploughvane. Two dozen survivors contest the village; eight behind Athe, cleric of the God of Earth, the rest behind the leader of the New Gods faction. If there are less than four PCs, this should be one of the Followers - the cleric Galstred Maceholder. If more PCs are involved, the New Gods' leader is the businessman, Pathenard. Most of the combatants are wounded, but the remainder sneak around the village at night, looking for enemies to kill. The streets are strewn with bodies.

The PCs must stop the fighting before they can proceed in all conscience. This almost certainly forces them to take sides; if they march into the village, they will be challenged and asked to declare for one side or the other. If they do not identify their choice, they will be attacked by both sides. If they sneak in, anyone in the village will assume them to be enemies and will defend themselves accordingly.

a) The Farmers' Yield

A stout building, from where the New Gods' leader directs his forces. If still in the village, Galstred Maceholder (for stats see Section Six, **Servants of the New Gods**) is here, as are Pathenard and four villagers:

Pathenard; M; F3; AL C/CN
H; twohanded sword; hp 20; AC 3
S 16 Old, but still useful; heavily scarred
I 11 Veteran, retired; businessman
W 12 Violent; notorious lecher; ambitious
D 9 A forgotten ex-soldier, though well-known in village;
C 9 owns smartest house and warehouse
Ch 10

Villagers: Fr1; hp d4; AC 8; WIS 9, CHA 9; armed with mace or shortsword

b) The Temple of the Old Gods

A badly damaged building, burned and stacked with dead. 1-3 villagers of either side might be found in here.

c) Pathenard's House

A substantial rural dwelling, heavily damaged and partially burned. Athe and two villagers will be discovered skulking in here, hoping that Pathenard returns so that they will be able to ambush him.

Athe; M; C5; N/NE

Gn; Staff; hp 14 (normally 20); AC 8/10

S 9 Middle-aged, but energetic; wears blood-stained robes

I 12 Cleric of the God of Earth

W 13 No warrior, but crafty; prepared to see others do the

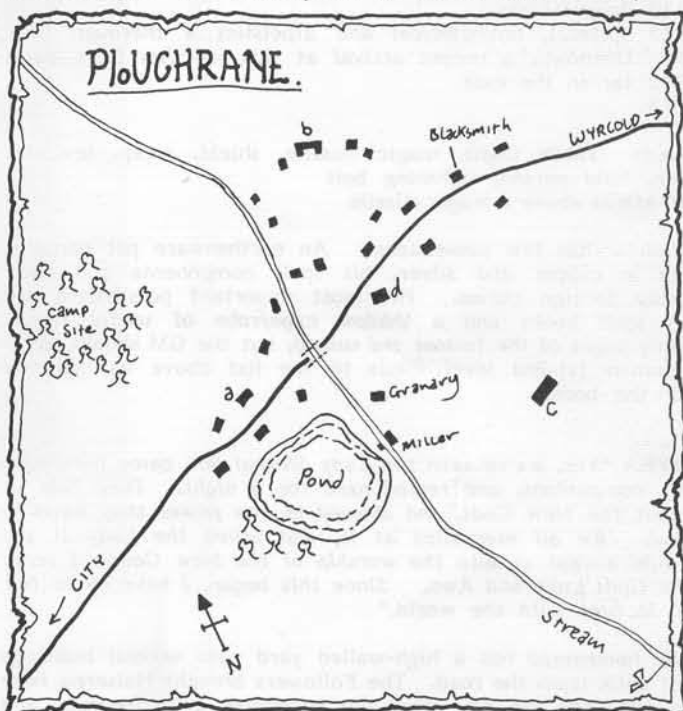
D 14 dying; too enraged to be able to relearn his spells

C 9 A country priest; known only to villagers and a few
Ch 12 other clerics; unimpressive

d) Pathenard's Warehouse & Shop

Sacked, but still whole. 1-4 villagers of either side will be found in here, waiting in ambush.

Other villagers will be found skulking around the houses and small shops. The situation is fluid and very violent. If the PCs stop the fighting, they can try to re-convert the survivors, but they should have a singular lack of success until the leader of the faction is caught or killed. In the event of their being only one or two PCs, the GM might reinforce them with some troopers from the Queen's Horse, sent to investigate the interruption to traffic (see **FIVE.8**).



FIVE.3 "I seen her; she passed this way with her henchmen. They tried to make me one of 'em too, but I weren't havin' none of it and I told 'em so, make no mistake about it...."

After the debacle in Ploughvane, Shirna and the others paused in the woods to the east to make repairs and see if Galstred Maceholder would catch them up. The group needed time to think, and to re-plan their strategy.

They aimed for the next habitation along the road. Late in the afternoon, they came to a fork, where the road east splits into one main route that follows the coast, and another that heads directly east. At the junction, there is a ramshackle hut, where a beggar-hermit, Tredmar, sits and offers herbal tea to passers-by. He hailed Shirna's party, and offered them a drink. While they rested, Shirna took the time to explain about Feyr-Panniras, but Tredmar refused to pay attention. He is, in fact, as mad as a hatter.

Shirna gave up, and the group left. Unknown to them, however, religious conversation hits a raw nerve with Tredmar, and he unleashed some of his spite on them. Cutting through the forest, he ambushed the Followers; casting **levitate** on Halsenna the Thief and dropping her from tree height. He fled, undetected.

In Search of

When the PCs arrive, Tredmar will make the same offer of herbal tea, as he does to all who travel this road. In conversation, Tredmar will tell a few whopping lies, but be otherwise charming and polite. If the PCs turn the conversation to matters of the Gods, Tredmar will try the same attack on them. First, however, he will lie about the route the Followers took, saying they followed the coast road. The GM should only allow the PCs a chance to realise their mistake after they have followed this road for two days, if that is their choice.

Tredmar will ambush them along the road a way, just as he did with Shirna's group, casting **levitate** on a party member, and dropping that person from 30' for 6d6 damage. He will not show himself, and will run off as soon as he has cast the spell.

Tredmar:M;MU6;ALN/NE

H; rusty dagger (D 1-4 + disease, as giant rats); hp 17; AC 9/10

S 8 Extremely ancient, dirty, ragged old man

I 15 Beggar-hermit

W15 Spiteful, anti-clerical and atheistic; a thorough liar

D8 Unknown; a recent arrival at this junction from parts

C12 far to the east

Ch 5

Spells **D&D:** Light, magic missile, shield, sleep, levitate, web, hold person, lightning bolt

AD&D: as above + magic missile

Tredmar has few possessions. An earthenware pot contains 5gp in copper and silver, his spell components and some cheap foreign curios. His most important possessions are his spell books and a **shadow cape/robe of useful items**. Many pages of the former are ruined, but the GM should add 3 common 1st-2nd level spells to the list above as contents for the books.

FIVE.4 "Yes, we've seen the Lady Shirna! She came here with her companions, and rested here for a night. They told us about the New Gods, and showed us the power they have to heal. We all marvelled at it, and asked the Lady if she would accept us into the worship of the New Gods. I serve the Gods Love and Awe. Since this began, I have never felt so in tune with the world."

The homestead has a high-walled yard with several buildings set back from the road. The Followers brought Halsenna here to be cured the day after the encounter with Tredmar, and converted the family of Aren Durgarr to the New Gods. This simple family have no knowledge of religious discord, but transferred their simple belief to the worship of the New Gods. They offer the PCs no danger, but might cause them some confusion; they are not opponents in the normal way, and have come to no harm from their change of allegiance. In one sense, people like this are what this whole conflict is about.

However, there is potential danger here. If the PCs number less than four, the GM should place one of the Followers here, making adjustment later on. Halsenna the Thief is recovering from her terrible fall, planning to follow Shirna later. She is a guest of the Durgarrs meantime. Also here to cause trouble is Tartham, if he is following the PCs by now.

The PCs first meet the daughter of the family, Igni, as they approach the homestead. She tells them what happened (although not that Halsenna is still present), and invites them to rest for a while. The rest of the family are cautious if the PCs arrive armed and armoured, but will be pleasant enough if the PCs are friendly. Asking questions about Shirna and trying to re-convert the family do not count as friendly actions....

The PCs may take a meal with the family, or spend the night if they wish. Halsenna (for stats, see **Servants of the New Gods**) is hiding upstairs, aware of everything that happens. She tells the eldest son, Rodren, to hide their horses, while she rigs a mechanical trap behind the door which will trip the first PC through down the stairs (unless a saving throw is made vs wands at -4) for 1-6 damage. This allows her to slip away.

6 Homesteaders: AC 9/10; Fr 1; hp 6, 5, 4, 4, 2, 2; use shortswords, spears or daggers.

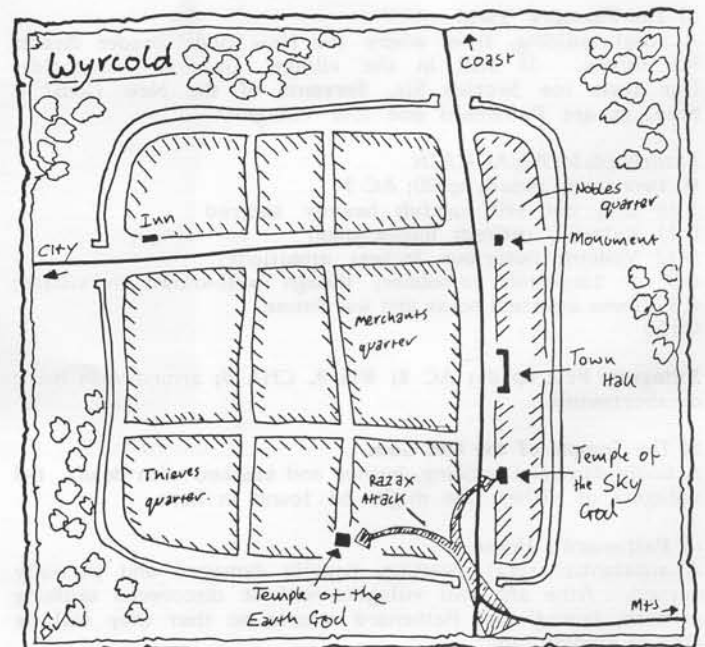
Halsenna should only escape if the PCs allow her more than 5 rounds start (assuming they believe someone other than the homesteaders is responsible). If the PCs use excessive force against the homesteaders, the DM may wish to penalise the clerics by denying them spells, or whatever.

Tartham, if on hand to cause trouble, will observe any goings-on at the homestead. If the PCs rush out of sight of the rest of the Durgarr family, he will slay Rodren in the woods, to lay the blame squarely on the PCs. Apart from the enmity of the homesteaders (who will try to harm the PCs in any way they can that is not suicidal), this will also lead the PCs to be accused by the homesteaders to the Queen's Horse, who will start chasing them from this point (see page 35).

FIVE.5 "You must stay here and help us - all is confusion! Beware; Wyrcold may yet declare for the New Gods!"

The small border town of Wyrcold will be in turmoil as the PCs arrive. The Followers arrived on Day+7, and began converting townsfolk. Showing the items given them by Feyr-Panniras, they had some success, though the Temples opposed them at every step. Having brought no more than a minority over to her cause, Shirna was challenged to show the New Gods could do more than the Old to provide for the town, and failed in a show of strength against the clerical magicks of the Temples.

The PCs see the result of this when they arrive. The Temples' clerics provided a gigantic feast, and left-overs are still evident; no-one will sell them food and drink - it is being given away! Shirna could not match these and other amazing feats, and left immediately after the challenge was settled.



But some damage was done. Many asked why the Temples had not provided such service before, if it were so easy. The simple answer is that all the resources and wealth of both Temples were used for material components and magical paraphernalia for the various offerings. Now the Temples can only offer such minor help as can be provided without cost, and beg the PCs for financial and magical help.

Apart from stripping them of holy water and money, this causes the PCs a delay of 1 day, and they are present when Wyrcold is faced with Shirna's revenge - an assault on the town by Razax the Giant and others of the hill-humanoids.

Wyrcold is attacked at night by some of the inhabitants of a cave system to the east, stirred up by the Followers. Razax breaches the gate, and the hordes rush in to sack the Temples. If the PCs seek to help, they will be directed by terrified inhabitants to the Temple of the Sky God, where Razax and some chums are making merry, as in the following descriptions. Where there are only 1-3 PCs, the DM should allow them the assistance of fighting men from the town so that they have to deal with a smaller number of foes. The greatest threats should always be faced by the PCs, however.

a) The Plaza

Razax is enjoying the raid by challenging fighting men to take him on outside the Temple. A dozen bodies show he knows how to use the awesome club he carries. He is far too sure of himself. He will challenge a PC to single combat; if more than one rushes in, the hobgoblins from the temple (b) will set fire to the place, then join in on the third round.

Razax the Hill Giant: AC 4, Move 120'(40')/12"; HD 8/8+2; hp 45; EAT 1; D 2-16; SA hurl rocks 2-16 damage; SD none; MR Std; Save as F8; Int Low; AL C/CE; THACO 12; xp 650/1440; Expert/MM

b) The Temple Hall

Inside the main hall, several bugbears and gnolls are wrecking everything in sight. The leader, a truly awful specimen, is directing several of them to make a huge bonfire out of furniture, which will be lit d6 rounds after the PCs arrive, and will be totally out of control d10 rounds after that. 6 terrified hostages are tied to the pillars of the Temple.

Bugbear Leader: AC 4; Move 90'(30')/9"; HD 4; hp 25; EAT 1; D 4-10 (morning star +1 and strength); SA-SD none; MR Std; Save as F4; Int Low-Average; AL C/CE; THACO 16/15; xp 75/185; Basic/MM

10 Bugbears: AC 5; Move 90'(30')/9"; HD 3+1; hp 16; EAT 1; D 2-8; SA-SD none; MR Std; Save as F3; Int Low-Average; AL C/CE; THACO 17/16; xp 50/124; Basic/MM

14 Gnolls: AC 5; Move 90'(30')/9"; HD 2; hp 11; EAT 1; D 1-6; SA-SD none; MR Std; Save as F2; Int Low-Average; AL C/CE; THACO 17/16; xp 20/50; Basic/MM

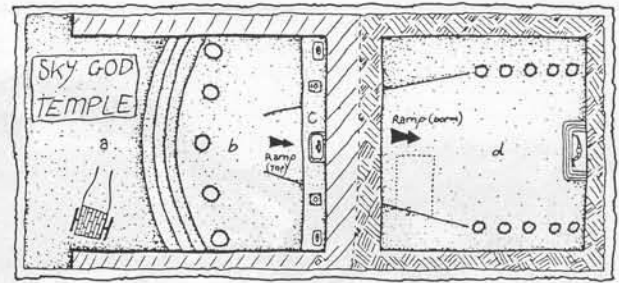
c) Shrines and Altars

These have been violently pillaged.

d) Vaults

A ramp leads down to the vaults, where another leader of the attack is searching for treasure. Magnyar is smarter than the average troll after being a servant for a high-level mage. He learned that the simplest way to get things done was to have others do them, so he has a number of servants with him.

Magnyar, the troll: AC 4; Move 120'(40')/12"; HD 6+3/6+6; hp 32; EAT 3; D 1-6+1-6+1-10/5-8+5-8+2-12; SA none; SD regeneration; MR Std; Save as F6; Int High; AL C/CE; THACO 13; xp 650/606; Expert/MM



Frod, the Blink Pup: AC 5; Move 120'(40')/12"; HD 2; hp 9; EAT 1; SA 75% from behind; SD blink; MR Std; Save as F4; Int Average; AL L/LG; THACO 18/16; xp 25/46; Expert/MM

Leucrotta: AC 4; Move 180'(60')/18"; HD 6+1; hp 30; EAT 1; D 3-18; SA Imitate human voice; SD backward kick 2d6 damage; MR Std; Save as F6; Int Average; AL C/CE; THACO 13; xp 350/465; New/MM

Su-monster: AC 6; Move 90'(30')/9"; HD 5+5; hp 28; EAT 5; D 1-4+1-4+1-4+1-4+2-8; SA psionic (if applicable); SD none; MR Std; Save as F5; Int Average; AL C/CE; THACO 14/15; xp 225/318; New/MM

4 Bugbears: AC 5; Move 90'(30')/9"; HD 3+1; hp 16; EAT 1; D 2-8; SA-SD none; MR Std; Save as F3; Int Low-Average; AL C/CE; THACO 16; xp 50/124; Basic/MM

12 Gnolls: AC 6; Move 60'(20')/6"; HD 1-1; hp 5; EAT 1; D 1-6; SA-SD none; MR Std; Save as NM; Int Low-Average; AL C/CE; THACO 19/20; xp 5/10; Source Basic/MM

Frod - too young to realise the evil he works for - has been trained to find secret doors. He blinks behind the portal, scratches at the other side, then blinks back; he disappears as the PCs enter. Frod recognises better owners in the PCs, and will look to one for food after the fight. It will attach itself permanently if shown kindness.

A stylist among trolls, Magnyar rides around on a leucrotta (D&D: a staglike creature with a mouth made of sharp, boney ridges; it can imitate a human voice) which he has insisted on bringing down the ramp and has tethered to a pillar. The su-monster (D&D: a furred monster with four clawed 'hands', a tail and a healthy bite; it haunts trees - or ceilings - and attacks hanging by its tail) is a 'pet' and a means for putting the lesser humanoids on their guard. It is out of sight when the PCs arrive, hanging in the gloomy shadows of the roof.

If the PCs attack, Magnyar will send the gnolls and bugbears to attack first, to soak up some spells. He will watch to see how quickly the PCs deal with them; if they look to be winning easily, he will jump on the leucrotta and ride up the ramp to escape. If he sees the humanoids holding their own, he will stroll over on his own to see off one of the PCs personally. The su-monster will attack whichever PC first attacks its master.

The hill-beings have precious little treasure that can be taken from them; most of it was looted locally. In crude saddle bags on the leucrotta, Magnyar keeps 3-250gp gems and a gold, agate and emerald ring worth 500gp. Everything else must be returned to the people of Wyrcold, who will reward the PCs with 1000gp.

Tartham has little opportunity to cause trouble, in these circumstances. If, however, the PCs have caused harm to the homesteaders, or if Tartham has made it look that way (see FIVE.4), the Queen's Horse will arrive in the town, looking to arrest them, and they will be warned to leave by the Temple.



FIVE.6 "Make way for the prisoner! We are taking him to Wyrcold he was found at the head of the scum that burned our village!"

The road runs east from Wyrcold, winding into the hills. After a day travelling, the PCs see smoke rising up from a valley ahead. Within half a day they reach Whiteglade, once a horse-farming community, but now razed to the ground. The survivors are camped in the grounds of a large house on the outskirts of the village that remains intact. They saw Shirna, but she did no more than pass through, obviously very angry about something... Then, they tell the PCs, the humanoids - the same ones that attacked Wyrcold - destroyed the village on the way through.

However, they say, one of the Followers - Galstred Maceholder - came back this way the day after the attack, and was captured. They believe he was going to Wyrcold, to see the effects of the attack there. He is being held by the noble, Nialan di Lygol, and his retinue of fighting men.

Of course, the people of Whiteglade are wrong. Galstred is either ahead with Shirna, or was encountered in **FIVE.2**. However, the PCs will have no chance to confirm the truth of the matter, since Nialan will allow nobody to see the prisoner, who is being held in a locked room at the inn, surrounded by guards. Nialan is waiting for things to quieten down before taking 'Maceholder' to the Great City.

The prisoner is just an ordinary highwayman, following the trail of pillage left by the humanoids, looking to pick up what they missed. He has tried denying everything, of course, but he does look like Galstred, and the villagers are not too choosy...

Nialan di Lygol: M; F7; AL L/LN
H; two-handed sword +2; AC 2; hp 35
S 16 Tall, elegant, in fine plate mail
I 9 Landholder, Lord of Whiteglade
W11 Stubborn, haughty, a fighter not a thinker; placed D15 here by the Queen to start building a castle, but C13 hasn't done any work yet
Ch15 Full contacts at court; known by everyone locally

Nialan's retinue: AC 5; F2; hp 8; armed with longbows and broadswords

The Prisoner: AC 7; T4; hp 12; DEX 17.

A problem for the PCs will arise if they try to take 'Galstred' from Nialan. He will resist, fighting until 50% disabled. Needless to say, the PCs will then be hunted by the Queen's Horse with remorseless efficiency, and the GM should have them encounter patrols of increasing strength until they have been captured, or complete this part of the adventure (see **FIVE.8**).

FIVE.7 "You'll find them up in the hills. That's where the hill filth came from, that valley with the grey mountains on either side. You'll see their Temple first, where they had their abominations as statues; we burned it many years ago."

The villagers of Whiteglade point up into the mountains, where a trail winds between two gaunt grey peaks, following a small stream. About a day and a half's travel away, the valley narrows, and a narrow track leads up to a building on a small plateau - the former Temple of the Gods of the Hill-beings.

