

BEAST ENTZ PRESENTZ ...

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TORTURED SOULS!

No. 4

SELECTED SCENARIOS FOR ROLE-PLAYING GAMES



Zhalindor:

Eldrahim

The Religions

The Waterfront

Multisystem solo (AD&D, Expert, RQ, T&T)

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Covers by Wayne Clack (front) and Paul Ward (back). The contributing artists for the scenarios were Tim Jeffs, Wayne Clack and Paul Ward.

EDITORIAL

Firstly, congratulations to Trish Hunt and Paul Chatterton, who came 1st and 2nd in our competition event at Games Fair '84. The competition was based on **The Thing in the Attic (TS!3)**; Trish scored an incredible 9 points, losing 1 hp to the guards in room 40.

Just arrived - The **Revised Expert Rulebook** from TSR. This is conveniently divided into players' and DMs' sections, with maps and tables in the centre and hence removable. The artwork/presentation is in the style of the new **Basic** set, and the production is excellent with, at first sight, none of the glitches so rife in **Basic**. The new layout makes this a great improvement over the last edition; an essential purchase for those possessing the revised **Basic** set.

No sign of **RQ3** yet, but Avalon Hill have released two new RPGs, **Powers and Perils** and **Lords of Creation**. The former appears to be somewhat cumbersome at first sight - it is already infamous for the length of time required to generate a character! However the game is extremely detailed and clearly designed with experienced players in mind, and may be far more flexible in use once the game system has been learnt. We have therefore sent a copy out for play-testing and will include a fuller report next issue. **Lords of Creation** is much simpler, but manages to encompass everything from Quarterstaffs to Gamma Rayguns. The simple mechanics make it quick to learn and fast to play; great fun if not taken too seriously! The boxed set (£10.45) includes rulebook, dice, and the 'Book of Foes', some 450 monsters, deities and robots. Recommended for experienced gamers seeking light relief, or as a first purchase for those new to RPGs. Also available is **The Horn of Roland**, a boxed module for use with **L of C**. This contains an interesting collection of scenarios, loosely tied together into one adventure, and ranging in scope from a murder mystery to pure hack-and-slay. All good fun but a little expensive at £7.95. Those with a lower budget could try **Heroes**, a new magazine also produced by Avalon Hill and probably selling for about £2.50. Issue 1 contains an excellent 19 page **L of C** adventure, but little else to recommend it.

News from **Torchlight**: all their accessories will soon be produced as one piece castings along the lines of the new **Dragon's Cave** (S1).

STOP PRESS:

We are now distributing **STARSTONE**, by Paul Vernon, a high quality 40 page module for any RPG. Two completely detailed scenarios plus introductory adventure and A2 map sheet - £3.95 from **Beast Entz**.

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For those new to FRP, there are a bewildering number of fanzines currently available, varying widely in style from those concerned primarily with printing extra material for FRP games, through the chat zines and hybrids, to exclusively postal gaming 'zines. The purpose of this feature is not to give a complete listing of the amateur publications currently available, but rather to give the newcomer some starting point in his or her quest for further enlightenment.

Following the recent demise of several other contenders **Sewars** has now emerged as the most successful and longest running of the 'purist' gaming 'zines. Although unpopular with many of the other 'zine editors, **Sewars** continues to go from strength to strength. This success is largely due to its policy of regularly including plenty of useful material for use with the AD&D game (new spells, monsters, character classes - plus complete scenarios), a feature that makes it especially recommended for those new to fantasy gaming.

Under the guidance of the brothers McKeown, **Miser's Hoard** has quickly established itself as one of the leading fanzines, with plenty of useful material and entertaining articles (mainly for AD&D, RQ and Traveller) combined with excellent production quality. Issue 7 features the usual mixture of articles and letters, a **RuneQuest** scenario, the introduction of a column by the irrepressible Doug Cowie, plus a dramatic change of editor. Will Brian be able to keep up the high standards? All will be revealed. Strongly recommended.

Also fast establishing itself in the dangerous and uncertain world of fanzine production is **Tempestuous Orifice**. It features a similar blend of articles and scenarios, but is perhaps a little less impersonal than **MH**. Issue 5 contains an AD&D scenario and sees an influx of new material resulting from the fold of **Quasits and Quasars** (which may alter the emphasis of future issues). No. 4 is recommended purely for the overkill ending to the **Call of Cthulhu** scenario!

Looking extremely impressive for a first issue is **Shadowfire**, with good production and excellent artwork setting off a discussion on religion-based societies, a multi-level scenario outline, a focus on the current state of fanzines (recommended as further reading following this column!) plus some pleasingly irreverent views and reviews. Definitely worth a look, with issue 2 now due out.

Far removed in style from the 'zines above are those relying heavily on reader contributions, with more general articles and ideas (normally including extensive letter columns discussing previous contributions). They may also feature campaign write-ups, and discussions of more general or theoretical issues. These may appear somewhat unwelcoming or esoteric at first, but rapidly become more friendly with familiarity, and therefore warrant perseverance! A good starter for those interested in this format is **Drunk and Disorderly**, recommended for the fiction and intelligent and lively letter column.

Of a similar nature are those 'zines which bridge the gap between conventional FRP and postal gaming. The most widely known of these is **The Acolyte** (possibly on account of editor Pete Tamlyn's involvement with "Imagery" an obscure satanist publication?). **Acolyte** combines the general discussion and review features of an FRP 'zine with an extensive letter column and games section (Diplomacy, Sopwith, etc).

Also following the middle path is **Rapscallion** with letter column and FRP discussions, plus some reviews and an interesting variety of postal games including one based on "The Prisoner".

Those who don't mind dropping FRP entirely and having a go at some postal games could try 'zines such as **Psychopath**, which feature postal games, letter columns and items of general interest such as music and/or film reviews, but little in the way of conventional FRP.

* Indicates A4 sized and stencil produced. All others are A5 litho printed. Contact addresses plus approximate guides to length and price appear below. Overseas readers should add about 50p postage.

Sewars*: 32pp, 60p, Chris Bayliss, 12 The Fryth, Basildon, Essex.
MH: 28 pp, 60p, Brian Haunton, 405 St. Mary's Lane, Upminster, Essex.
TO: 32 pp, 55p, Patrick Fama, 15 York Close, Morden, Surrey.
Shadowfire: 40 pp, 60p, Richard Lee, 226 Graham Rd, Sheffield S10 3GS.
Drunk and Disorderly: Length varies approx. 40 pp, 60p, Pete Lindsay, 5 Whitehill Terrace, Largo Rd, St. Andrews, KY16 8RN, Fife.
The Acolyte*: 40 pp, 35p, Pete Tamlyn, 2 Poplar Rd, Aylesbury, Bucks.
Rapso*: 38 pp, 50p?, Steve Norledge, 75 Hawhurst Wy, W. Wickham, Kent.
Papco: 40 pp, 40p, Mike Dean, 32 Newlands Ave, Scarborough, YO12 6PS.

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The Waterfront



PLAYERS' INTRODUCTION: SCENARIO 1

Being dragged aimlessly from wharf to wharf in the somewhat sordid port of Bogsmeed is not your idea of a good day out. Despite the fact that the guide is your good friend Arkell, and notwithstanding his constant limp witticisms, the day has been dull to say the least. Suddenly, as you round a corner in the most disreputable quarter of town, Arkell's eyes light up and a new urgency infects his step. Another lobster pot perhaps? Or a three-legged crab performing a jig?

You are overjoyed, however, to see that you are heading for an impressively ugly building, the sign of which proclaims 'The Jolly Boatman: Good Food and Fine Wines'. At last - alcohol! As you enter, Arkell whispers that you should not mention the inn's name if you wish to retain your dignity, but doesn't deign to explain himself, and before you have time to question him you find yourselves amidst a bustle of drunken sailors and penurious adventurers.

Arkell swiftly finds a table, displacing the previous occupants, and gestures you to be seated. He calls over a member of the staff and self-importantly orders an impressive-sounding bottle of wine, appending the number, as he then explains, of his personal store in the wineracks. The waiter rushes off, pushing other customers aside, and you are suitably impressed with the respect your friend commands.

The wine quickly appears, accompanied by a note wrapped around the bottle. Arkell unwraps the note and puts it to one side while opening the bottle. He ostentatiously sniffs the bouquet, and then, taking up the note, indelicately swigs a quarter of the bottle's contents in one go. He suddenly starts, glancing quickly from bottle to note and back again, and keels over, gurgling slightly before he hits the floor. You rescue the wine before too much of such a potent brew is spilled, and look at the note.

As you begin reading, a tall fat man passes, grinning widely. "Huh!" he snorts, "Dead drunk again!"

PLAYERS' INTRODUCTION: SCENARIO 2

You are currently waiting outside the Bogsmeed Municipal Tax Office, having just lodged a complaint about the vastly inflated rate at which your recently ill-gotten gains have been transferred into the town coffers. You fail to notice the small man on the opposite corner peering at you myopically until he bursts into fit of hoarse coughing. Having made his presence known and losing the chance of a dignified entrance he minces across the road, and introduces himself:

"Amsker, Alderman Amsker is my name," he proudly intones before falling foul of another coughing fit, giving you an excuse to heartily clap him on the back a few times. "Thank you," he stutters, "I wonder if we could find somewhere a little quieter to talk?" And without waiting for a reply, he walks off down the road in the direction of the richer part of town. Following him, you eventually arrive at a small but discreet tavern. He orders you beer and has a glass of wine for himself before commencing business. He is brief and to the point:

"The Thieves' Guild in Bogsmeed resides over an establishment called 'The Jolly Boatman', an inn of some ill repute that your type no doubt frequent. Until recently they kept to their quarter of the town and rarely bothered us, and we found it easy to overlook their community shortcomings. But now they are moving on to bigger things and we feel that it is time to stop them. We therefore require a party to enter the building and return with incontrovertible evidence of their illegal dealings; the more serious the offence the better".

As he seems to be getting a little carried away, and the coughing fit has started again, you decline his offer of work by making it clear that you have no argument with the Thieves' Guild, and don't wish to begin one with so powerful a body.

"But there'll be money in it," he says, and, seeing that you remain to be convinced, adds: "And a tax rebate!"

Your faces light up, leaving only the finer points to be discussed.

INTRODUCTION

"The Waterfront" is designed to give DMs two elements essential for town play, a Thieves' Guild and an adventurers' tavern, combined into one complete unit as a base for further adventures. A complete map key is given for the building, and notes on the organization of the Guild are included for the DM's reference. It is intended that the DM should view the tavern as a home base for the adventurers, and use it as a means of introducing further scenarios via chance meetings, rumours learnt, conversations overheard, and so forth. Two short scenarios are included; the first of these is a light-hearted affair designed to introduce the players to the building and most of the regular clientele, the second demands far more discretion from the players, particularly if they wish to use the tavern in the future.

DMs should note that the actual key to the tavern (pages 4-7) is not specific to any rules system, enabling its use in any campaign; the two scenarios and notes on the Guild are for AD&D or Basic D&D, but written in a style permitting easy translation into other systems. Where character stats or other information is given the BASIC version is written in brackets where it differs from the figure given for AD&D (all NPCs are human and neutral in alignment unless given otherwise). The scenarios are intended for beginning parties (1st-2nd level), and DMs should make any necessary adjustments for stronger parties.

Note that the top four floors of the building, including the rooftops and towers, were featured in "The Thing in the Attic" (*Tortured Souls!* 3); while they are by no means essential for the scenarios contained herein, DMs wishing to base additional scenarios on the building may wish to feature their inclusion.

The scenarios may also be used in conjunction with floorplans; those shown on pages 6-7 are based on *Dungeon Floorplans 1, 2 and 3*, produced by *Games Workshop Ltd*, who have kindly given us permission to reproduce them. Any maps used should be prepared in advance; it is easiest to construct the ground floor as one complete unit and uncover areas entered, but to split the other levels into room sized pieces.

TAVERN NOTES

The tavern, theoretically named "The Jolly Boatman", is situated on a dingy waterfront, being converted from an earlier warehouse (the warehouse itself being formed by the conglomeration of two smaller buildings). Due to its positioning the clientele are in the habit of "going down the waterfront" in the evenings (and in some cases for much of the day), giving rise to its alternative name. It is only called "The Jolly Boatman" by strangers and the more respectable citizens of the town; using the name in the tavern is therefore an invitation for trouble (this may, of course, be deliberate!).

The tavern is run by the Thieves' Guild, who retain the 2nd floor and much of the cellar area for their nefarious purposes. They treat the back bar as their own territory; anyone who enters without first ingratiating themselves with the Guild is liable to get into serious trouble. They also run a gambling establishment in the rear cellars. This is theoretically for members only, but anyone appearing wealthy enough will merely be charged a membership fee at the door and hence admitted. They also admit women to the gambling room (many of the richer and more independent women of the town are renowned for their ability to lose a fortune on the roulette table), but women are not generally welcomed at the tavern (and are not permitted at all in the Guild areas), as Guild membership is excluded to women in this town. However female adventurers who brave the initial reception, and prove capable of giving as good as they get, are soon accepted in the front bar as one of the regulars (they do not expect, and do not receive, any especially courteous attention).

Despite being run by a bunch of Thieves the tavern offers many advantages. Both the food and the drinks are good and reasonably priced, with some exceptional wines being available. The tavern is therefore extremely popular with adventurers, as well as with all the other social 'lower orders' - sailors, off-duty Thieves and the local demi-human population. The tavern is THE place to go in order to pick up rumours, hire henchmen, secure shady business deals, and perform all the other dubious dealings common to adventurers everywhere.

The DM should determine the clientele there on any occasion that the party visit. On a typical evening there will be 80-100 occupants of the front bar, with perhaps half this number during the day and up to twice as many on a busy evening (weekends or the local equivalent). The back bar will have 50-60 occupants in the evening, and almost as many during the day. The clientele of the front bar will be made up of off-duty Thieves, sailors, demi-humans and adventurers in roughly equal numbers. The Thieves will be mostly associate members (see page 12), full members preferring to use the back bar. For examples of the clientele see scenario 1 (page 10); the DM should improvise any further NPCs required along similar lines. The back bar will consist almost entirely of Thieves, with occasional adventurers. The bar staff are drawn from the ranks of the Guild, and Joey (see page 12) often serves behind the front bar to catch up on the local gossip.

The value of the furnishings of the tavern and the possessions of the guild should be determined by the DM if relevant. Remember that nothing of any great value is left lying around in a den of Thieves!

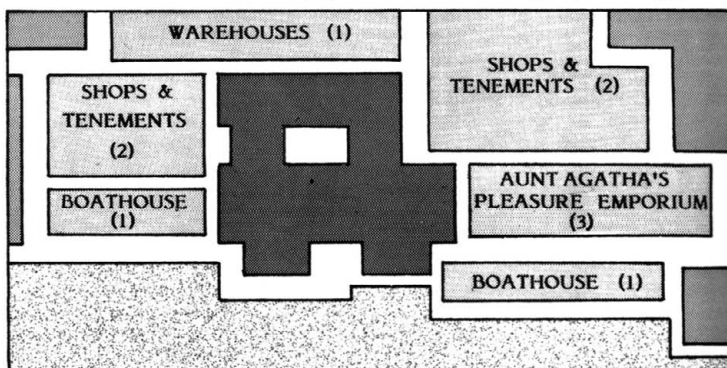
MAP KEY

The map below shows the buildings in the immediate vicinity of the tavern, the number in brackets indicating the height in floors.

The warehouses are used for the storage of goods offloaded from the docks to the west; a regular payment is made to the Guild to 'protect' against the possibility of thefts occurring from here.

Most of the shops sell fish or nautical equipment. The tenements tend to be on short term leases to sailors and are rather rowdy.

Aunt Agatha's Pleasure Emporium is a house of ill repute dealing mainly with sailors and well-to-do merchants seeking exotic delights. Customers often come here following a recommendation from the tavern (the name given being a code-word telling Aunt Aggie how wealthy the client is and hence the charge, the Guild receiving a percentage).



THE TAVERN - EXTERNAL DETAILS (see map, page 6)

A. The waterfront itself. The quayside is in a reasonable state of repair. However following the recent collapse of an old jetty the stone steps down from the quayside now stop some 15' short of the water level. Small boats mooring here usually attach a rope ladder to the bollards above. In summer tables and benches are brought out here and many of the patrons sit out on the quayside to enjoy their drinks (though practical jokes involving people being pushed over the edge are frequent, and there are occasional drownings). The tavern usually employs a couple of the local urchins to sit at the intersection of A and B and between area 2 and building G to ensure that the patrons do not walk off with the glasses (or even the tables). At the bottom of the south face of the tavern are some panels made of thick coloured glass which give light to the cellars (they are, however, too thick and grimy to afford a view into the rooms below).

B. The alley to the west of the tavern, giving access to the side entrance. This alley slopes down towards the waterfront and ends in a short flight of stairs to the quayside. The building is situated on a slope, and while areas 4 and 6 are both roughly level with the ground outside, the former is some 10' lower than the latter (areas 7, 8 and 9 being at an intermediate height). This means that there is an intermediate level at the front of the building between the ground floor and the 2nd floor, referred to by the more sophisticated patrons as 'the mezzanine', and by the majority as 'the bogs'.

C. The alley to the north of the building. This is particularly dark and claustrophobic. It is generally used only by Thieves on their way to area 6. Any other passers-by might well suffer the attentions of a mugging party hastily assembled from Thieves present in the back bar.

D. The alleys to the east of the tavern. The alley northwards from here is wide enough to permit the entrance of carts to area 9, while those to the east and south are just as filthy and almost as dangerous as C. The alleys slope down towards the waterfront in the manner of B above, the southern alley also containing a short flight of stairs. Outside the doors to 9 hangs a length of rope (the doorbell - see 24).

E. This small shop ostensibly sells fishing tackle, but in reality it is a front for the Guild (it is connected to the tavern via the cellars) and many of their hauls are 'fenced' here. The front part of the shop contains only a counter and a few old nets which will be surlily displayed to prospective customers on request. There is also a trapdoor behind the counter leading to the cellar (36), and a securely locked door leading to the back part of the shop (contains a considerable variety of merchandise, none even remotely nautical).

F. This doorway leads to a set of stairs giving access to the upper level of the Guild (via 31). It is locked during the day, and will also be locked at night unless there are Thieves due back from a raid.

G. This long boathouse (extends eastwards off the map) is also connected to the tavern via the cellars, and provides a means for informers to enter the building unobserved. The boathouse itself contains little of interest other than 5 barrels of pitch which might be used to create a diversion, or even as a means of assault.

GROUND FLOOR

1. This is one of the two extensions to the front of the building, and forms the main entrance to the tavern. The double doors to the south are constructed from the hold doors of the "Prancing Pig", a pirate vessel that once operated from this area; many of the local elderly spinsters cross themselves when passing the doors in remembrance of the fate of the Captain (it is rumoured that they creak at night when the spirit of the Captain passes by). The doors are kept permanently shut, entrance being effected through the open east and west archways. At nights this entrance porch is regularly populated by the more inebriated clients of the tavern, who prefer the prospect of singing shanties and sleeping rough to the walk home along the quayside. It will therefore be impossible to approach the entrance unnoticed at night. The north doors are the entrance to the tavern, and are locked and barred outside opening hours.

2. This is similar to 1 above, but has had the east and west arches bricked up. Several local tradesmen have a key to the double doors as deliveries are usually just left in here in the morning for the bar staff to pick up when they get up. It should not be too difficult for a PC to buy or borrow (at a price) a key to these doors. The north door leads to area 3, and is kept permanently locked (though once access to 2 has been achieved a PC can work at this door unobserved from the quayside). This area also contains a trapdoor to the cellars (this is normally bolted from below, see 40). Several (empty) barrels are currently in here awaiting collection; depending on the time of day there may also be various supplies in here (sacks of flour, sides of meat and so on).

3. This 5' square room is normally referred to as the 'understairs cupboard' (although it is not actually situated under the stairs to the balcony). It is used for the storage of provisions that have been delivered to area 2 and that may be required in the bar (bread rolls, savoury snacks, sawdust, bandages etc). The keys to both doors are kept behind the bar, the doors being locked at all times.

4. This large open room serves as the main bar area. It is 20' high for much of its length. The windows are all securely barred on the inside (a successful Bend Bars roll will open them sufficiently to allow a PC to squeeze through) and are also shuttered at night. The door to 3 is always locked, while those to 1 and 7 are locked at night. Some food is cooked over the large eastern fireplace, but most is prepared in the cellars below (38). The furnishings are all strongly constructed to withstand the frequent brawls, and sawdust is occasionally scattered to hide the worst of the stains. The DM should see page 4 for details of the likely clientele of the bar.

5. This is the area behind the bar, it extends through into both parts of the tavern. At the eastern end of each half is a lift-up flap giving access to areas 4 and 6, the flaps are bolted from underneath (accessible from behind the bar). The south half also contains doors up to the courtyard (8) and down to the cellars (37); both doors are locked at night, but usually stand open during opening hours. The back of this area is lined with shelves containing the usual supplies for an establishment of this type (bottles, glasses, tobacco jars, concealed weapons etc). An arrow slit in the east wall permits observation of arrivals to the courtyard. Takings from the southern bar are placed in a slit under the bar, dropping down a chute into the back of the chest in room 41 (some coinage being kept under the bar to enable the staff to give change, usually in short measure). The northern bar, being for members, is operated on a slate system.

6. This bar is generally dingier, smellier and more crowded than the front bar. It is ostensibly a members' club, the south side of the door to 7 bearing a large sign denoting 'members only!' (women are not allowed into the back bar, unless on their way to area 34). In reality this bar forms the general meeting area for members of the Thieves' Guild, and strangers are not welcomed (unless, of course, they appear ostensibly rich!). It is similar to 4 in most respects, although with a markedly different clientele (including some adventurers on good terms with the Guild). It is usually entered via the door from 7; the door to C is left ajar during opening hours, but one of the Thieves always lurks in the doorway keeping an eye on things outside. The lid to the trapdoor behind this doorway is left open at night to discourage intruders (leads to the well in 35). The west door leads down to the cellars (33), and the narrow stairway to the east to area 9 (often used by Thieves wishing to relieve themselves but too lazy or inebriated to face the journey to 14).