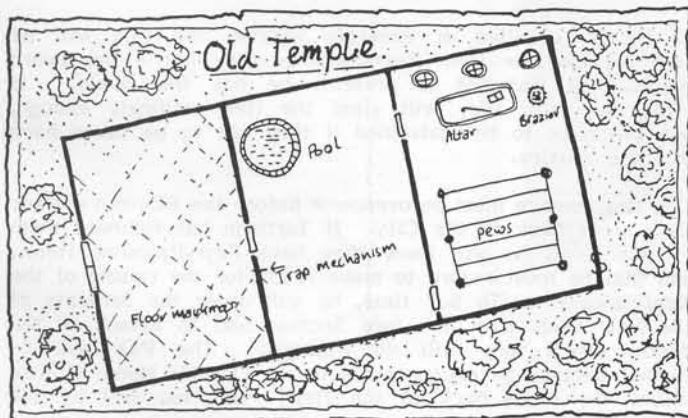


The Temple was sacked by the Queen's troops twelve years ago, but it is still sacred to the hill-beings. When the Followers arrived, they made use of this fact, by having the mage Kellenides perform certain magicks that animated one of the stone statues.

This revived 'God' soon drew the humanoids together, and Shirna was able to organise the attack on Whiteglade and Wyrcold - an attack from which she intended to 'rescue' the town, thus providing her own brand of miracle to counter the clerical magicks of the Temples in Wyrcold.

The plan backfired, because the hill-beings went off like minotaurs in a china shop, and left before Shirna was ready. Horrified at what happened, she tried to destroy the statue-god, and fled. Now her plan is to have Kellenides animate another statue, and for it to defeat the first, proving she is the boss; then to take the hill-beings to another town, which she will 'save' in the name of the New Gods.

So, when the PCs arrive, Kellenides is in the old Temple, preparing another animation. Depending upon previous events (see **FIVE.5**), he is either alone, or accompanied by Halsenna (for stats, see Section 7 - **Servants of the New Gods**).

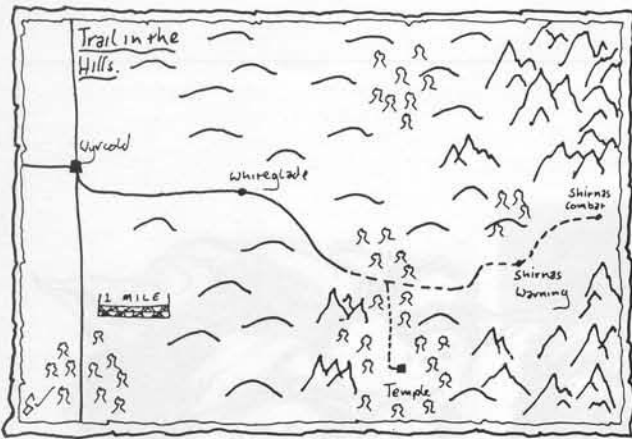


The Temple is a solid, three-roomed building with one obvious entrance. The three rooms are identically sized. The first contains a mechanical trap which used to spring mirrors into place that transformed the room into a maze. It is still detectable if a check for traps is made, though it was destroyed when the Temple was sacked.

The second room contains a foul, stagnant pool with a brittle, crystal surface. Once it was the pool in which sacrifices were drowned; now it is occupied by one of the victims as a wight, which will rise, shattering the crystal layer as the PCs pass. It will attack with surprise in the first round a 1-3 on a d6.

1 Wight: AC 5; Move 90'(30')/12"; HD 3*/4+3; hp 15/22; EAT 1; D nil/1-4; SA Level drain; SD Silver or +1 weapons to hit, cannot be poisoned or paralysed; MR not affected by mind-influencing or cold-based spells; Save as F3; Int Average; AL C/LE; THAC0 17/15; xp 50/650; Basic/MM

All other contents of the room were destroyed 12 years ago.



The last room is where Kellenides has laboured, chanting from a book taken from the Lands of the Priest Kings, which shows how statues can be brought to life. If the combat with the wight was a noisy affair, the room appears to contain only a glowing brazier, three large statues, a makeshift altar with a staff and book on top and the personal effects of one or two Followers (as appropriate). Kellenides (and Halsenna) are invisible. They flee through the secret door, and wait outside the main entrance to attack the surviving PCs. The statues are already animated but have not completed the process. Thus, they move very slowly but are dangerous and armed with magical weapons.

Bugbear Statue: AC 1; Move 30'(10')/3"; HD 11; hp 55; EAT 1; D 10-19 (**two-handed sword +2** & strength; SA-SD nil; MR 25%; Save as MU11; Int Low; AL C/CN; THACO 11/10; xp 1100/2180

Hobgoblin Statue: AC 3; Move 30'(10')/3"; HD 9; hp 45; EAT 1; D 8-15 (**longsword +2** & strength; SA-SD nil; MR 20%; Save as MU9; Int Low; AL C/CN; THACO 12; xp 900/1140

Gnoll Statue: AC 4; Move 30'(10')/3"; HD 7; hp 35; EAT 1; D 5-14 (**lance +2** & strength; SA-SD nil; MR 15%; Save as MU7; Int Low; AL C/CN; THACO 13; xp 450/505

Apart from the statues' weapons (which they wield one-handed), there are a number of items here which might interest the PCs. In leaving, the Follower(s) left all their supplies and personal effects and more importantly, Kellenides left the item given (to him by Feyr-Panniras, a **staff of striking**. The book is the tome taken from the Land of the Priest-Kings, showing how statues can be animated. The book is so powerful, it has a personality of its own, like certain magical swords. It is LE aligned, Intelligence 17, able to **charm** 3 times a day through a controlled character or **fear** 3 times a day whenever read aloud, and capable of being read as if it were in any human, demi-human or humanoid language. It's Ego is 17. If it could be taken to a sage, it would be worth 60,000gp - but it will force its carrier to take it to an Evil mage as soon as it can take control, killing whoever tries to stop this. If the PCs destroy it, the DM should allow them 10,000xp.

FIVE.8 "I don't know if she is good or evil, nor what she hopes to achieve. All I know is that all who have seen the lady Shirna say she has been crying every day."

The trail winds up into the mountains, taking the PCs further from civilisation. After another day, their horses can proceed no further, and they must scale the path on foot. After two more days, they hear a woman's voice, echoing over distance:

"Enough! Follow me no more, whoever you are! I have learned the falseness of what I have done, and I have chosen to remove myself from the world of men! The hill-folk travel these hills too, trying to take my life, so be warned, I am in no mood to negotiate. Just turn back, for pity's sake!"

Shirna converses only very briefly after this. She does not intend to surrender, nor leave the item given her by Feyr-Panniras - her honour demands she escape with dignity, to repent in her own fashion.

Assuming the PCs pursue her higher into the mountains, they catch her just one day later. Shirna (and Galstred Maceholder, if he is with her) has been surrounded by the remaining hill-beings and the original 'god' animated by Kellenides, and be at the beginning of a terrible battle. The PCs see this first from a high ledge and they are able to observe that Shirna seems unable to strike the 'god'. It will take the PCs - who are 120' above and 200' away on the ledge - ten rounds to close to melee, by which time Shirna (and Galstred) will have lost 25hp, and have done nothing at all to harm the god of the hill-beings.

The Earth-Giant Statue: AC -1; Move 120'(40')/12"; HD 13; hp 70; EAT 1; D 12-22 (giant **halberd +2** & strength; SA none; SD needs +2 or better weapons to hit, blunt weapons do no damage; MR 30%; Save as MU13; Int Average; AL LE/C; THACO 10/9; xp 2300/4010

6 Bugbears: AC 5; Move 90'(30')/9"; HD 3+1; hp 16; EAT 1; D 2-8; SA-SD none; MR Std; Save as F3; Int Average; AL C/CE; THACO 17/16; xp 50/124; Basic/MM

20 Gnolls: AC 5; Move 90'(30')/9"; HD 2; hp 11; EAT 1; D 1-6; SA-SD none; MR Std; Save as F2; Int Low-Average; AL C/CE; THACO 17/16; xp 20/50; Basic/MM

10 Hobgoblins: AC 6/5; Move 90'(30')/9"; HD 1+1; hp 6; EAT 1; D 1-8; SA-SD none; MR Std; Save as F1; Int Average; AL C/LE; THACO 18; xp 15/32; Basic/MM

If the PCs attack, the humanoids will react by trying to keep them away from the fighting between Shirna and the Earth-Giant statue. They wish them to observe what happens in this conflict - which will show just how mighty their god is - so they will not attack in over-whelming numbers, but will deploy in sufficient strength to keep the PCs away.

Shirna can do nothing to stop the Earth-God, since her weapon is useless against it. She can only be saved by the PCs somehow rendering the Earth-Giant statue vulnerable (stone to flesh would do nicely) or by them attacking it with missile weapons or spells and reducing it that way, or *in extremis* by them getting a better weapon to Shirna.

If she falls, the Statue will render the *coup de grace* and the humanoids will let out a wild cheer. They will then attack with full weight if there are 3 or more PCs. If, at any time, there are two or less PCs, these will be herded into a ring of shouting humanoids to face the Statue. The humanoids will flee in terror if the Statue is defeated.

If Shirna is killed or severely injured, the PCs will be able to take the item Feyr-Panniras gave her - the sword Athax. If Galstred is present, he has the shield. If either survives, they will yield the item willingly enough, but will have to be restrained if they are to be taken back to face justice.

One last menace must be overcome before the PCs can retrace their steps back to the City. If Tartham has followed them to this point, he will know they have Feyr-Panniras' items, and that he must return to make ready for the raising of the Replica-Golem. To buy time, he will order the Servants of the New Gods with him (see Section Six) to attack to the death, which they will do willingly. The PCs will be further delayed by encounters with the Queen's Horse if they follow the roads back to the city - this too will be the work of their unseen enemy.

For details of such encounters with the Queen's horse, see the following section.



RETURNING TO THE CITY

Assuming the PCs have the four items from the Followers, they can return to the Temple of the Sky God. This should be relatively peaceful provided they suffer no interruptions from the Queen's Horse (see below). Any Followers taken prisoner accept their fate, and journey back resignedly. They do not speak much, but the GM could describe the worship of the New Gods, providing the PCs with some clues.

If they have obtained Oakfriend's ring, proceed to Section 7. If not, they should be encouraged to look for the druid, bearing in mind that if they do not, Oakfriend will be killed by Tartham (see Section Four, **Oakfriend the Druid**). In such a case, the ring he possesses will be returned to the Temple mysteriously.

This will also be the case if, for any reason, the PCs have not obtained one or more of the items belonging to the other Followers. Once they return to the Temple, they will be told the items have been returned by an unknown benefactor. This should arouse their suspicions, if nothing else....

THE QUEEN'S HORSE

As in Section Four, the PCs may suffer harassment from the authorities. In this case, they come up against a much superior force, the Queen's Horse. This elite cavalry unit acts as battle shock troops and rural/border police. The troopers are well-armed, excellently trained and dedicated; the officers are resplendant fellows of superior talent.

The Horse patrol all the roads, and 1 officer and 8 men will be encounter on a roll of 1 on a d8 (roll every day while travelling within the Kingdom). Bearing in mind the low esteem in which the Old Gods are held, the PCs can expect harassment and incivility. They must suffer the indignity of a search, be told that they may not wear full armour on the roads, and face on the spot fines of 100gp for minor offences like speeding or littering....

More seriously, the PCs could find real trouble with the Queen's Horse, if Tartham has stirred things up. Assaulting villagers in Ploughvane, the homesteaders, or - worst of all - taking away the prisoner of Nialan di Lygol, are all offences the PCs might be charged with if they meet a patrol subsequently. If they stop in a village or town, a patrol will seek them out; they will be taken back for enquiries and lengthy deliberations, and made to pay damages for any injuries caused. If wanted for murder (real or imagined), the PCs will be attacked by the patrol, who will want them disabled before they drag them back for trial.

One patrol shouldn't cause the PCs any difficulty, but they will be in more trouble than they know what to do with if a Trooper (let alone an officer!) is hurt or killed. Hopefully, they will have the sense to keep off the roads, but if not, the next patrol will be 20 strong, and the one after that will be 50 men. The idea is not to make the PCs fail, but to give them the idea they are completely alone as they follow the Followers (sic). More importantly, it means keeping away from towns and villages - and nice warm resting places - until they leave the Kingdom. Also it means no reward from the Temples (see next section), who will have enough trouble explaining their actions away.

Queen's Horse Officer: AC 2; Move 90'(30')/9"; F6; hp 33; EAT 1; D 4-11 (sword + strength); SA-SD none; MR Std; Save as F6; Int High; AL L/LN; THACO 14; xp 275/366

Queen's Horse Troopers: AC 5; Move 90'(30')/9"; F2; hp 11; EAT 1; D 1-8 (sword) or 1-6 (bow); SA-SD none; MR Std; Save as F2; Int Average; AL L/LN; THACO 20; xp 20/42

Queen's Horse Horses: AC 7; Move 120'(40')/15"; HD 3/3+3; hp 16; EAT 2/3; D 1-6+1-6/1-8+1-8+1-3; SA-SD none; MR Std; Save as F3; Int Animal; AL N; THACO 17/16; xp 35/124

SECTION SIX

THE SERVANTS OF THE NEW GODS

New Gods is a catch-all phrase describing deities worshipped in the Lands of the Priest-Kings. In fact, these are ancient deities, worshipped in that part of the world for centuries. It is only recently that they have sought to expand their worship, and it is as the New Gods they are known overseas.

There are many New Gods. Each has the aspect of a human emotion; thus exist Awe, Hate, Lust, Misery, Pity, Yearning gods with wholly or partially good sides to them as well as the bad. As handled by the Priest-Kings the pantheon is evil, but clerics or other worshippers are normally Neutral - the Gods' alignments vary wildly from the CE Hate to the LG Respect.

Clerics draw spells through the agency of one deity, which may or may not cause them to have certain oddities in their spell lists. Hate would not allow a cleric **animal friendship**, for example. Galstred Maceholder follows Sorrow, a Neutral deity, and has a fairly normal spell pattern.

The following NPCs are the major ones encountered in this scenario. The small print gives some indication of their normal response in combat situations.

THE FOLLOWERS

Shirna: F; F9; AL N

H; the longsword **Athax**; AC 0; hp 54
S 18-74 Tall, flamehaired, solidly muscled, noble bearing; I 14 wears light-weight, elven-made **plate mail +1**; carries W14 shield; wields **longsword +2** - Athax - (+4 vs humans & D13 demi-humans, -2 vs conjured or elemental creatures); C16 owns **potion of speed**; **boots of travelling & leaping**
Ch17 Adventurer leader of the Followers

Thoughtful, passionately loyal to Feyr-Panniras & his memory, wracked with guilt over mistakes made while crusading for New Gods, very proud, merciful
Known nearly everywhere; a renowned fighter, never surprised; superb horsewoman & climber

If given time to prepare Shirna will distance herself from the bulk of her pursuers, drinking the potion of speed if she has any difficulty. She will melee when the odds are 2-1 or better. She will not abandon a comrade. She has no idea of the negative aspect of her sword, and will use it alone. She will surrender to honourable opponents if reduced to less than 10hp.

Galstred Maceholder: M; C7; AL N/N(E)

H; **javelin +2**, **dagger +1**; AC 2; hp 33
S 16 Burly, heavy; huge black beard and long hair; wears I 12 plate mail and carries **shield +1** (protects from all W17 paralyzing attacks and reflects gaze attacks); **scarab D5 of protection** around neck
C15 Cleric of the Sky God; Follower
Ch13 The irresistible force; very hard to dissuade once started on a course; recklessly brave; morose
A slowly-rising star in the church of the Sky God; least well-known of all Followers

Spells: D&D - cure light wounds (x2), blight, hold person, cure disease, curse, cure serious wounds, insect plague
AD&D- cure light wounds (x3), blight (x2), hold person (x3), know alignment, silence 15' radius, cure disease, curse, prayer, cure serious wounds

If given time to prepare, Galstred will cast blight on opponents. In combat, he will hurl his javelin, then turn to spells - casting insect plague/prayer, holds then curse (+ silence in Advanced). He will finally melee to death with dagger.

Halsenna: F; T8; AL N

H; **shortbow +2**, shortsword & dagger; AC 4; hp 32
S 14 Small, incredibly nimble; mousy hair and grey eyes; I 14 wears fine clothes, **bracers of defence AC7** and a W13 special displacer cloak which automatically casts a D18 **mirror image** of itself and the wearer when the subject C14 of an attack; carries a quiver with 10 **arrows +1**
Ch15 'Procurer' for Followers

Agreeable, charming, quick-witted; has fine sense of humour; rarely steals now for personal gain
Finest thief of her generation, now devoted to using skills as one of Followers; excellent woodswoman, trapper, snaresetter; can make a trap out of nearly anything

If able to prepare, Halsenna will keep combat at missile distance, using arrows +1 against formidable-looking opponents. In melee, she will constantly look to go back to missile range or backstab. She attacks twice each round, at -2 with the dagger.

Kellenides: M; MU9; AL N/N(E)

H; **staff of striking**, poisoned dagger; AC 7; hp 25
S 13 Tall, elegant; nearly 65 years old; white hair, dark I 17 skin; wears thick robes to ward off the cold
W12 Mage
D17 Single-minded, coarse, brutal; a miser and cheat
C9 Famous enough as long-term Follower, but ostracised in
Ch14 MU circles for failing to obey Guild instructions and thus pays dearly for training; a supplier of tricks and spells to many rogues

Spell Books (those normally memorised in **bold**): D&D - 33321 **charm person**, detect magic, darkness-light, magic missile, **protection from evil-good**, read magic, shield, **sleep**, continual darkness-light, detect invisible, detect evil-good, invisibility, locate object, **mirror image**, **phantasmal force**, **web**, **dispel magic**, haste, hold person, infravision, **invisibility 10' radius**, **lightning bolt**, protection evil-good 10' radius, protection normal missiles, growth of plants, **polymorph others**, polymorph self, wall of ice, **wizard eye**, transmute rock to mud/mud to rock, **wall of stone**
AD&D - 43321 **charm person**, detect magic, darkness-light, find familiar, identify, **magic missile**, **protection from evil-good**, push, read magic, shield, **sleep**, continual light, darkness 15' radius, detect invisible, detect evil-good, invisibility, **levitate**, locate object, **mirror image**, ray of enfeeblement, web, **dispel magic**, haste, hold person, infravision, **invisibility 10' radius**, **lightning bolt**, phantasmal force, protection evilgood 10' radius, protection normal missiles, plant growth, polymorph other, **polymorph self**, wall of ice, **wizard eye**, transmute rock to mud-mud to rock, **wall of stone**

Kellenides also has scrolls of **confusion**, **hold person** and **phantasmal force**

If allowed to prepare Kellenides will cast invisibility on himself and others on his side, and use web and wall of stone to restrict movement of opponents. He will sleep and polymorph other (usually into a frog - he's a traditionalist) - only using lightning bolt or scrolls if in danger of defeat. He will melee - if forced to - until reduced to 15hp or less.

THE GIFTS OF FEYR-PANNIRAS

Oakfriend - **ring of protection +2**
Shirna - **longsword +2** (+4 humans & demi-humans, -2 enchanted or constructed creatures)
Galstred - **shield +1** (protects from all paralyzing attacks; reflects gaze attacks)
Halsenna - **displacer cloak** (casts mirror image of self and wearer when subject of attack)
Kellenides - **staff of striking** (2-12 damage per charge (3-18 vs Good), 40 charges)



TARTHAM

Throughout the early part of this adventure, and up until the final confrontation with the Replica-Golem, Tartham is the principle agent of the New Gods in the Kingdom of the Caern folk. If he gets onto the trail of the PCs, he will cause them much difficulty. As a follower of the God Doubt, he tends to learn information gathering spells as first choice.

Tartham: M; C6; AL C/CE

H; **glass knives;** AC 5; hp 25

S 16 Plain-featured, brown hair, medium height; forgotten as I 16 soon as seen; wears 3 glass knives under indigo cloak

W 16 Cleric of the New God Doubt

D 12 Brooding, unsure, constantly inventing and revising

C 13 plans; a sadist

Ch 9 Hardly known by a soul even in the hierarchy of the Temples of the New Gods; a skilled tracker

Spells: D&D - Detect magic, cause fear, know alignment, silence, locate object, speak with plants

AD&D - Detect good-evil, detect magic, purify food & drink, cause fear, sanctuary, find traps, hold person, know alignment, silence, speak with animals, dispel magic, locate object

If forced into combat, Tartham will cast silence into area of combat to stifle spell-casters, then retreat beyond 25' and use cause fear and hold person on first opponent to come out of silence range. His glass daggers (D1-4) break on contact (ie, if attack would hit AC10); if they penetrate armour, they break inside the wound, causing 1hp a round further damage until removed; hollow tube inside contains acid for another d8 of damage.