7. The side entrance to the tavern. The door to B is locked at night, and will be securely barred unless there are Thieves out on a raid and expected back before morning. The north door is marked as leading to the members' bar (see 6), the south door leads to the public bar.

8. The courtyard. Large deliveries are made here during the day, and there are usually a number of barrels and empty crates lying around. There are also occasional mysterious 'consignments' arriving for the Guild (heavier items being winched up to the doors at 25). The wooden stairway up to the 2nd floor is extremely rickety. It creaks loudly (no chance of moving silently) and may collapse if 3 or more PCs stand on it simultaneously (20% chance for each person more than 2).

9. This entrance archway is 15' high, with double doors at both ends. The flagstones are uneven and the whole area smells rather unpleasant. Outside the east door a rope hangs from the north arrow slit of room 24; pulling the rope causes the bell in that room to ring so that the doors can be opened (heavy securing bolts pass up through the ceiling and are operated from 24). The west doors usually stand open.

10. A battlemented roof over area 1, machicolations extend 2½' outwards from the edges. Members of the Guild sometimes sit out here in fine weather in order to insult passers-by.

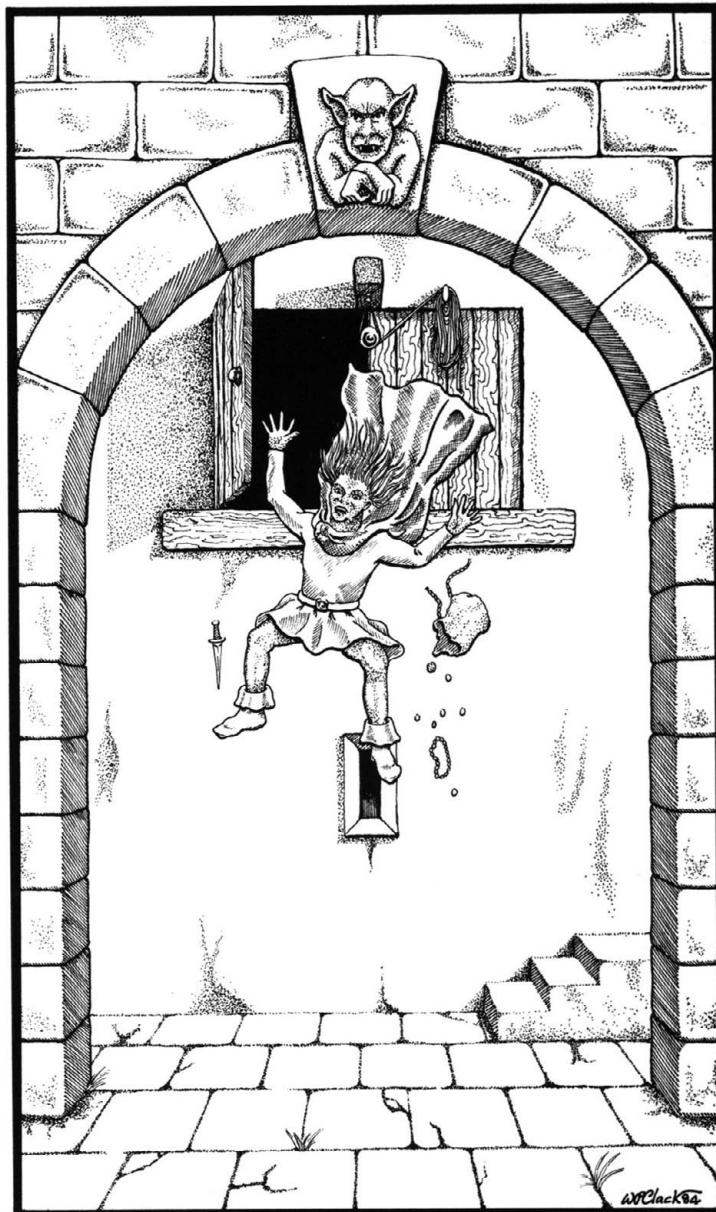
11. Similar to 10, but used by clientele of the public bar.

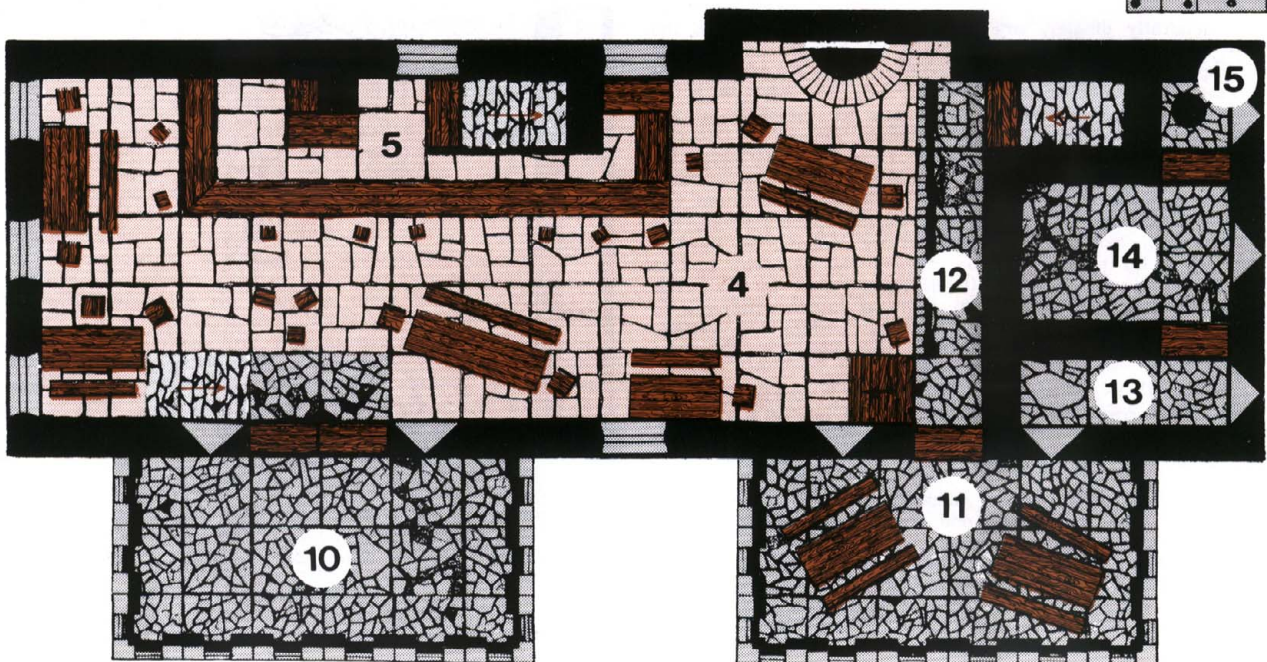
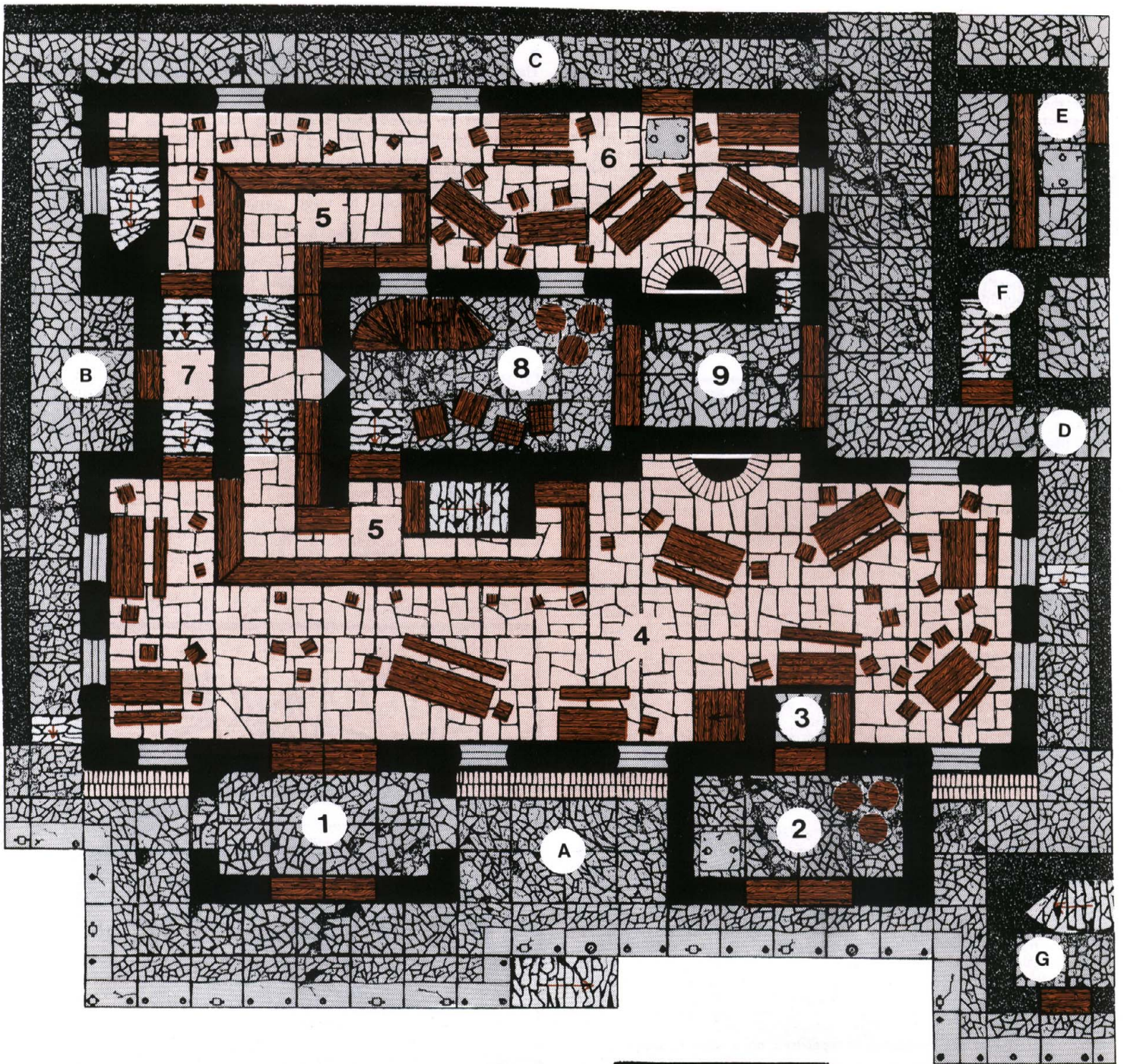
12. A balcony permitting access to the lavatories and 2nd floor from the bar area. Patrons are forbidden to throw breakable items from the balcony, although throwing or spitting spirits into the fireplace is considered correct etiquette. The door to the stairs (23) is locked during opening hours to prevent non-Thieves from ascending. At the south end of the balcony is an illusionary wall to 13 (see below).

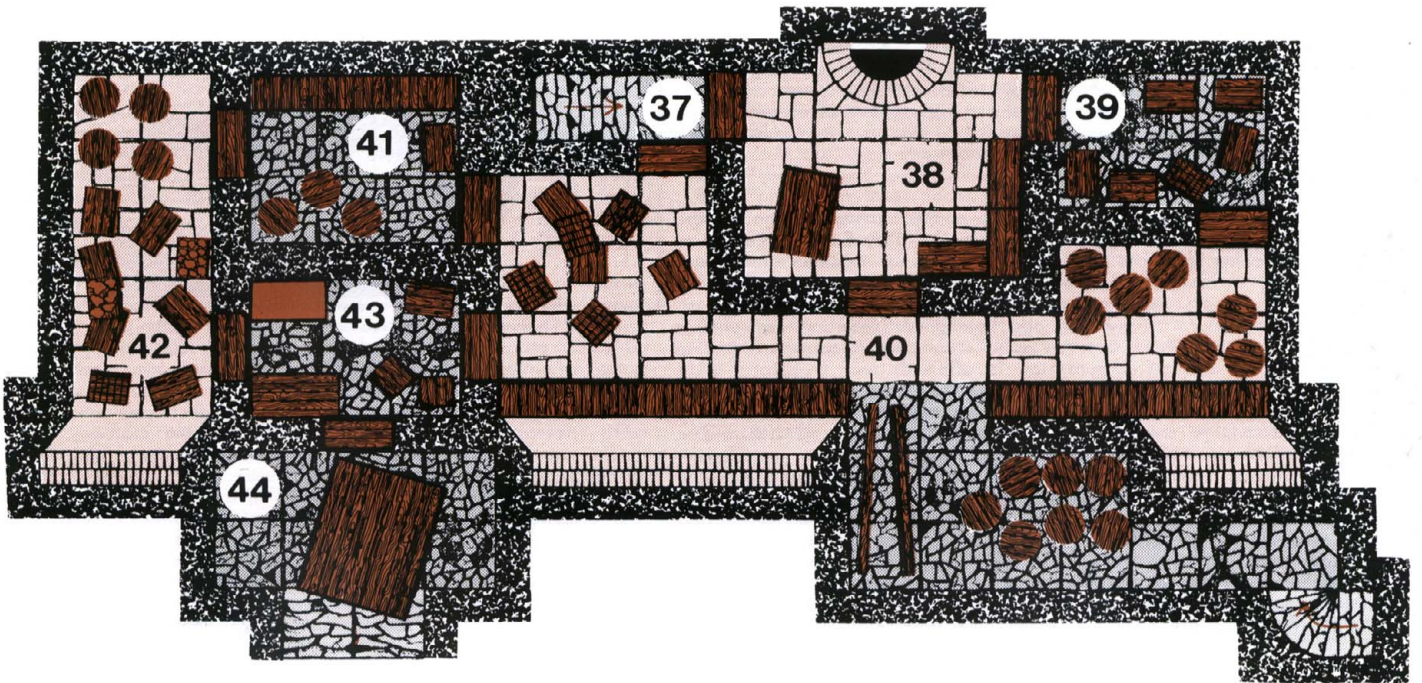
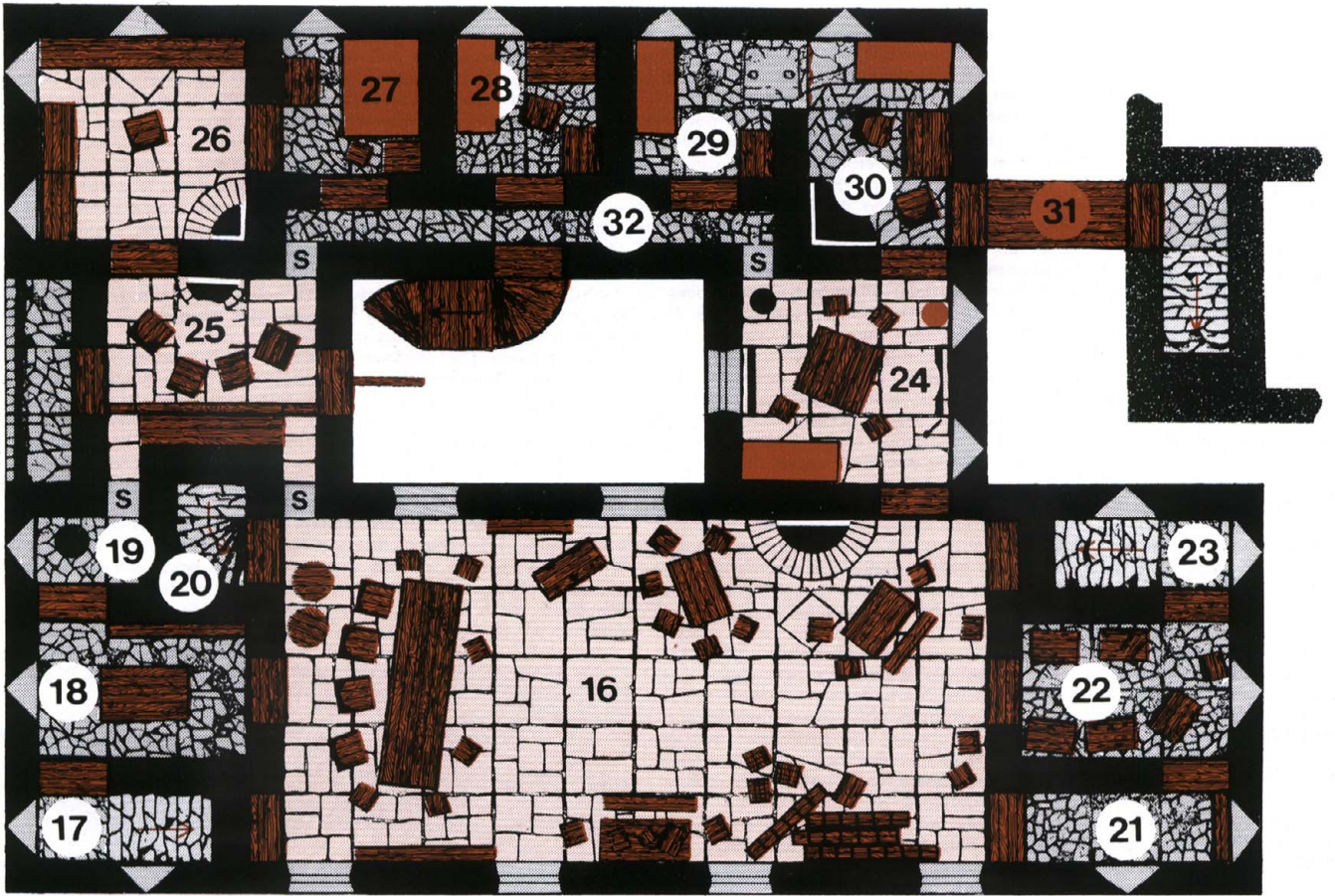
13. Passageway giving access to the lavatories from the balcony. At the west end of this passage is an illusionary wall. This was added by the insane magic user who originally lived in the upper levels to add to the general confusion. It is permanently maintained and appears to be a normal wall, but can be freely walked through. All the regulars of the tavern are quite used to this design quirk, but newcomers may be confused when asking directions to the lavatories, "Up the stairs and through the wall - can't miss 'em!"

14. The western end of this room is lined with urinals. Any females wishing to avail themselves of the facilities will have to avert their eyes on their way to 15 (and will be subject to catcalls and taunts by anybody present in this area).

15. A lavatory provided for those requiring greater privacy.







SECOND FLOOR

16. This is the main hall of the Thieves' Guild. It is used mostly for meetings and training sessions, social events taking place in the members' bar (6). All of the doors, with the exception of that to 20 and the secret door, are generally left open. The cupboard in the north-east corner is used by Thieves practising their lock skills (they are usually locked in and left to free themselves!), that in the south-west contains an unusual dummy used to practise picking pockets. This dummy is swathed in layers of clothing with a huge number of small bells sewn on; the Thieves must remove items without ringing the bells. Since the dummy is roughly stuffed in the cupboard it will fall out if the door is opened, thereby causing a commotion. A large table in the west is used by the Guild leaders during meetings (they get armchairs, other members sit on stools, benches and tables removed from the tavern below). A cupboard against the north wall contains a variety of lock picks and other small tools; pinned to the doors is the Guild rank listing (see page 12). In front of this cupboard is a large trapped chest (failure to remove the mechanism results in a jack-in-the-box springing out when it is opened). A table against the south wall contains various small boxes with intricate locks; piled on end against the wall next to it are some squeaky boards which can be laid on the floor to practice moving silently. A cupboard against the south wall contains the less subtle tools of the trade: crowbars, hammers, chisels, grappling hooks and some coiled ropes. There are also some crates of beer in the room, and the two barrels against the west wall await consumption at the next Guild meeting.

17. This stairway connects room 18 to a small balcony above the main bar and just inside the doors from 10. The doors are normally locked and there is no rail around the balcony, so anyone breaking down the door may fall over the edge and down to the main bar (40% chance).

18. This room is used by the Guild as a torture chamber. The large table is equipped with manacles to secure a victim, and the cabinet against the north wall is equipped with a wide variety of suitable implements (varying in subtlety from a hatpin to a blunt crowbar). It is traditional not to have a specific torturer or prolonged sessions, but rather for all the Thieves to briefly try their hand whenever passing from 16 to 19. There is currently no occupant in this room.

19. Lavatory. Due to the possible awkwardness created by the existence of two entrances, most of the Thieves sing raucously while in here to alert others as to their presence.

20. A stairway leading upwards from room 16 (the door is always locked and heavily barred from the east side). If this scenario is to stand on its own the stairs will give access to a flat rooftop over the rear half of the building (the DM may wish to have the rooftop battlemented and to include a rooftop chase as part of the action). The front half of the building (areas 16-23) will have a conventional gabled roof (room 16 being 20' high in the centre, with access to loft spaces over areas 17-19 and 21-23). Alternatively the DM may wish to incorporate **The Thing in The Attic (Tortured Souls! 3)** into this scenario, in which case the stairway leads to area 34 on level D, and there will be a further four levels to the building (including rooftops and towers).

21. There is a large wooden target set across the arrow slit at the eastern end of this passage, which is now used for knife throwing practice (the Thieves standing in the doorway from 16). Both doors are left unlocked, but the Thieves no longer use the north door as anyone entering by this door is in danger of being struck by a knife!

22. This is the anteroom to the Guild headquarters. When there is a meeting going on, one of the Thieves will sit by the door to check the credentials of all arrivals. He will remove all obvious weapons and place them in a chest behind him for safe keeping. There are four other chests in the room which contain an assortment of disguises and dark clothing, as this room is also used by Thieves kitting for raids.

23. Stairway giving access to the Guild rooms from the balcony below.

24. This room is used as a guardroom (it is the only guardroom in the Thieves' part of the building), and four of the Thieves are always on duty here watching the gate and ready to help out in times of trouble. Two must stay in here at all times, but the others may use the various facilities in room 16. Full members of the Guild take it in turns to serve a week's stint. They get all their food free and are paid a small wage from the Guild, but the duty is considered extremely boring (no gambling or alcohol consumption is allowed) and therefore quite unpopular (except with members temporarily financially embarrassed). The south door is kept open, but the north door is locked and barred from the other side unless Joe is here talking to the guards. The room contains a pair of bunk beds plus a table and chairs. A brazier in the north-west corner prevents access to the secret door (only the Guild leaders know of its existence and it is never used). There are two slits in the floor permitting missile fire against anyone who forces entrance to the gateway (9), and trays of sand are heated over the brazier for this purpose if trouble is suspected. A rope hangs from the north arrow slit to the gateway below, pulling it will ring a bell in the room. If the caller looks kosher the guards then pull the lever by the south arrow slit to unbolt the gates.

25. This room is used by the Guild leaders for relaxing. They are usually content merely to sit around the fire drinking and talking into the small hours. The room is lit by means of a **continual light** spell cast on the ceiling. The west door leads to a small balcony over the west entrance to the tavern. It is often (40% chance) left unlocked as Joe is in the habit of pacing the balcony when deep in thought (his brother is not in the habit of being deep in thought). The north door is left unlocked; the east door (actually a pair of small doors 2½' wide and 4' high) has a pulley outside and is kept locked. The secret door to the north can be found with the normal chances. The south wall is paneled and contains concealed catches to open the doors to the drinks cupboard (extensively stocked - mainly port and brandy) and to the two secret doors. The DM should either give the normal chances of finding a secret door (ie of finding the catch), or stipulate certain manipulations that must be performed on some carvings and have the players describe their actions.

(Note that if scenario 2 is being used the Raven will keep his pet in this room or on the balcony, see page 11 for details).

26. This is the kitchen used by the Guild leaders. It is lit by a **continual light** spell on the ceiling. There are a pair of cupboards against the west wall filled with kitchen utensils (their tops being used as a work surface) and a chair stands in the centre of the room. The work surface against the north wall will be covered with kitchen utensils and dirty crockery unless scenario 2 is being employed, in which case it will support an assortment of alchemical apparatus.

27. **If scenario 2 is being used:** This is the Raven's sleeping quarters. He shares the double bed (and attendant chamber pot) with Gypsy Lil, Her clothes (such as they are) and perfumes, hairbrushes, etc, are kept in the small cabinet in the south-east corner, which is backed by a mirror on the eastern side. There is also a stool in front of the cabinet, and Lil spends most of her time sitting here composing childish poetry. The chest against the west wall contains the Raven's clothing (including a number of hooded cloaks), his spell books are in a securely locked (-15% chance of opening) iron chest under the bed (secured to a ring in the floor by a heavy chain).

If scenario 2 is not being used: This is the quarters of the cook, an ex-Thief who now spends most his time in room 26. He is immensely fat (requiring the use of a double bed!). His clothes are kept in the chest, the cabinet is kept filled with sweetmeats and other snacks, and there is always an open bottle of beer ready to hand on the stool.

28. This will be Mak's room if scenario 2 is being used, otherwise it is used as a guest room for visiting members of affiliated Guilds in other towns and is currently locked and empty. There is a bed in the north-west corner and a chair in the middle of the room. In the north-east corner is a large chest, while in the the south-east corner is a rather stylish mahogany writing desk with a lift-up lid. Inside are two bottles of ink, some quills and a few sheets of parchment.

If scenario 2 is being used the chest will be filled with Mak's clothes (quite good quality but a little out of style), and has 5 throwing knives sticking in the top (within easy reach from the bed).

29. This is Joey's room, and is spartanly furnished. There is a simple bed against the west wall, with a chamberpot underneath, and a chest of clothes against the east wall. There are no tables or chairs as Joey spends most of his waking hours in his brother's room (30). The door will be unlocked if this or room 30 is occupied. A cracked mirror hangs on the back of the door, and the walls are covered with crude drawings (though no written graffiti - Joey cannot write). The trapdoor leads to area 6 (above the trapdoor there); it is usually left ajar if either of the brothers are in their rooms so that they can listen in on the events below. A hanging to the east of the trapdoor separates the rooms, but is often tied back during the day.

30. This is Joe's room, and is furnished a little less severely than his brother's. The bed against the north wall is similar, and also has a chamberpot underneath, but the two armchairs are reasonably comfortable and the room also has a fireplace and a writing desk. Joey keeps his clothes in a chest under the bed, but tends to wear the same set for several weeks at a time. The east door is barred from this side but not locked. The south door is both barred and locked.

31. This is a simple wooden bridge passing over the alley below at a height of about 10'. It is intended for use as an emergency exit from the Guild to F, **but is also sometimes used as a return route** by raiding Thieves if the two brothers have both gone with them (the Thieves returning to room 16 via D, F, 31, 30 and 24). Care must be taken when using the bridge to prevent observation from the alley.

32. A narrow passageway connecting the leaders' rooms with room 25 and with the courtyard below (8) via the wooden stairway. Both secret doors are discovered at the normal chances. Neither is locked although the eastern one is never used. If scenario 2 is being used and Mak is in his room he will have left both his door and the door to the stairway open. He will therefore be able to detect approaching PCs as he will hear the stairway creak. He will leave his door open and either hide in the shadows in the south west corner of his room or be ready with his throwing knives, depending on the apparent strength of the opposition. The east and west doors from the passage are shut, the former is always locked, the latter only if neither brother is in.

THE CELLARS

(Note that the cellars to the building are in two separate units, the rear cellars and the front cellars, and are not inter-connected).

33. During opening hours a Thief sits behind the table in this area to monitor admission of guests to the gaming room. He also sells checks for use in the various games, and will buy these back for a lesser amount. There is usually a crate of beer provided for his use.

34. This is the main gaming room, providing the focus for much of the illicit gambling in the town. In theory only members are permitted, but in practice anyone will be admitted if they are introduced by a member or appear suitably wealthy. The room is dimly lit during the day via the narrow slits leading to the alley and courtyard above, at night several oil lamps are hung from the ceiling. In this dim, smoky environment it is extremely difficult to see exactly what goes on, and the Thieves have no trouble in fleecing the punters. At the western end of the room are tables with several card games in progress, while to the east is the roulette table. A row of cages to the north allow betting on animal fights (or tortoise races), and also provide tasty snacks. Although all the games are crooked, the Thieves are very careful in their running of the club in order to make the highest possible long term gains. Anyone just passing through the town or with a large temporary income (eg successful adventurers) will be relieved of as much money as possible during their visit, but regular clients will find their resources whittled away at a much slower rate so that they do not become too quickly discouraged. The Thieves even allow some newcomers to make a slight profit on their first visit to encourage new trade, but any major wins are merely staged, with Guild members retaining the money for later return to the coffers. The Thieves quite rightly assume that the more foppishly dressed of the clients actually enjoy being fleeced, and will openly cheat them of as much as possible (often with attendant threats of beatings).



35. This room provides a kitchen and sleeping area for Guild members staying overnight to keep an eye on the place, or for use during long private gambling sessions. There is a well in the north-west corner, but its frequent use as a lavatory ensures that the Thieves stick to beer as their principal beverage. There is a set of triple bunk beds in the north-east corner, and a fireplace in the south-west. There are a table and chairs to the south, the table usually being covered in piles of supplies (hunks of meat and bottles of beer). In the middle of the east wall a rough opening leads to a secret passage dug out under the alley above (D), used as an secret exit.

36. The cellar to building E above, this area contains a secret door giving access to the passage to 35. There are 3 chests in the cellar, 2 contain various items of grimy fisherman's clothing, while the 3rd contains specialized breaking and entering tools used by the Thieves.

37. Stairway from the bar to the cellars. All 3 doors are generally propped open during opening hours, but locked when the tavern is shut.

38. The main kitchen, permanently lit by means of a **light** spell on the ceiling. The aroma of food cooking on the large northern fireplace carries through via the chimney to the public bar upstairs, resulting in the placing of orders by the patrons. The food served at the tavern is surprisingly good, and reasonably priced, being mainly roast cuts of meat with some pies and stews. A large table is used for chopping up meats and general preparations, and shelves and cupboards in the south-east contain all the necessary kitchen implements.

39. This room contains all the stores used in the kitchen. There is a crate of cheap bottles of wine for use in spicing up various dishes, and chests containing assorted foodstuffs (flour, salt and spices, vegetables, late debtors...). Sides of meat hang from hooks in the ceiling. Occasionally sozzled kitchen staff can be found in here recovering from the exertions of their work next door.

40. This extensive open area forms the main storage area of the cellars. The northern half is reasonably lit by means of openings in the walls slanting up to thick glass panels set in the ground outside, the southern half is rather dark. The western doors are particularly stout and are kept locked at all times. The north door is locked unless the tavern is open, the others are left unlocked. The eastern part of the room is used for keeping empty barrels in, while the west usually contains crates of beer waiting to be taken to the bar. The southern part of the room contains a set of runners leading up to a trapdoor in the ceiling. This trapdoor is normally bolted, but is opened to allow barrels to be rolled down from 2 above, the barrels are then stored in this room. Note that the door to 38 is often left open and accidents sometimes occur with barrels rolling into the fire! There is a passage leading eastwards from here to a set of stairs emerging in building G outside. The main cellar also contains an extensive set of winetracks for which the tavern is justly famous. These line the entire south wall of the northern half, and are stacked from floor level right up to the illumination slits (7' high). Each of the compartments holds two bottles and has engraved on the shelf under it an individual reference number. Those in the eastern half all have doors on them, and many are lockable. It is possible to hire these compartments for a modest fee, and some of the richer adventurer patrons of the tavern hire a whole shelf. They then either store their own wines there, and give the bar staff a reference number when they require one, or buy several bottles when the tavern has a new consignment and store them here for later consumption at the tavern. In the latter case many of the wines are illegally imported or even banned (such as the notorious "Aunt Fanny's", a near-lethal brew widely reputed to be a powerful aphrodisiac) and the patrons keep them here (often with changed labels) to avoid the risk of storing them at home. Some patrons use the compartments as a sort of safety deposit box (they are 4"x4"x24" deep), and insist on opening them personally to avoid the errors that occasionally occur (see scenario 1).

41. This room contains the personal alcohol supplies of the Guild leaders, the items kept here are not for use in the general running of the tavern. There are three barrels of a reasonable local ale, presented in lieu of a 'protection' payment and awaiting consumption in future Guild meetings, and racks containing a selection of high quality wines and spirits. The chest fixed against the east wall contains the bar takings which arrive via a chute from 5. Great care is now taken in emptying this as a past Guild leader was assassinated by means of a deadly snake dropped down the chute from the bar.

42. This room is the centre of the smuggling operations (see 44). It is lit in the same manner as 40. The four barrels to the north are filled with jewelry and precious items picked from pockets or filched on various raids. The other room contents are imported goods. There are two boxes containing rolls of precious silks and furs, one of perfumes, and 6 crates of expensive imported wines. The two doors to this room are very stout and kept locked at all times.

43. This room has occasionally been used as a cell for keeping prisoners in good condition awaiting payment of a ransom (the room is a little cold but otherwise quite comfortable). All the doors are sufficiently stout to prevent either the prisoner or his cries of help from escaping to the tavern, and are kept permanently locked. It contains a bed, a table, a chest and two chairs (one for the prisoner and one for his interrogator), but the furniture is mostly pushed back against the walls as it is currently unoccupied.

44. This room is cold and damp. A set of stairs to the south descend to a 10' wide tunnel leading to the quayside. At high tide this tunnel is half flooded and the Thieves use it to assist in their smuggling operations. They lie on a large raft specially constructed for the purpose and push themselves along the tunnel. A hinged grille, opening only from the inside, emerges in the front of the quayside outside (it is popularly supposed to be a sewer outlet). The Thieves then silently paddle to ships moored off the jetty awaiting customs clearance and offload any goods requiring high import duty (exchanging these for stolen goods that would be recognizable in the area and require shipment to distant 'fences'). These operations only take place at night and have so far escaped detection.

SCENARIO 1 - ASSASSINATION

MUSTAPHA



S 11, I 13, W 10, D 12, C 9, 13.
CL Th, LVL 1, hp 3(2), AC 10(9)
Dagger, to hit AC0: 21 (19).

Thief Skills:	AD&D	BASIC
Pick Pockets	30%	20%
Open Locks	25%	15%
Find/Remove Traps	20%	10%
Move Silently	15%	20%
Hide in Shadows	10%	10%
Hear Noise	10%	1-2
Climb Walls	85%	87%
Read Languages	-	-

Mustapha comes from the Eastern Lands. Since nobody knows his real surname, he goes under a variety of pseudonyms (Mustapha Swig, Mustapha Nuvver, etc.). His attire is midway between the two cultures he is familiar with, and he is a little greasy in appearance (and habits).

The unfortunate demise of the players' friend Arkell was in fact entirely a mistake. Upon ordering the bottle of wine he gave the number of his private stock in the wineracks (see room 40), but was misheard. An important message, with a bottle, had recently been delivered, and was placed in the rack next to Arkell's. The bar staff had been warned that someone would be asking for the bottle and Ganor, the man responsible for the mistake, had assumed that this was the collection. He hurried off, giving no thought to the number that Arkell had actually requested, and quickly returned with the goods. The note and bottle were meant for Nick, the assassin, who was to come in and give the coded reference for the correct rack; the bottle contained a particularly deadly poison. Arkell, leaping (or, in fact, swigging) before looking, drank the poison just ahead of reading the note, and only had enough time to realize the huge mistake that he was the victim of, when the poison took effect.

The note itself is somewhat cryptic, being intended for Nick, who knew what was going on, and reads:

"Here's the poison as promised - a very good vintage! You must have a good idea of who the victim is now - make short work of it. Just remember what I said about the earring and the 1000 gp is yours!"

Nick, being versed in such messages, would have understood exactly who the target was, and would have had little trouble in persuading him to imbibe the 'good vintage' with which he was provided. The players, however, will obviously be at something of a loss. They will neither know of the victim nor of the assassin, and the fun will start when they try to locate either one or the other (if they do not seem inclined to follow this course, then some accusations from the authorities should persuade them, merely to save their own necks).

Nick was, in fact, being hired to kill Mustapha (who, of course, wears two earrings). The latter had started to become a little too free with the Guild's secrets after having a few drinks and the Guild leaders had decided to take the drastic step of having him assassinated. Bringing in their usual outside man, they offered him 1000 gp - quite a high fee for such a simple task as it was a Guild member involved. Nick will be somewhere in the building (or will be arriving soon) and will obviously hear of the death. Questioning Ganor will gain the relevant information and he will seek out the players. He will want the note that they possess (both to prevent its use as evidence and to confirm the target) and will also want the poison (though he will be less worried about this). If the characters are searching him out, he will attempt to dispose of them before they find him, either directly, or preferably through the use of other customers (persuading them to beat up the characters for completely spurious reasons, so he can recover the note and either flee, or kill them, whichever seems safer and more profitable at the time).

The characters have two options - to seek out Nick and avenge the death of their friend, finding out who sent the poison, or to seek out Mustapha and try to get the 1000 gp reward for themselves. Either way they will have to mingle with the other customers and attempt to locate their chosen target by careful questioning. Some examples of NPCs are given below, and you should feel free to elaborate on these, remembering to cause the players the utmost confusion through the characterization given (those in the example marked with * are the ones that wear earrings, possibly a vital factor in the players' search). Regulars will know very vaguely about Nick, and will give his most distinguishing feature as his shortness (see Ilbert), or even merely as his height (see Treeb and Wok the One-Eyed). The more that the PCs have to rush around the ground floor and balcony areas the better and this is of course a perfect place for that time-honoured classic, the bar-room brawl. You should attempt to give a light-hearted and very fast-moving atmosphere to the scenario, and should therefore prepare the NPCs and their probable actions with some thought beforehand.

NICK LITTLE



ALIGNMENT: Neutral Evil (Chaos).
S 12, I 14, W 13, D 15, C 13, Ch 9.
CL **, LVL 7, hp 21(14), AC 8(7).
Dagger, to hit AC0: 19 (17).
** AD&D: Assassin, BASIC: Thief.

Thief Skills:	AD&D	BASIC
Pick Pockets	50%	55%
Open Locks	42%	55%
Find/Remove Traps	40%	50%
Move Silently	40%	55%
Hide in Shadows	31%	45%
Hear Noise	20%	1-4
Climb Walls	90%	93%
Read Languages	25%	80%

Nick, as his name suggests, is somewhat lacking in stature (5'). He wears leather armour and his dagger is often poisoned. He is a ruthless killer and often employed to do 'dirty work' for the Guild.

Nurll, hp 2, bottle, AC 10 (9): a wizened and constantly inebriated old man who has become almost a permanent fixture in the bar. He will befriend anyone who does not move away immediately and loudly whisper secrets into their shoulders (eg that he is really a Master Thief and that this is the Thieves' Guild - no really it is!).

Nelvo*, thief 1st, DEX 16, hp 4 (3), lute and dagger, AC 8 (7): a local minstrel who plays in the bar when he has no more profitable patrons to please, often being paid in free drinks (not always still in the glass). Quick to pick up on rather shady deals and tax dodges.

Marsten*, fighter 3rd, hp 14 (11), longsword, AC 7: a sailor fond of boasting to all and sundry of his great exploits, changing his exaggerated tales from day to day. He fancies himself as a swordsman, but nobody believes his epics of great duels fought in foreign parts.

Fenor, fighter 1st, hp 5 (4), table leg, AC 8 (7): an obese and slothful man, the hirsute Fenor tends to sit apart in a corner that resounds with his flatulence and mumbles into his beer-gut. He is, however, unusually spritely when accepting free alcohol or hunting down temporarily unintended glasses.

Tom Tram*, thief 3rd, DEX 15, hp 10 (7), dagger, AC 7 (6), chaotic neutral (chaos): this wily character (known ironically to his friends as 'Hug' due to his unpleasant odour) will move maniacally from table to table proffering strange and illicit delights to those with full purses. Regulars are rarely persuaded to deal with him.

Bojenk, cleric 1st, hp 6 (4), AC 10 (9), **bles** (none): strikes fear into the hearts of the regulars, who move away pretending to have urgent business when he comes in to convert the sinners. He usually ends up giving inebriated praise to his god from under a table.

Ilbert, halfling, thief (halfling) 2nd, hp 5, short sword, AC 8 (7): a dreamer of crazy schemes and dubious business ventures, no-one takes Ilbert seriously. He is often thrown around the bar or strung up from the balcony, causing great amusement due to his squeaking complaints.

Treeb*, fighter 2nd, CON 15, hp 12 (10), battle axe, AC 8 (7): constantly roaming from port to port, the tall but rather stout Treeb is renowned for his ability to rival Fenor in their disgusting flatulence contests. Will smuggle wanted men out of town, for 20% of the reward, on his small coastal trader, the 'Shiny Anchor'.

Col*, hp 4 (3), dagger, AC 10 (9), neutral evil (neutral): known as 'the Spider', this wiry man hangs out in the bar to spot those with a price on their head, and then rushes off to fetch the authorities. Whenever there is a brawl he is guaranteed to end up bruised and abused, usually being thrown off the quay for good measure.

Arkhun*, half-elf (human), fighter 2nd, hp 7 (6), short sword, AC 7: coming from the northern lands, Arkhun becomes incomprehensible after his regular large spirit intake, and begins to sing strange songs in unknown tongues. When sober, he is a traveller and collector of exotic (and usually deadly) insects, often carrying a few about his person in easily broken wooden boxes.

Fil, dwarf, fighter (dwarf) 1st, hp 4, hammer, AC 8 (7), lawful neutral (law): another northerner, Fil will collar strangers and insist on explaining to them the obscure genealogies of various rocks and stones. Many scuffles are caused by drunken sailors taking offence at his humourless jokes.

Jake*, fighter 2nd, hp 9 (8), bottle, AC 10 (9): a sailor given to strange fashions and mannerisms, he often attempts to bribe newcomers to aid him in his illegitimate dabbings. He sometimes disappears to far shores leaving his possessions to be redistributed by the Thieves.

Wok, the One-Eyed, magic-user 2nd, hp 4, AC 10 (9), lawful neutral (neutral), **protection form evil** and **shield**: this tall, generally quiet, man will prow the bar complaining of the immorality of all present. If annoyed, however, he will shout sarcastically at the offender for many minutes, a sight beloved of the regulars (who, on a dull evening, will encourage newcomers to upset Wok, sometimes making side bets on the outcome).

SCENARIO 2 - NEW BLOOD



THE RAVEN

ALIGNMENT: Chaotic Neutral (Chaos).
S 9, I 17, W 13, D 14, C 10, Ch 16.
CL **, LVL 4, hp 11, AC 5, D d4.
Dagger, to hit AC0: 21 (17).
** AD&D: $\frac{1}{2}$ Elf MU/Th, BASIC: Elf.

Spells currently remembered:
AD&D: Feather Fall, Jump, Spider Climb, *(Identify), Invisibility, Locate Object. *(Haste).
*If Quasit is within 1 mile.
BASIC: Detect Magic, Hold Portal, Invisibility, Locate Object.

AD&D ONLY: He also has abilities as a 4th level $\frac{1}{2}$ Elf thief, as below:
PP 55%, OL 37%, FRT 35%, MS 33%, HS 30%, HN 15%, CW 88%, RL 20%.

NB: A full description of the Raven and Mak can be found on page 12.



MAK

S 14, I 13, W 11, D 17, C 12, Ch 9.
CL Th, LVL 5, hp 15(10), AC 8(7).
Dagger, to hit AC0: 19 (16).
STR bonus: - (+1 on damage).
Mak is extremely skilled with a throwing knife (allow +4 to hit).

Thief Skills:	AD&D	BASIC
Pick Pockets	55%	40%
Open Locks	52%	35%
Find/Remove Traps	40%	30%
Move Silently	45%	40%
Hide in Shadows	36%	30%
Hear Noise	20%	1-3
Climb Walls	90%	91%
Read Languages	25%	80%

Mak (known to his fellow Thieves as "Mak the Knife"), appears quite well dressed in comparison with the others, often wearing a fine cloak. He usually ties his long hair back.