Tartham is accompanied at all times by a retinue of lesser priests - early converts to the New Gods from among the Caern-folk. These will be encountered after the duel with Shirna (FIVE.7) and in the final reckoning (Section Ten). This retinue will consist of one C3, two C2s and 5 C1s. These should be treated as Priest-Officials (see below):



CLERICS AND OFFICIALS OF THE NEW GODS

Many Servants of the New Gods will be encountered in this module, particularly towards the end when the PCs are in Jrebb. The GM is encouraged to let his or her imagination go when dealing with these meetings. The stats in this section are only the bare bones, and many interesting and amusing events can take place if the different Gods' servants are well played.

Clerics serving any of the New Gods are usually too bogged down in the tedium of administration to be adventurers, and therefore rarely pick up magical items. Very often, they have not bothered to learn a full complement of spells. They are, in contrast, usually very wealthy, and the GM should allocate money to Priests according to the following table:

Priests of the New Gods - Stats

Officials:

C1	AC6	hp5	30gp cash, 50gp jewellery
C2	AC6	hp8	50gp cash, 150gp jewellery
C3	AC5	hp11	80gp cash or gems, 250gp jewellery
C4	AC4	hp15	100gp cash or gems, 400gp jewellery
C5	AC3	hp18	150gp cash or gems, 600gp jewellery

4th and 5th level officials should also have 1-2 potions or scrolls, or a minor magical item

Guards:

C1	AC4	hp5
C2	AC3	hp10
C3	AC2	hp14
C4	AC1	hp18
C5	AC0	hp22

Guards will not carry wealth; 3rd level Guards use +1 weapons; 4th level Guards will have 1-2 potions or scrolls; 5th level Guards will have an additional magical item.

When considering spells for clerics of the New Gods, the GM should first think which God the clerics serve. Normally, all those clerics encountered at one time will be of the same deity - the exception to this is Tartham's retinue, which will be a mixed bag. There is a wide variety of Gods from which to choose - Hate will obviously grant spells like **cause light wounds, detect good, protection from good, blight, curse, striking**, etc; while clerics of Greed will have spells to make robbery and money-collecting simple, such as **detect magic, find traps, hold person** and **locate object**.

The same goes for the actions of encountered Priests. Some examples are given in the text, but here are a few more ideas:

Awe: Very easily impressed; will listen to lies and tall stories, and ogle magical displays; stop fighting as soon as hit for the first time

Greed: Frequently resort to mugging, cheating and being bribed; in combat look to kill and loot corpses quickly

Hate: Nearly all the PriestGuards are worshippers of Hate; they have to be locked up when not on duty, and fight for the sheer pleasure of it, provoking a fight when possible

Lust: Rude and coarse to members of opposite sex; in combat will try to subdue and make off with potential victims....

Pride: Will refuse to speak to those of 'lower orders'; in combat will fight to the death on one-to-one basis

Envy: Will take an instant liking to any magical items, gems or jewellery seen, will attempt to buy them at a very low price and will try to steal them if their offer is refused.



SECTION SEVEN

THE MAUSOLEUM OF FEYR-PANNIRAS

Once the PCs have contacted the Followers, and obtained (or found delivered) the Gifts of Feyr-Panniras, these should be returned to the Temple of the Sky God. Certain clues might give them the idea that something more happened to Feyr-Panniras on that last journey than just a change of heart and his death.

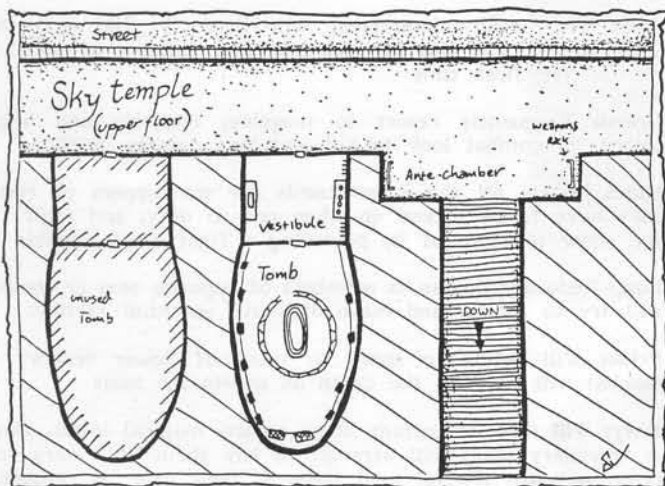
By now, Tartham has played some part in this adventure, even if not directly against the PCs. He realises they are a threat, and acts accordingly. On the night before the PCs return to the Temple, the Mausoleum of Feyr-Panniras is broken into, and certain rituals take place leading to the eventual revival of the Replica-Golem when the items are returned.

When the PCs present themselves back at the Temple, they are interviewed again by Feyr-Fordannic, in circumstances more relaxed than before. As they enter, the PCs may note some additional security precautions - it will certainly not be possible for them to enter the Temple by any secret method.

Feyr-Fordannic is grateful for everything the PCs have achieved so far. If they contacted all five Followers and retrieved the five items, he offers them due reward. If they re-converted those who strayed from the Old Gods, and kept out of trouble with the Queen's servants, this reward is all the greater. The items will be collected by a cleric from the Temple, and placed in a casket. Feyr-Fordannic will invite the PCs to attend at a small ceremony at which they are restored to Feyr-Panniras. But before this, Feyr-Fordannic tells them the following:

"Brothers, sisters; fellow believers - before we go to the final resting place of Feyr-Panniras, I must explain something to you. You will notice many clerics on guard about the mausoleum; this is because intruders broke in last night killing three men and women. Their exact purpose is unknown; they stole into the Tomb, left indiscipherable marks upon the walls, and drew a circle about the sarcophagus which they did not complete. Perhaps they were disturbed; I know not. In any case, they did not open the tomb, nor leave any magical aura on the place that we can detect. Whatever they came to do, we cannot tell but all seems to be well enough. You will see much of what I have said when we go down to the Mausoleum."

The ceremony then takes place. The PCs may request Oak-friend's attendance, in which case he is sent for. Otherwise, only the PCs, Feyr-Fordannic and two acolytes proceed to the Mausoleum.



THE MAUSOLEUM

The resting place of Feyr-Panniras is one of many crypts on the top floor of the Temple. Great clerics from past generations lay here; other crypts await the greats of the future. Each is identical and is simply furnished. Behind a heavy door, a vestibule contains necessary paraphernalia for the preparation of visitors. A second heavy door then leads into the Tomb itself, roofed over with a transparent crystal which allows daylight in and amplifies the faint glow of night.

Feyr-Fordannic leads the way through the Temple. One cleric carries the casket, another lights the way. In an antechamber at the top of the stairs, the PCs are required to remove metal armour and weapons before proceeding any further. The procession then continues along a wide corridor at the very top of the building, before reaching Feyr-Panniras' Mausoleum.

THE VESTIBULE

This small room is bathed in a soft amber-white glow from two gems set in the wall farthest from the entrance, between which is the door to the Tomb. On the wall to the right, clean robes of blue and white are hanging on pegs, while against the other wall is set an altar, with a small bowl, an incense burner, ten vials of holy water, and other clerical requisites. Feyr-Fordannic instructs each PC to don a robe and the NPCs do likewise. Each person present also washes their hands in holy water, using separate vials. If more than ten people are present, Feyr-Fordannic will have brought sufficient extra vials to make up the difference.

THE TOMB

The tomb is cold, made of dressed white stone. It is oval, and dominated by the immense sarcophagus. This is made of off-white marble, inlaid with precious stones, and it sits on a plinth. The walls are lined with shelves and display cases, containing many relics and dedications to the life of the fallen cleric; portraits, books, clothes and other possessions.

A few features do not fit into this scheme. At each compass point, the walls are daubed with symbols in a dark green paint. Further, a circle has been drawn around the tomb, which is not quite joined at the side immediately in front of the door. These ritualistic drawings were placed here by Tartham, the instigator of the break-in. They are completely meaningless, a ruse, placed here to stop anyone making an investigation of the inside of the sarcophagus. Obligingly, the clerics of the Temple only checked to see that the coffin had not be opened - it had not - and then puzzled over the meaning of the marks.

Tartham has been given the means to re-animate the Replica-Golem. The original plan was that this should be done after the Followers had converted such a large number of people within the Kingdom, the whole region was aflame with talk of it. Then, with the Replica-Golem seemingly unconquerable at the centre of the Temple of the Sky God, the New Gods would surely oust the Old in the hearts of the people. If nothing else, the Priest-Kings have information to make them believe the Queen will adopt the worship of these deities to quieten the debate.

The PCs have interfered with this plan, but not - as yet - fatally. The Servants of the New Gods have been forced into an alteration in their strategy. The replica-golem itself will have to be the centre of all the talk, as well as causing the eclipse of the Old Gods. It may not be as satisfactory, but in the end, maybe it will serve anyway.



THE CEREMONY

The replica-golem has been re-programmed to activate when the items of Feyr-Panniras are returned. Feyr-Fordannic will permit the PCs to inspect the room before the items are brought in, but will not allow them to open the sarcophagus. After any such delay, the casket is opened by a cleric standing at the foot of the sarcophagus - and then the lid of the tomb flies back, and the Replica-Golem rises!

The golem knows its first task is to take on the possessions of the man it resembles in such a bizarre way. It attempts to use its **charm** abilities on each character in the room in turn, causing each that fails to save vs spells at -4 to bring it one of the items. Those who do not succumb to the first attack must then make a second saving throw, again at -4, or suffer the effects of a **fear** spell.

It will take PCs four rounds to rush to the ante-chamber at the head of the stairs, re-arm and return, by which time the Replica-Golem has taken on the various items and is virtually invincible. It rampages through the Temple, supplanting the statue of the Sky God. Many clerics die trying to stop it; others abandon the Temple. The PCs may be rash enough to attack - but the GM can convince them of the terrible risk they face by describing the instantaneous death of a few others first....

As the Temple is evacuated, Tartham and 20 Servants of the New Gods (see Section Six) sneak in to occupy the place for its new function, protected by the Replica-Golem which occupies the main hall. It utters words of doom and destruction and prophecies about the ending of the times of the Old Gods, as programmed by Tartham, and demands the subjugation of the Kingdom.'

The PCs will probably be driven from the Temple, and find frightened mobs in the street. This state of riot continues for several days, after which most people of influence chose to declare for the New Gods just to preserve their lives. The Queen, a pragmatist to the last, will do so as well.

THE REPLIC-GOLEM

A replica-golem is the ultimate transformation of stone into flesh achieved by the Priest-Kings. Essentially, a stone golem is crafted, imbued with powerful magic, and then transformed into a simulacrum of a living human being. The replica-golem looks, sounds and even smells like the original person, but one final refinement makes it an even better copy. If the original person is imprisoned by a method similar to the djinni bottle or a magic jar, that person's very soul can 'power' the golem, and make it act in the way the real person would. Whoever then controls the original, can make the replica do anything in his guise.

At a cost of 1,000,000gp, the stakes have to be high to make this worthwhile, but Cavarnhissern, the man responsible for committing this outrage on Feyr-Panniras, quite rightly believes the capture of a Kingdom is the right sort of prize. He fashioned the golem, captured Feyr-Panniras, and pulled the 'conversion' of the Followers off. Next, he allowed the replica to deactivate as it went beyond the range of Feyr-Panniras' control. Now he has given Tartham the power to re-awaken it, knowing it will act as he tells it to. Fiendish stuff....

The stats below show the Replica-Golem as it is when it arises from the sarcophagus. Note there will be alterations to its 'to hit' rolls, damage and Armour Class once it gets its hands on the items the Priest-Kings generously allowed the Followers to leave with. As for the fate of Feyr-Panniras, all is revealed in Section Nine - **Jrebb**.

The Replica-Golem: AC 6; Move 12"; HD 14**; hp 80; £AT 1; D 11-20 (or weapon +10); SA spells; SD not influenced by sleep, charm or other mind-affecting spells; cannot be damaged by weapons of less than +3 magic; MR 45%; Save as MU14; Int & AL as controller; THAC0 9/8; xp 3250/6340
The main strength of the replica-golem is its spell ability. It can cast **charm**, **cause fear**, **confusion** or **feeblemind** as desired, one spell per round. All saving throws have a -4 penalty.

SECTION EIGHT

JOURNEY TO THE LANDS OF THE PRIEST-KINGS

The PCs must leave the Kingdom of the Caernfolk in something of a hurry after the reactivation of the replica, but the GM should allow them to make reasonable preparations. The worst problem is the turmoil in the City as it divides over the matter of the New Gods. The GM should describe riots, civil anarchy and political manoeuvring each day they remain, and involve them in minor brawls and arguments. They are in no more danger than the rest of the population, though; in all the excitement and confusion, Tartham has forgotten all about them.

The only contacts remaining to them after these events are Feyr-Fordannic, Oakfriend and Barranus, leader of the Temple of the Earth God. Quite possibly, Feyr-Fordannic may have been killed in the incident with the replica, but if this occurred, the PCs are contacted by his successor, Seur-Hallentin (the GM should amend the rest of the module accordingly). Oakfriend, too, might have been a victim of that encounter, which removes him entirely from the future course of this adventure.

Whichever of the three are still alive (or Seur-Hallentin) contact the PCs before they leave. If they have not already done so, they urge the PCs to journey to the Lands of the Priest Kings and discover the truth behind the last journey of Feyr-Panniras. If he lives, Oakfriend can provide them with directions; he will accompany the party if it numbers less than four, or if there are no higher level clerics or druids.

Feyr-Fordannic brings the promised reward for the PCs. This consists of one magical item for each member of the party, and high-denomination coinage to the total value of 5,000gp. Clerics and druids of either of the Old Religions should receive no such reward, but be promised free training at their next level rise. The following items are available:

Clerics: Scroll - Protection from petrification; Scroll - Protection from magic
Fighters: Bastard sword +1 "Heatseeker" (+2 vs winged creatures, +2 vs cold using/dwelling creatures, radiates warmth 5' radius); Spear +3; Shield +1
MUs: Wand of illusion/wonder; Scroll - Protection from devils
Thieves: Four leaf clover/Stone of good luck; Gauntlets of holding/swimming & climbing

Barranus, who knows something about golems himself, offers one additional item - the magical hammer Claetera, enchanted to destroy magical constructs. He promises that if the PCs can remove the lifeforce behind the replica, Claetera can destroy it when they return. It will also deal with most normal magical constructs encountered in the meantime (treat as a **hammer + 3** double damage vs golems or other magical constructs).

THE JOURNEY

The GM should allow the PCs to journey to the port of Berra without special hinderance. Once there, the PCs can hire a ship to take them to their goal. Their journey is one of many miles, following the coast of the continent round to their target. It takes 12 days to reach the Lands of the Priest Kings, and they will make a landfall to take on supplies.

Their ship is the "Phoenix", a small galley capable of 90 miles a day (AC 8, 100 hp, javelin-firing balista, D 1-6+2). It has a crew of 60 rowers (Fr1, AC 9, hp 3), 10 sailors (Fr2, AC 7, hp 6) and 20 fighting-men (F2, AC 5, hp 10) armed with bows, short swords and daggers. The captain is Laza, an occasional rum-runner, but a good lass at heart.

Laza: F; F5; AL CG

½E; cutlass (D 3-10) +2; hp 30; AC 5

S 17 Plaited blonde hair, strong features, big-boned; wears I 11 armour under sea-clothes, cutlass through sash.

W12 Captain of the Phoenix; smuggler

D13 Cheerful, life-loving woman with taste for strong grog.

C17 Knows a man in every port; many authorities cast a

Ch13 blind eye to her activities

FIXED ENCOUNTERS - see inside front cover

EIGHT.1 The Freeport

After only one day at sea, Laza pulls in towards the coast and proceeds cautiously into a deep fjord. After a few hours, she docks beside a run-down wharf in a small, hidden town in the mountains west of the Kingdom of the Caernfolk. This secret community is made up of 'free traders' - buccaneers, freebooters and others on the very fringes of the law, making a living by smuggling and passing stolen goods.

Laza explains that if she is to go to the Lands of the Priest-Kings, she intends to pick up some 'consumer goods' as profit-making cargo. If the PCs are interested and have some ready money, they too could speculate in a few goods for re-sale.

The PCs can decline her offer, but if they choose to go they can buy the following goods, at the price mentioned in the first column. The second column shows the price the goods will fetch in the Land of the Priest Kings, assuming the PCs get the opportunity to sell them there. The last figure is what they will fetch in the Kingdom of the Caernfolk.

Gems	100gp	d8x50gp	100+d20gp
Jewellery	1000gp	700+(d20x50)gp	1000+d100gp
Spell Components	300gp	250+(d6x20)gp	250gp
Spice	50gp	d6x30gp	60gp

EIGHT.2 Karrn

The ship approaches the capital city-port of the Kingdom neighbouring the Caernfolk sometime towards evening. This port offers a safe haven. The Old Gods are worshipped here, and there has been no attempt to infiltrate this Kingdom by the Servants of the New Gods. All supplies, potions, spells etc purchased here should be at normal campaign prices.

EIGHT.3 The Blockade-ships

At noon, Laza calls the PCs to the deck, to point out two ships anchored one mile apart. This is the border-marker between the Kingdom of the Karrni and the Lands of the Priest-Kings. These two are in a state of perpetual conflict, manifesting itself more as a 'cold war' than actual armed strife. The nearer ship is a Karrni war-galley, with twin catapults and 250 marines. The further is a magically-propelled warship of the Priest-Kings. Laza insists everyone be very careful; the officials aboard the two ships must hear only what they want to hear.

Coming alongside the Karrni vessel, Laza is ordered to halt. After a short interchange, a boat comes over with an officer and ten F1 marines. He is brusque, and very suspicious. Laza informs him she is trying to make a profit selling the Priest-Kings all the junk she can, at which the officer laughs, bitterly. He then asks who the PCs are (being particularly nosy if they are standing on deck in full armour; a risky business at sea, by the way), and the GM must decide how satisfactory their answer is. If all is well, a small bribe (200gp - to come out of the PCs purse) and the Phoenix can be on its way. If the officer gets suspicious, there is bound to be a fight, and Laza will have to try and run before the missiles from the Karrni ship sink her. The PCs could find themselves swimming to shore - any that are metal-armoured will drown.

Karnni Officer: AC 6; F5; hp 34; armed with **longsword +2**; wears **leather armour +1**

Karnni Marines: AC 7; F1; hp 6; armed with shortswords

Karnni Ship: AC 7; 120 hull points; 2x catapults; Speed 120'

Regardless of what happens at the first blockade, the PCs (swimming or otherwise) cannot proceed by sea without being stopped by the second ship. The procedure is the same; a challenge, and a small boat rowed across for an inspection. The Priest-Inspector (a cleric of the God Curiosity) will not need much persuading if the PCs came under fire from the Karnni, and they may proceed after the 200gp is passed over. Otherwise, they must convince the Priest-Inspector of their good intentions, facing similar wrath if there is a struggle.

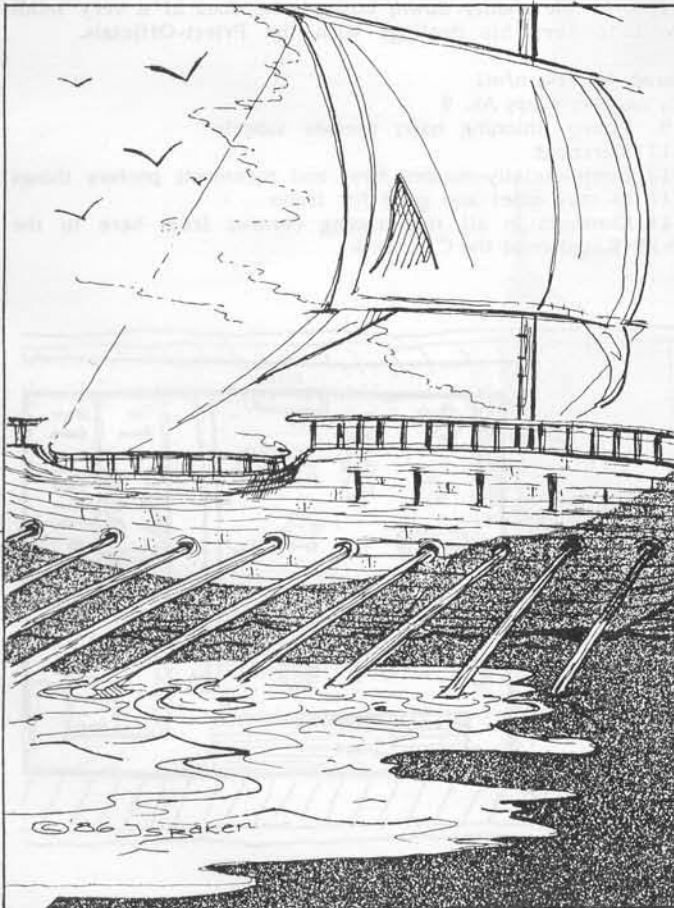
Priest-Inspector: AC 6; C6; hp 33; armed with **mace +2**; wears **bracers of defence AC6**

Priest Kings' Marines: AC 7; F1; hp 6; armed with maces

Priest Kings' Warship: AC 7; 130 hull points; 1x catapult firing salvo stones with **cause disease** cast upon them. If the PCs' ship is hit, all must make saving throw vs Spells at -2 or fall into a coma for d4 days; Speed 120'

EIGHT.4 Merchant

At this point, the Phoenix meets another vessel coming in the opposite direction. The two crews exchange greetings, and the merchant-captain asks for news of the way ahead. If told about the troubles in the Kingdom of the Caernfolk, he is grateful enough to tell the PCs to contact Korap, a merchant in Jrebb, who knows his way around the City. The PCs may also make any trades they require.