DM'S INTRODUCTION

This scenario is designed for use with players who have some previous experience of the tavern, and can therefore be used after the first scenario if the players did not penetrate too far on their last visit. They should have a reasonable knowledge of the ground floor and areas 10-15, but have no knowledge of the 2nd floor or the cellars. You may if you wish show them a copy of the maps on page 6 prior to play to allow them to familiarize themselves with the layout of the building (it is reasonable to assume that by now they would at least suspect a connection between areas E-G and the tavern, but you may cover up these areas on their copy of the map). If clientele for the tavern are required (ie if the party attempt their investigation during opening hours) you could use the list appended to the last scenario if you do not wish to construct a new one (many of the customers, being regulars, will be the same on both occasions, and the party are unlikely to have discovered the identity of all of the patrons). Unlike the previous scenario, which may well degenerate into a complete free-for-all in the tavern and still come out rather well for the party, this scenario will require the use of considerable stealth and tact if the party are to achieve their goal. For this reason the scenario is also particularly suitable for use as a follow up to "The Chevalier's Shrine" (Tortured Souls! issue 1), with a party succeeding in that scenario being retained for further investigations.

You may wish to have an element of urgency in the players' mission, in which case you could read them the Players' Introduction above and demand immediate action based on any previous knowledge of the tavern. Alternatively you could allow them several days in which to observe the tavern and plan their mission accordingly (they may wish to enter under cover of darkness, or even pose as new members and attempt to infiltrate the next Guild meeting).

You should be familiar with the map key (pp. 5-9), the Guild notes (p. 12) and the modifications noted below before attempting play.

DM'S BACKGROUND

The information given to the players is correct as far as it goes. The authorities have not previously intervened in the affairs of the Guild since by an unspoken agreement the Guild does not attempt thefts from the 'respectable' quarter of town, and is in fact quite useful in providing information and specialist skills for certain delicate tasks that arise from time to time. However the Guild has recently had an influx of new blood in the shape of the Raven and Mak the Knife (see stats above), and the excesses of the new regime have been deemed intolerable (any building within a mile of the tavern is at risk and the raids are characterized by the use of considerable violence). The authorities have therefore decided that the Guild must be brought to heel before it becomes too powerful. Since the influence of the Guild is surprisingly widespread, it was thought advisable to gain hard evidence of illicit activities before taking further action.

MODIFICATIONS FOR THIS SCENARIO

The most important modification to be made to use this scenario is the inclusion of the Raven and Mak (see stats above) into the Thieves' Guild (see page 12). The DM may wish to also raise the numbers and levels of the other Thieves a little. This will make the Guild far stronger in its offensive capability, and rule out any form of frontal assault by the party. If the DM thinks the players are a little too inexperienced to handle the problem by more subtle means he may wish to raise the character level limits a little, but should exercise caution. In particular, the use of powerful offensive spells by the party will totally unbalance the scenario.

As a further source of confusion, room 25 contains the Raven's 'pet': BASIC: On a perch to the west of the fireplace sits the Raven's pet bird, appropriately enough the actual bird in question is of course a parrot. Originally a sailor's property, the Raven adopted it when its last owner was killed in a brawl in the tavern below.

Whenever one of the doors to this room is opened or closed it will shout one of its stock phrases (determine randomly, see below):

1. "Shut your noise, you feathered binder!"
2. "Barman, another drink for the parrot!"
3. "Stop skulking man, and come out where I can see you!"
4. "Come on me hearties, let's broach some grog!"
5. "Shut that door before we all freeze to death!"
6. A nautical oath of the DM's devising.

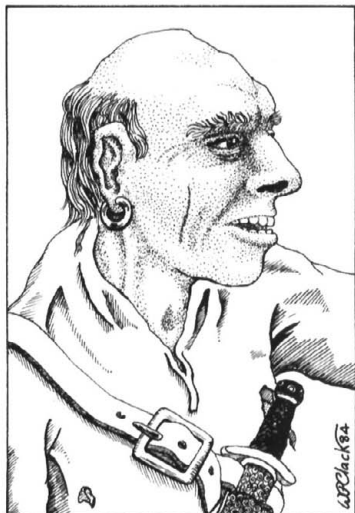
There is a 1 in 6 chance that the parrot will shout one of the phrases whenever someone is listening at the door; it is also in the habit of interrupting conversations in the room with cries of "Bulwarks!".

AD&D: The 'pet' is in fact the Raven's familiar, a Quasit (MM 80). It is secured to a post by the fireplace by means of a 15' long chain; this chain will radiate a dweomer if detected, for it is enchanted to prevent the quasit from using its polymorph ability while it wears the chain. There is a small panel in the western door (similar to a cat flap) to enable it to sit on the balcony, keeping an eye on things. Remember that the Raven will gain a magic resistance and regenerating ability while in the same room as the Quasit. If the Quasit is killed he will lose all his spells and have abilities as if 0th level.

In order to complete the scenario successfully the party will need to reach room 42 or the 2nd level, and escape with some hard evidence of illicit activities. Items removed from the wine racks in room 40 will not suffice as the Guild will maintain that they had no knowledge of what was kept there by the patrons, and will refuse to give the names of persons renting the boxes (many of which will, of course, actually be used by the Guild). Since the tavern is also registered as a private gambling club, visiting room 34 is also of little use (except in relieving the party of the burden of their coinage) as it will probably be impossible to prove foul play. The connection of the tavern with F is well known, and while its connections with E and G are likely to be frowned upon, they are not strictly illegal. Mere possession of breaking and entering tools, or similar items, is not in itself a crime in this area, so many of the items in room 16, while of considerable interest are of no use. The Guild rank listing from room 16 will be sufficient **only** if the party can somehow prove that the persons on it have been operating from the building. The table from room 18 will also be of interest to the authorities (but will only count as proof if it is occupied!), but the party would have to exercise great ingenuity to smuggle such an item out unnoticed!

The DM should decide carefully the positioning of any incriminating evidence. The contents of the barrels in room 42 are the most obvious choice; if the party can use the raft to remove one or more of the barrels via the outlet from room 44 they will have provided sufficient proof and succeeded in their task. However if they merely remove some of the items from a barrel the DM should only permit success if they stated that they were looking for particularly recognizable pieces (monogrammed rings, seals, statuary etc) as ownership of most of the jewelry would be difficult to prove. Note also that the doors from 40 to 41 and 43 are extremely sturdy (-2 on open doors roll), and have the best locks available to the Guild (-25% chance of picking). To gain access to 42 without creating a disturbance the party will have to obtain one of the keys (suggested positionings are the writing desk in room 28 and the drinks cupboard in room 25), and hence explore the building thoroughly. Other possible sources of evidence are to rescue Lil from room 27 and persuade her to give evidence (% chance = 4 x highest charisma rating of party members), or to find papers detailing past 'contracts' (if the DM decrees such records to exist).

THE HIERARCHY OF THE GUILD



JOE KILL

S 11, I 15, W 8, D 16, C 12, Ch 11.
CL Th, LVL 4, hp 13(9), AC 6(5).
Short sword, to hit ACO: 21 (19),
dagger (thrown): 20 (18).

Thief Skills:	AD&D	BASIC
Pick Pockets	45%	35%
Open Locks	42%	30%
Find/Remove Traps	35%	25%
Move Silently	33%	35%
Hide in Shadows	25%	25%
Hear Noise	15%	1-3
Climb Walls	88%	90%
Read Languages	20%	80%

Joe is the older of the brothers, and does most of the thinking for the Thieves. He wears his leather armour whenever he is out working, and frequently carries daggers for throwing. He is scruffily dressed even by the Thieves' standards!

THE OLD HIERARCHY

For the purposes of scenario 1, or for your own scenarios set in the tavern, you should use the following notes on the Thieves' Guild:

The Guild is extremely loosely organized, and even most of the members have very little idea exactly who is and isn't a member. Some of the members have little or no actual thieving ability, and merely come to the tavern for entertainment (some adventurers who have helped the Guild are given honorary membership and allowed use of the back bar) or for the possibility of wanton violence during the raids. There are a few thieves in the town who have nothing whatsoever to do with the Guild, but still pay a due to avoid harassment (they are allowed to practise their profession independently but are supposed to give 20% of the take to the Guild). The only real criterion for membership is the wearing of an earring in the right ear (this is supposed to be made of gold, but silver is substituted by poorer members). Other than check that everybody has such an adornment the Thieves often make no test of authenticity when gathering together for a raid (many of the sailors in this area wear a similar adornment and occasionally go along with the Thieves for a dare).

In theory there are three levels of membership of the Guild. All the Thieves are ranked according to the price currently on their head, and this information is proudly displayed in room 16 (and frequently modified following successful raids, arrests or deaths). Anyone who does not yet have a price on their head is an associate member; they make regular small payments to the Guild, plus 20% of their takings. In return they are allowed use of the back bar and the training facilities in room 16, and may attend all meetings of the Guild. They may not enter any of the cellars (except as paying members of the gambling club). Note that members of affiliated Guilds in other towns are awarded honorary associated membership if they pay their dues while in the area (including a percentage of 'earnings'). There are about 80 associate members, all 1st level, one quarter being fighters.

Thieves gaining a price on their head become full members, they are permitted to stay in room 24 or 35 if they find themselves temporarily homeless, and are given a cut of the profits from the organized raids. They also run the gambling rackets in room 34 and help out in the smuggling operations (see room 44). There are currently about 20 full members, 2 being 3rd level, 6 2nd level, and the remainder 1st.

Thieves with a price above a certain level become leaders, their rank again determined by the height of their price. The leaders are the only Thieves that may enter rooms 25-32 (most of the other Thieves know of the secret doors south of room 25, but not of those to 32), and also carry the keys to important areas such as room 42. While all full members are allowed a vote in meetings, in practice it is the leaders who decide all Guild policy. They take the choice items of any haul and administer the distribution of the remainder; they also decide on the punishments that befall transgressors of the Guilds complex and archaic rules system. Unless scenario 2 is being employed there will only be 3 leaders at the moment, the brothers Joe and Joey Kill (see stats above) and Blargo, the resident cook - S 15, I 9, W 10, D 11, C 12, CL as fighter, hp 7, AC 10 (9), D d6 (cleaver). Blargo was once a Thief but has not practised his skills for a long time: treat him as a level 1 fighter. He earned a high price on his head due to a series of mass poisonings (he worked in a pie shop), but has now retired and has been hiding out here for a number of years. He takes no part in the running of the guild his title is honorary. The brothers Kill have been running the Guild together since the demise of Alphonse, the Master Thief (see **The Thing in the Attic, Tortured Souls!** 3). Joey ensures their continued leadership by arranging that other Thieves who are accumulating high rewards meet with an unfortunate 'accident', or are sent on jobs alone only to find the watch have been tipped off and are waiting in force.



JOEY KILL

S 16, I 6, W 10, D 15, C 17, Ch 14.
CL Th, LVL 3, hp 16(13), AC: 9(8).
Short sword, to hit ACO: 21 (17).
Strength bonus: +1 (+2) on damage.

Thief Skills:	AD&D	BASIC
Pick Pockets	40%	30%
Open Locks	33%	25%
Find/Remove Traps	30%	20%
Move Silently	27%	30%
Hide in Shadows	20%	20%
Hear Noise	15%	1-3
Climb Walls	87%	89%
Read Languages	-	-

If Joe is the brains of the pair, then Joey must surely be the brawn. Although Joey is no intellectual, his strength and apparent slowness conceal a surprising dexterity. He dresses quite smartly, and likes to think of himself as a ladies' man.

THE NEW HIERARCHY

For the purposes of scenario 2 you will have to make the following modifications to the general details previously given for the Guild:

There has been a dramatic change in the leadership of the Guild following the arrival some months ago of the Raven and Mak the Knife, a pair of adventurers seeking a more secure base for their activities. The Raven concealed his real class from the Thieves, and quickly ingratiated himself with the Guild by means of his spectacular success with several daring robberies and his charismatic personality. He achieves his high degree of success by the skillful use of spells such as **invisibility** and **locate object** (he keeps the use of such magic carefully concealed from the Thieves, operating alone on the more dangerous missions) and his callous disregard for human (or demihuman) life (he gets his name from his habit of leaving a black feather on the bodies of those he meets in the course of his work). The Raven has already risen to number 1 on the Guild rank listing. Despite his ruthlessness he prefers brain to brawn wherever possible, planning the Thieves' raids with considerable subtlety and cunning. The Raven always dresses immaculately: he wears hooded cloaks to conceal his chainmail and the fact that he does not wear an earring. He remains aloof from the general members, despatching his orders through the brothers Kill, and takes considerable care to conceal his true class. The Raven currently uses the old kitchen (room 26) as a workshop for his arcane experiments (he is trying to perfect a potion for insertion in the town's water supply to promote chaotic behaviour; secret tests conducted on some of the Thieves have so far merely induced a higher than normal degree of licentious activity). He sleeps in room 27, which he shares with his current concubine, Gypsy Lil (S 8, I 13, W 9, D 12, C 10, Ch 16, CL F, LVL 1, hp 2, AC 10 (9)), may attack with hat pin for 1-2 points of damage). The Raven keeps her locked in room 27, and only lets her out to do the cooking next door. Lil is extremely bored, and only fear of retribution prevents her from escaping. She might aid a party if she thought they were going to end her predicament. Lil is kept concealed from the general members of the Guild who would be outraged by the admission of a woman into the headquarters. The other leaders know of her presence, but being higher up the chain of command have less reverence for the rules of the Guild, and do not object (although the two brothers secretly consider it very amusing for someone to be so attached to one woman).

Mak now lives in room 28. Most of the Thieves are afraid of him and avoid him as much as possible, he has a quick temper and is ever ready to settle an argument by means of the knife. It is rumoured that he never sleeps; he always stays up all night often silently wandering the building deep in thought. He is extremely morose and uncommunicative with most of the Thieves although he appears at ease with the Raven and the brothers. Early every afternoon he leaves for town, refusing to disclose his destination (those who have tried to follow him have not returned), and returns after six or seven hours claiming to have been away on some secret Guild business. In fact he goes to the house of his mistress and spends most of his time there asleep. Mak is actually responsible for the majority of the killings carried out by the Guild, but does not claim responsibility and thus does not have the highest price (he is now third on the list).

Joe has not opposed the new arrivals as he feels it will soon be time to think of retiring, and does not trust the running of the Guild to any of the former members. He knows of the Raven's use of magic, but does not consider this a bar to guild membership and has told none of the other Thieves. He has now effectively handed over control to the Raven, and only takes part in raids which promise to provide some particular element of fun. Joey is a little suspicious of the Raven but trusts his brother's judgement, and is secretly in awe of Mak's ability with a knife (taking daily lessons from him).

ZHALINDOR

DM's notes for use with the Zhalindor Campaign

A GUIDE TO THE RELIGIONS OF ZHALINDOR WITH NOTES ON THE CLERIC

These notes are designed to introduce DMs to the major religion of the Zhalindor Campaign. The Campaign is written for the AD&D game system, with modules appearing on coloured paper in the centre of each issue of *Tortured Souls!* and while forming part of the Campaign, each is independently playable. It is intended to challenge experienced players and DMs alike. Details of how to set up and run the Campaign, with general background information, can be found in the third issue of *TS!* Although these notes primarily concern the Campaign, and are not intended as general rule changes to the clerical class in AD&D, they may still provide many ideas for those not using the Pantheon.

The people of the Zhalindorian Empire officially worship the gods of the Myranic Pantheon, a group of gods who are often apparently at odds but who, in fact, share a similar cosmology. There are also a variety of local, minor religions and a widespread belief in animism, but these will generally be of little interest to player characters, especially clerics, seeking a deity to worship. Details are therefore only given below for the Pantheon, and particularly for the four major gods: Alimandros, Filhean, Kemer-Lexi, and Roazite. Outlines for the other religions are given on page 16, mainly for use in developing NPC followers and clerics and constructing scenarios around them.

It should be noted that the details herein concern clericalism and the actions of the gods' followers, not the gods themselves. Some brief indications of the manner in which these complicated beings should be played are given under the section "The Gate Spell".

THE CLERIC

The following section outlines the rules pertaining to the cleric as a player character in the Zhalindor Campaign (in certain cases further details will be given in the section on the relevant deity).

The prime attribute of the cleric is wisdom and it is necessary to have a wisdom score of 9 or greater to be a cleric. For six of the gods a score of 12 or greater is necessary; these are the four major gods, plus Gulbyne and Mandar. Additionally, for four of the gods a secondary attribute must reach a certain standard. For Jethna a STR of 12+, for Mandar an INT of 12+, for Mab a DEX of 9+ and for Tak a DEX of 12+. In these four cases a score of 15+ is necessary in BOTH the prime and secondary attributes to secure the 10% experience bonus.

In most cases the cleric receives 1d8 per level for hit points. With some of the more martial deities the player may opt to roll 2d4 instead of 1d8. Clerics of those deities that do not encourage the use of arms or combat-training receive 1d6 or even 1d4 points per level. Such a reduction is mandatory and is NOT at the option of the player. The type of dice will be detailed under the individual gods below. Where a cleric receives less than a d8 he will advance in combat in the manner appropriate to the dice used, ie as a thief for d6, as a magic-user for d4. Similarly a cleric's arms and armour will depend on the martial inclinations of his deity. The armour and weapon-types allowed (also specified below) are based on those that the god or goddess is portrayed as using and it is regarded as the height of ungraciousness to one's divine master to arm differently. Generally, arming with a lesser similar weapon (ie with a short rather than with a long sword), where it is forced upon the cleric rather than a free choice, is regarded with leniency. Arming with a greater or different weapon may incur the displeasure of the deity, causing loss of abilities (see "Spells" below). No armour is allowed in all cases, and ceremonial garments are the usual mode of dress for non-adventuring clerics. Clerics who are unaffiliated to a particular deity have no restrictions on arms or armour.

Clerics may be of any race, although the choice of deity for demi-humans and non-humans is somewhat restricted. Details of the races accepted by each sect are given below. With one exception, humans and demi-humans may not be multi-classed clerics. Non-humans (specifically the tribal humanoids) may be cleric-magic-users (D.M.G. 40) but they will suffer the usual level restrictions. Races (including halflings) for whom no level restrictions are specified are treated as half-elves for both normal maximum level (5th) and the experience necessary to attain higher levels (twice at 6th level, three times at 7th, etc - see *TS!3* p.16). The exception to the multi-classing rule applies to followers of Tak, the Beggar, and details are given in the relevant section.

Clerics may employ those magic items usable by any class or by clerics alone. Magical arms and armour may obviously be used if and

only if the normal type is available to that sect. Additionally, the DM should decide those items specifically applicable to a certain sect (eg fire-using items for Filhean) and allow their use by clerics of that sect, at his discretion. Certain items normally usable should be banned if they are opposed to a sect (eg water-based items for Filhean).

HOLY SYMBOLS:

It should be noted that the use of the term 'holy' in these notes indicates that the item, etc, concerned is sacred to one or more of the deities. It has no specific reference to good or evil. Therefore the term 'unholy' is used of something that is not sacred or is actually sacrilegious as far as certain sects are concerned.

Holy symbols have three main uses: to aid learning spells, to aid casting spells, and to turn the undead. A cleric must not only have a symbol of the correct denomination, but also of a value appropriate to his level and the task he is attempting. The type of symbol for each deity is described under the appropriate section. The values necessary are the same regardless of the deity concerned.

To learn the first and second level spells it is necessary merely to have a symbol of the correct deity, as these spells need no invocations to the deity or his minions. Similarly to actually cast spells of any level, the value of the symbol is irrelevant and it can be reasonably makeshift as long as it has been blessed by the user (the cleric casts a *bless* which is regarded to affect only the item and has no normal area effect). Note that these symbol requirements do not alter the need for other material components if they are used.

For learning spells of third level and higher the cleric must possess a valuable symbol, usually made from a precious metal and encrusted with precious and semi-precious gemstones. The value of such a symbol is equal to the level of cleric necessary to cast a given level spell (ie 5th for 3rd level spells, 7th for 4th, 16th for 7th, etc) times one hundred, in gold pieces (ie 500, 700 and 1600 respectively for the cases above). There are no advantages to be gained from having a higher value symbol, but using one that is undervalued penalizes the cleric's chance of learning a spell ("Spells").

Depending on circumstances, the DM should alter the necessary value as he sees fit. For example, a cleric who was on a mission of the greatest importance to the sect might be granted spells of third or higher level even with no symbol, although the number of the spells might be reduced, or they might be chosen by the deity (ie the DM) rather than the PC. Being in a place of holiness to the deity would alleviate the need for a high value symbol, or possibly for any symbol at all. It is suggested that the contents of such a holy place should be worth at least ten times the value required if the place has been set up by a PC. In published scenarios the effective value of a place will be specified if it allows such a learning procedure (and DMs should specify such places where necessary in their own scenarios). The effective value of ancient places with a holy tradition may far exceed their actual value (eg an old stone altar stained with the blood of five centuries of regular sacrifices may be of little actual worth, but be equal to many thousands in gold to the sect it has served). The holy place should be of relevance to the deity concerned (ie a library full of holy texts for Mandar).

To turn the first four types of undead (ie skeleton, zombie, ghoul and shadow; D.M.G. 75) the cleric needs only a blessed symbol of some form (the symbol MUST be blessed, a normal dress symbol being of no use). Thereafter a symbol worth 100 gp per level of cleric necessary to turn the undead must be used (ie 100 gp for wight, 500 for spectre, etc). This required value is decreased by 100 gp for each level of the cleric above the minimum level (eg 7th level cleric turning a spectre needs a 300 gp symbol rather than a 500 gp symbol). A holy symbol of some type is needed in ALL cases. A symbol of increased value gains no advantages, but one of decreased value will suffer penalties (see "Turning Undead" below). As with the value for learning spells a reduction may be made at the DM's discretion for those on vital missions or in places of power.

It is possible to find or manufacture holy symbols of particular power that count as enchanted items. The specific powers of such items (whether a mere bonus to turning or some additional ability) will be given individually for them if they occur in the modules. If PCs wish to enchant their own items the DM should adjudicate the costs, necessary actions, restrictions, etc, as he sees fit (see "Fabrication Of Other Magic Items", D.M.G. 118).

TURNING UNDEAD:

Clerics of most deities are able to turn the undead. Those that are unable to do so or that have some similar power over other creatures are so noted in the section on the relevant deity. Unless otherwise noted under the deity, clerics may only turn undead - they will not become neutral or friendly. Turned undead will move away from the cleric as specified (D.M.G. 76) but any attack will negate the turning and the undead will retaliate. Note that they will not be able to retaliate during the round of turning unless a saving throw versus magic is made. Thus a cleric might attempt to continuously turn the undead while his companions struck at them. Unintelligent undead will merely move away from the cleric in a straight line as fast as possible. Intelligent undead will do so unless they make a save versus magic (which they may do so once per round until successful or the turning duration is exceeded) in which case they will still flee but may do so in the best possible manner making use of any knowledge of local geography, obvious hiding places, confusing areas that aid evasion, etc. Successfully turning the undead will gain experience of up to 10% of the creature's experience point value.

To turn the undead a cleric must hold his holy symbol out so that the creatures could see it (although they do not have to be actually looking at the cleric at the time), and speak the requisite incantation in a clear voice, loud enough for the creatures to hear (assume normal human hearing if a decision is necessary on the maximum range). If the holy symbol is of less value than the stated minimum the cleric receives -3 to his chance of turning for each 100 gp (or part thereof) less than the minimum. If the undead are required to make a saving throw (as above) they receive +3 per 100 gp.

SPELLS

Although many of the clerics may be reasonable fighters, their main ability remains that of casting spells. There is a basic set of spells given to clerics of almost all deities, and in addition to this they receive spells specific to their deity. The spells that are given to the various sects are noted below under the deity concerned. Those that are reversible may be used in that fashion at the discretion of the cleric. The DM should not advise for or against such use, but may penalize the cleric if he feels that the reverse use was against the tenets of the sect and that the situation did not warrant such a use (eg a life and death situation would generally permit the unpenalized use of reversed spells). In some cases only the reverse is given and the normal form is unavailable to the clerics concerned. Note that clerics of both greater AND lesser gods receive spells of up to 7th level. Clerics of demi-gods may only use spells of up to 6th level, with the exception of **gate** which is ALWAYS regarded as a 7th level spell. The spells in the lists under the various deities are taken from the **Players Handbook** and the DM should add other spells to these lists if he so desires, making sure that the type of spells remain consistent.

To cast a spell (unless directly contradicted in the spell description) a cleric must hold his symbol out in open view and clearly intone (in at least a normal speaking voice) the incantation necessary. Once a cleric has learnt a spell and has his symbol, he may cast it with no chance of failure (see, however, **P.H.** 11 for chances of failure due to low wisdom). If the cleric has no holy symbol he may not usually cast any learnt spell. As noted above, the symbol may be of any value and can be very rough and quickly constructed, provided it has been blessed. The obvious exception to this rule is the **bless** spell itself, if and ONLY IF used to **bless** an object in this fashion. Should the cleric not have learnt **bless** the higher level **chant** and **prayer** spells will operate in the same manner under the same restrictions. Other exceptions to this rule are made at the DM's discretion on the same grounds as those that concern the use of symbols in learning spells (eg casting in a place holy to the cleric, acting on a mission of importance to the deity or sect, etc).

The penalties for being without a symbol, or having an incorrectly valued one, are much severer when it comes to learning spells (ie memorizing old ones for use as well as learning new ones). It is also at the spell acquisition stage that any clerical misconduct will be punished. As it is by no means possible to include a list of punishments for each wrong action according to each sect, a greatly simplified system has been employed. The tenets of the various sects are outlined under the relevant deity and the DM must adjudicate all breaches of these teachings, assigning them a severity bearing in mind any associated and mitigating factors (human weakness not being one).

Possible heretical actions fall into four categories (these are fairly arbitrary and DMs desiring a more complicated system should feel free to enlarge upon the one presented): misdemeanours, minor transgressions, major transgressions and sins. In all cases circumstances should dictate whether an action (speech is included as an action, as is willful inaction) is treated as its given severity or moved up or down one or more categories. A cleric who is unwilling or unknowing in his actions should have the punishment alleviated, especially if some greater good will accrue to the sect from the actions. One who has been warned should have further heretical actions punished more severely, and so on. Note that clerics that can only use first and second level spells will be unaffected by these punishments and in their case most minor offences will be overlooked if the culprit is not too persistent; greater offences will be remembered when the cleric asks for his third level spells!

Misdemeanours only warrant a warning or omen of some form (such as the cleric needing 2-4 times the normal number of hours to relearn third level and above spells). The cleric should perform a suitable ceremony of appeasement to his deity, including the offering or sacrificing of goods equal to 10 gp per the cleric's level times the highest spell level attained (eg at 8th level: $10 \times 8 \times 4 = 320$ gp) - in the case of sacrificing, a straight swap can be made between gp value and EXP base value (eg the 8th level cleric, as above, could sacrifice about 32 orcs rather than waste any money, if his deity would accept such behaviour).

A minor transgression will cause the cleric to be unable to learn a number of spells. This number may be varied by the DM depending on circumstances and severity, but should be approximately equal to 1d6 levels of spells per level of caster - these may only be applied to spells of level 3 or higher. The DM may decide whether these are taken at random from those chosen by the character, or assigned by him to those possible so that the cleric may indeed get no spells if his choice coincides with that of the DM. Such a loss would last for roughly 1d6+1 days, but the time may again be varied by the DM. Additionally, the cleric must make an offering or sacrifice as above but at 100 gp rather than 10 gp (ie 3200 gp/EXP at 8th level). The loss will exceed the stated number of days if such an offering is not made, until the cleric sees the error of his ways and pays up.

The use of the wrong value symbol is treated in much the same manner as a minor transgression. The penalty is 2d8 levels of spell per 100 gp (or part thereof) less than the minimum required. These will always be taken from the spells requested by the cleric, beginning at the higher level spells. The penalty will remain until the cleric gains an appropriate symbol (the dice should be rethrown at each attempt to gain new spells). There is no need to make an offering or sacrifice. The cleric may make more than one attempt to learn the spells, but for each such attempt after the first there is a percentage chance equal to the levels of spell requested minus the cleric's level that the deity will take offence (eg a 10th level cleric with no symbol requests, for a second time, 2×5 th level spells, 3×4 th and 3×3 rd, giving a chance of 21%). Subsequent attempts are cumulative with the earlier attempts. Valid requests (ie if the spells previously learnt have been used) do not count towards this penalty. Such an offence, once noticed, would be a minor transgression itself, but the cleric would receive NO more spells until a symbol is acquired and then be at the normal penalty!

A major transgression causes the cleric to lose the same number of spell levels as for a minor transgression, but these will be lost permanently. The only way to regain the lost levels is through the successful undertaking of a quest or similar task. The quest will be chosen by the deity (DM) and may be passed on to the character from his elders in the hierarchy, from a minion of the deity, in a dream, etc. The difficulty of the quest should be commensurate with the severity of the transgression. In exceptional cases the deity may allow the use of some or all of the lost spells at certain points in the quest (eg if the mission is both highly dangerous and vitally important). In some cases time may become the trying factor (eg the cleric is banished to a hermitage to meditate on his wrongs for many years, or has to serve in a major temple as the humblest of slaves).

If a cleric commits a heresy so heinous that it is termed a sin he is excommunicated and may no longer use spells of 3rd level or higher. In some extreme cases, or if the cleric continues to act to the great detriment of the sect, the deity may well intervene and remove the character's ability to cast spells of any form (including magical spells, or clerical spells related to a different sect - such a step may only be revoked by the direct action of that or another deity). If the cleric wishes to regain his standing he will have to undertake a major quest, unaided by the deity in any way. It should be reasonably unlikely that the cleric will survive the quest.

A misdemeanour covers such things as non-observance of religious festivals, blasphemous speech in private, disobedience or insulting behaviour to superiors (in sects with an established hierarchy), heterodoxy, carrying the wrong but lesser arms, wearing the wrong but lesser armour. A minor transgression covers persistent and regular non-observance of festivals, blasphemous speech in public, assaulting superiors, publically expressed heterodoxy, using arms or armour that exceed the norm for the sect, acting against the interests of the sect, acting in contradiction to major beliefs. A major transgression covers acting to the real detriment of the sect (including such affects through inaction), acting against the principal beliefs, knowingly aiding an opposing sect. A sin covers the above if carried on after warnings, direct action against the deity or his highest servants (supernatural minions, major religious figures, etc), worshipping another deity (especially if an opposed deity). These are only a few examples, but should provide a scale against which other actions can be judged. As mentioned above the DM should always bear in mind the circumstances when deciding upon the punishment. Committing an act unknowingly or unwillingly will lessen the offence, committing an act that is ultimately of benefit to the sect will do so to an even greater extent (eg publically denouncing a deity as cover for an operation to secure an important artifact for the sect would NOT be considered an offence). Clerics in positions of trust and high office should receive more stringent punishment, as should those acting against the deity while ostensibly undertaking an important mission. In a few exceptional cases, although they do not usually directly interfere, the deity may decide to merely execute the character and have done with him.

THE GATE SPELL:

This spell is available to all clerics of a high enough level, and for those worshipping demi-gods it is the ONLY 7th level spell that they receive. Should any PC cleric reach 16th level, the DM will have to carefully consider the use of this spell. Attention should be paid to the section entitled "Dungeon Mastering Divine Beings" in D&DG. When, in the discussion of calling for divine intervention it gives a 10% chance for characters 'exemplary in faithfulness' it means EXEMPLARY. Deduct 2% for each misdemeanour, 3% for each minor transgression and 5% for each major transgression (a sin lowers the chance to 0%) - triple these if the deity has not since been appeased. This penalty may be lost after one year has passed per 1% of the original penalty.

In the following notes on the **gate** spell all chances will be at a penalty unless the character has been a model of clerical perfection. The penalties will be equal to the tripled figures for intervention (ie 6%, 9% and 15%), but will be tripled again if the deity is unappeased (18%, 27% and 45%). A sin will reduce any chance to 0%.

When a cleric casts a **gate** spell there is a base 100% chance that there will be some form of intervention. This intervention will not usually be in the form of a personal appearance by the deity, but will be either one or more minions or some type of magical or less direct aid. Assuming that the cleric has been true to his faith and that the occasion actually merits the use of a **gate** spell, give a base percentage chance of the deity arriving equal to the cleric's level plus his charisma. If the deity arrives, the DM will have to determine his actions depending on the situation. If he does not arrive, the aid sent should be decided by the DM. Creatures sent will be appropriate to the deity; other types of aid will depend on the situation, from columns of flame engulfing the caller's opponents, to a quick **teleport** out of danger. If the cleric makes unnecessary and over-regular use of the **gate** spell, the chance of the deity arriving is reduced by 10%-15% each use after the first. If a negative figure is reached, this is the chance that the deity arrives in a hostile mood, and if he aids the cleric in any way it will only be to place him in a worse situation! The more violent deities may do away with the reprobate there and then.

Calling deities other than the cleric's own, unless there is a very good reason for it, will have two main effects. Firstly, the deity called will be unlikely to co-operate, although the cleric may be exploited to the deity's advantage. If the cleric's deity and that called are on good terms the cleric may be reasonably treated; if not he may merely be fried on the spot for his audacity. Secondly, unless the action is advantageous to the cleric's own sect, he will almost certainly be excommunicated (as a sin) for his lack of faith.

No statistics are given for the various deities, as, generally speaking, the deities are so powerful that, should they wish it, they could destroy any mortal opponent that they face (exceptions would occur under conditions such as the opponent possessing an artifact that was specifically designed to defeat the deity - a rare occurrence indeed). Although they may intentionally appear weaker or curb their abilities, as a rough guide the deity will have the combat ability of a fighter equal in level to at least ten times the average of the type of dice given to the cleric (ie in most cases 45th level - far beyond any mortal's ability). They gain, as well as the normal innate deity abilities (D&DG 8), the innate use of all spells they can grant, plus any other spells that the DM considers appropriate. They can, if they wish, manifest a requisite (ie intelligence, charisma, etc) of 25. They have the ability to **shape change** at will, although most have a selection of favourite guises in which they are wont to appear. Basically, in relation to any likely character action, deities are omnipotent (although they have their own characters and habits) and can gain immediate control of any situation at which they are present.

It should be noted that ALL deities have **regeneration, restoration** and **resurrection** as a power. For most clerics the only way to make use of these is through a **gate** spell. The chance of a deity responding to such should be modified by the faith of the recipient of the spell - most deities will not help someone of another faith unless they are aiding the sect in an important mission. The use of **gate** for such a purpose is regarded as legitimate and, unless overexercised, will not infuriate the deity. If the requirement is made clear in the invoking of the spell, the cleric will merely be granted the necessary spell (for immediate use). Calling the deity down and then requesting the spell will cause some form of penalty to the chance for success.

CONVERSION

This is far too complex a subject to be dealt with properly in this article, and adjudication will have to be left very much up to the DM. The cleric level and charisma should be the basis of any chance of success, with situational modifiers applied as the DM sees fit. Followers of other gods will be harder to convert than unaffiliated people; the more hostile the two religions the less the chance of success. Intelligence and wisdom should have a bearing if the convertee is also a cleric and theological arguments are undertaken. It should take some time to convert most people (from weeks to years) and there is no chance of instant conversions of encountered creatures. Experience should be received for conversions at 10% of the base for the creature's level (clerics may be given an exceptional ability score, as they should be more difficult to convert with a chance that the converter may become the convertee!). Nothing is gained for forced conversions through threats and physical coercion.

FESTIVALS

The majority of the deities have certain times of the year (and in some cases, times of day or at the occurrence of natural phenomenon) that are particularly holy to them. The relevant times are detailed under the deities below. On these days all clerics must make an appropriate offering or sacrifice to their deity and spend the day in prayer, meditation, festivities, etc, preferably at a temple of the deity. Missing such a festival is a misdemeanour, missing two or more in a row a minor transgression. The major Imperial festivals are held at the equinoxes and solstices, and last from three days to a week, depending on the location. During this time street traders and sellers of foods may still work, but most shops and businesses close down. In the Holy City, Resserlin, many traders sell souvenirs to the thousands of pilgrims filling the streets, having journeyed from all over the Empire to take part in these, the largest and most impressive of the festivals.

Some of the deities require specific offerings (detailed below) but most merely require that a certain value, in any form, be given to the deity. The offering should traditionally be handed over to a temple who will use it as they see fit, in furtherance of the sect's cause. If no temple is available, the offering should be made in some appropriate manner (eg burnt for Filhean clerics, buried for Mauv clerics, thrown into deep water or a fast river for Khian clerics, etc). The value of an offering should be equal to 10 gp times the cleric's level times the highest level of the spell he can cast. The faithful among non-clerics should make offerings at festivals, and a reasonable value for such offerings would be one-tenth of that for a cleric of similar level. For those deities that will accept sacrifices, an experience point for gp swap may be made. If a temple is available the sacrifice should be carried out there. In many cases these are not conducted in public, being unpopular or illegal if humans or demi-humans are involved - slaves may, of course, be sacrificed with no fear of retribution in many countries (the humanoids or other creatures make a far more acceptable form of sacrifice, at least to the legal authorities if not to the deity).

On any day holy to their god, clerics receive a 10% bonus to all spells cast (applied to all relevant areas: range, duration, damage, etc). If they double the expected offering value, the bonus is carried over to the next day at 9%, if they triple it the bonus lasts for three days, the third at 8%, etc. If they offer or sacrifice less than expected, the bonus drops 1% for each 5% under (and will only last one day). At 50% they receive NO bonus - under 50% there is a 2% chance for each 1% under that the cleric will be considered to have committed a misdemeanour (hence if there is no offering there is a 100% chance of a misdemeanour).

OFFICIAL HIERARCHIES

Although some of the deities have no official temple structure (as will be indicated below), most have an organized, social side to the sect. On the whole, the higher echelons of the hierarchy will be made up of clerics. Lesser temple staff may well be non-classed or belong to one of the other classes, though these will usually be believers themselves. It is, however, not unknown for particularly capable and devoted members of the sect, other than clerics, to rise in the ranks to positions of some considerable power, especially if the deity is affiliated to another class (eg Mandar to magic-users, Tak to thieves, etc). These non-clerical officials would not be able to run many of the ceremonies, but would mainly take control of the secular side of the temple.

It is similarly unnecessary for highly placed officials to be clerics of a high level, although they probably will be. Again they may be excluded from some ceremonies, but would otherwise act as normal clerics in both spiritual and temporal capacities. Note that rising in levels for NPCs connected with temples need not involve adventuring - however, the gaining of levels through study and meditation should NOT be available to PCs (at the DM's option, those who 'retire' from adventuring to an official place in a temple may gain up to 1500 experience points a year, though the current year's would be lost if the PC resumed his earlier career).

It should be obvious from the nature of all the above rules, that it is difficult for a cleric, even a non-adventuring cleric, to advance without following their faith carefully. Hence, although there is plenty of scope for hypocrisy and exploitation at lower levels, it will be difficult to fool the deity at higher levels. Those clerics that are lax (and there are many) may follow one of two paths. Firstly, they may be useful to the sect and perform enough acts within the tenets to be forgiven minor peccadilloes. Secondly, they may be masquerading under one faith, while really following another, and, unless they encourage personal attention from the deity, they will suffer no effects for their impersonation (at least from divine sources). Such clerics were usually faithful at one time, but became tempted by some religion offering more personal freedom to actions (especially of a selfish, depraved or unsociable nature). Many of these worship the minor gods with whom they may hold important places (the number of worshippers being relatively small). The minor gods may grant spells similar to those previously available in order to facilitate the impersonation. The penalties for being caught in such a position are grave; they are tried in a closed religious court and usually end up with the death of the impostor.

WORSHIPPING MORE THAN ONE GOD

So far these notes it has been assumed, though not stated, that clerics may worship only the one deity. This is the case with by far and away the majority of PC clerics, and also with NPCs, although the majority is not quite so large. Generally, with NPCs who worship more than one deity, the cleric will be acting in an official role in a shrine representing all the Pantheon, and will only have the basic spells. Although weak in casting terms, such clerics may be quite high in the ranks of the Imperial clergy (clerical representatives of the Empire have to be unaffiliated as the official Imperial line is one of religious neutrality). It should be noted that the majority of non-clerics follow no one god exclusively, although they may have favourites. They give thanks or offerings to any god as and when the necessity arises (ie to Boondary at the sowing and harvest, Rondo when someone is born or dies, Vobar at the beginning of a journey, etc).

Clerics who remain unaffiliated to any one deity receive only the basic spells available to all clerics (see below) and if they wish to gain further spells they must pray to the relevant god. Although this may sound as if they have far more freedom of action, it is not guaranteed that they will receive any of the spells they ask for. The base chance for gaining a spell is a percentage equal to the cleric's level plus charisma (in the case of the gods that require a secondary requisite, this may be exchanged for charisma at the cleric's choice). This is increased by 1% for each amount in gp equal to the cleric's level times the highest spell level requested that is offered (or sacrificed with EXP equating to gp if applicable). This is reduced by 1% per spell received from another deity, and by the same penalties as the **gate** spell for heresies to the deity's tenets. Additionally, any transgressions, etc, committed while knowing a spell of the deity's granting will produce the normal penalties for doing so. Any number of spells (up to the usual level maximum) may be requested by the cleric, but each must be rolled for separately (unless the chance has been raised to 100%) - if he wishes, the DM may roll for the number of failures and choose which are then granted.

It should be obvious from this that worshipping many deities is rarely going to be advantageous to a cleric, especially if those used have opposing tenets and customs. Generally a cleric choosing this option will restrict himself to few related gods that have similar outlooks and aims. A handful of particularly gifted clerics have managed to worship a wide variety of deities, mainly by acting as clerical mercenaries hiring themselves to the highest bidder for extremely difficult missions and receiving special dispensations from the deity to gain the necessary spells despite previous transgressions. This is not an advised course of action, especially for PC clerics and should, if allowed, be DMed very strictly. It should be noted that it IS accepted by the greater and lesser gods detailed herein that clerics may worship minor local deities, provided these do not become the cleric's main deity. Clerics may also officiate at ceremonies for the Pantheon as a whole, though not for individual major gods other than the cleric's own. The criteria for such worship is usually that the cleric receive NO spells from any other gods, or, barring exceptional circumstances, any other abilities.

Unaffiliated clerics may at any time chose a single god to follow. In doing so they must approach a major temple of the deity, appease the god for any misdemeanours, transgressions, etc, committed, PLUS carry out the appeasement for a minor and a major transgression (even if none have been committed - these are in addition to those for heretical acts). After this they will be accepted and be able to receive spells from the deity. If the cleric is of fourth level or less, the additional major transgression may be ignored. A period equal to three times the cleric's highest spell level, plus six, in months should be spent learning the new religion at a temple with a cleric of at least 7th level. Tuition will cost 50 gp per month per level of the tutor. Tutor's may reduce the time spent by two weeks per level above 8th, to a minimum of six months.

Changing deities may be dealt with in a similar manner, but all appeasements must be made twice and offerings must be at five times the normal value. Tuition costs twice as much and takes an extra d6+6 months. Additionally there is a chance of failure equal to the **gate** spell penalties if the cleric had not appeased his old deity - such appeasement may be made to either god. The chance for non-acceptance should be rolled for at the END of the period of training!

SPECIAL ABILITIES

These are powers granted to characters who are exemplary in their faith due to the performance of some dangerous or outstanding act of importance to the deity. As noted in **TS13** they replace the paladin, but should not be handed out willy-nilly for every act of heroism performed in the deity's name. It is not possible to give a list of the various abilities that may be awarded, or to list all the circumstances that might gain them. A few guidelines should, however, enable the DM to adjudicate such matters with no difficulty. Firstly it must be said that these abilities must NOT be given out for anything but the most exceptional of acts. The successful completion of a quest of major importance to the deity with a high risk of death is the minimum requirement for a PC to receive any special ability. For NPCs, a life of continued and exemplary service in the temples may be allowed as an alternative. Clerics who are currently in the direct service of the deity may receive temporary abilities to aid them, such

abilities lasting only while they are vital to the completion of the task in hand. The majority of special abilities granted will be of minor or limited nature (sometimes of a nature that is unclear to the recipient at the time, but which later events elucidate), with only the greatest of heroes receiving any really powerful or impressive divine aid.