EIGHT.5 Nixies

At the mouth of the river, as the Phoenix is taking on fresh water, the PCs are attacked by the **charm** abilities of 20 nixies (since the ship's crew are engaged in other duties, the PCs represent the only target). The nixies are looking to drag two PCs into the water to act as slaves for a year.

If the nixies are defeated, their only surviving prisoner will come to the surface near the ship, coughing and gasping for air. The woman, Jorna, knows where the lair of the nixies is, and can dive to it. She will bring the adventurers 250gp in pearls from the sea bed - a fortune for her, but nothing much to any adventurer. If the PCs give her the money, she will provide them with a safe place to hide while they are in Jrebb.

20 Nixies: AC 7; Move 120' (40')/6"-12"; HD 1/1-4hp; hp 5/3 each; EAT 1; D 1-4; SA **charm**; SD none; MR 25%; Save as E1; AL N; THACO 19/20*; xp 5/35

EIGHT.6 Storm Giant

Alkegarr, the Storm Giant, lives in a cloud island above the coast, a friendly exile from the ways of his kind. When he sees the Phoenix passing, he sweeps down on his pet roc. If attacked, he will use all his power to destroy the ship, but his intent is good.

If allowed to settle on an island near the path of the ship, he offers to **predict weather** for Laza, or even **control winds** if spoken to with proper respect. In this case, the GM should reduce the journey by four days.

If provoked, Alkegarr casts **call lightning**, and causes the sea to rise violently, swamping the vessel in 4-16 rounds. The storm only abates if he is defeated. While in the grip of the storm, the PCs must make Dexterity checks (at -4 if fighting the giant) or fall overboard. In such seas, there is an automatic 50% chance of drowning for all characters, in addition to normal chances. If lucky enough to be swept ashore, individual characters will be lifted to the border of the Lands of the Priest Kings and dumped there by a giant roc.

Alkegarr, the Storm Giant: AC 2/1; Move 150' (50')/15"; HD 15/15+2-7; hp 75; EAT 1; D 8-48/7-42; SA-SD **lightning bolt**, other spells; MR Std; Save as F15; AL L/CG; THACO 9/8; xp 1350/7650; Expert/MM

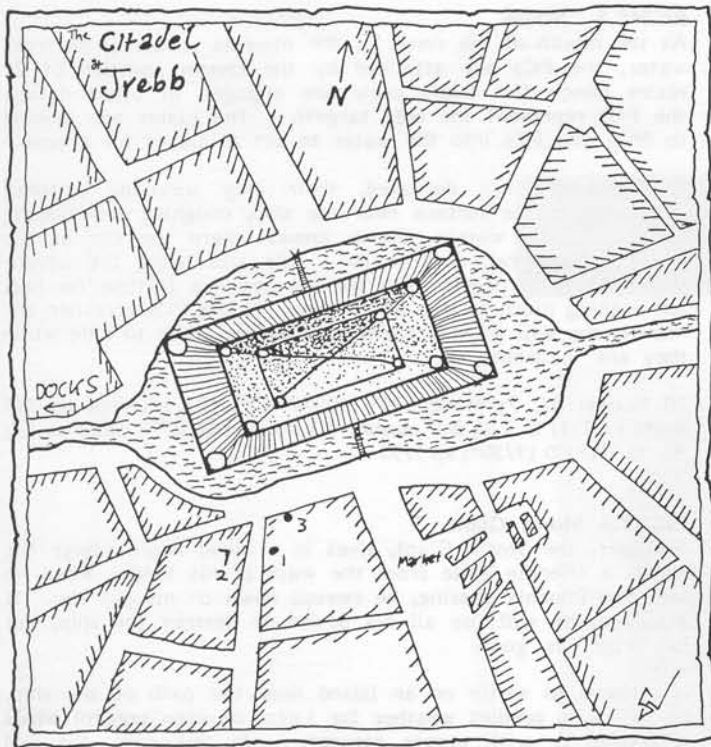
Young Giant Roc: AC 0/4; Move 60' (20')/3"-30"; HD 18; hp 90; EAT 2 or 1; D 3-18 + 3-18 or 8-48/4-24; SA/SD none; MR Std; Save as F18; Intelligence Animal; AL N; THACO 8/7; xp 2000/7250; Expert/MM

EIGHT.7 Marine Troll

This savage, unreasoning creature announces its intentions by biting through the hull! The hideous face - and quite a lot of water - smashes through the side of the ship. If the PCs are below decks, the attack continues like this, with the PCs losing the initiative every round while the monster prepares a fresh attack, until the ship has sustained 30hp.

The GM should allow a 10% chance for each PC to be able to strike back at the troll after each one of these attacks. If they rush to the maindeck, they can fire missiles at the troll as it makes each attack, regardless of whether it hits or not. Once the ship is taking water, the troll comes through the hull and attacks anyone below decks. Each round it wins initiative, it attacks the ship rather than the characters.

Marine Troll: AC 4/2; Move 120' (40')/3"-12"; HD 6+3/6+12; hp 35/45; EAT 3; D 1-6+1-6+1-10/1-4+1-4+9-16; SA none; SD regenerate 3hp per round; MR Std; Save as F8; Int Low; AL C/CE; THACO 13; xp 650/1440; Expert/MM2



SECTION NINE

JREBB

After the sea-journey, the PCs land at a wharf near the Citadel of the Priest Kings at Jrebb. If they rescued Jorna from the nixies (EIGHT.5), they will be led to a safe hiding place she can also lead them to the merchant, Korap, who knows how to move around the city easily. If Jorna is not with them, they can find Korap, as advised by the merchant (EIGHT.4, but will have no place to stay. If they have been unlucky (or unwise) enough to miss both contacts, they must rely on Oakfriend to find Cavarnhissern's laboratory. And if they don't even have Oakfriend along, the PCs must spend d6 days in the shanty town trying to find it.

Jrebb is a city of contrasts. The central section, on the river, is a fortified bastion - the Citadel. All around, a shanty town of labourers, slaves and hangers-on ekes out a precarious living. The city ferments with revolt, but the Priest-Kings use their powers to cow the population, and kill ringleaders on sight.

In theory, no-one is allowed into the Citadel who is not a member of the priest caste. In practice, senior Priest-Officials are afraid to go out among the people, allowing traders to enter through 'secret' passages. Few are guarded, and astute merchants like Korap know which are. If the PCs act like traders, and not as hot-heads aiming to bring the Priest-Kings down, Korap will show them which entrance leads to Cavarnhissern.

For each day the PCs spend trying to enter the Citadel, there is a 10% chance of them being betrayed to the Priest-Guards, unless they stay with Jorna. This chance is cumulative (ie, 20% on the second day, 30% on the third). If betrayed, a patrol will strike when they are cornered in a building. Men will be left at the main entrance, while others rush into the building through all the others. They will have cast **bliss** on themselves before entering and cast **blight** on the PCs as they spring the trap. The last Priest-Guard to enter each doorway casts **silence 15' radius** at a PC spellcaster. The Priest-Guards use morning stars, but will seek to capture a PC reduced to 6hp or less.

While the PCs are wandering around Jrebb, the GM should arrange for them to meet groups of Priest-Officials of various deities, as suggested in Section Six. A typical encounter would be with 1-6 clerics, levels 1-3. The more they encounter, of course, the greater the risk of them betraying themselves by a careless word or action. No detailed encounters in the City are provided here, except for those which take the PCs directly into the confrontation with Cavarnhissern. The GM should use ordinary encounters as he or she would in normal city adventuring; inns, shops, guilds and Temples (lots of Temples!), but bear in mind that only the Priest-Officials have any wealth or real power. For any encounter with NPC servants of the Priest-Kings, see Section Six - **Servants of the New Gods**.

NINE.1 Jorna's House

Jorna lives in a shack near Korap's trading post. She cannot offer the PCs food or other aid, but while here they will not be betrayed to the Priest-Officials. The one-room shack has a small shrine to the New Gods, but PC clerics will have no difficulty in persuading Jorna to change beliefs - she has suffered badly, and owes a debt of gratitude to the PCs.

Jorna: F; Fr1; n

H; no weapon; 4hp; AC 7

S 9 Impoverished and tired-looking; wears simple clothes

I 9 Unemployed; one-time fisherwoman

W18 Brave; loyal and forceful

D16 A complete unknown among persons of note, but has large C8 family and many friends

Ch15

NINE.2 The Trade-House of Korap

The public mercantile face of Korap's dealings in Jrebb. He sells wine, foodstuffs and basic household goods to the people of the shanty down; business he does at a very small profit to keep his dealings with the Priest-Officials.

Korap: M; Fr4; n/nG

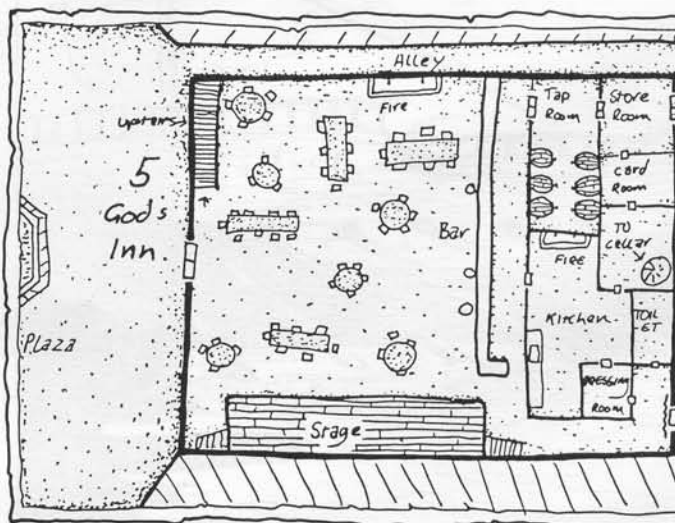
½E; dagger; 10hp; AC 9

S 9 Plump, thinning hair; dresses soberly

I 13 Merchant

W12 Commercially-minded first and foremost; prefers things D11 to stay quiet and good for trade

C11 Contacts in all the trading centres from here to the Ch13 Kingdom of the Caernfolk



New Gods

NINE.3 The Five Gods' Inn

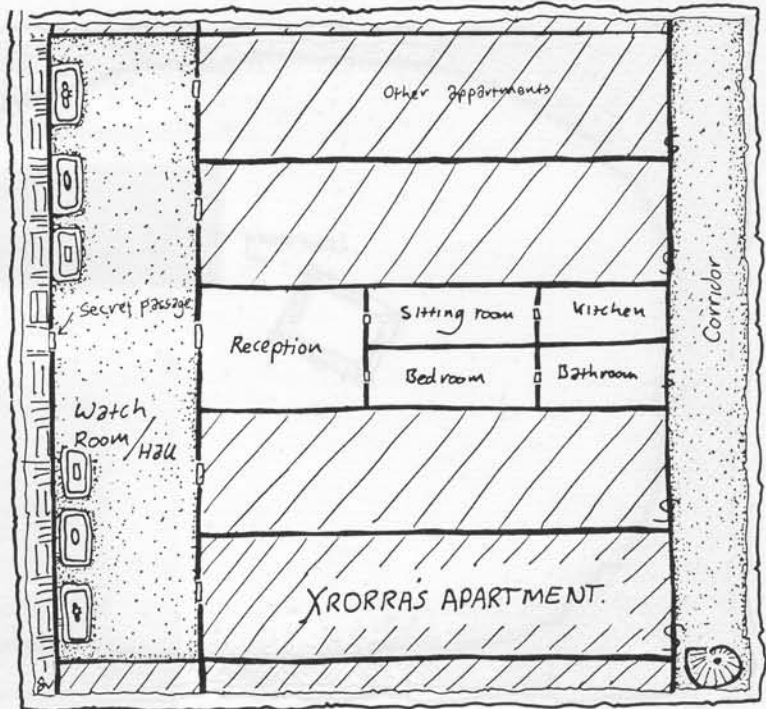
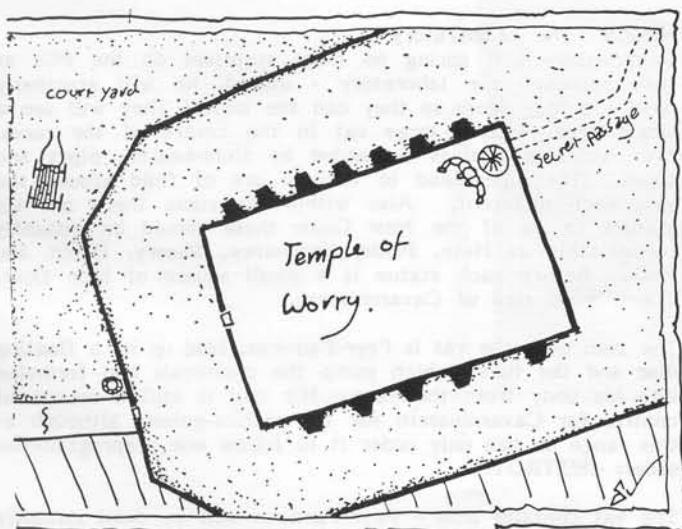
Either Korap or Oakfriend can lead the PCs to this Inn, which both know to be the front of the secret entrance into that part of the Citadel where Cavarnhissern has his laboratory. The only difference is that Korap can bring them here immediately, while Oakfriend requires d3 days to find the inn again.

The Five Gods Inn is a drinking den on one side of a six-sided plaza. Dark, brooding temples occupy the other sides. Prices should be set at half the campaign norm; this is not a popular inn. Before the PCs can use the secret passage, they must endure ritualised toasts to the five gods, enforced by four C3 Priest-Guards. First, a toast to Hate - a fiery brew followed by 3 rounds fist-fighting with other patrons (12 Fr1, AC 9, hp 4). The Guards restore order, and order a second toast, to Doubt. No-one should drink during this toast; if any PCs do, they must make a save against poison, or be sick for 2d4 rounds.

The third toast is to Happiness, followed by a round of jokes (sadistic DMs will doubtless force players through this). The fourth is to Generosity, in which very little drinking gets done everyone passes their mug to and fro and the Guards throw out anyone who ends up with more than he or she started. Last, a toast to Greed, in which spirits pour like water, and everyone consumes to the point of oblivion. The PCs must fake their share of this, to be ready to pass through the curtain at the back of the garderobe at the tenth hour.

NINE.4 The Temple of Worry

Immediately behind the curtain is a small ante-chamber, with a door leading into an enclosed courtyard with a building at the centre. It is shored up with many strong buttresses and covered in warning signs, though it looks sturdy enough. The doors are massive, and covered with locks. Inside, Worry-Priests scamper about, accosting the PCs as they are led through, asking if they are sure their belts are done up tight, if their savings are protected, or if the weather is alright for farmers. If the PCs give soothing answers, the Worry-Priests will become agitated - this is not what they want to hear. Korap tells them about the dangers of death-watch beetle in wood and rises in the price of corn, and the PCs should follow his example. If they get into a fight for any reason, one wounded Worry-Priest will yell out to his colleagues "I told you this would happen!" and thank the PCs for the salutary lesson in security before he dies.



A broad spiral staircase descends from one end of the hall, partially hidden by a huge statue of a sexless god looking pensively into the distance.

NINE.5 The Secret Passage

The secret passages into the Citadel vary from a few dozen yards long to well over 600. All are dark, narrow and winding, with staircases climbing and falling - almost at random. None have junctions, nor doors before their end.

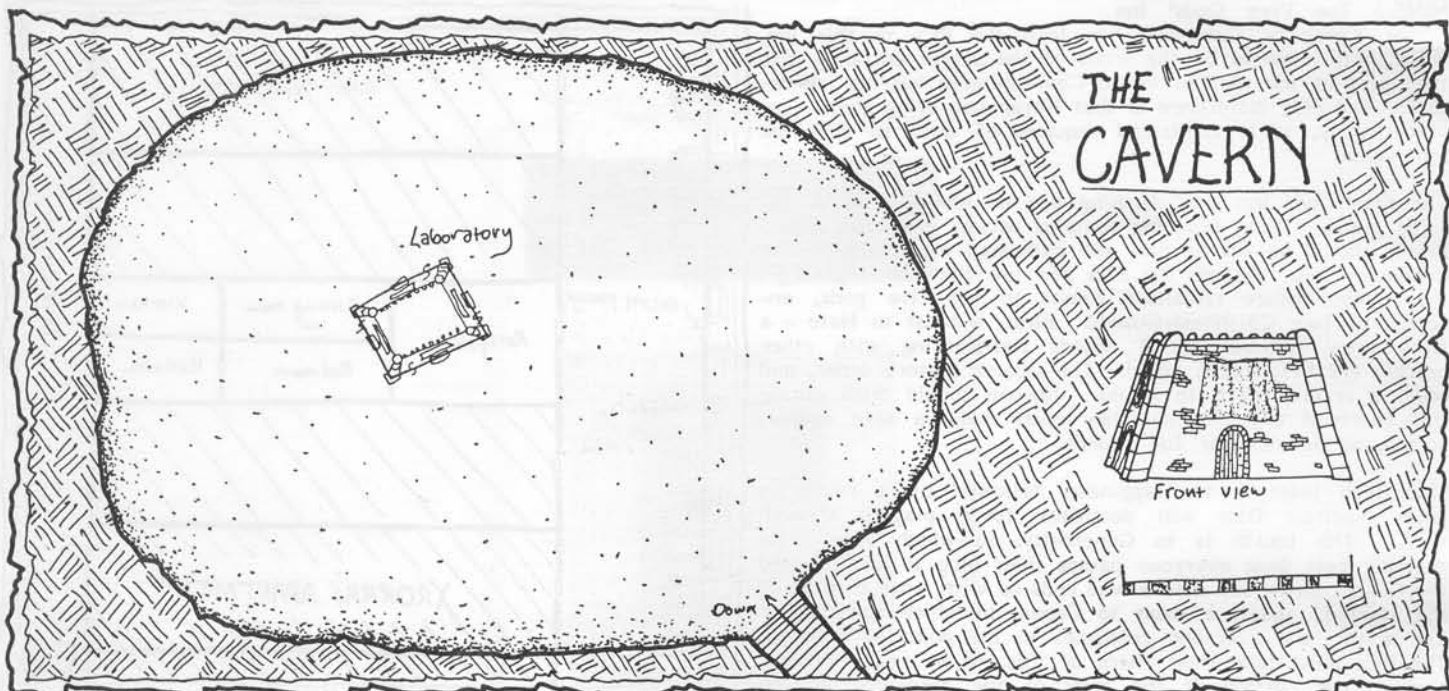
This one, which leads to that part of the Citadel where Cavarnhissern works, is 200 yards long, sloping down. It falls about 30' over its entire length, but PCs will only be able to tell this if a dwarf or gnome is present. Torches light the whole length.

Inside the Citadel, the passage ends with a stout door. Behind this, 8 Priest-Guards (C5, C4, 2xC2, 4xC1) maintain watch through a spyhole. If Korap brings them in, the PCs can be passed through on his sayso, but without him, some method of arriving at the door unseen will be required if the PCs are not to give the Guards warning of their approach. Given the narrow nature of the passage, their presence at one end is likely to be deadly for the PCs, unless they can be silenced quickly. A Priest-Guard patrol sounding the alarm will summon a second patrol in 2d6 rounds.

Five doors breach the far wall of the Guard room. If Korap brought the adventurers in, he hurriedly departs from them at this point, unless detained by force - he has his own business. His parting words are: "Here's a tip; you're new here, and nobody knows you, so you'll find it difficult. Go see Xrorra; she upset a lot of merchants with a tax reform last month, so no-one does business with her. She'll buy anything you've got; but be careful not to look into her eyes." He points to the righthand door, then goes through the centre himself.

NINE.6 Xrorra's Apartments

Five Priest-Officials operate from the individual apartments between the Guard Room and the stairway down to Cavarnhissern's laboratory. Xrorra deals with outsiders for the High Priest, never leaving her apartments at all.



A Priest-Official's status determines how large and impressive his or her apartment is. Xrorra is fairly senior; the sort with money to spend. She lives in a five room apartment, attended by four C3 Clerics of Greed (these live in lodging rooms in the city, near the Inn. She will meet the PCs in the front office. The business of Priest-Officials goes on 24 hours a day, with assistants changing all the time. Priest-Officials catch sleep as and when they can, as a consequence of which they rarely have spells memorised. They make time to enrich themselves through visitors like Korap. If the PCs see Xrorra, she will assume automatically that they are merchants with goods to sell. The PCs can either trade, or extract information by force. No other approach will be listened to for more than a few seconds. If the PCs trade, use the prices given in section EIGHT.4 for goods purchased in the Freeport. If they have no such goods, she will offer to buy magical items - even cursed ones - for 1½ times the rulebook price. Should she be given any reason to doubt that the PCs are merchants, she will secretly sound an alarm to alert Cavarnhissern and the Guards in NINE.7.