The nature of the ability gained should be of relevance to the deity concerned, and, in most cases, have some connection to the task from which it was earned. Some examples of possible abilities should be enough for the DM to determine others if necessary: Filhean might grant a favoured character a limited form of **resist fire** as an innate power, or the use of **burning hands**; at the upper end of the range he might allow the use of **firebolt** one or more times a day. Mylin might give a character **infravision** or the ability to create **light** as required; more powerful would be the use of **haste** or **true seeing**. Rondo, the Fat, might allow the use of **darkness** or **speak with dead** (maybe only the recent dead) up to the use of **animate dead** or even a touch causing **wither**. Slove might give a character the ability to perform simple tricks through sleight of hand, or grant the use of **ventriloquism** or go so far as a limited ability to radiate **confusion**. In general, the more powerful the ability given, the greater the chance that the number of uses per day will be limited, or the spell will be limited in some other way.

Although clerics are the most likely recipients of such abilities, there is no reason why they should be the only recipients. Other character types who perform great deeds in service of their faith are equally likely to receive special abilities, though in some cases class MAY affect the chance (eg Tak is more likely to aid thieves, Jethna fighters, etc). There is no reason to confine the abilities given to spells usually available, although these are the usual source - as great a variety as possible is encouraged to keep players on their toes. But remember that these abilities should not be given away freely, and PCs will receive them only on very rare occasions. Misuse of an ability once granted, or falling away from the faith, will cause it to be revoked. Any heretical action that brings about a loss of spells will also lose the special ability for the same duration as the spell-loss.

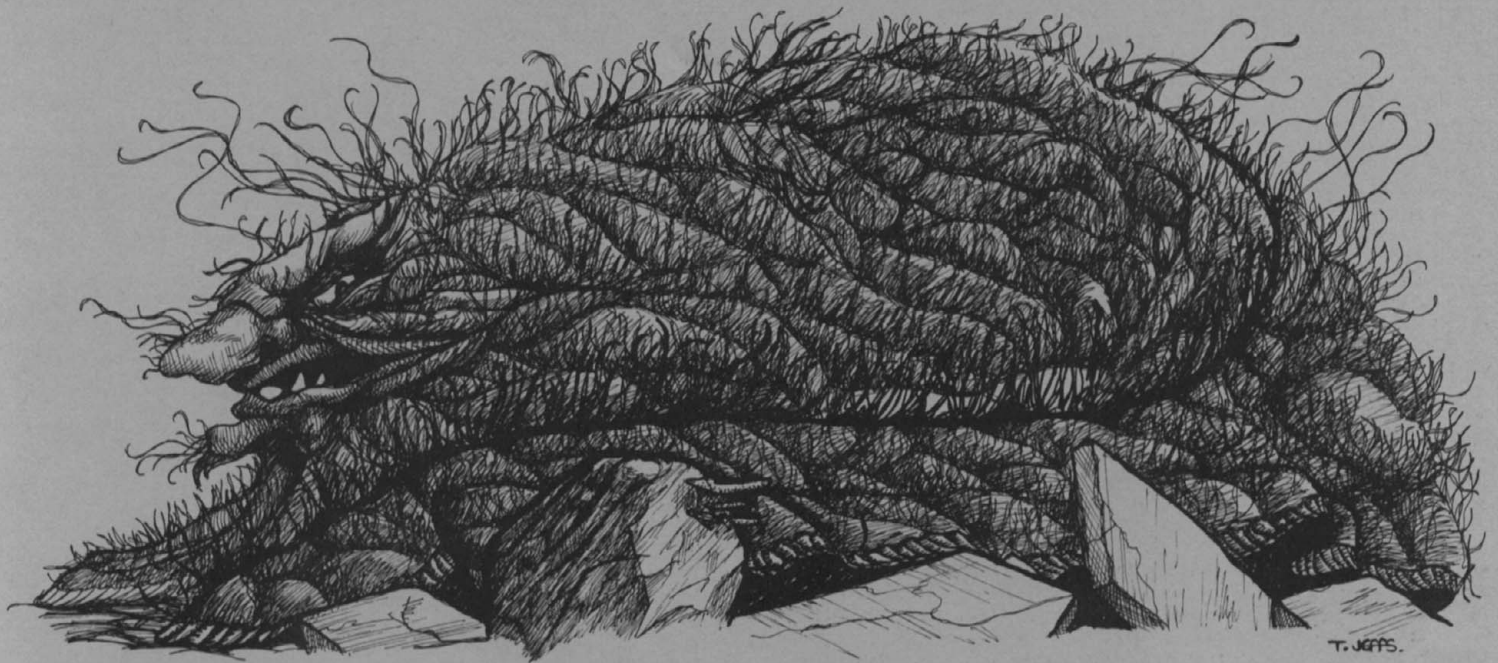
ANIMISM AND MINOR DEITIES

Animism (roughly, the belief that all objects, animate and inanimate, have a soul or spirit) has a widespread following in the Zhalindorian Empire, and even more so in the surrounding lands. The greatest spirits are those of the sky, the earth, the water, etc, and these are often muddled with aspects of the related deities. The hierarchy of the spirits stretches down through those for individual cities, woods, rivers to those for each house, animal, plant and eventually to those for single rocks and pebbles (extreme believers state that each grain of sand has a soul and even that drops of rain and waves have souls despite their short existence - very few people take their animism that far). Most homes and settlements will have a shrine to the spirit of the place and offerings are made to guarantee the safety and good luck of the occupants (see, for example, the Town Shrine in **Galizhard** from **TS13** p.20). Most of these spirits lay dormant and will never awaken (the DM may, of course, decree that the belief is in many cases mere superstition and has no basis in reality), and no amount of appealing, offering and cajoling will gain any benefit for the character.

Occasionally, due to exceptional circumstances or magical intervention, a spirit will become active. In such cases they will range from the malevolent and spiteful needing appeasement to avert bad luck, to the benign and sympathetic that will bring good luck if offered gifts and goodwill. On the whole, any advantages or disadvantages due to these spirits will be somewhat nebulous and it will be rare to be able to directly link an occurrence with them. Their influence can usually be seen as pure chance, or attributed to some other factor. Their aims and motives are obscure beyond the conception of mere mortals and it is difficult to make any form of contact with them (certain spells have this effect, eg **stone tell**, **animate object**, etc). There is no clerical body related to the spirit world, although occasionally gifted 'mediums' may exist (these will only occur as NPCs, never as player characters).

There are similarly countless minor gods, among them those affiliated mainly to the non-human creatures. Most of these have a clerical following of some sort, often very small, and can grant spells or abilities to their worshippers. The most powerful have spell capability up to 6th level (plus **gate** at 7th) like the demi-gods listed below. Few are so weak as not to be able to grant spells of at least 3rd level. A number, especially those with a smaller following, may have very close contact with their clerics, giving spells only on personal request (often with offering or sacrifice) and directing the actions of the clerics. The weaker gods may not have the usual divine abilities and may be very limited in their actions and movements. At the very lowest level the line between the gods and the powerful creatures and characters is somewhat hazy, and can be determined only through things such as immortality and the ability to grant spells (however minor). Such beings should be carefully and individually detailed by the DM if and when they occur, following the information generally given in this article, with various inbuilt weaknesses to place them below the other gods described herein (see the Campaign module in this issue for an example of such a being).

ELDRAHIM



This module is designed for characters of 1st-2nd level, although outlines for higher level scenarios are given. The number of characters will depend on both the skill of the players concerned and the scenario that the DM is employing, but it is suggested that there be no less than three and no more than seven. This module will refer in places to the Zhalindor religion supplement published in this issue, and if the module is being used as part of the Campaign, the DM is advised to read the details of the various religions before beginning to play. Though the module is written in conjunction with the Campaign, it may of course be used independently; if it is used outside the Campaign, the DM should ensure that no details herein conflict with his normal rules or his own campaign setting.

KERSBRI AND ITS ENVIRONS

Kersbri is a small village in the southern Tumarian province of Hahn (hex S28 on the Campaign map, available with **TS13**) - it is roughly in the centre of the hex, between the two modules already published for this area: **Galizhard** from **TS13** and **Ataa's Mouth** from **TS12**. The village lies in the shallow valley of the river Qra, which flows north-west for some miles to join the river Thone. Kersbri is on the rolling downs that are the first indication of the great southern mass of the Tsoyv mountains. The hills are covered with bushes and shrubs and occasional copses and woody outcroppings. A larger wood, several square miles in area, covers the slopes of the hill-ridge to the north of the village. Kersbri is the market centre of the local farms and hamlets allowing trade within the community and regularly though not frequently) attracting merchants from the larger towns to the north. The hills are mainly used for grazing by the local sheep and cattle, and the more fertile valleys are cultivated, mainly with cereals and catch-crops (vegetables are usually grown by each family for personal use).

The farms in this area are usually defensively placed and strongly constructed. There are frequent raids from the south, mainly by the humanoids, but also by bands of brigands and outlaws from both within and without the Empire. The Imperial presence in this area is negligible, concentrating either further north in the more civilized areas, or on the border to the south. Any of the roving bands that manage to pass the border troops have fairly free rein until an Imperial patrol can be called to intervene - they usually move rapidly from area to area, leaving before the local militia can be properly organized. Encounters in this area should be thrown as "Temperate And Sub-Tropical Conditions: Inhabited And/Or Patrolled Areas" (see **D.M.G.** 186-7 or **F.F.** 116), although there is a 75% chance that any encounter will be with a local inhabitant rather than the creature as specified on the tables (use a rough guide of 10% of numbers given in **M.M.** for humanoids and men-types if such are encountered).

Kersbri itself has, like its neighbours, been built with defence in mind. The houses are placed close together, many built in small blocks, and they encircle a large central green. The green is used both as a site for markets and fairs, and an enclosed field for the animals during times of danger (the animals are not always brought

into the green at night, although this is usually done if there is a rumour of raiders in the area). The spaces between the houses are blocked with fences, and the three main buildings at the corner of the village (Hemos' house, Keldasun's house and the temple) each have large wooden gates that swing across the roads and lock at the opposite houses, thus effectively sealing off the green.

The houses are all built of stone on a wooden frame, with clay tile roofs almost all being single-storey buildings. The backs of the houses (ie the side facing away from the green) usually have very few windows, those on the ground floor being barred or too narrow for access; all windows are shuttered and only rarely have glass, though they may have thin cloth or net curtains to keep out insects, dust, etc. Exterior doors are always stout and can be barred. Each house has its own garden area in which will be grown vegetables for the use of the household. Some of the fields just to the north-east of the village are common to its inhabitants and may be worked by them - the crops on these are rotated by general agreement, with at least one field lying fallow for grazing.

The houses usually only have two or three rooms: a main living room and kitchen, with one or more bedrooms. In small houses or those containing large families the loft area may be used as a bedroom, often by the children. Furnishings are quite simple, mostly made of wood, with clay and copper or iron utensils. All of the inhabitants keep some form of weapons in these houses, these generally being based on simple agricultural implements: scythes, forks, knives, threshing flails, etc - a smaller proportion also have hunting weapons: slings, spears, short bows, etc. Very few or the villagers have more than a handful of silver pieces for most of the year. A large amount of the local trading is done on the basis of barter - supplies in exchange for other supplies or services.

Some of the houses shown on the village map are detailed below; for the others the occupation of the householder is given by a letter. The letters are abbreviations for the following occupations: A carpenters apprentice; D smiths apprentice; E the house is empty; H servant to Hemos; I servant at the inn; K servant at Keldasun; M millworker; O inhabitants too old to work; T servant at the temple. If there is no letter, the occupier works on one of the local farms. The houses contain 1+d4 people (roll or decide, at DM's option). Roughly half of the population are working adults; the other half is split between the old, the young, and the crippled.

The descriptions of the most influential non-player characters given below are applicable to normal circumstances only, and will be altered to a greater or lesser extent depending on the scenario employed. NPC actions and reactions must be judged bearing in mind both their usual characters and the general changes related to the scenario. Details such as armour class and weapons are obviously relevant to everyday life, and not to specific occasions as determined by the DM. Statistics for certain characters are given in later sections, where they may be of greater importance. Unless otherwise noted, all NPCs speak Tumarian, and those who have contact with foreigners (ie the traders, Hemos, Keldasun, Pedrax, etc) will speak common (their grasp of the language depending upon the extent of contact, to be determined by the DM).



ROAD		SCALE: 100':	
RIVER		STREAM	
FENCE		WALL	

1. THE GREEN:

The village green covers approximately two acres. It is mostly grassed, with a few trees still standing, and is fairly level, sloping up slightly to the east. The two ponds are used for watering animals, both those of the locals brought in for safety at night and those of travellers. In front of the inn, at the end of the green, is a 4' high, 12' diameter, circular stone stand. Around the side are carved the symbols of all the more important Imperial deities (ie those represented in the temple), but these have been defaced and are only just visible. This stand is used to conduct public meetings, public worship during the festivals, auctions by the local farmers or travelling merchants, and as a stage by the infrequent troupes of entertainers that pass through the village.

2. HEMOS THE MERCHANT:

Hemos' house is a two storey building, built on a quite simple plan but decorated in the somewhat vulgar manner beloved of the residents in the north of the kingdom. There are two single-storey outhouses, one home to Hemos' five slaves and their overseer, the other (the west one) a shed containing tools, firewood, building materials, etc. The southern corner of the house is built onto the bridge over the Qra; the wall around two sides of the yard is 8' high.

Hemos has a household of nine (plus those in the outhouse): himself, his wife Lesa, his sons Gesevan and Jagin, his scribe and business agent Maedo and four servants. Hemos and his family come from the northern Tumarion province of Sharad (he speaks with a marked northern accent, and is the butt of many friendly jests by the other villagers because of his odd mannerisms), which he left several years ago to avoid a large tax arrears to the local governor. He is retired now, although he still has a number of minor interests in the central Tumarion provinces. Strangers, especially those from the north of the kingdom, are treated with some suspicion until they have established their credentials.

Hemos: S 9, I 16, W 13, D 7, C 10, Ch 15, CL -, hp 4, AC 10, unarmed. Hemos is a short, portly man, in his late fifties, with impeccable manners and a rather paranoid, nervous apprehension of anything or anyone unknown. His outlook, even now he is retired, revolves almost entirely around commerce and related matters. He is a man of his word, although he will keep to the exact meaning rather than the spirit of an agreement when he stands to make a profit. The other villagers regard him with an ironic, though not unfriendly, detachment, and he tends to keep to himself for most of the time.

3. CORAS THE POTTER:

Half-blind Coras lives in his single-storey house, mostly taken up with working surfaces, with his apprentice, Snipe. The old man is not only the potter, but works to repair many fiddly or intricate devices brought to him by the inhabitants of both this and other local villages, and also carves delicate wooden trinkets for ornamentation.

4. THE BULL AND FEATHER:

The inn at Kersbri is quite large for its current trade, as it was built at a time when the southern border was being pushed further out and there were a great number of travellers; mainly soldiers, Imperial officials and adventurers. The inn is popular with many local farmers and is reasonably full most nights; the conversation is likely to be of little interest to most adventurers, tending to be of bog-spavins and biestings, of crop rotation and market prices, rather than rumours of mythological hoards of fabulous wealth!

There are four single-storey outhouses. Those behind the inn are quarters for the three slaves who work Pedrax's two fields, quarters for a married couple of servants, and a toolshed. That between the inn and Hemos' house is another shed. The main building is two storeys high (as is the stable) with a courtyard enclosed by a 10' high wall. The household comprises Pedrax, the proprietor, his matronly wife Thadora, their daughter Rula and eight servants.

Pedrax: S 16, I 11, W 8, D 11, C 13, CL 14, Ch -, hp 7, AC 9, dagger. Pedrax is a tall, heavily-built middle-aged man with a mild countenance and a ready grin. He openly welcomes all strangers to his inn, though he is equally quick to send them packing if they anger him. Generally even-tempered, excessive rowdiness, insults to his establishment or brewing, or advances towards his daughter, make him furious and he is renowned for physically throwing customers out of the inn (occasionally from the first floor). Such bursts of temper usually die down as quickly as they flared up, and he will often help the offender up, brush him off and give him a free drink (sometimes to sling him out again minutes later).

5. PTIEN THE WEAVER:

One of the oldest inhabitants of the village, the half-elf Ptien is still a middle-aged seventy-five. He lives in his single-storey house with his young wife, Peli, and her parents (who are younger than he is) - all three are human. Ptien is now accepted by the village, although many were suspicious when he arrived as a youth fifty years ago. He lived with elves when he was young and can still speak their tongue, but with a rather barbarous accent due to lack of practice. His work can be quite subtle and sophisticated (and often unappreciated) within the limits of the materials he can acquire.

6. THE HOUSE OF KELDASUN:

Keldasun (a family name, assumed by each head of the family in turn) is the major land-owner in the area. The fields to the south-west of the Qra, and to the north and north-west of the village all belong to this family, as do a number of the local farms. Keldasun is the representative of the local governor and is the local tax-collector and judge as well as being the traditional head of the local council.

The grounds in which the house stands are enclosed by a 12' high wall, topped with sharp stones, broken pottery and glass, etc. Of the seven outhouses, the two nearest the inn house the slaves and their overseers (four plus an overseer in the smaller house, eight plus two overseers in the two-storey house to the west). The other outhouses are toolsheds and stores in which a couple of old retainers still sleep (moving from shed to shed as the whim takes them).

The main house is mostly three-storeys (two at the rear), with the two-storey stables to the west. The stables are home to the four ostlers, and also contain the family carriage and several very good riding horses. There are three members of the Keldasun family currently in the house: Keldasun himself and his son and daughter, Allath and Alyna, patriotically named after the Emperor's eldest children (the names are shortened as no-one is allowed to bear the full names of any member of the Imperial family; when a new child is named any person having that name already must change it or at least shorten it). Apart from the family there are fifteen servants and retainers in the house, including San Yoshi, tutor to Allath, Edyis, Keldasun's business manager, and Khen, Keldasun's bodyguard.

Keldasun: S 6, I 17, W 15, D 5, C 8, Ch 12, CL -, hp 1, AC 10, unarmed. Keldasun is a frail old man who suffers from recurrent attacks of various diseases, each of which threaten to finally kill him. His mind tends to wander for much of the time, but in his more lucid moments he still retains the astute and incisive insight that characterized his younger days. He is a traditionalist, and his house is decorated with the mementoes of his one visit to the Imperial capital, and images of his idolized and beloved Imperial Family. He depends on Edyis to run the family concerns, and hopes to survive long enough to allow his son to mature sufficiently to take over from him, having left his fanciful youthful ideals behind.

San Yoshi: S 9, I 18, W 14, D 8, C 11, Ch 6, CL MU, LVL 2, hp 5, AC 10, unarmed - usual spells: **comprehend languages** and **read magic**. San Yoshi, a thin, ascetic man, is the staid and severe tutor to Allath, brought from the north by Keldasun to educate his son in art, etiquette and history (whose lessons Allath stoically attends and then promptly forgets). San Yoshi is the only magic-user in the area and is often asked for magical favours, almost all of which he refuses. He regards himself an academic and a savant, using his spare time to pursue an armchair study of Fourth Dynasty military architecture.

Edyis: S 11, I 14, W 14, D 12, C 10, Ch 7, CL -, hp 4, AC 10, dagger. Edyis is an old and loyal retainer of the family, not much younger than his master but in considerably better health. Small and wiry with harsh features and constantly roving eyes, Edyis is always on the move, turning up where he's least expected to check up on employees or demand a payment due that same day. He takes great delight in scheming for months to legitimately bankrupt a peasant or small-holder, provided there is a profit for the Keldasun estate. He both fears and despises Allath (and, to an extent, his sister Alyna) and is alternately despotic in Keldasun's name and wheedling in his own. He is hated by all the villagers, who spend many long hours in the Bull and Feather jovially planning all manner of hideous and unthinkable deaths for the steward (none of which, of course, they have any intention of actually carrying out).

Khen: S 16, I 13, W 9, D 12, C 13, Ch 12, CL F, LVL 3, hp 19, AC 5, bastard sword. Khen is Keldasun's personal bodyguard and is in charge of the three other guards at the house (all first level fighters, AC 6, longsword). He is a heavily set, dour man, bearing several scars upon his body, and limping slightly with his right leg. He says very little and does his job efficiently, although he has little relish for some of his orders (there is no love lost between him and Edyis, and he dislikes accompanying the manager-steward on his tax-collecting forays). Of his employers, he favours Allath, and sees in the youth's brash arrogance some hope for the future of the family, a view that often puts him at odds with San Yoshi who sees himself as inculcating the boy with a calm rationality and a sense of his responsibilities.

7. DERIN THE TANNER:

Although known as the tanner, Derin's job extends to those of general leather worker, saddler, upholsterer, furrier, cobbler, etc. This small exuberant man lives with his son, his parents and an apprentice, in a two-storey house, the lower floor of which is given over entirely to his work. Skins and hides are often hung both in front of the house and in the back yard. He always has plenty of work and would be prosperous were it not for his love of mixing gambling and the local corn spirits (a very rough but potent brew, and one of Pedrax's specialities) - about once a month he will disappear with a crate of these corn-spirits for several days and return looking rather sheepish and very pale.

8. SHEVO THE MASON:

Shevo is a quietly genial man, of undistinguished appearance and middle age, who lives in his two-storey building with his wife, their two sons and a daughter, and his wife's brother, Michu the idiot (a large but harmless fellow who helps Shevo in the simplest of manual tasks). Shevo is not only the stone-mason, but the carpenter for architectural projects (see Ayfre below), and has had some training in modest decorative stonework (Hemos brought in another professional for the adornments to his house, a fact which always rankles, and which some of the other villagers refuse to let him forget).