NINE.7 Guard Posts & Chapels

At the end of the corridor, a wide spiral staircase falls to Cavarnhissern's laboratory. The staircase has three landings, on which are set Guard Posts. Outsiders are not allowed here, so the PCs may only pass unchallenged if invisible or disguised. 10 Preist-Guards (C5, C4, 2x C3, 6x C1) occupy the three Posts.

At the foot of the staircase, a wide corridor has doors leading into other parts of the Citadel, and into small chapels to many different New Gods. Each chapel has a C4 priest in charge, and 5-10 other clerics.

At the end of the corridor, wide double doors lead to the laboratory. Dire warnings are printed on these doors, in ten different languages....

NINE.8 The Cavern

Beyond the doors, a short stairway leads down into a large cavern, far underground. The ceiling is 80' high, and the cave is an irregular oval of 200-300' diameter. The walls are hewn stone, the floor is smooth.

At the very centre of the cavern there is a small single-storey building, 80'x50', with a door in each of the four walls. There are no windows, but a curtain hangs still on each wall. The roof is flat. If the PCs cast **detect magic** or **detect evil** in this cavern, the whole area will seem to radiate an aura - but the strongest 'scent' comes from the building.

There is no cover anywhere within 35' of the building, and the area is brilliantly lit by magical means. If Cavarnhissern has any warning of the PCs' approach, he will have a trap ready to spring on them. The four curtains hide garishly-lit alcoves containing medusas' heads. As the PCs reach the foot of the stairs, the curtains will snap back, and the PCs must save vs petrification or be turned to stone. The trap is beyond the range of a **find traps** spell. The survivors will hear Cavarnhissern's ringing laughter, and his voice will cry: "And that is just the beginning, you fools! Why don't you come a little closer, and see what else I can do?"

NINE.9 The Laboratory

Cavarnhissern will spring no more surprises on the PCs as they approach the laboratory - indeed, he will graciously open the four doors so they can see inside! They will see a single area, with a large vat in the centre of the room, over which a man is suspended by fluid-bearing pipes and tubes. The pipes lead to various jars of fluid around the vat, each different. Also within the room there are six statues to six of the New Gods: these should be instantly recognisable as Hate, Pride, Vengeance, Misery, Doubt and Fear. Before each statue is a small square of blue floor. There is no sign of Cavarnhissern.

The man over the vat is Feyr-Panniras, held up by a **floating disc** and the tubes which pump the chemicals and formulae into his body from the vats. His soul is still a source of control for Cavarnhissern for the replica-golem, although at this range he can only order it to follow one preprogrammed order: **DESTROY!**

The vat contains acid - Feyr-Panniras will be dead instantly if the disc is dispelled. The statues are not animated, but are the source of a grim danger for the PCs. Immediately inside the doors are areas of permanent **teleport**.

New Gods

Characters who enter through a door, will be teleported instantly to one of the blue areas before the statues, and have to endure combat with the God for possession of their very soul....

To get in, the PCs must either find a way through the walls, or remove the teleport traps. If a character tries to find a trap on the door, the GM should not rule the teleport found; these are specifically beyond the doorway. For the purposes of their being dispelled, the magicks in this room were cast at 12th level.

If a teleport trap is disarmed, or another entrance created through magic, Cavarnhissern will appear and enter into combat with anyone trying to enter the laboratory. He is a potent spell-caster, and very cunning. He has also read a scroll of **protection from magic** over himself before the PCs enter. Even if he can be overcome, the door traps remain; only the amulet he wears will allow passage through the teleport areas. The GM should make the most of this combat, placing as much pressure on the PCs as possible; filling-in with chilling boasts from the High Priest about what experiments he has in mind for the PCs.... As a goad, the GM could have overwhelming numbers of Priest-Guards enter the cavern, to force the PCs to act.

Cavarnhissern: M; C12; C/LE

H; no weapon; AC 1; hp 66

S 17 A tall, powerful, ugly man; wears displacer cloak of I 15 black & red over **plate mail +3**

W 18 High Priest

D 12 Very evil; spiteful, gloating, vengeful; dedicated to C 18 the domination of the New Gods

Ch 18 Quite a lot of people know the reputation, hardly anyone knows the face

Spells memorised: D&D - (with scrolls, can cast any 1st-2nd level spells desired), continual light, cause disease, curse (x2), cause serious wounds (x2), cure serious wounds, protection from good 10' r, insect plague, finger of death (x2). AD&D - (with scrolls, can cast any 1st-2nd level spell desired), continual light, cause disease, dispel magic, curse (x2), cause serious wounds, cure serious wounds, protection from good 10' radius, insect plague, slay living, animate object, heal

Cavarnhissern will prepare for combat by reading a scroll of protection from magic and casting protection from good. He will cast spells only to protect the integrity of his laboratory, starting with finger of death/slay living and working his way down. If overwhelmed he uses a ring of invisibility to slip away and lead the Priest-Guards in counter-attack. He has a magical amulet to bypass the traps on the doors.



COMBAT WITH THE GODS!

Should a PC be teleported to one of the blue areas before the Gods' statues or, - incidentally - wander into one while inside the laboratory, the character will immediately be frozen before the statue, while his or her soul fights for its very existence.

Combat with the Gods need not be a matter of AC and hit points - necessarily - but about the resistance a character puts up to the power of the deity. Each God assaults the soul in a different way, as follows:

Hate:

Hate's test is a very physical one. The God acts as a 20th level fighter, wielding a sword. He is AC 2; THAC0 5; D 2-16; hp 100, appearing as a stunted, orc-like being. He will attack the PC - who should be made to feel this is an ordinary combat. If a blow from Hate would have killed the PC, the GM should reduce it so that it leaves the PC on 1hp instead. Hate will then offer the PC one chance to strike him without the God striking back - taunting the PC with insults.

Only if the PC does not strike this blow (or defeats the God, of course) will he or she be freed from the blue area, complete with soul. For every blow during the combat the PC strikes, the player must make a saving throw against magic; if it fails, the God takes the soul of the character (which effectively kills that PC). If freed, increase the PCs' Wisdom and Charisma by 1 - but from then on, the player should note, that character is incapable of striking the first blow in a combat.

GM's Note: Evil PCs should automatically fail this test.

Pride:

Pride appears as a shining white-skinned elf. He will offer to grant the PC any wish that would increase the stature of the character - a rise in level, great magical items, a Kingdom to rule, innate magical powers. The God will say he does not require the PC to worship him; this is merely a gift for him or her to use to further a glorious career. If the PC accepts, his or her soul is lost (Pride will have won). If the PC refuses, increase Charisma by 2 - the character is then released from the blue area.

Greed:

A simple test. Greed appears as a divinely beautiful character of the same race and opposite sex as the PC, sitting on a throne hewn from a gigantic emerald. The God will offer to give the PC any sum of money he or she desires - name the sum. If the character refuses, Greed merely offers more, and keeps on doing so. If the character bids against the God offering his or her wealth, the GM should add +1 to a saving throw against magic for each 20% of the character's wealth or magic item offered. If the throw succeeds, the character is released; otherwise the PC must bid more. Once released, increase the character's Wisdom by 2. The player must decide what the other permanent result will be; either the character becomes obsessed with money, or will never handle it again.

Vengeance:

This heavily-armed woman will appear chained to the PC. She will demand that the PC fight her, saying "Whatever you do to me, mortal, Vengeance will do to you." This is a clue to the method of escape; if the PC cuts the bond and offers to release the God, he or she will be released. In combat, the GM should mirror strike for strike against the PC - the God cannot be harmed. If released, increase Wisdom and Charisma by 1.

The GM should wait to resolve these combats until sure that there will be no more, then take each player with a trapped character aside to run through them secretly.

SECTION TEN

CONCLUDING THE ADVENTURE

With Cavarnhissern defeated, and the mystery solved, the PCs have fulfilled their obligations to the highest degree. Assuming they have not cast a **dispel magic** too close to the floating disc and dunked Feyr-Panniras in the acid, they can even claim to have done more than expected of them. The great cleric is alive, though comatose, and requires immediate **neutralise poisons** once detached from the tubes if he is not to succumb to all the poisons that have been running through his body.

As for the laboratory, the best thing that can be done with that is to destroy it, although the PCs will find much in it that can be taken back as reward for all they have done. Cavarnhissern has on his person a **displacer cloak**, **plate mail +3**, a **ring of invisibility** and the **anti-teleport amulet** of his own devising. Scattered around the laboratory, the adventurers will find 12 scroll cases, with scrolls of 1st-2nd level cleric spells, plus three with **stone to flesh** and two with **neutralise poison**. In addition, there are all Cavarnhissern's notes concerning experiments with replica-golems and other constructs, which will be of enormous value to the Temples back home. Lastly, the High Priest has various objects of exotic art about the laboratory; a golden statue of a nymph worth 5000gp, bound works of poetry worth 3000gp, a crystal chalice and goblets worth 2400, and a ring magically enable to disguise the true nature of the clothes a person is wearing, so that he or she appears to be dressed for an appearance before royalty (something Cavarnhissern used as a short cut to actually getting dressed up).

If Cavarnhissern is not killed by the PCs, but they manage to retrieve Feyr-Panniras, the High Priest will join the Priest-Guards in the cavern. He will then announce that all within the laboratory are free to go, and he will allow the PCs and Feyr-Panniras to leave the Citadel, and will even go so far as to arrange transport for them back to the Kingdom of the Caernfolk if their own transport is lost in any way. This is a genuine offer, made because Cavarnhissern's last act before evacuating the laboratory will be to have Feyr-Panniras unleash the Replica-Golem in an orgy of destruction - the details of which are sketched out below.

The PCs will also be free to leave if Cavarnhissern is dead. The Priest-Kings will order it, and will arrange help if their transport is lost. And so the PCs can leave the Lands of the Priest-Kings behind, making their way back by ship to Berra, and thence to the Great City. The GM can allow this journey to be as trouble free as he or she wishes, but it should not be too difficult a journey. As to what they will find when they get there....

Tartham, many Servants of the New Gods, and - of course - the Replica-Golem will still be in the City. If Cavarnhissern died without being able to send the Golem on the rampage, they will be much as the PCs left them, in control of the Temple of the Sky God. They will have had all the success they expected, with wholesale confusion in the Kingdom, and the complete loss of face of the Old Gods. They have not, as yet, won over many converts to their own cause. The final chapter of this story then, is in the hands of the PCs.

The Replica-Golem, Tartham, and a small band of 15 Priest-Officials (C5, 2xC4, 2xC3, 4xC2, 6xC1) must be challenged and overcome in the Temple. In the same way as the overthrowing of the Sky God's statue marked the decline of that deity, the destruction of the Replica-Golem in the Temple will end the plan to take the Kingdom of the Caernfolk into the fold of the New Gods.

Or, if the GM prefers, this might be the link to the next adventure for the party. If Cavarnhissern ordered the Replica-Golem onto a vengeful rampage, a trail of destruction will have been left behind, as the monster mindlessly lashes out, beyond the control of anyone. It could even find its way into the mountains, where the humanoid tribes have been so recently robbed of one god.... And then who knows what might happen, particularly when £4 of **GameMaster Publications** is all about the humanoids, and what they do when they aren't being chopped up by Eric the Cleric and his pals....

The players, however, might choose not to have this as the end to the adventure in the Lands of the Priest-Kings, in which case this final encounter with the forces of the New Gods will not be in their hands. Feyr-Panniras will travel alone back to the Kingdom of the Caernfolk, to deal with it himself (and it would only be fair for him to have **Claetara** to do it with). The GM can then continue the adventure from here.

CREDITS

Devised & written by Paul Cockburn
 Edited by Basil Barrett, with thanks to Phil G
 Art by Jon Baker

Special thanks to Bill, Paul, Carl, Tracey, Sam & Brian for the playtest, and to Elaine and my first-born for hanging on until the thing was finished (latest news - a son, Christopher Cockburn, "looks like his old man"; messages of congratulation or consolation, cigars etc. should be sent to the GameMaster address - Ed.).



CAMPAIGN NOTES

PELINORE

This scenario was written to be played as part of a campaign very similar to the Pelinore campaign. However, there are certain differences which might affect play, and these are outlined below.

The simple corrections are these. The Kingdom of the Caernfolk can be thought of as being the County of Cerwyn, in which case a number of other terms become interchangeable. The Queen would be the Countess Flavia (from the *Imagine Special Edition*), and the main map on the inside cover could be amended to make certain place names correspond with locations in Cerwyn. In particular, Wyrcold could be retitled Wicbold, and Berra renamed Borth.

One minor incongruity will have to be thought out by the GM before too much can be done. In simple terms, the Great City could be substituted by the City League, but the League is a separate entity to the County, whereas this is not a feature of the relationship between the Great City and the Kingdom of the Caernfolk. The GM can make one of two choices. Either the substitution as outlined above can be made, in which case the threat to the Old Gods' Temples in the League from Flavia's taxes will not exist, or the Great City can be thought of as being High Lygol, with some alterations then being necessary to the route taken by the Followers in Section Five.

It is probably less work to take the former choice, which allows the maps to stand as they are. The rationale for the concern shown by the Temples in the Great City would simply then be the fact that they were having to support weaker Temples in Cerwyn. Further, the plan devised by Cavarnhissern still makes sense; if the Old Gods are thrown out of the City League by his replica-golem and agents, the position of the Old Religions in Cerwyn would be greatly undermined.

As for the Gods, the Sky God can be easily thought of as Tarmanel, while the God of Earth is no different to the Green Man. GMs can consider the alterations to spell lists and other changes then part of the Pelinore Campaign; they make perfect sense when considered for Tarmanel and the God of Earth. It will also make a change for followers of Tarmanel to have to rough up some new heathens, rather than the bully-boys of Pharastus. While on this matter, players with cleric characters who are worshippers of Valbure or Saith would be perfectly acceptable in this adventure; the GM could consider these too to be 'Old Gods', and alter the Introduction, Background and other sections to include these deities.

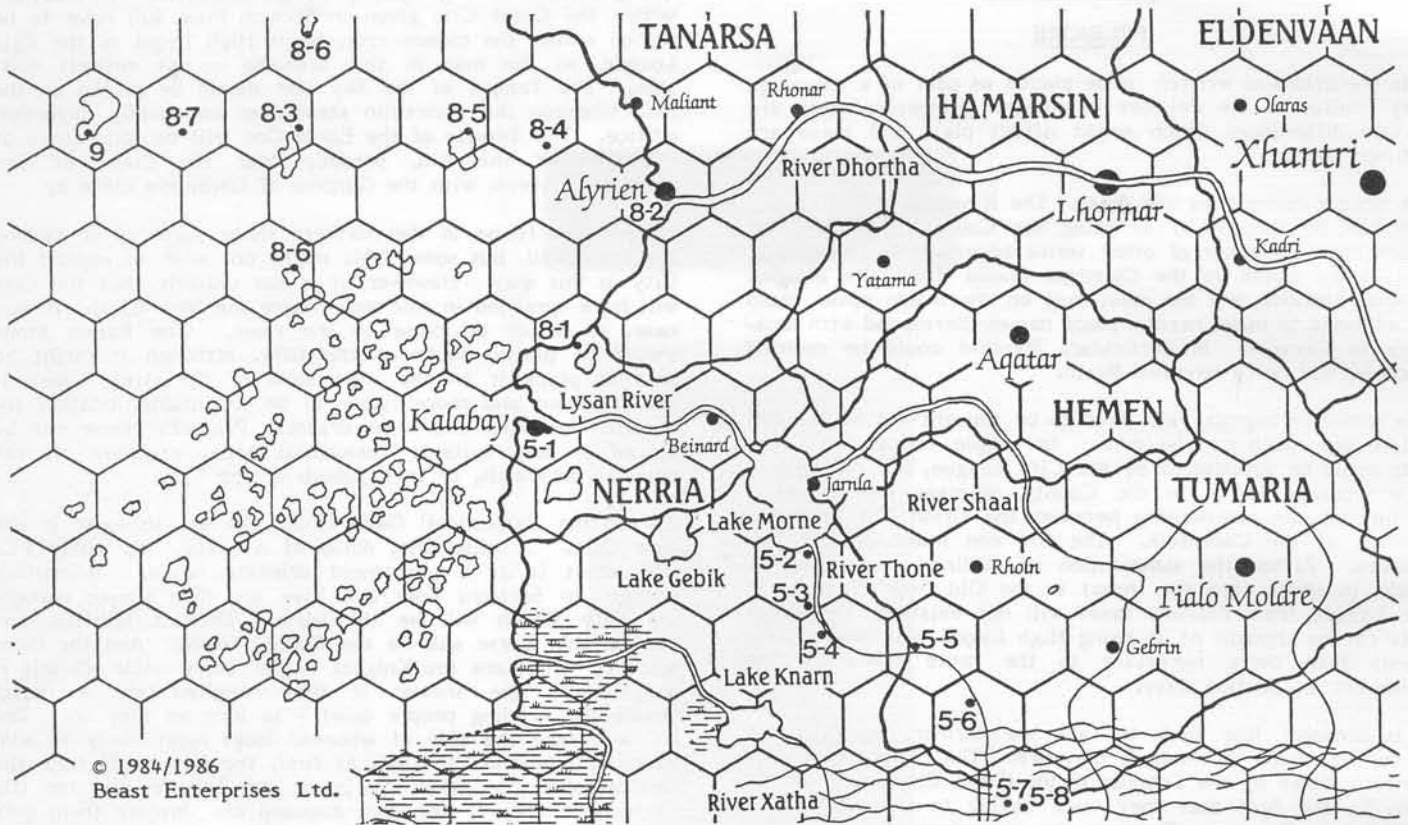
Going back to the geography of the scenario, the locations within the Great City given in Section Four will have to be placed within the chosen city, be it High Lygol or the City League, as the map in this scenario is not entirely suitable. The Temple of the Sky God should be placed on the Hill, whereon the Punctillio stands, as an equally important edifice. The Temple of the Earth God will be somewhere at the foot of this hill, possibly near the Court of Ten Thousand Ravens, with the Gardens of Garenikes close by.

Maernarka's House in the northern slums ought to be beyond the City Wall, but some GMs might not wish to expand the City in this way. However, it is not unlikely that the City will have sprawled in this way (hence the New City). In any case, it should be close to the river. The Fallen Stone should be placed south of the City, although it might be best to place it on the west bank of the river, which is less-travelled and more likely to be a suitable location for a fallen-down inn and some dryads. Prassel's House can be placed in any suitable residential area, probably on the edge of docklands, or in a suburb of the City.

As for the Carpenters' Guild Club, this has to exist in the New City. A miserable, dump of a place, it's likely PCs will adopt it as a permanent drinking house. Remaining changes to Sections Four and Five are then simple enough; the City Watch will be the various District Militias, and the Queen's Horse will be the County Horse. And for those who cry "What are the Knights Ocular doing while all this is happening?", the answer is that religions are a useful device for keeping people quiet - so long as they do. The KO will take the side of whoever looks most likely to win, which will be the Old Gods at first, the New Gods once the replica-golem has taken charge of the Temple, and the Old Gods again once it has been disposed of. Involve them only if the scenario is losing its way; they are a potent force, and much too strong for piffly 7th level characters....

Finally, the locations in Section Eight. The Phoenix will take the characters around the coast to the west, making its long haul to the City of Jrebb. The Freeport is a hidden community on the coast in the Khazgaz Mountains, off the road from Borth that runs into Korrath. Karrn can then be considered either as Korrath-city, the capital, or as a smaller, provincial capital further west. It is also going to be necessary to swap encounters **EIGHT.3** and **EIGHT.6** around so that the border of the Lands of the Priest-Kings is met further along. This allows the Theocratic Principalities to be used for the latter. Jrebb would then be a single capital among many, a City-State among the scores of Principalities. This does not change the plot at all, and allows the GM to limit the New Gods holdings to one small area, which would sharpen their desire to take Cerwyn and the City League.





CAMPAIGN NOTES

ZHALINDOR

The Zhalindor Campaign is an extensive AD&D campaign designed to cater for players of at least reasonable experience. At least one scenario for use with the Campaign appears in every issue of *Tortured Souls!* magazine, and there are often features on the lands or peoples of the Campaign.

Although the general theme of this module (the attempt by the followers of a new set of gods to usurp the position of the official Imperial gods) fits in well with the flavour of the Campaign, considerable care must be taken before attempting to use this module with the Zhalindor Campaign. It is therefore recommended that this module should not be used until both players and GM have considerable experience of the Campaign. GMs may also wish to consider saving this module until they have access to the Zhalindor Campaign boxed set, which will give far more detail on the Campaign background than has so far been published. However, the following notes are printed as a set of guidelines for GMs wishing to use the module with the Campaign as soon as possible. The notes are necessarily brief, so the GM should feel free to make any further changes he or she desires, and to detail the god worshipped and spells of NPC clerics. Note that access to the general Campaign notes (TS13) and religions supplement (TS14) will be essential in order to use this module with the Zhalindor Campaign.

It will be necessary to considerably alter the background given. The action will be centred on the temple of Vobar in Kalabay, as Feyr-Panniras was a cleric of Vobar, and his Mausoleum will be situated in the temple there. Feyr-Fordannic is also a cleric of Vobar, and the initial meeting between him and the party will take place in Kalabay (although the party may have been recruited for the task by a temple elsewhere - possibly in Tialo Moldre). All references to Barranus should be omitted as there will be no representative of the nature god (Boondarg) present.

All references to the Old Gods should be extended to the entire Imperial Pantheon. The PCs could therefore be followers of any Imperial gods, and will have been told to co-operate with the followers of Vobar in order to stamp out the threat presented by the New Gods. Since much dangerous wilderness travel will be involved (remember the larger scale of the Campaign and amend all travelling times accordingly) the party could be of appreciably higher level than indicated in the introduction. All clerics will have their normal spells according to deity worshipped (see TS14) - do not forget to also use the spell effects from TS13.

The map shown above should be used for the listed encounters that occur outside Kalabay (note the substitution of Alyrien for Karrn, and the different order of some of the encounters at sea). There are two possible locations for encounter 8.6 - the GM should use this encounter if the party has lost their way; Alkegarr is a worshipper of Vobar and will prove helpful if the party explain their mission.

Note also Shirna's route. She thought that Kalabay was already falling under the sway of the New Gods, and the whole of Nerria would follow. It was her intention to then concentrate on Tumarria - with the adventurers of Nerria and Tumarria following her cause she thought she could lead a holy crusade north-east to Aqatar and Khantri. However once in Tumarria she rapidly ran into trouble and was driven southwards towards the lands of the humanoids. Maggyar (p. 31) should be another hill giant - he will not have the Blink Pup, Leucrotta or Su-monster with him, but the GM can increase the numbers of Bugbears and/or Goblins if required.

The amount of magic in the scenario as a whole is too high. In particular the aid from the temples (p. 21) should be limited to a **total** of 3 scrolls/potions, Caravanak (p. 24) and the Assassins (p. 27) will have **no** magic, chest 8 in Prassel's house (p. 26) will be empty, the statues (p. 34) will have normal weaponry, and the items given to the party (p. 40) will be **on loan** only. Finally, halve the number of scrolls to be found in Cavarnhissen's laboratory (p. 46).



THE MOMENT OF TRUTH

by Bryan James

A Brief Encounter for 4-6 AD&D Characters of levels 4-7.



Brief Encounters are intended to introduce new ideas via a short, ready-to-play scenario. "The Moment of Truth" has been written as a short adventure, but would work best if integrated into a current campaign. The events described below should be used in the order in which they are presented, but DMs should intersperse them with events from their own campaigns. The locations of each event have been left deliberately vague, since it is intended that DMs should run them at any convenient point within the context of a long-term adventure.

If you are a player, please stop reading **NOW!** The information which follows is for the Dungeon Master alone.

The most important section of this Brief Encounter deals with four new monsters — Karrak, Vretch, Malkuth, and Golrath. You will find it much easier to run the events which follow if you are familiar with the strengths and weaknesses of these creatures. The game statistics provided all follow the standard AD&D format. Access to *Unearthed Arcana* is not required!

INTRODUCTION

No DM should try to run a gaming session along inflexible lines: it is far better to react to the choices of your players, than to force decisions upon them. However, in designing this Brief Encounter, it was intended that the general outcome of each of the events outlined below should be as follows:

1. The party have their first encounter with a Karrak, which has been imprisoned and left (seemingly unguarded) by its pursuing Malkuth. The adventurers are either persuaded to release the creature, or do so unwittingly by removing the sword which bars its cell door —

whereupon they are attacked by the Malkuth's Golrath familiar. The adventurers should manage to drive off this creature which flees to report to its master. The Karrak either joins the party, or leaves to spread chaos elsewhere.

2. Some time later, the adventurers encounter the Malkuth. If the Karrak is still with them, he tries to persuade them to kill his enemy. If they refuse, he attacks anyway before departing. In any event, the party should learn the truth about the Karrak from the Malkuth, who will also ask for their help in dealing with the creature.

3. The Karrak is not difficult to track down because of the discord and madness he leaves in his wake and eventually the adventurers face him for the final showdown.

EVENTS

Ev 1. The Prisoner

This event can take place in any suitable location: a hill cave, in part of a dungeon complex unknown to or unexplored by the other inhabitants of the area, in an old road-side shrine, or even in some lonely, run-down quarter of a town or city.

The party's attention should be first drawn to the Karrak by the sound of muffled shouting. The adventurers have no difficulty locating the source of the noise, which seems to come from behind a stout, wooden door. There is a window in the door with bars that are just wide enough apart to allow a slim arm through. There is no lock, but the door is held shut by a glittering longsword which is acting as a horizontal bar across the door-frame. The sword has a large diamond mounted in its hilt (see **Monsters, Magic and Men — Silnar**).



Brief Encounter

Anyone peering between the bars sees the Karrak in a suitably disarming form (see **Monsters, Magic and Men — Karrak**). The creature gives its name as Bardak, and claims to have been imprisoned here by a mad cleric who offered him shelter and then overpowered him. He seems eminently reasonable and (if you wish the scenario to develop this way) offers his services to the party if they release him. He warns them that the cleric will soon return, and that he is very dangerous. Bardak's only treasure is a small, gem-encrusted brooch; "It's magical," he says, "I don't know what its powers might be, but you can have it, if you will free me."

The brooch is, in fact, the equivalent of a **ring of contrariness** (DMG, p129), which also confers the power of flight on the wearer. Bardak will not part with this item unless released. He also possesses a magical ring (which he keeps hidden) which allows him to summon a giant bat to use as a mount. He will only use this in an emergency, however.

Any character asking for a more detailed description of the door, and/or the sword may notice (roll Intelligence or less on 4d6) that Bardak ought to be able to remove the only obstacle to his freedom by reaching through the bars and removing the sword. If asked about this, he explains that he believes the sword to be cursed, and that he is afraid to touch it. If the sword is touched by anyone of non-Lawful alignment, s/he takes 12 points of damage.

Bardak (Karrak): AC 6, MV 18"; HD 8; hp 40; #AT/D Unarmed; SA/SD Conceal alignment, cause insanity; Int High; AL CN(E); Size M; xp 1675.

As soon as anyone attempts to remove the sword, s/he is attacked by the Golrath familiar, which had been left behind to keep an eye on the Karrak. The Golrath, which was in mouse form, reverts to its childlike appearance behind the party and casts **hold person** (as a cleric) on anyone touching the sword. It then dives to the attack with its vicious nails. If reduced to 5 or fewer hit points, it becomes gaseous and flees to seek its master, the Malkuth, who is searching for the metal rod he needs to banish the Karrak to the Plane of Pandemonium (cf. **Planeshift — PHB**, p50).

Golrath: AC 0; MV 21"; HD 4; hp 20; #AT 2 hands; D 1-3/1-3; SA/SD Hold person, regenerates 1hp/round, assume gaseous form, +1 or better to be hit; MR 25%; Int Very; AL LN(G); Size S; xp 305; THACO 15.

The sword may now be removed and the Karrak released. The sword's name, Silnar, is engraved on the blade, but until the adventurers acquire the other magical gems for the hilt, the only ability it will manifest is that of a +1 weapon; and, of course, Bardak is compelled to remain on one side or the other of the invisible barrier generated by the diamond.

If you do not wish to have Bardak join the party and work his mischief on one of their number, have him leave as soon as he is released; but not before he has expressed his "thanks" by giving the **brooch of contrariness** to one of the player characters!

Ev 2. The Rotten Apple

If Bardak does join the party, you can now have some fun. The Karrak uses his **detect alignment** ability to select an appropriate victim (use your own judgement here, according to the monster description at the end of the encounter), and attempts to make friends. He is highly intelligent and fairly experienced at this sort of deception and should be role-played accordingly. He will never reveal his **demonfire** or **stealspell** abilities, but will fight for the party if given a weapon.

After a day or so, if the chosen PC does not seem too suspicious, make a secret saving throw for the character each night (at -1) to see if s/he is affected by the Karrak's influence and becomes insane. If the character is successful for a whole week, Bardak will disappear one night, summoning his giant bat mount to take him to a more promising locale. If the character fails a saving throw, secretly inform the player that his/her character is prone to bouts of schizophrenia and ask them to role-play accordingly, when "given the nod" by you. Use the guidelines in the **DMG** (page 83) to determine the onset of an attack. The PC's alter ego will be extremely chaotic. Continue to make secret saving throws for the character each night. The second failure means that, to all intents and purposes, the character is now **charmed** by Bardak, who will, if necessary, try to divert suspicion from himself by

claiming that it is the sword which is the cause of the character's affliction. Tell the bearer of the sword, however, that s/he should not part with it under any circumstances! A third failed saving throw results in the character being open to any reasonable **suggestion** from the Karrak (e.g. "lose that sword"; "the bearer of the sword is out to cheat you"; and so on). Failing a fourth time, means that the character now behaves towards everyone (except Bardak) as though affected by a **ring of contrariness** (DMG, p129). However, you may wish to run the following event before things get to such an advanced state.

Ev 3. The Guardian

At any convenient place or time, but preferably in a town, or at an inn, the adventurers meet up with the Malkuth, who has been desperately hunting for both Karrak and sword ever since informed of their loss by his familiar. When the party first sees this pair, the Golrath is in its childlike form and will be recognised by the adventurers from **Ev 1**. A good way to start this event is by having the adventurers catch sight of this strange pair across a street which is unfortunately crammed by a colourful procession for some local festival. By the time the PCs manage to cross the thoroughfare, both Malkuth and Golrath will have been lost in the crowd. The party should next see the two of them just outside the town.

If Bardak has already left the party, the Malkuth will have been injured in a fight with bandits afflicted by the Karrak's insanity and will ask the adventurers for help (see below). If Bardak is still with the party, he recognises his enemy and will do his utmost to persuade the adventurers to attack. If they refuse, he will summon 2 vretches and attack anyway.

Malkuth: AC 6; MV 12"; HD 8; hp 36; #AT 1 staff; D 4-9; SA/SD Resist fire, **maladweomer**; MR 40% Int Except; AL LN(G); Size M; THACO 9.

Golrath: AC 0; MV 21"; HD 4; hp 20; #AT 2 hands; D 1-3/1-3; SA/SD Hold person, Regenerates 1hp/round, Assume gaseous form, +1 or better to be hit; MR 25%; Int Very; AL LN(G); Size S; THACO 15.

2 Vretches: AC 6; MV 21"; HD 3+3; hp 18; #AT 2 claws/1 bite; D 1-4/1-4/1-6; SA/SD Minor poison, never surprised; Int Low; AL CNE; Size S; xp 297 each; THACO 15.

If, when the Karrak attacks the Malkuth, the adventurers do not realise their error and go to the aid of the Guardian, the effects of the latter's **maladweomer** should be considered to "cure" the Karrak's victim automatically for 12 rounds. This PC will be completely aware of what has happened to him/her and should be encouraged to join the combat on the Malkuth's side.

If either of the Vretches are killed, or if the fight is obviously going against him, the Karrak will summon his giant bat mount (treat as doombat, but without the shriek — see **Fiend Folio**, p27), and flee.

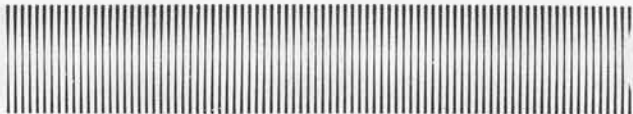
Aftermath

The Malkuth's name is Tavvakurr, and he is severely wounded (either from the battle with the Karrak, or from an earlier encounter with some bandits — see above). He offers to use his powers and/or **staff of curing** to alleviate the situation — curing the insanity of one of the PCs, for example — but in return he requires their aid. Since the party is responsible for the havoc that the Karrak will surely cause throughout the land, it is their responsibility to recapture him. If the PCs accept this challenge, the Malkuth gives them the other three gems for the sword, which they may keep — providing they return to this spot with the Karrak, within a fixed period of time (DM's discretion, depending on how long you wish the hunt to continue). If they refuse, the sword will no longer display any magical abilities and Tavvakurr will curse them to be the greatest victims of the Karrak's malice (a good rationale for throwing lots of vicious beasties at them — "They all seem to be insane!").

The Hunt

The form that this takes is entirely up to the DM. The Karrak may have taken refuge in a nearby cave, or he may be miles away and it will take the party some weeks to track him down. In the latter event, you

Brief Encounter



can use Karrak-inflicted insanity as the cause of many a random attack; whole villages could have gone mad; perhaps the creature may even manage to start a war — there should certainly be a clear trail of havoc and chaos which will lead, eventually to a final showdown with Bardak.

The Karrak will be very much on his guard, and since he will have changed his appearance several times, the adventurers will need all the powers of the sword, Silnar, to recognise, let alone trap him. When they do find him, he will have at least 2 vretches and his giant bat with him, and possibly some *charmed* henchmen as well. He will first use his *stealspell* ability against any magic-user in the party, before casting his *demonfire*. Of course, unless the party are extremely careful, the Karrak may still escape. For, if the party kills him, his spirit merely returns to his own plane and is free to return in the future, and, if he is very pressed, he may even attempt *astral travel* to escape. Only Tavvakur, the Guardian of the Law, has the power to banish him forever from the Prime Material Plane.



KARRAK

Frequency: Very Rare

No. Appearing: 1

Armour Class: 6

Move: 18"

Hit Dice: 8

% in Lair: Nil

Treasure Type: Q, X

No. of Attacks: 1 butt or 1 weapon

Damage/Attack: 1d4 or by Weapon

Special Attacks: Demonfire, Insanity; Charm; Suggestion; Stealspell

Special Defences: see below

Magic Resistance: Standard

Intelligence: High

Alignment: Chaotic Neutral (Evil)

Size: M (5' 6" in normal form)

Level/XP Value: VII/1275+10 per hp

Very little is known of these creatures, and few have ever been seen in their true form. According to legend, the number of the Karrak is seven, but whether the information I have compiled below relates to

all or one of them, no sage can say. (You should feel free to amend any of the following details according to the needs of your campaign).

That the Karrak are not natives of this world cannot be doubted. Their native plane is usually known as Pandemonium (cf *Legends & Lore*). However, since they can travel astrally once per day, and since the whole point of their existence seems to be the spreading of Chaos, they are in fact more likely to be encountered on the Prime Material Plane than elsewhere.

The "normal" appearance of a Karrak is said to be not unlike a goat-headed satyr with goatlike legs, a human torso, arms and hands. However, it is unlikely that a party of adventurers would ever see one in this guise, for it is a most gifted shape-changer. Karrak are highly intelligent and able both to **detect alignment**, and to **conceal alignment** at will. Accordingly they usually adopt an appearance that they judge would be most disarming to whomever they encounter. Magic-users and Clerics, for example, might see not a Karrak but a potential familiar (of the appropriate alignment). To members of other professions, the Karrak is most likely to appear as a youthful and physically attractive, Human, or Elf and so on. Consequently, you should take great care when planning to run an encounter with a Karrak. Use the knowledge you have of your players' characters to decide the form the creature will adopt. However, although a Karrak may adopt any appearance of roughly man-size, they never acquire the abilities of their chosen form, and always retain their own powers.

The creature's primary objective will be to be accepted into the group where it can best use its powers to spread chaos, which it does by making its associates insane. It's favourite tactic is to select one member of a group, as being most susceptible to "conversion to the cause" (any character with greedy, selfish, or chaotic tendencies) and to try to gain his/her trust. Each day, secretly make a saving throw vs. Spells for the character, with a cumulative penalty of -1 for each day that the Karrak has been with the group. The first failure results in the character being afflicted by schizophrenia (see *DMG*, p83) — the new personality being chaotic neutral, and taking over on a roll of 1 on 1d6 (check each day, or each round if in combat). If the player concerned is unwilling to role-play this malady, the DM should assume control of the character whenever the illness strikes.

A second failed saving throw results in the character being *charmed* by the Karrak (as the 1st level MU spell).

A third failure leaves the character open to *suggestions* from the Karrak (as the 3rd level spell) — these will usually insinuate that the character's associates cannot be trusted, that they are out to cheat the character and so on.

Fourth failure means that the character will behave as if affected by a **ring of contrariness** (*DMG*, p129), being totally unable to agree with any idea, statement, or action, other than those of the Karrak.

Of course, the source of all these events should be concealed from the rest of the party. A **remove curse** spell (or the cure insanity function of a **staff of curing**) will remove one stage of the character's affliction (i.e. if the character has reached the fourth and final stage, it will take four spells to restore him/her to normal).

It is said that the Karrak need neither food nor drink (although they can consume both), but rather feed off the energies unleashed by chaotic actions. Thus a character's best defence against the creature is his or her will. For, if the creature does not make quick progress in its corrupting attempts (i.e. the selected victim makes the first saving throw), it loses 1-2 hit points/day until a saving throw is failed.

If the true nature of one of these "Lords of Chaos" is ever discovered (by means of **truesight**, or a **commune**, for example) it will either flee, or attack (depending on its judgement of the party's strength). In the latter event, it has two special, magical attacks: **demonfire**, and **stealspell**, each of which may be used but once per day.

Demonfire:

This spell-like ability allows the Karrak to create from 1 to 4 burning spheres to gather above its head. On the following round, one or more of these tiny fireballs can be directed at any target in view. Once directed (by force of will alone), the globe (or globes) will shoot after the target at a rate of 26" per round, and will pursue the target around corners and despite such spells as **invisibility**, **mirror image** and so on, striking at +3 to hit when reaching the target.



Brief Encounter

Each globe inflicts 2-5 points of damage (if one of four), or 2-7 (if one of three) or 2-9 (if one of two), or 2-12 (if cast as a solitary missile). Any globe of demonfire which misses the intended target dwindles away to nothing. The Karrak can direct the globes at different targets, and must use at least one per round (although they may all be fired simultaneously).

Stealspell:

By means of this powerful incantation, the Karrak may steal one memorised spell from the mind of any being within 9". The stolen spell is determined randomly and if there is no spell to be stolen then the **stealspell** ability is wasted. It is also negated by a successful saving throw vs. Spells (at -1). The stolen spell may be cast immediately (without the need for material components) or retained by the Karrak for as long as it would have remained in the mind of the original "owner". The Karrak will not necessarily know what the stolen spell is (unless the caster has already revealed all his/her memorised spells), and when cast, its range, duration, area of effect and so on are determined by the being from whom it was stolen.

The final ability of the Karrak is to summon 1-2 vretches (see below), which it may do three times per day. These creatures will obey the summoning Karrak for 1-4 hours before returning to their home plane.

MALKUTH – GUARDIAN OF THE LAW

Frequency: Very rare
No. Appearing: 1
Armour Class: 8
Move: 12"
Hit Dice: 8
% in Lair: Nil
Treasure Type: N
No. of Attacks: 1 weapon
Damage/Attack: By weapon
Special Attacks: see below
Special Defences: see below
Magic Resistance: 40%
Intelligence: Exceptional
Alignment: Lawful Neutral (Good)
Size: (6' tall)
Level/XP Value: VI/825+10 per hp



These strange beings, who originate on the Plane of Arcadia are the antithesis of the Karrak. Indeed, it is said that there exists but one Guardian for each Karrak, and that their purpose is to protect this plane from the interference of the so-called "Lords of Chaos".

Each Guardian is equipped with a special "Sword of Truth" which has various abilities, according to the type of gem placed within its hilt (see below). It is this weapon which enables them to detect the presence of a Karrak and to trap it for long enough for the Guardian to banish it from the Prime Material Plane.

In addition, each Guardian may call upon the following spell-like powers: **cure light wounds** (3 times per day); **protection from chaos** (3 times per day — as protection from evil, but operating against beings of Chaotic Good, Chaotic Neutral, and Chaotic Evil); **resist fire** (3 times per day); **remove curse** (once per day); **detect lie** (once per day); **plane shift** (once per week). If this latter spell is cast upon a Karrak, it must return to its native plane of Pandemonium (no save), and remain there for 555 years.

Malkuth are also able to call upon a special ability which they call "**maladweomer**". This ability may be used once per combat round, provided the caster is neither silenced nor bound by any physical restraint. By means of this ability, a Malkuth causes any and all spells and spell-like powers cast or wielded by the target creature, including those of items (but not artifacts!) employed by the target, to act with minimum effectiveness. Thus, any damage caused by offensive magics will automatically be the minimum possible; saving throws vs. such magics will gain a bonus of +4, and any spells which are ongoing at the time the **maladweomer** takes effect (e.g. magical *charms*) are altered in efficacy. (For example, someone suffering from the insanity of a Karrak may immediately be allowed another saving throw at +3). The **maladweomer** has a range of 12" and lasts for 12 rounds.