9. AYFRE THE CARPENTER:

Ayfre is a solemn, hard-working man whose ambition is to move to a larger settlement further north in the province. He lives in his two-storey house with his wife, two daughters and a maidservant, and there is an additional woodshed at the back of the house. Ayfre keeps very much to himself and expects his family to do the same (he has had several fairly serious fights with men he claimed were flirting with his wife or daughters) - he is not widely liked in the village, though his work is respected. Unlike Shevo, he works as wheelwright, furniture-maker, tool-maker (the wooden parts thereof), etc, and is accomplished at decorative carving (his interests are in religious carvings, and it is in this field that he wishes to establish himself in the north, although he over-rates his own talents quite considerably).

10. GINTH THE HUNTER:

Ginth lives alone in his rather run-down, single-storey house, neglecting to repair the leaks in the roof or the small holes beginning to appear in the walls. The wooden shed at the rear of the house contains his traps, plus a selection of tatty, holed pelts and animal bones.

Ginth: S 17, I 9, W 13, D 16, C 18, Ch 11, CL F, LVL 2, hp 19, AC 5, short sword and long bow. Ginth is a small man with a swarthy complexion; he has several scars, including a prominent set on his left cheek made by a bear's paw, and has no little finger on his left hand (this was bitten off by a hunting dog from which he was trying to reclaim his prey). Ginth trusts no-one and is rarely seen around the village, unless he is sitting at the bar of the Bull and Feather, when a few pints of Pedrax's strongest ale will persuade him to tell tales of his youth as a hunter and soldier that become more and more improbable as the night goes on.

11. PREN THE MILLER:

The mill comprises a pair of two-storey buildings (the main house and the mill itself), a 16' high, but single-storey, storehouse (to the south-east) and an outhouse full of firewood and old junk. These are partially enclosed inside an 8' high wall which runs down to the long 6' high wall by the river (north-west) and to the somewhat dilapidated temple wall (east). The watermill is of the breast wheel design (ie the water reaches the wheel at about the level of the axle); the flume and the north-west side of the millpond are built up with bricks to stop the flow of water eroding the banks.

Pren lives with his wife Tila, their daughter Trene, and son Pasken, and Pren's sister Breisa. There are also three slaves who are treated as more or less part of the family, but who have to live in the mill-house for appearances' sake. The miller is one of the richer inhabitants of Kersbri and he owns several pieces of land in the area, most of which are rented out to farmers and small-holders.

Pren: S 14, I 12, W 10, D 11, C 13, Ch 16, CL -, hp 7, AC 9, dagger. Pren is a much respected man and is liked and loved by all the villagers (except Derstan, see below). He is a short but well-built man, with a smiling face who can always see the bright side of things and has even been known to have a good word to say for Edyis. The villagers are pleased to have a miller who doesn't steal their grain when he grinds it, and Pren is pleased that they haven't noticed yet.

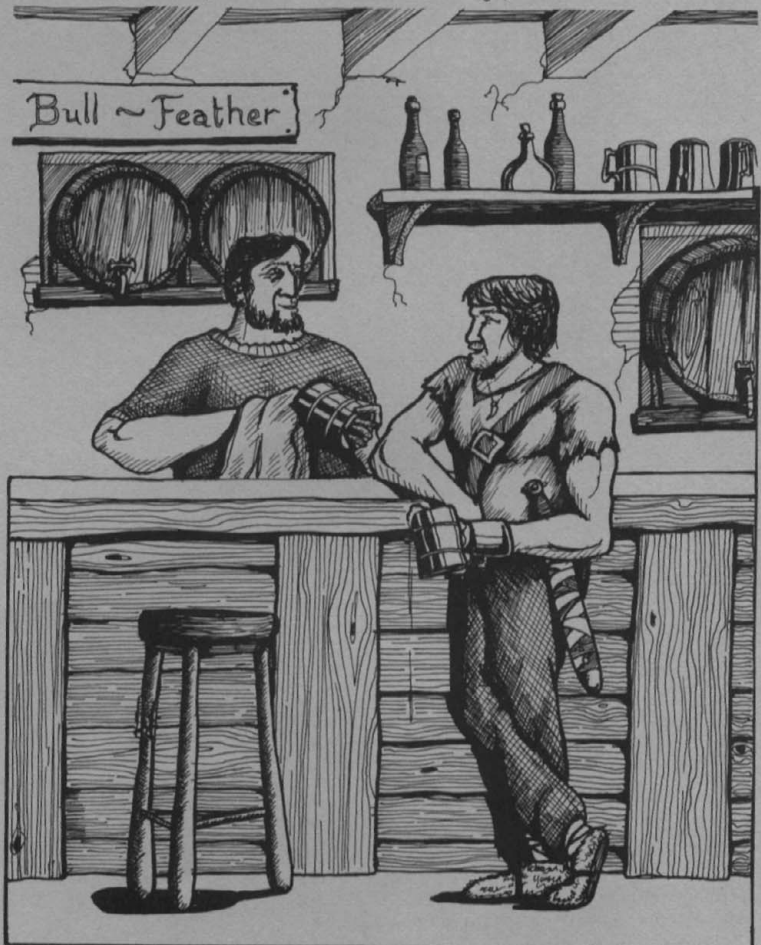
12. CLEFF THE BAKER:

Cleff is an old, white-haired man who has a partially crippled right arm which was badly burnt in an accident with his oven. He lives in the two-storey building with his wife, two sons, a daughter-in-law and a granddaughter. While his bread is baking, Cleff is wont to sit outside his house and complain and grumble good-naturedly to anyone who has time to listen (one of his favourite topics being the decaying moral standards of the young, upon which he is loquacious and sometimes unusually vitriolic). His ovens are used not only for much of the village bread, but to roast meat for others on the odd occasions that they can afford it (or when the Keldasun family provide it free, as they traditionally do at the midsummer festival).

13. DERSTAN THE SMITH:

Derstan is the village's farrier and toolmaker (the latter job often in conjunction with Ayfre the Carpenter). His skill as an armourer is limited (he can repair minor breaks in armour and make daggers, axe-heads and poor sword-blades) but he has a surprising felicity for small decorative work and engraving. He is not particularly skilled with the semi-precious metals but can work them into simple designs. He lives in this two-storey building (the bottom floor given over entirely to the forge and work areas) with his ponderous and slightly foolish son, Onder.

Derstan: S 17, I 8, W 10, D 16, C 16, Ch 9, CL-, hp 11, AC 9, hammer. Derstan is a somewhat short but very broad man, with a bald head and one leg slightly longer than the other (due to a break that was badly set in his youth). He has a fearsome temper but is generally liked by the other villagers. The exception to this is Pren the Miller, with whom Derstan shares a mutual hatred, verging on a feud. This stems from the smith's attempt to rape Pren's sister, Breisa, an insult that Pren cannot revenge as Derstan owns the rights to the river between the southernmost point of the temple wall and the bridge carrying the North Road over the Qra (this was inherited from Derstan's grandfather who was awarded the rights by the Village Council for an act of outstanding bravery in defence of the village).



SCENARIOS

The notes given above are for the village under normal circumstances (with a few exceptions, see below). Some of the details given in this section will modify the village descriptions, the extent of the modification depending on the scenario chosen. The scenarios for this module revolve around the temple, and therefore some general and background information must be known about it first.

14. THE TEMPLE:

The temple stands at the south-east point of the village and is one of the oldest buildings here. It is one of the major landowners in the area, partly through donations and partly through its own business transactions. The fields to the south-east of the village belong to the temple, as do several local farms. The area directly behind the temple (between the green, the East Road, the Qra, and the stream tributary to the Qra) was originally enclosed within a 12' high wall, topped by spikes, but much of this has now fallen down leaving little more than a low ridge of rubble (most of the stone has since been used to build other houses). This land is dotted with small mounds, some marked with inscribed stones, others with bushes or small trees, that are the graves of those not rich enough to be placed in the catacombs. The three small buildings to the south of the temple are sheds storing wood, tools, etc. The three larger buildings are, from west to east: the house for the slaves; the house (two-storey) for those hoping to become clerics who are training at the temple; and the house of Habli, the grave-digger.

The main temple building is described in greater detail below. The temple was originally built under the auspices of the Empire as a place of worship for all those in the area, and for the use of Imperial soldiers marching to or from the border conflicts. It is therefore dedicated to no particular deity, but to the Pantheon as a whole. At one time only the four greater gods, and Boondarg, were given special significance, and worship of the other gods was conducted at the unconsecrated shrine/auction stand on the green. A side chamber with individual shrines has since been built. The temple also serves an official, secular purpose and the head priest is the Imperial representative in the area (as opposed to the head of the Keldasun family who represents the Provincial Governor). He is empowered to conduct Imperial business, including judicial, though not military, matters - this is often difficult to put into practice if it goes against the local majority feelings. The temple upkeep is provided for by the tithes and by a toll on all offerings.

THE CLERICAL STAFF:

Bieren: S 8, I 13, W 16, D 9, C 11, Ch 9, CL C - Kemer-Lexi, LVL 5, hp 18, AC 9, dagger - usual spells: **bless, command, comprehend languages, cure light wounds, sanctuary, augury, chant, friends, hold person, read magic and cure disease.** Bieren is the head priest of the temple and as such is a reasonably influential man in Kersbri and its neighbourhood. He is an old man, slight in frame with a mild, though wrinkled face. He suffers from an illness that causes occasional bouts of dizziness and clumsiness, with difficulty in walking - he stammers most of the time (he can't, of course, cure old age with a **cure disease** spell). He is quite happy to guide and advise the villagers, whatever deity they worship (he must officiate at the services for the Pantheon as a whole) and does not push his own sect's beliefs with unnecessary fervour. However, he generally has as little as possible to do with the happy-go-lucky adventuring types. He is a quiet, unambitious man who studies and meditates a great deal and who is reasonably well-liked by all the villagers.

Narsan: S 13, I 9, W 16, D 10, C 10, Ch 15, CL C, LVL 3, hp 16, AC 8, bastard sword - usual spells: **bless, command, cure light wounds, protection from evil, augury, chant and hold person.** Narsan is unaffiliated to any one deity, and is one of Bieren's attendant priests. He is almost entirely unlike his master, young, healthy, ambitious, adventurous, far more interested in collecting the tithes from the people and extending the temple's influence than in giving help or advice. He comes from central Eldenvaan and was educated for a short while at the capital, Xhantri - although he speaks Tumarian fluently he does so with an atrocious accent (he can also speak common, and the language of Eldenvann, of course). He is tall and a little thin with some pinched features.

Merini: S 10, I 15, W 17, D 13, C 8, Ch 12, CL C, LVL 2, hp 8, AC 10, longsword - usual spells: **command, cure light wounds, protection from evil and sanctuary.** Bieren's other attendant priest, also unaffiliated, is a slightly plump young woman with plain features and long brown hair that hangs to her waist. Although something more of an intellectual than her partner, Narsan, she shares his ambition and self-interest. Originally from this part of Tumaria, Merini has travelled widely during her studies (she came from a rich land-owning family) and knows something of the customs of most countries, speaking a few words of all the major languages. She has a tendency to wear very bright and colourful garments and somewhat ostentatious (though not expensive) jewelry.

TU-AN THE UNMENTIONABLE:

One of the official duties of the temple, currently delegated to Merini, is to keep the records of the village activities (births, deaths, marriages, trials, festivals, harvests, etc), and the books and parchments containing this history are stored in the catacombs. They go back, in greater or lesser detail, over three hundred years,

though some of the earlier stories are apparently apocryphal and have been added by various later writers from local folk legend.

Merini, while adding new material, would often study the earlier accounts, sometimes with great difficulty because of the strange terminologies and idioms used by foreign priests residential at this temple. During her leisurely researches, Merini came across a few veiled references to some unknown thing, both powerful and dangerous, linked to some undecipherable symbols. The parchment was undated but at least a couple of hundred years old, and seemed to relate to the catacombs themselves. She copied the symbols as nearly as she could and took them to Bieren, requesting him to use his **read magic** in an attempt to understand them. Bieren did as he was asked, and then, without revealing their meaning, advised Merini most strongly to burn the document from which she had taken them. Although she apparently acquiesced, she decided to burn several uninteresting scrolls detailing the crop rotation many years ago, and cautiously approached Narsan with the mystery.

It took Merini a few weeks to convince Narsan that the parchment was worth investigating, and they eventually managed to work out that part of the document was a set of directions to one of the loculi (sealed niches in which bodies were interred) in the catacombs. While Bieren was absent from the village for a few days, they found the place of the loculus concerned, but discovered that the block sealing it bore a different and far more recent inscription. Nevertheless, they opened the grave and removed the desiccated corpse of a young child (also recovering several gold coins). Behind this was a second, crudely sealed compartment, which also contained a child's skeleton, this one severely twisted and broken, and a pair of large, fragile, leather-bound tomes. They removed these books (and the coins) and threw the corpse and skeleton back in, resealing the loculus with the small inscribed block.

Merini then spent several months, aided occasionally by Narsan, in translating the texts. They were written in an archaic language (vaguely related to that of Magrax) and she needed to use her **comprehend languages** for much of the work, although she slowly worked out the rudiments of the language for herself. Some of the text was too faint to read, or the pages were damaged, often by Merini herself despite the care she took in treating them. It eventually emerged, however, that the books concerned the summoning and controlling of a powerful being, possibly a minor deity, and related the practices and beliefs of his followers. Her grasp of the latter, explained as they were in obscure theological terms, was slight, but she and Narsan decided, after many long discussions, to attempt to summon this being. She had already discovered that a shrine existed to it under the temple, in a room sealed long ago (although the texts were silent on the reason for this action, passing over it in a brief postscript to the main body). The references to this had used old names and phrases to describe the area, but she finally unravelled their mystery with Bieren's unwitting help, pretending that they had been used in some historical town documents she was attempting to read.

Waiting once more for Bieren to leave the temple, this time for a few weeks on a trip to the north, they brought picks and shovels down to the catacombs and attempted to break through into the shrine. The work took them the best part of a week as they were unskilled miners, tiring and blistering quickly. After two days, Merini fortunately reread the instructions and decided to cut east rather than north and the two of them broke directly through the old doorway into the shrine. Here they found an inscribed altar with the last piece of information they needed to summon the being. The name of the creature, although faint and partially scarred by a piece of flying masonry, was carved into the altar: "Tu-An, called the Unmentionable" (this latter was something of a guess, as the damage to the inscription occurred to the suffix of the title, and the alternative was "Tu-An, the Unmentioned", a name they thought both less likely and far less flattering to their sense of importance and power at discovering this shrine).

After this they spent several more days debating their actions, each morning resolving to go through with the summoning, and each night finding a further reason to postpone it. At last, as the time of Bieren's return was approaching, they overcame their fears and, persuading themselves that all would be well, conducted the ceremony of invocation. As an offering to placate Tu-An they chose Pariendi, a young slave girl newly bought into the service of the temple and all but unknown locally. It took many hours of chanting and singing, of repeating interminable lists of names and titles and lineages, often in strange tongues (with pronunciations only approximating the correct ones), and the slow and painful dissection of Pariendi, offering her piece by piece to Tu-An, keeping her alive for most of the process. And then, as they completed the final pledges of allegiance, Tu-An manifested himself.

They had no concrete expectations as to the form of this being, but both had assumed that Tu-An would be humanoid, awesome in his majesty, holy and terrible in his countenance and bountifully grateful for their action. On completion of the invocation they heard a slithering behind them and were stunned by an overwhelming stench. When they turned to face its loathsome aspect and were assaulted by the reeking odour of its first words they fell to their knees, retching, vomiting and defecating uncontrollably. The creature crawled and slipped to the altar, depositing a trail of slime behind it, and consumed the gory remains of young Pariendi, leaving the two clerics, half-paralyzed with fear and disgust, lying in their own excrement, while it decided what to do with them.

AFTERMATH:

Tu-An the Unmentionable is a very minor deity, loosely affiliated to Aqualumaba, Kharkhen, Maubagon, Saltrax, Shny and Thostror. In terms of the details given for deities in this issue: his symbol is the bloody horn; dice d8; undead yes; holy days or place none; time/place at night; offerings should in fact be sacrifices (especially liked are young children and the deflowering of virgins). He (it is actually unsexed, but 'he' will be used for convenience) has no sphere of control as such, and his aims are purely to gain power for himself and his minions, generally at the expense of his worshippers. He gains such power through the mental and then the physical decay of his followers, converting their loss of will and life into an increase of his own abilities. Such decay, however, is of any use ONLY if it comes from followers and worshippers, and although he may convert non-believers rapidly and easily if they are in his presence, they MUST enter it freely and of their own accord for his powers to operate. Once converted, victims will begin to fade away in mind, spirit and body, and have little hope of recovering without outside help (details of this process are given below). The very young are the only ones to avoid this degeneration, as Tu-an has a particular antipathy to them and finds no comfort and advantage from the unbearable purity of their spirits - these are dispatched and viciously quickly to avoid their corrupting influence.

Tu-An immediately instigated his reign of despair in Kersbri, and amongst some of the neighbouring farms. Narsan and Merini were quickly converted by the thing they had summoned (not, of course, through the usual medium of theological argument and persuasion but by a powerful **charm person** ability - due to this direct intervention there was no need for them to make the usual offerings, etc, necessary to affiliate themselves to a deity), and they were able to attract many other people to the shrine. They had to use various persuasions and pretences, but were not allowed to coerce the new victims in any more direct manner. They began with the more influential inhabitants, and worked their way down to the lesser members of the village. The more people that they brought to conversion, the easier it became to persuade the others. The draining effects went almost unnoticed at first, and those who were as yet free were unaware of any changes, unless it was a slight tiredness and vague dazed look in others that they couldn't quite put their finger on. It was not a long process for Tu-An to gain control of the whole village and all the regular visitors.

The village, if uninterrupted by PC action, will slowly die. The young children (roughly speaking, those younger than teenage) will be brought to Tu-An as offerings and sacrifices: some will be killed as a light snack for the creature, others will be murdered, possibly by their own parents, in orgies of depravity held during the hours of darkness. In the day, the village will seem to be normal, at least at first, but with an undefinable air of despondency and possibly the slightest taint of decay. As the process continues all the animals will leave, going unfed and uncared for; old crops will begin to rot in the fields and new crops will go unplanted; the people will cease doing their jobs and will spend much of their time simply sitting and staring; they will forget to eat and grow thin and drawn. And eventually they will begin to die, through starvation, through disease and through the sheer lack of will to live any longer. The village will fall to decay. Occasionally vagrants and wild creatures, possibly even monsters, will stop at the village awhile, and most will fall into Tu-An's trap and remain in the village until they too die. Sometimes Tu-An will animate the corpses of his followers and make them blindly and mindlessly re-enact the wild and disgusting orgies of the nights that left them so drained in the days; these undead will creep through the ruins of the dead village and draw the unwary into the temple, once more to begin the process of despair and dissolution.

SCENARIOS:

As was noted above, the time between the onset of this process and the arrival of the PCs will partly determine the nature of the scenario. Another factor will be the method of introduction of the party. There are, broadly, two possible introductions, one of which involves the party being at least partially forewarned, and the other has the party completely unsuspecting. For the first type it should be assumed that an NPC observed the happenings at the village (either the diurnal lassitude, or the nocturnal debauchery), and although such an NPC could be a villager himself (or herself) it is more likely that he would be a visitor, either a stranger or someone from a nearby farm, hamlet, etc. Another possibility is that old favourite of having the events vaguely (and probably misleadingly) predicted in some group of ancient texts. Either way, the PCs will perhaps have heard rumours concerning the strangeness of Kersbri, or will have been hired by some more powerful (and richer) NPC specifically for the purpose of investigating. These form the simpler scenarios as the PCs will (hopefully) approach the village carefully and suspiciously and need only ascertain what is going on (to some degree of accuracy) and then report to their employer. They ought to guess that, as their job is one of investigating the problem rather than exterminating it, the cause of the events will exceed anything that they are capable of handling - if they still blunder in, hoping for a quick hack-and-bash, then they deserve all they get!

The second type of scenario, that in which the PCs are unsuspecting, is possibly a little more challenging to DM, and certainly more interesting, though it may be dangerous for

inexperienced or incautious players. The party will enter the village while travelling, preferably around nightfall to encourage them to stop for the night, and should not even be aware that it is part of a scenario - just another village in which to spend the night. It is then up to the DM to arouse their suspicions (and interests) through the actions of the villagers. The scenario calls for subtle role-playing by the DM and a fine sense of balance to play off the need to give comprehensible clues against the need to sustain an atmosphere of mystery and obscure menace. In the later stages of the decaying process it should be immediately obvious to even the most insensitive PC that something is wrong. In the earlier stages it may not be obvious at all unless the villagers act against the characters in some way (which they certainly will do). The amount of aid that the DM gives the players will depend entirely upon their style of play - as little as possible should be given away. Players who are willing to have their characters investigate anything at the slightest whiff of the unexpected will not need much encouragement: the strange tired and dazed appearance of the villagers, the quiet village (do they notice there are no children or animals?) should be enough. When one of the villagers (quite possibly Narsan or Merini) approaches them with some spurious proposition involving a visit to the temple, they should smell a rat (or at least have some misgivings).