A Malkuth usually appears as an unarmoured, white-haired old man with a long beard. A Malkuth will usually have a long wooden staff, engraved with many runes which function as a **staff of curing**, and of **striking**, but only when wielded by a Malkuth. Malkuth are often accompanied by a special familiar (a Golrath), in the guise of a small child (see below).

VRETSCH

Frequency: Rare
No. Appearing: 1-2
Armour Class: 6
Move: 21"
Hit Dice: 3+3
% in Lair: Nil
Treasure Type: Nil
No. of Attacks: 2 claws and 1 bite
Damage/Attack: 1-4/1-4/1-6
Special Attacks: Minor poison; spells
Special Defences: Never surprised and see below
Magic Resistance: Standard
Intelligence: Low
Alignment: Chaotic Neutral (Evil)
Size: S (3'-4' tall)
Level/XP Value: IV/225+4 per hp

These hateful creatures are also indigenous to the Outer Plane of Pandemonium, where they are extremely populous. They delight in destruction and are skilled vandals. The more beautiful or orderly an arrangement is, the greater their determination to destroy it. They are cowardly creatures for the most part, however, and are terrified of the Karraks who are their natural masters. If given free reign, they prefer secret and malicious acts of hooliganism to battles.

Vretches have infravision to a range of 90 feet. They also have limited **teleport** ability (identical to the magic-user spell, **dimension door**) with a range of 20 inches, which they can use once per round. A vretch is immune to electrical attacks and poisons of any sort. It takes only half damage from any cold-based attacks (including White Dragon breath), but double damage from all fire-based attacks. Vretches have the abilities of a 10th level thief in **picking pockets** (80%), **opening locks** (67%) and **climbing walls** (99%). They are never surprised. Anyone bitten by a Vretch who fails a saving throw vs. Poison (at +2) is inflicted with agonising pain (-2 to hit, +2 to armour class, and no chance of verbalising spells) for 1-4 turns.



In appearance, a vretch resembles a powerful-looking chimpanzee or small gorilla, but with an elongated snout and long, sharp teeth. Its fur is extremely coarse and usually blue-grey in colour.

GOLRATH

Frequency: Very rare
 No. Appearing: 1
 Armour Class: 0
 Move: 21"
 Hit Dice: 4
 % in Lair: Nil
 Treasure Type: Nil
 No. of Attacks: 2 hands or 1 weapon
 Damage/Attack: 1-3/1-3 or by weapon
 Special Attacks: see below
 Special Defences: Regenerates 1hp/round; +1 or better weapon to be hit
 Magic Resistance: 25%
 Intelligence: Very
 Alignment: Lawful Neutral (Good)
 Size: S (3' tall)
 Level/XP Value: IV/225+4 per hp

The Golrath are from the Plane of Arcadia and there are no accounts of one being encountered except in the service of one of the Guardians of the Law. A Golrath usually takes the form of a young, emaciated child but is not nearly as helpless as it appears.

Each day, a Golrath may *polymorph* itself into a dog, a hawk and a mouse. In addition it may call upon the following powers (at will): **detect magic**, **detect evil**, assume **gaseous form**, and may cast **hold person** once per day.

All Golrath are immune to *charm* magics of any type and this immunity is gained by their master, provided they are within 2". If a Golrath is in physical contact with its master, the latter also gains its regenerative ability. A permanent telepathic link exists between master and Golrath up to a range of 24".

Golraths may use any weapon smaller than a short sword, but generally prefer to attack with their hands which are furnished with long, sharp nails.

SWORD OF TRUTH

There are reportedly seven of these magical weapons, one for each of the Malkuth, and each one has slightly different powers. Only Silnar, the sword which is used in this Brief Encounter is described here, but DMs may use this as the basis for designing the other weapons if they wish.

No Karrak or Vretch may touch a sword of truth unless it makes a successful throw vs. Spells at -4, and even then it takes 12 points of damage each round that it remains in contact with any part of the sword.

Each of the swords functions as a magical **longsword +1 (+2 vs. chaotic creatures or characters)**, but may acquire extra powers dependent on which one of several magical gems is inserted into a mount in the sword's hilt. Silnar has four such gems, and those not in use are usually carried in loops in an ornately tooled leather belt, not unlike a bandolier. It takes one full round to swap a gem from the sword with one carried in the belt. The appearance and power of each of the gems is as follows:

- #1: ruby (value — 5000gp); **trueseeing** 3 times/day, 1 round per use
- #2: emerald (value — 1000gp); +3 vs. shapechangers
- #3: diamond (value — 5000gp); creates circular barrier of 1" diameter through which a specific Karrak may not pass, and which prevents the latter from using any magical abilities other than shape-changing.
- #4: sapphire (value — 1500gp) permits telepathic contact with Silnar who may read languages and magic.

Silnar's alignment is Lawful Neutral, but she may be wielded by any Lawful character. Her ego is 12 and her intelligence 17. The experience value of the sword is 2000xp.



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GameMaster News

A few short months ago you could have got pretty short odds on it being possible to have news of five British role-playing magazines. **White Dwarf** you know about, **Tortured Souls** you may have seen, **GameMaster Publications** you will be praising to the heavens, but what else can there possibly be?

Well, two brand new magazines are to be launched in 1986, both aiming at the same, general role-playing market, both trying to bring new faces into the normal magazine market. Considering that it used to be said that there would only ever be room for one....

The first of the newcomers is **Adventurer**, to premiere on March 20th (pretty soon, lads). Billed as the 'superior fantasy and science fiction games magazine', **Adventurer** is the offspring of Mersey Leisure Publishing, for which read *Games of Liverpool*. Their rate card states that **Adventurer** was created to fill the gap left by **Imagine**, and we can confirm that *GoL* began looking into this field last autumn, after being approached by the nucleus of the trio who launched **GameMaster**. For those who are interested, a dispute with *Games Workshop* denied *GoL* advertising space in **White Dwarf**, which threatened to make them the forgotten part of the gaming industry. This, then, is their answer.

Adventurer is to be a 52 page, 90p bi-monthly, splashed with colour and catering for a number of minority systems as well as D&D/AD&D. The first issue will have a Rolemaster/AD&D scenario, a Call of Cthulhu scenario, and article on Psychology in gaming, a cartoon, articles on figure painting, and the **Adventurer Club**, a forum for a hobby organisation something like the old TSR Players Association, offering discounts on certain items, etc. The cover is to be reproduced as a poster, and will also feature as the basis of a competition with a £50-of-goodies prize in which you write the story behind the cover picture.

The other newcomer comes from a more surprising source, namely Fantastic Publications of Dublin, Eire. **Fantasy Chronicles** is to cover role-playing, fantasy boardgames and wargames, with scenarios, articles and a short story in each issue, plus a four-colour poster. It will be 95p, but we can't say for sure how often it will come out, how big it will be or when the first one will appear. In short, FC cannot be considered an entirely sure thing just yet. The dummy issue looks a little rough and ready, with some pretty lousy art, although the Jim Fitzpatrick poster in the middle is a typically stunning piece of work. **Fantasy Chronicles** will cover D&D/AD&D, but the remaining contents will only be revealed when the first issue comes out.

What makes this all the more fascinating is that both magazines are looking for initial circulation in excess of 30,000, and both are clearly going into competition with White Dwarf. Steve Dillon of Adventurer hopes that his mag will be more acceptable to an older age-range than WD, being targeted at college-age. FC is to be distributed by Titan, which should give it a high-profile amongst players of comic reading age. But is the market really there for either of them?

Contrary to some popular belief, magazines like this cannot make money on just sales. 30,000 circulation will pull in about £10-12,000 sales for a £1 mag, out of which you've got to find the print bill, payments for your artists and writers and — of course — for yourselves. What makes the difference for a high-volume mag is the advertising. So, now we have three very similar magazines chasing the same advertising market, and that is going to make life very difficult for them all.



White Dwarf, of course, stays ahead of the field, since GW can afford the luxury of not making oodles and oodles of money on it because it allows them to advertise new games to 50,000 readers. And GW have a lot of games. *GoL* import a lot of American titles, and have Grenadier Models UK to support, so they need a promotional tool like this too (though whether they can afford it is another matter; rumour has it **Adventurer** will stretch them to the limit). The lads behind **Fantasy Chronicles** are solely in this for the magazine itself. This is going to make things very difficult for them all.

Speaking of **White Dwarf**, congratulations to Ian Marsh for reaching top of the heap with his recent confirmation as editor. It felt rather like the end of an era reading Ian Livingstone stand down. I wish IM all the luck in the world, and I think he'll need it, since the common consensus — at a time when all this competition is starting up — is that the last three WDs have been the poorest produced to date. Don't blame Ian, things are really changing at GW and all the disruption of moving **Dwarf** to Nottingham is bound to take its toll.

And, to come clean, WD will not be the only magazine moving up to Nottingham. As of March 1st, the editor of this humble little rag will also be at GW, appointed as Commissioning Editor in the field of role-playing games. At the same time, distribution of GMPubs will pass from Beast Entz to GW, allowing us a greater slice of the UK market (or so it says here). But don't worry folks, our independence was part of the deal, and GMPubs will continue as before. Those people who think this means that we can't say rude things about GW games don't know us very well, by crikey. Of course, it will be very difficult to be rude about games which the Commissioning Editor commissioned,

so I had better confess to some clashes of interest now. I shall be working on Stormbringer, which will be brilliant, Call of Cthulhu, which I have always said was brilliant, and Judge Dredd role-playing which is enough to make the blood curdle.

Lastly, our most recent raid on the TSR fortress at the Mill (Rupert Murdoch, eat your heart out) was rewarded with a glance at the 1986 TSR catalog (which was sent to TSR UK by Virgin Games, would you believe). Big plans from Lake Geneva, guys, including the **Immortals** set for the D&D game, and the return of Dave Arneson to the TSR fold with modules DA1 Blackmoor and DA2 The Power of the Frog. Only 1 Basic and 1 Expert module, though.

For AD&D, G1-4 and A1-4 re-packaged as single modules, DLs12-15, Red Sonja and — wait for it **Unearthed Arcana II**. ARRRRRGGGH! A supplement to the supplement, with the mystic, the savant, the mountebank and all the other new character classes you really needed. There is also something called the Dungeoneers Survival Guide and the Book of Lairs, plus two scenarios for Oriental Adventures.

Marvel Super Heroes reaches its next plane with the Advanced rules set, and both **Gamma World** and **Top Secret** rise from the grave.

We'll bring you some more details of these exciting goodies next time round, when we will also have a report from a spy we have sent into the heart of the Imperial Court at Lake Geneva itself. And I'll be able to tell you the whole truth about what is happening at *Games Workshop* in Nottingham, and about how I got the sack on the second day for saying that **Judge Dredd** was anything less than mega-brill.



I heard on the local radio station here in Cambridge that if you get about 20 letters a day, the Post Office will consider you for a postcode of your very own. There were days over Xmas when we were worth about two postcodes and a half - thanks for all the cards, notes, cheques, threats and whatnot. Where would we be without you?

Actually, we'd be:

GAMEMASTER PUBLICATIONS (letters),
c/o Games Workshop, Enfield Chambers,
14-18 Low Pavement, Nottingham.

Now that we've achieved the rare old age of two issues, certain readers have started becoming all philosophical. Perhaps it's the Xmas festive brews, but suddenly everyone is looking for the deep inner meaning of it all. Take this learned philosopher, for example.

Ian Sturrock, Wirral, Merseyside: All right, all right, I admit it. My alter ego is Zog the Caveman of **Imagine 30** fame. I'm not claiming responsibility for the letter - what Zog does with my pen and paper is up to him.

The main reason for this letter is to comment on GameMaster. The first issue was of excellent quality, but I think you've got the approach wrong. In your attempt to get the best of both worlds (ie, magazine and module) you have produced extremely good gaming material, but you won't sell as many as **Imagine** did.

Imagine's contents, in general, could be read by players and DMs. The module could not, but most people did not buy it for that. GameMaster, though, has the bulk of the magazine in module form - basically, people are not likely to buy it unless they are likely to DM it.

Therefore, I think you would be better off producing a 56-page magazine, with a smaller module, and releasing a 32 or 48 page module every so often, separate from the magazine.

John Freeman, Lancaster: The content was spot on, and a very worthwhile successor/advancement on the **Imagine** format. The module was very well designed, with plenty to keep the average dungeon goers happy. **The Hivebrood** was also a good piece, though the bit on elemental magic failed to stir my interest. Entertaining correspondence and reviews were useful, especially as they swung my decision *not* to buy **Unearthed Arcana**. Can't think what your main advertiser will think of that.

Tessa du Croz, Witney, Oxon: The only thing lacking in this tremendous magazine/module is a cartoon. **Auchter's Axe** by Ian Williamson was my favourite, and we were only able to read two episodes before **Imagine** was 'discontinued'. It would be great if GMPubs could publish the remaining instalments.

M Thorold, Portsmouth, Hants: The module was of the highest quality - easily the best in a magazine and better than 90% of modules available.

The article on **Elemental Magic** was thought-provoking and well put together. There are quite a few bits and pieces that I shall be using myself.

This, together with **It's A Living**, is the sort of article I like to see; one, a very useful background aid, the other a stimulating 'essay'.

David Stone, Bearsden, Glasgow: What can I say? I have just finished GM2, and it is even better than GM1. I like the idea of using the cover for maps - such a great improvement on adverts. **Secondary Skills** was excellent, **Pelinore** was excellent, **Dunerigger** was interesting (and excellent), all contributing to an excellent magazine

(more than a magazine, more than a module). I feel that a couple of pages chopped off the major scenario and given over to discussion on campaign worlds, or proper role-playing would give a greater roundness to the magazine, with more juicy articles to entice would-be purchasers. What about supplying a fully fleshed-out NPC in each issue? Or how about a 4-page special giving details of an evil MU's hideout/tower/fort?

Richard Morrice, Peterhead, Aberdeenshire: A few comments on GM1. **Elemental Magic** was very interesting. **Pelinore** is with us still, for which I'm very grateful - **Masterion** is just what I needed to instil a bit of dread into some of my players. **A Flight of Eagles** was well thought out, and quite well presented - although the stairs in the floor plans did get a bit confusing. **The Hivebrood** was absolutely brilliant.

A few comments on GM2. **Secondary Skills** was a good article and a great idea. **Find the Lady** was brilliant; congratulations and thanks to Graeme Davis. **Dunerigger** was good, although not quite as good as Fiona's first effort.

All in all, a pretty damned good magazine, or whatever you want to call it. Put me down for another six.

Paul Emsley, Potters Bar, Hertfordshire: Thanks for GM2. All together, I think it was a very satisfactory issue - I'll be using **Find The Lady** soon (I haven't used a commercially produced scenario in four years, more or less, so I'll tell you how it goes).

Apart from the scenario, I thought GM2 was very **Imaginary** - so there's no cause for complaint there, although I'd like to see an **Imagine** style special occasionally, even at the expense of a few pages of scenario. I believe a theme running through an issue makes it all the more worthwhile. **Imagine** was fresh and different - I think GM is going the same way as its ancestor. Isn't that nice?

Simon Parker, Aberdeen: We just get **Auchter** back, and they have to go and axe **Imagine**. Typical!! So, though I must say I enjoyed your new publication, there is definitely something missing. It's about 4 feet tall, has a beard and talks with a Scottish accent. Please see if you can find the dwarf.

Tim Ellis, Sutton Coldfield, West Midlands: Congratulations on GM2. Another excellent module - although I didn't find the article quite so interesting this time. Therein lies the problem of GMPubs; after taking away the scenario, the ads and the brief encounter we are left with 14 pages. 4 pages of **Pelinore** leave just 10 pages of 'non-hardware' - letters, reviews, news, and a five-six page article. Now, while a 32-page scenario is nice, you run into problems when people do not play the system the adventure is for. Could it be that GMPubs is more tied to (A)D&D than **Imagine** was? It would be ironic. Could GMPubs afford a 'special' devoted to any other system? It makes SF/Contemporary game specials a little awkward if you are committed to a 32-page scenario each issue. After all, £3.50 for a 32-page scenario is good value, especially when compared to commercial modules. But who will pay that for a **Traveller** scenario, for instance?

Who indeed? Actually, I shalln't be rude about Traveller, because one third of the triumvirate that is GMPubs actually plays it every week. But even He-who-can-not-be-named would recognise that we wouldn't last too long if we featured the game in an issue. For those who have wondered why we chose the

format we did, here is a brief, if potted, history of our reasoning (for those who find the economics of publishing boring, skip this and head on to the AC discussion following).

First off, why not a 56-page, £1 monthly? Answer, we have no method of distributing the volume of magazines that would be required for the venture to break-even - about 10,000-12,000 according to some old figures of mine. There are 200-250 reasonable shops in this hobby, and maybe another 1,000 who stock frp material. They all have to get their 6-100 copies, and that means having a shipping arrangement or distributor. Only GW can really manage this, and they have a 56-page, £1 monthly, remember?

*So, cut the run to 3,000, and what price do you need to sell at? Answer, about £3.50. Ah! But how do you persuade anybody who buys **Imagine** or **WD** at less than a quid, to pay £3.50 for the same kind of thing? Answer, you don't. So you have to pitch in something new, and in our case that became a mega-module (I notice none of you have come up with a reasonable alternative 'handle' for this kind of thing yet). A full-size module costs £4-5 - we all know that. So, GMPubs is suddenly a bargain.*

I didn't say this made sense, did I?

*So, we've got this format, and we'll have to stick with it. But we're open to ideas on what changes would make GMPubs better and brighter. Remember how **Imagine** changed from #1-30? What will we look like in 1991?*

*If I hear anyone say **Old and Grey**, we'll bring back **Dialog**, and let that be a lesson to you.*

*As for a re-appearance by the dodgy Scottish accent of I Williamson esq, I can't hold out a lot of hope. Cartoons are a very expensive way of filling the odd page, and we just can't countenance them, beyond the continuing adventures of **VOP**. This is not a time when one of my infamous 'midnight raids' is going to turn up the missing episodes, either; they were never drawn. All we've been able to afford is a sponsored **Auchter vs Thrudd** championship bout at Wembley Arena on **Midsummers' Eve**...*

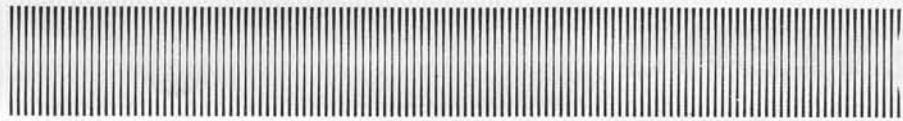
Jeremy Barnes, Stowmarket, Suffolk: Chris Hayward presented an interesting AC system (**Letters, GM2**). However, it should be pointed out that just because a type of armour gives better protection, it does not necessarily follow that it is a greater hindrance to movement. I would suggest that actual AC be left as it is, and reference made to either the **DMG** p27, or **UA** p75. Dexterity is then multiplied by 12/base movement. A fairly simple and effective system. I could point out that armour class is an illogical concept in the first place - even the **Tunnels & Trolls** system is better.

Wendy Rose, Southwell, Notts: The lad does have something there. Even if you keep the old numbering system for AC, ED is a useful concept. Halve (Dex + 2 Base AC) and add magical bonuses. That gives a base ED ranging from 19 down to 3; near enough. Maths A/O here:
Unarmoured, Dex 18 : (18+20)/2 : 19
Unarmoured, Dex 3 : (3+20)/2 : 11.5
Base AC2, Dex 18 : (18+4)/2 : 11
Base AC2, Dex 3 : (3+4)/2 : 3.5
This system doesn't give negative EDs!!

David Stone: Chris Heywood's idea about Effective Dexterity seems good, but it does assume the better the AC, the more bulky and restricting it is. This is not the case. Field Plate is far easier to move around in than Plate. Overall though, the basis of a very nice system.

Dave Morris, Wandsworth, London: Chris Heywood's AC system is a fine idea. **Runequest** has some elements like this - but you probably

Letters



already know that — The shortcomings follow when you balance game factors against real factors. Plate, for example, can be less restricting than mail. It can be lighter, and the weight doesn't shift unpredictably. So, 'real' factors say that plate should reduce dexterity less than mail, but from a 'game' point of view that leaves plate with all the advantages (except price!). I think I'd plump for the way Chris has it, but with a few extras. A thief or assassin probably has a fast, agile style of combat and would lose out badly if fighting in heavy armour. A paladin is more accustomed to plate. Still, you gotta draw the line somewhere.

Which for some people, of course, will be the rulebook system. But I think Chris has started something off here; along with two other topics from GM2:

Dave Morris: Social Level merits an entire article to sketch out the differences between, say, the cauliflower-eared gorilla who stands at the door of the Hippogriff Club, and the urbane gentleman-adventurer who gambles there every night. Both of them F4, but.... This isn't nit-picking; I'd like to see the idea done out in full detail.

Don't use Charisma myself. If a PC wants to influence an NPC (or vice versa) it has to be on the basis of *who* he is and/or what he says. As for having players make rolls to see what their characters do or think — no way! If I didn't have such an easy-going attitude, I'd say that was heresy.... No, dammit! It is heresy!

Tim Ellis: Pelinore's SL makes more sense than UA, being based on class & level rather than the other way around. Surely cavaliers, who must be upper class, should start off higher than SL2? Also, it doesn't allow for the unusual — the bored, minor noble who turns to thievery to relieve the boredom.

Interesting that you don't allow Charisma to be swapped around in your campaign. I had never

considered this, although I had decided that when rolling up UA characters, Comliness would not be changed. Your method will make Paladins and Druids rarer.

The difference between Cha and Com is that while Robert Redford & Adolf Hitler may both have 18 Cha, RR's Com is much higher than Adolf's! I agree that Cha should be more important, but it should also depend to a certain extent on Intelligence and Wisdom, since a person with low Int/Wis is hardly likely to create a feeling of confidence in those he leads.

Paul Emsley: A small point I'd like to raise about your Letters column in GM2. I quote: "no Good character is going to allow Hitler's 18 to alter his antipathy to that man's evil" and then "an evil PC, particularly one with low Int or Wis, ought to make a save or attribute check".

I don't think this works, Mr Cockburn. A great many people (most of Germany and a few others) were taken in by Hitler's oratory, and it's patently daft to believe that the German people are of low intelligence/wisdom and are basically evil — even if they do nick deckchairs.

A cunning manipulator such as Herr Shickelgruber can influence a great many people, by imposing the correct atmosphere, whether they are good or evil.

I'd go along with that, but you're making errors in both the historical and gaming sides of the argument (he says, blithely trying to cover up the fact that he has started another row....). First off, the Germans who 'supported' Hitler in sufficient numbers to put him into power in 1933 were mostly only swayed sufficiently to vote for him. They didn't join the Nazi party, they did not become active supporters. In short, Hitler's Cha did not make them followers or henchmen. This is terribly unfair to the Germans (and I know we have a good number in Germany - write and tell us

what you think, Meinen Herren), but if there were such a thing as alignment, those who joined the NSDAP would have been Evil, those who voted for him Neutral swayed by the Charisma of the man, and those who opposed him would have been of Good alignments (this is totally ignoring the realities of the politics, I know). So, a Good PC in 1930's Germany would not have been taken in by Hitler's oratory, assuming that Alignment is a stronger motivational force in the game than individual personalities.

Actually, what this proves more than anything is that Alignment and Charisma are terrible abstractions, and that gaming should be kept well clear of real life. Interesting argument, so far, though.

Brian Garrod, Portsmouth: I thought UA would stop all this bickering about 'realism' or the system not 'working', but only a tenth of the book is useful in that respect. I wonder how well conceived UA is?

On our scorecard, those against UA outnumber those for by about 3 to 1, although that hasn't stopped many of those 'against' actually buying the book. So, there are quite a few in circulation, and if the revisions to the game go through as forecast (see News), it won't be long until it can't be ignored as just a separate book. How will you be dealing with the existence of the new rules, or - for that matter - just how closely do you follow the old rules? The GameMaster D&D Revision Debate starts here in two months time....

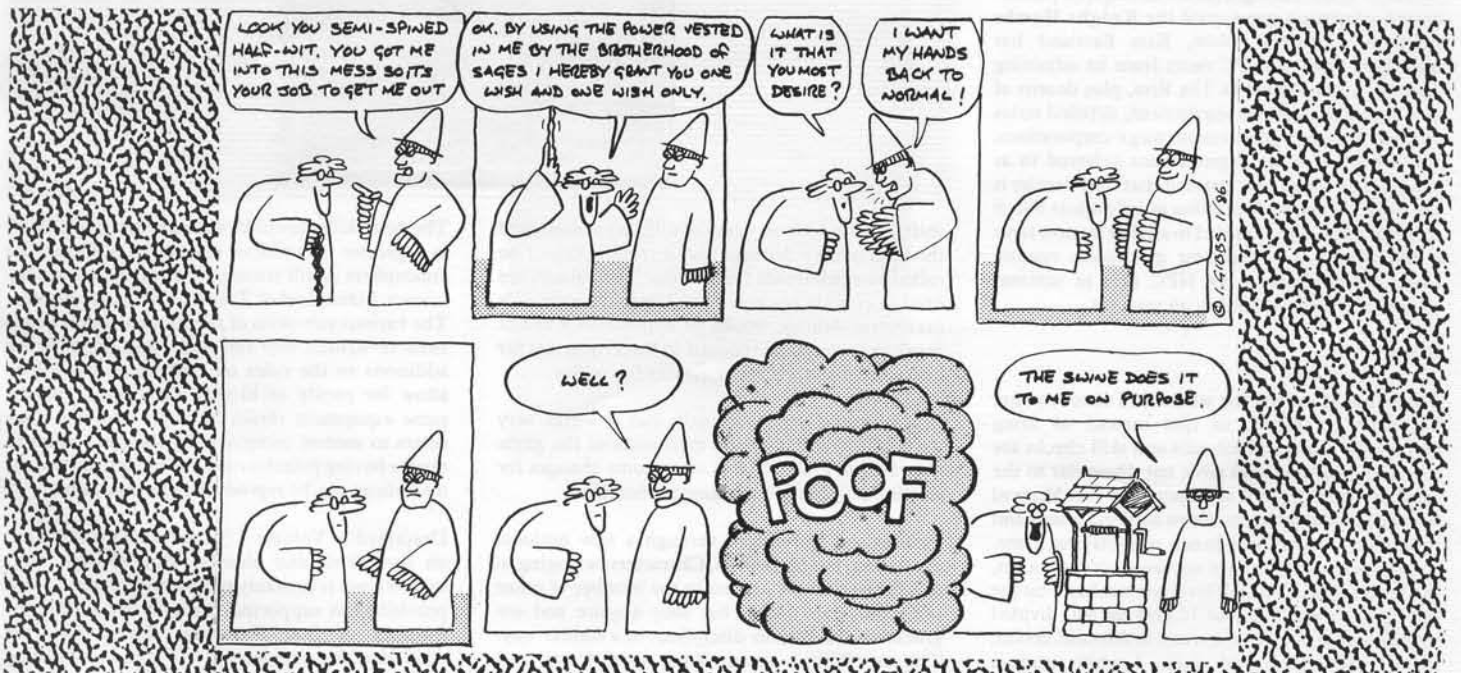
Wendy Rose: Dear Mr Gregory (*Letters, GM2*) — if our letters don't get edited either less get printed or it costs more to print the same number. Annoying though our bearded pal with the red pen can be, it's best to let him get on with it.

Some defence lawyer you'd make....

Letters maimed with a red pen by Paul Cockburn

VOP

by Ian Gibbs





CA1 — Swords of the Undercity

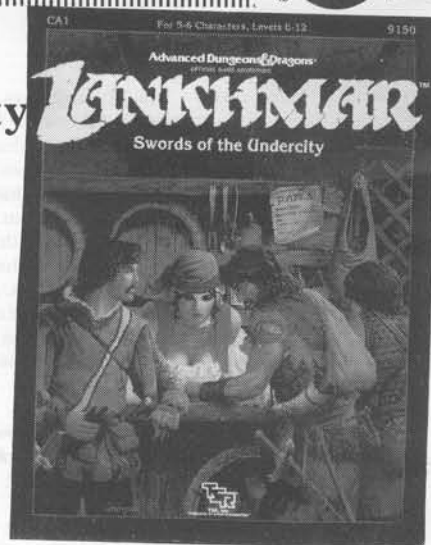
Following hot on the heels of the excellent **Lankhmar — City of Adventure** sourcebook, this 32-page module gets off to a disappointing start, but picks up as the plot develops. Described as being for a party of 4-5 characters of levels 8-12 (which might only be intermediate these days), it is interesting to note that the five pre-rolled PCs provided at the back of the booklet range from levels 6-9! Equally off-putting, is the fact that the three scenarios were each supposed to be playable in a single evening; at £5.50, that doesn't sound like particularly good value. However, a competent GM should have no problems in protracting the adventure — at least as far as the city parts are concerned. GMs are also given the option of playing the scenario independently, or of linking the three into one adventure. As individual scenarios, each leaves something to be desired, but with a little work, they could make an entertaining and exciting whole.

The lead in to the first scenario is somewhat weak. The PCs are supposed to be waiting in an inn for a meeting with a Lankhmar fence, though exactly why this should be is never revealed. From then on, it develops into a relatively faithful reconstruction of one of Lieber's own stories, with one exception.

The tower where the climax of the scenario takes place has been moved from its original location south of Lankhmar, to the middle of the Sinking Lands. This narrow strip of marshland which connects the continent of Lankhmar to the Eastern Lands, rises and falls beneath the Inner Sea with an unpredictable regularity — though why anyone should build a tower on such completely unreliable foundations is beyond mortal ken. Still, provided the players haven't read the story, the adventure should be quite fun.

The second scenario sees the party's return to Lankhmar, but is casually introduced with details of an event that is assumed to have taken place the night of the adventurers' return. No hints on how to run it, just tell the players that this is what has happened. So much for role-playing. It does get better, however, and by the start of the third scenario, the players should have had plenty of opportunities to make their own decisions.

The third and final part is probably the best, even if it is little more than a dungeon. But at least it draws together the threads from the earlier scenarios in a convincing manner, and provides for a number of variations in play.



All in all, a pretty good product, marred by the fact that fans of Lieber's stories (who will probably make up a large proportion of the buyers) will find the first scenario all too obvious. Moreover, considering that the Lankhmar sourcebook is presented as a campaign accessory, why do TSR insist on providing pre-rolled characters with ready-made backgrounds? Does everybody in the States just play one-offs, or is it easier than providing a full 32 pages of adventure?

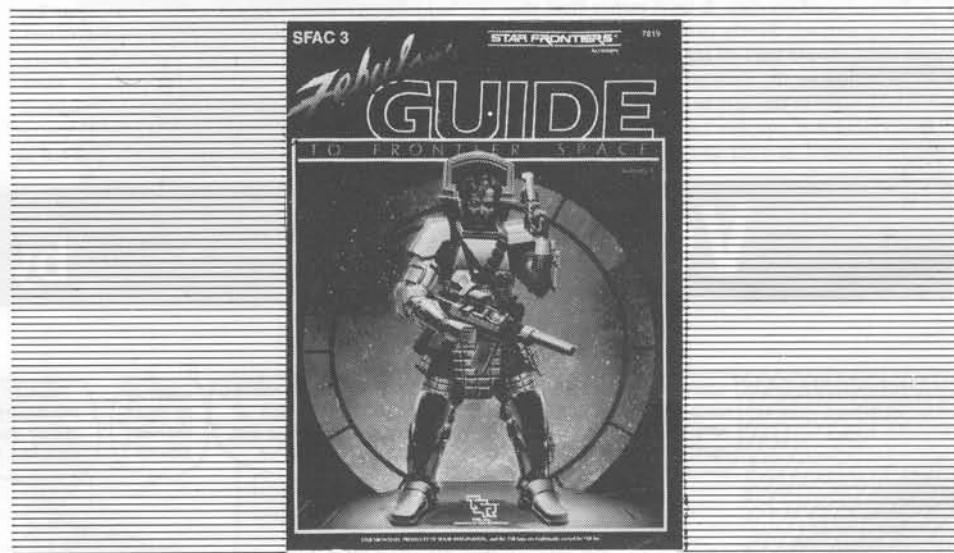
SFAC3 — Zebulon's Guide to Frontier Space

This latest addition to TSR's SFrpg turns out to be less of a guide to the two score systems of the United Planetary Federation, than a complete redesign of the original rules. It will come as a surprise to some of you that SF role-playing is in a real rut; **Traveller**, **Star Frontiers** and many other games (except, apparently, FASA's **Star Trek**) are all in decline, saleswise. **Star Frontiers** was in danger of becoming another in the line of TSR role-playing games to lose a viable share of the market.

So, why completely redesign the game at this late stage? Well, SF has always suffered from the tag 'D&D in space', being a rather uninspired planet-bound adventure game until the **Knight Hawks** supplement arrived. Now, Kim Eastland has introduced three new PC races from an adjoining sector of space known as The Rim, plus dozens of new skills, piles of new equipment, detailed notes on inter-planetary government, mega-corporations, and a host of other organisations referred to as 'Cadres and Cults'. It turns out that the Frontier is not quite the happy federation of jolly aliens that it seemed originally.... Added to all that we now have a completely new character generation system, based on professions, an NPC race of sentient robots, and a whole section on psionics.

Whew!

Combat, and indeed the whole skill check system has been revamped, so that instead of using percentage scores, all hit rolls and skill checks are resolved on a universal table not dissimilar to the excellent one devised originally for the **Marvel Super Heroes** game, and now used in **Conan** and the infamous **Indiana Jones** role-playing game. For those of you who have not seen this system yet, the basis is that each skill level has a column on the table (with a maximum of 10 now for SF) divided into a number of coloured areas; in this case, cobalt, blue, green, yellow and white. A white result is always failure, cobalt always success. Column



shifts are used for very easy or difficult actions, and the referee may demand that a specific colour be rolled as a minimum for success. The colours are used in combat to determine damage; a weapon's maximum damage would be applied on a cobalt result, but would be reduced to three-quarters for blue, half for green and a quarter for yellow.

It may sound over-simplistic, but it works very well, and helps make the mechanics of the game very easy to grasp. It will mean some changes for existing players, but nothing too horrific.

Psionics are introduced through a new optional profession, the Mentalists. Characters belonging to this profession are limited in the number of other skills they may learn, but they acquire and are graded in the various disciplines in a similar way. The possibilities range from mind blasts and teleportation to telepathy and illusions.

The new skills, coupled with the new races, result in a greater diversity of characters, although the atmosphere is still science fantasy compared to the science fiction feel of **Traveller** or **Space Opera**. The various sub-skills of the Alpha Dawn set have been re-written into full skills, and the complex additions to the rules on computers and robots allow for plenty of hi-tech adventures. Indeed, some equipment (brain implants allowing characters to control computers by thought) seems to render having psionics rules redundant; most of the disciplines can be reproduced electronically.

Described as Volume 1 (future works will expand on the robots and bionics), this 96-page, soft-bound book is certainly packed with material and, provided it is supported, deserves to revitalise the fortunes of **Star Frontiers**. Given that, the confusion this supplement will cause for existing players (echoes of **Arcana**) is a small price to pay.



X10 — Red Arrow, Black Shield

This Expert campaign adventure for the D&D game is designed to be used with the War Machine rules from the Companion Set, and the separate Battlesystem combat rules. This doesn't actually mean that you need buy all three sets, since the War Machine rules are reprinted in the 48-page booklet. What it does mean is that this adventure runs across the full spectrum from individual role-playing, through tactical mass combat to strategic warfare. It might be interesting for purchasers of the Companion Set to note that the War Machine is now seen as a strategic-level system, which nicely pulls away from the problems that the system posed for smaller battles.

The adventure follows on from the successful X4 & X5 modules (Master of the Desert Nomads/Temple of Death), pitting the PCs against the evil Master, and it is probably desirable that players have run through these adventures. Character levels are 10th-14th, with PCs expected to lead armies and conduct high-level diplomacy. In addition to the scenario booklet, X10 comes with 200 counters representing the various armies of the D&D campaign world, and a long-overdue, four-colour map of the main continental area, showing from Sayr Ulan and the area west of Darokin to Ostland, Ylarum and the Empire of Thyatis. This package is going to have uses far beyond the playing of this module for people using the campaign.

DL10 Dragons of Dreams

'Beginning the Final Book of the Dragonlance Saga'. That will either be welcome news, or a matter for regret for a great many players of the AD&D game, because — like it or not — DL has been the major development in scenarios over the last year. It may have dozens of faults, but people have bought each of the modules in great quantities, and then there's the books and the calendar and everything else. It's a phenomenon.

Back in DL6, the party as it was then split in two, and modules DL7-9 followed Laurana, Sturm, Flint and the others. What has happened to Goldmoon, Riverwind, Caramon, Tanis, Raistlin and Tika, you cry? They're alright, of course, since nobody can be killed from the party under the 'obscure death' ruling, which was only suspended for DL8 onward. Seeing as we are going back in time, we know the gang will all be OK.

The draconians are still winning the war comfortably, and the PCs are chased out of Tarsis for the next part of their adventure. They will journey to the ancient elven Kingdom of Silvanesti. En route, they will receive a vision through the Casting of Coins, which will give them guidance as to certain goals they must have achieved for their mission to the elven kingdom to be a success. Dreams and illusions play a large part in DL10, which gives it a strange quality.

DL10 fits in well to the existing Dragonlance tale, the sum of which you will have made your mind up about a long time ago. By now, rather like those long-running American adventure serials like *The Invaders*, you may be beginning to wonder if Goldmoon and her cronies are ever going to be able to turn against the draconians, and just who is left who can help them. Well, we've all got a bit longer to wait, it seems — there's a DL15 in the pipeline.

In one sense, X10 shows what most people think mid-level (at least in D&D terms) role-playing is to be all about. Like Conan after the conquest of Aquilonia, PCs will no longer be worrying about their next meal or the monster in the next chamber, but will be generals, lords, high priests and grand mages. D&D grew out of wargaming, of course, so it is not remarkable that its creators should think that young role-players who have never attempted to replay the battle of Waterloo before will take easily to simulation wargaming (even of the fantasy kind). I could mention at this point that the Warhammer fantasy combat system will also have a role-playing element before long, and that the existing combat system for battles will be the basis of the system for the role-playing game.

So, that's one answer to the question 'what do I do now my character is 14th level?'. If you're not interested in fighting battles, then forget X10. It has a few standard encounters, but the adventure is all about trying to put together an army capable of defeating the Desert Nomads, and then taking the field against them. The PCs start off seeing the might of the Nomad army at first hand, and are then enlisted to seek the aid of other monarchs, using a simple system to judge how successful they are. Some countries will be so hostile to the PCs' cause that they will join the Nomads! In others, the PCs will be set dangerous tasks — clearing out the

I7 Baltron's Beacon

The 'I' series of AD&D modules has been the most consistent in terms of high quality throughout, which has given many people the impression that the best levels to operate characters in are the mid-levels (in AD&D terms, this time) — 4-8. By now, characters have enough hit points, spells, skills and magical back-up to be able to hold their own in most adventures, but it is still possible for them to face worthwhile challenges as individuals, before we start all this running of armies nonsense.

But, it's been quite a while since the magic scenario I6 Ravenloft was released (there is to be a sequel, by the way), so maybe this kind of module doesn't do quite so well in commercial terms. A pity. Anyway, at last we have I7, an old-fashioned party adventure in which the PCs are hired by some nutty sage to fetch goodies from a castle ruin, and during which they will find the place not entirely devoid of interesting encounters. You will be encouraged to follow the course of the adventure by 3,000 lizard men (!), and must spoil the plans of the senior bad guy before they come to fruition, or....

If this all sounds a bit familiar, it's because it is. This is a good example of the lost art of the dungeon adventure, in which the true evil is hidden from the players by a plethora of other encounters. It also has another element we don't see too much of these days, a wide variety of puzzles and traps, which are designed to test the players' skills. I can think of an awful lot of people to whom this will be great news, and it has to be said that TSR could not ignore this kind of adventure entirely. It works pretty well, although there are the usual signs of hurry that we expect with TSR modules these days — some silly mistakes, and some terrible page layout and artwork — but it didn't strike anyone here as being very original or exciting. Worth a run-through if the campaign is lacking a focus for a while.

odd dragon, or duelling with the local champion. And at times during the course of the adventure, the PCs will be distracted by encounters with nomads, refugees and humanoids. While all this is going on, the Master's forces will be growing, and the scenario is balanced so that the forces of the Nomads grow stronger as time goes by, making prompt action by the PCs a necessity. The PCs must then take the field against the Nomad Army with whatever allies they have found, and — if they defeat the desert dwellers, must then go on to the final climactic struggle with the Master himself.

In other words, this is a sprawling romp of an adventure, which will see the PCs run all over the continent, and which should last several sessions if the dramatic tension is to be built up. The previous record of the PCs as adventurers will also be recalled, for some potential allies will be swayed by the personal appeal of the PCs, and this will be made greater or smaller if the monarch remembers that the PCs saved his throne and drove off an evil menace, or if they used to smash up taverns and loot temples. Great fun, but not everyone's cup of tea — and watch out for some frustrating errors. Dungeoners, your careers as freebooters and two-headed giant troll stompers are going to end up like the King of Aquilonia's; a round of heir producing, governing and running around trying to hang onto what you've got.



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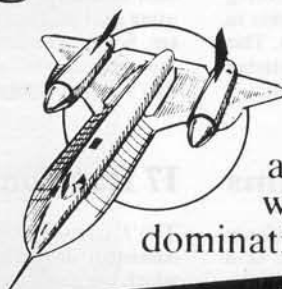
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