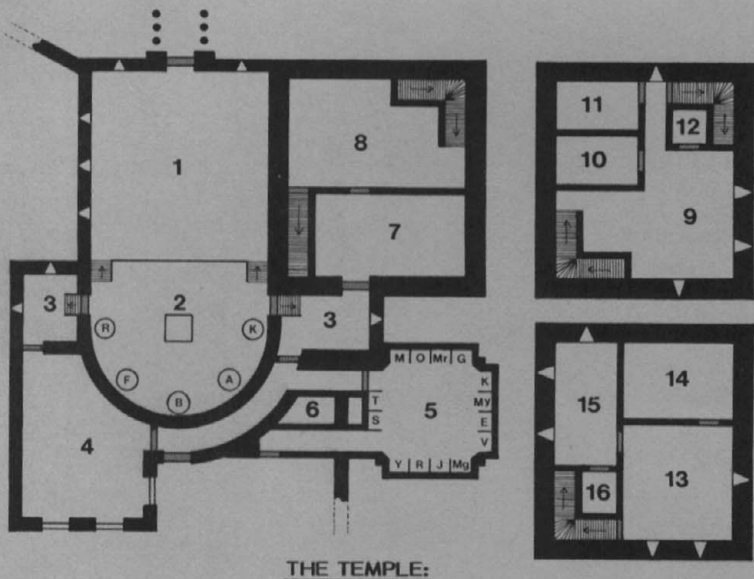
Less sensitive and subtle players would be in trouble with such an underplayed introduction - they might walk openly and unsuspectingly into the temple, and calmly follow Narsan down to the catacombs, and the scenario would be over, the PCs lost to Tu-An. Preferring not to make an open invitation to the party to visit the temple, Narsan and Merini will encourage them to investigate of their own free will by kidnapping one of the PCs (if there are too few, a mock kidnapping of a villager may be staged to preserve more new souls for Tu-An). A cleric would be the favoured victim of such an action, the event probably taking place while the party slept (presumably at the inn), although clerics entering the temple to pray are a golden opportunity as they may then be persuaded to visit Tu-An of their own choice. Assuming that the process is not too far on, the villagers will still be capable of pretending to behave normally and their leaders will be able to make plans of considerable subtlety if necessary - the characters of the villagers will be as given above, but altered to some extent by the devotion to Tu-An, etc.

Scenarios set when the process is further advanced are probably less challenging for the players, and could end in what is effectively an instant death trap as the players walk into the catacombs with no reason to be overly cautious. Tu-An may at this stage be able to animate some dead (see below) and would use these to attack the intruders. Scenarios set at a late stage are more suited to higher-level PC's with an inkling of what they are looking for. In such a case, their job WOULD be extermination and not investigation. It is possible that such scenarios could be set when all the villagers are dead - the DM could place some monsters (possibly under Tu-An's influence) in the otherwise empty and dilapidated village. This would furnish a fairly straightforward scenario, with the party attempting to root out and destroy this pernicious evil, while suffering distraction and attrition from other creatures. A better option for higher-level parties is to send them in on a mission to kill Tu-An, and to have the village (at an early stage of decay) alerted to their arrival and with defences prepared. If an even more difficult version is required, the party could be sent by some group with a concern for the populace (one of the sects, perhaps - Esseni or Mylin, for example) and be under instructions not to harm the villagers. In such cases, defence would, of course, concentrate on the temple - the doors would be barred and barricaded, the building provisioned and garrisoned, etc. (It might also be noted that the village, used apart from the Tu-An scenario, makes a good site for that corny old plot: the heroic defence of the poor, helpless villagers by the few, but doughty, characters!).

It should be obvious from these suggestions that there are many possible scenarios, and variations on scenarios, and that the DM can fit the module to suit the course of his campaign with reasonable ease. The scenario chosen should lead on from the earlier adventures of the characters, and lead into those the DM plans next. A careful reading of the material herein should reveal the options to conform with his requirements, and it should need only a little thought and pre-planning to achieve the desired results.

EFFECTS:

The effects of Tu-An's presence on the villagers have been outlined above. In terms of requisites, hit points, etc, the decay should be reflected by a slow decrease in all figures - if the NPC has not died earlier of some other cause, he will die when one of these requisites reaches zero. As a rough guide an NPC might lose one point from strength, intelligence, etc, and half a point from his hit points each week (the latter multiplied by level at the DM's option). If there is some particular reason related to the scenario, the DM may wish to speed up or slow down these rates and should feel quite free to do so. Spell-users will find difficulty re-learning spells: for an MU the chance of success is related to intelligence using the "Chance to Know Each Listed Spell" percentage (see P.H. 11 - add another 10% per point below 9). These chances will NOT affect Narsan and Merini, whose spells are supplied by Tu-An, as they originally summoned him. Note, however, that although they have the same spells as normal, **cure light wounds** is only available as its reverse, **cause light wounds**. They will, of course, have changed their symbol to Tu-An's bloody horn.



THE TEMPLE:

Only brief outlines of room contents are possible here - the DM should flesh them out as necessary. Unless otherwise noted, the following facts generally apply: all stonework is of a light grey colour and the blocks are well-fitted; blocks are 1' or 2' cubes, facing stones 1' square x 1" deep. Rooms are 10' high; temple passages are also 10' high, the underground passages 7' high. Stairs are made of stone. Exterior doors and that to room 7 are iron-bound wood and open at -1 (-2 if barred), other doors are wood and open as normal. There is glass in the windows; all windows and arrow slits can be shuttered from the inside (open as doors); arrow slits are 6" wide at the outside, 3' high and are centrally placed in the walls. As with all structures in the village, the further that the degeneration of the inhabitants has proceeded, the worse the state of repair of the temple (everything dusty, food going mouldy, corpses lying untended, etc).

1. Main Hall:

The main temple area in which the secular worshippers stand to observe, or take part in, services. The room is 20' high, the arrow slits are 10' up and are reached by stepped wooden blocks which are stored against the NE wall. The 10' high pillars before the main door support a wooden porch. There are no seats or pews in the hall as all of the services in the temple have to be conducted with a standing congregation. The 12' high spiked temple wall runs roughly west from the corner of this building.

2. Main Altar:

This area is raised 4' from the main hall; the walls are 10' high with a hemispherical dome on top. The statues, each slightly larger than human size, are of the five main deities (as indicated): Kemer-Lexi, Alimandros, Boondarg, Filhean and Roazite. They face into the 3' high white stone altar.

3. Vestry:

Robing and ante-rooms for priests conducting ceremonies. These rooms contain only the mundane, day-to-day robes, those that are of any value being stored in the office or in the room of the individual owning the garment.

4. Council Room:

Erected recently by the Village Council, this room is used both for Council meetings, and for interviews and guidance by the priests (mainly Bieren).

5. Shrine Room:

Small consecrated statues of the more important lesser gods and demi-gods. They are (as indicated): Mab, Ohlbrich, Mandar (Mr), Ganil, Khian, Mylin (My), Esseni, Vobar, Maug (Mg), Jethna, Rondo, Yllian, Shny, Tak. It is both sacrilegious and illegal for worshippers to attempt to settle their religious differences within the confines of this shrine room, and transgressors are tried in both the normal and the ecclesiastical courts (the latter, however, having little real power over non-clerics). This building is made of white stone, and is quite obviously of more recent construction than the main temple.

6. Enclosed Space:

Full of dead leaves and fungus, these unroofed areas were enclosed by the building of the shrine room and forgotten. The temple wall begins here, going SE, and continues on the far side of the passage to 5.

7. Office:

The so-called Temple Keep (rooms 7 to 16) is solidly constructed and designed more for defence than comfort. This room contains the recent village records and various accounts relating to tithes and Imperial concerns in the area.

8. Storeroom:

This contains both the provisions for the temple staff, and the various items necessary to the religious ceremonies. The stairs down go to 17, the stairs up to 9.

9. Living Room:

This is the room used by Merini and Narsan. The few furnishings are old and tatty, excepting a brand new stove standing against the SE wall, its chimney poking out of the arrow slit. The stairs up go to 13, those down to 8. The wall in the NW corner, over the stairs, is only 4' high.

10. Merini's Room:

This room is well-kept and has a new desk, as well as an old bed and chair. Various parchments and a few books are spread about the room, mostly on Imperial history and theology with some older local documents. Used as a place-marker in one of the books is a rough map of the Imperial kingdoms, made by Merini during her youthful travels (it is slightly inaccurate, especially in scale as it proceeds away from Tumaria and the south part of Hamarsin).

11. Narsan's Room:

Contains nothing but the bed and an old chest, the latter holding several changes of clothes and a suit of ring mail. There is a battle axe and a light crossbow (plus 23 bolts) under the bed.

12. Toilet.

13. Living Room:

The living quarters of the head priest, currently containing only a bare table and two chairs. It is rare for anyone but Bieren to enter this level. The stairs go down to 9.

14. Bieren's Room:

Contains a large bed, three chests (two full of clothes, the third full of assorted junk and bric-a-brac collected by Bieren over the years) and a sumptuous armchair. Beside the latter is a crate of good wine and a couple of bottles of fine brandy from Hemen (Bieren has a weakness for select spirits and gourmet cooking - he gets little of the latter in this village).

15. Bieren's Study:

Contains two desks, a chair and a bookcase along the NE wall. The wall in the SE corner, over the stairs, is only 4' high. One desk and the bookcase hold several books and a great many parchment scrolls, all being theological and ethical studies, some of great depth and subtlety. The other desk contains documents relating to Imperial matters, both financial and legislative, some of which are of a reasonably secret nature (implicating a few local dignitaries in illegal but officially condoned activities).

16. Toilet.

THE CATACOMBS:

17. Kersbri Village Shrine:

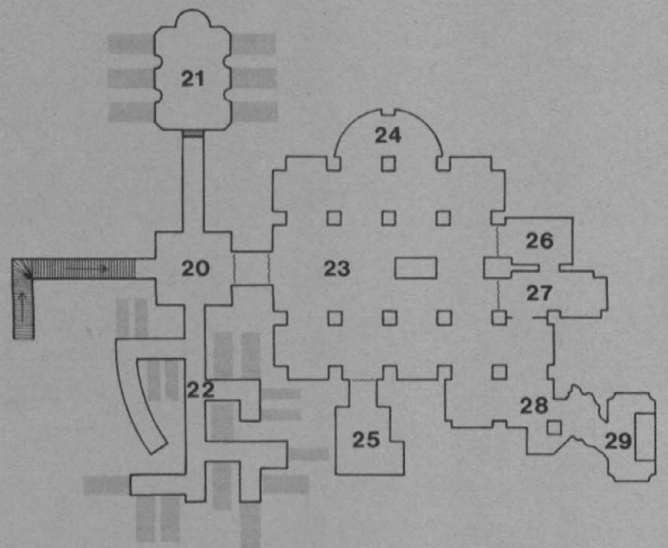
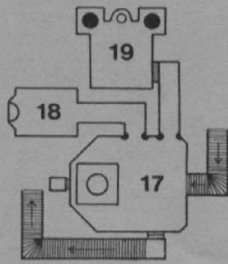
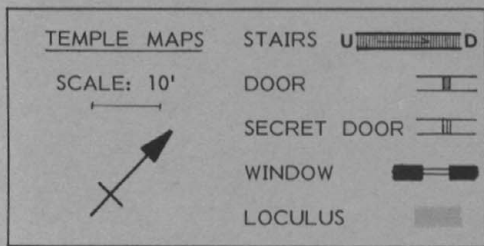
This is the shrine to the local minor deity, called Tla-Kersbri, a being responsible for the safety of the village and its inhabitants. The statue is the figure of a young boy, bearing three stalks of corn (to show an affiliation with Boondarg). The niche behind the statue is covered by a standard facing stone, 4' off the ground, inscribed with the symbol of Tla-Kersbri, a hand bearing three heads of corn (hand pointing SE). It is opened by depressing the third facing stone to the SE of the niche (on the E-W wall). The niche contains a gold coronet (100 gp) and a gold-embroidered robe for the statue (30 gp) that are used when it is removed from the shrine for ceremonies (the statue is VERY heavy and not easy to move). There is also a raised area at the rear that depresses to open the secret door to the stairs descending to 20. This door will usually be open, assuming that the clerics are not expecting any form of assault (ie the DM should decide, bearing in mind the actions of the player characters and the plans of the clerics and their cohorts).

18. Dalorg-Kersbri:

The shrine of the minor deity responsible for agricultural fertility in the area of the village. The shrine is a carving in the shape of a wheatsheaf, the front inscribed with the symbol of Tla-Kersbri.

19. Qra-Kersbri:

The shrine of the minor deity responsible for the streams and rivers, particularly the river Qra. The shrine was rebuilt some years ago by the father of Pren the Miller, who insisted on a waterwheel as the centrepiece, with the Tla-Kersbri symbol on the hub (this met with great opposition as an entirely inappropriate symbol but the miller was the only one willing to pay - many have attributed the mill's recent good fortune and riches to the unfair intervention of divine forces). To each side of the shrine is a well, descending about 50'. These are covered with wooden boards on which stands a rope and bucket. Usually containing clean, fresh water, they are currently mostly filled with the horrendously mutilated and bloated bodies of young children, some with limbs missing (usually to be found further



down the well-shaft), others with their faces bitten from their heads, all in a sickening condition and giving off a nauseous stench.

20. Antechamber:
A plain and unadorned chamber allowing people to congregate before entering the main crypt for ceremonial purposes.

21. Keldasun Family Crypt:
The crypt used by the Keldasuns to store their dead. The loculi to each side are banked three high, sealed with inscribed marble slabs. Each contains a coffin with a body, often still in a reasonably preserved state, some with a small amount of jewelry in them (30% chance of 10d6 gps of jewelry). Close examination will reveal that dates are apparently random in the banks. This is because older relatives are removed and reburied in the catacombs to the SE (displacing their contents in turn), making room for new arrivals (any that went to their graves with expensive jewelry have long since had their coffins opened by penurious younger relatives). The shrine is to the god Kemer-Lexi, favoured by the family (though not by all the individual members).

22. Catacombs:
The design of the passages in this area reproduces an earlier symbol of Tla-Kersbri, used before an affiliation with Boondarg was recognized by the High Temple in Aqatar. The loculi for the coffins, sealed by stone blocks, are in banks five high. Like those in the private tomb of the Keldasuns, occupants are displaced when new customers arrive (old-timers are either pushed to the rear of the niche, or reburied in the graveyard behind the temple - sometimes even thrown into the river if Habli, the gravedigger, is feeling especially lazy, occasionally getting caught up in the mill wheel). If any of the coffins are opened, there is a 25% chance of finding something of value in them - 20% will contain 3d6 gp, 50% 4d6 sp and 30% 3d10 cp (these may be in coins, gems, jewelry, or some unusual item of value, at DM's option). The south side of the curved passage contains niches, banked a dozen high. These contain stoppered and sealed urns, decorated with initials or symbols, that hold the ashes of those who were cremated after death (almost entirely worshippers of Filhean).

23. Main Crypt:
This crypt is dedicated to Filhean, whose followers, until recent more peaceful years, made up the majority of those using the temple. The room is 15' high and faced in a dull reddish stone. The pillars all have half-a-dozen shelves on each face, on which are urns similar to those in the curved arm of the catacombs. The altar in the centre of the room is made of a single slab of black rock, 3' high, the top stained by dried blood. The large pillar at the NE end has a carving of the god on its SW face. This room (and those following, up to and including 29) reeks of the nauseous decaying stench of the creature summoned by Narsan and Merini.

24. Roazite Shrine:
The NW pillar, protruding from the semi-circular wall, has no shelves on it, but has a carving of Roazite on the SE face. This room (as 25 - 27) is only 10' high. The walls are a lighter red, inscribed with the symbol of Roazite.

25. Archive:
There are shelves all around the walls and a desk stands in the middle of the room. The shelves are stacked with rolled parchments and a few books, many of them very old, all concerning the village and the temple (records of tithes, trials, harvests, births, deaths, etc).

26. Vestry:
The room in which the priests would robe and prepare themselves when services were held in the crypt (which has happened but rarely in recent years).

27. Vestry:
The room for the head priest to dress for ceremonies. It also contains the various items that are necessary to conduct regular services for Filhean (especially those related to death).

28. Filhean Shrine:
Again a 15' high area. In the E corner there was originally a small statue on a pedestal, of the god Filhean, bearing before him three burning heads of corn (in somewhat ironic recognition of the village's symbol). The old village symbol (that in the shape of the catacomb passages) wreathed in Filhean's flames is carved around the pedestal

and on the walls. The statue, however, has been broken off at the ankles and lies in the S corner of the room, its face having been chipped away.

29. The Altar Of Tu-An:
This room (12' high) is faced with black rock; the passage to 28 is cut, very roughly, from the natural dark greyish-green rock of the area. It has been shored with some old and unsteady timbers. Against the NE wall stands a 4' high altar, made of the same material as the facing stones. The altar once obviously had inscriptions on it, but has been chipped and cut to make them unreadable. The symbol of the bloody horn has been crudely and deeply carved into the top of the altar. The room will usually contain the hideous creature summoned by Narsan and Merini (though this may roam around rooms 23-28).

The room descriptions above are necessarily brief and give only the barest outline of the contents of many rooms. Lists of mundane domestic items would be both tedious and needless, as most DMs can furnish a room on the spot with no great effort (for a quick guide, see "Appendix I: Dungeon Dressing" - D.M.G. 217-219). The other missing factor is the positioning of the NPCs. It is, however, obviously impossible to provide a list of positions or a timetable for such a large number of NPCs with a large number of scenario options. Before playing the module, the DM should give some thought to the whereabouts and actions of all applicable NPCs, bearing in mind the stage to which the decay has proceeded and the character details given above. Play will proceed far more smoothly if the DM knows where all his NPCs are and does not have to spend several minutes in the heat of the action attempting to decide where the clerics, for example, should be at that time.

Some indication of possible NPC actions may, however, prove useful, although the DM should feel free to ignore these if they do not concur with his envisaged scenario. When Bieren, the head priest, returns to Kersbri, Narsan and Merini will obviously encourage him to go down to the catacombs as quickly as they can. But Bieren, despite his frail and docile appearance, is made of mentally sterner stuff than the other clerics and, after years of faithful and devoted service to Kemer-Lexi, is not truly converted by Tu-An. Instead he is reduced to a near catatonic state and may be found sitting and simply staring in either his bedroom or his study.

If the PCs cannot be persuaded to enter the catacombs (remember it must be their choice - encouragement is allowed, but forcing them is useless. Threatening or chasing them in such a way that they must enter the catacombs IS considered as forcing them although the PCs make the decision to enter the room themselves), the villagers, under the guidance of the clerics, will attempt to capture the party for sacrifice. Such a sacrifice will take place either on the altar in the main crypt, or on the shrine on the village green. Even if PCs cannot be converted they will NOT be allowed to escape to tell their story.

Note that the figures given above for the number of residents in each house have taken into account the death of young children. Similarly no pets or animals are mentioned - however, should the party attempt to run, once alerted to the oddness, there may be some creatures left. Until a very extreme point in the process has been reached, the riding horses (especially those of Keldasun) and hunting dogs (Ginth's huge pair and Keldasun's pack of a dozen) will be available for the villagers' use in pursuing the PCs (Tu-An has encouraged and allowed their maintenance for this purpose). They are kept inside the stables by the Keldasun house.

Tu-An can release the pressure of despair on the villagers to allow them certain actions (eg chasing the PCs). In such cases, the villagers will remain in their lifeless state unless one of Tu-An's chosen representatives gives them instructions. These chosen representatives are Narsan, Merini and the following NPCs (these are, generally, the young, healthy villagers who were reasonably close

friends of the two clerics, and had some authority due to their parentage - it is these people who will initiate sacrifices and orgies, etc. These details are for normal circumstances, and should, as usual, be modified as the decay proceeds).

Gesevan (son of Hemos the Merchant): S 11, I 12, W 9, D 13, C 10, Ch 10, CL -, hp 4, AC 10, short sword. An irascible and bitter young man, with his father's interest in business and commerce. He associates with the other young people of the richer families, but is not liked much by them (generally a mutual feeling).

Jagin (son of Hemos the Merchant): S14, I 13, W 8, D 17, C 12, Ch 15, CL -, hp 6, AC 7, long sword. The opposite of his elder brother, Jagin is good-natured and uninterested in his father's job. He is a humorous man with a liking for practical jokes, and initiates all sorts of mischief (often with the innkeeper's daughter), though he is rarely caught.

Rula (daughter of Pedrax the Innkeeper): S 13, I 11, W 9, D 16, C 13, Ch 17, CL -, hp 5, AC 10, dagger. A vivacious and charming young woman, liked by all the younger members of the village, but looked down upon as a bad influence by the elder folk. She has a tendency to get into trouble all the time, and a fancy for goodlooking travellers (especially soldiers).

Allath (son of Keldason): S 16, I 14, W 8, D 11, C 12, Ch 13, CL F, LVL 1, hp 9, AC 8, bastard sword. Quick-tempered and hard to please, Allath is fond of trying to live a young rake's life in rural Kersbri (he espouses the undeniable values of wine, women and a good brawl). He pays little attention to his tutor San Yoshi, or the steward Edyis, but respects Khen (who taught him to fight).

Alyna (daughter of Keldason): S 9, I 13, W 14, D 12, C 9, Ch 10, CL -, hp 3, AC 10, dagger. Alyna is haughty and disdainful to anyone she considers beneath her station (which is almost everyone in Kersbri) but sweetly sycophantic to rich or influential strangers. She sees marriage and a move to one of the big cities as the answer to all life's problems.

Habli (the Gravedigger): S 12, I 8, W 13, D 11, C 14, Ch 7, CL -, hp 4, AC 9, dagger. Habli is odd amongst these young converts, and was only used by Tu-An as he was the first person into the catacombs after the completion of the summoning, and was adopted at a time when Tu-An needed to gain some power and following quickly. He is an old man and continuously mutters and curses. He maintains the temple and digs the graves, but is renowned for his uncanny ability to shirk his duties and be found at the Bull and Feather with strange ancient coins.

ELDRAHIM, THE MINION OF TU-AN:

AC 5, MV 9", HD 12, hp 96, ATT 1, D 5d4 to hit AC0 9, SA (see below), SD (see below), MR 50%, SZ L, EXP 6000+16.

Eldrahim is a being that was cursed into its present form for its association with the despicable Tu-An (the curse was made by another deity - a **remove curse** will not work). Tu-An himself is not present on this plane, but may channel his power through his minion; his power is currently very weak (almost negligible in the terms of deities). Narsan and Merini suspect, but are not sure, that the being they have summoned is not Tu-An himself, but accord it all the worship and reverence they would a deity (other NPCs believe this to be Tu-An).

Eldrahim is 15' long and 4' in diameter and has the appearance of dozens of millipedes placed back to back, or a great slug with thousands of feelers or legs sprouting from all sides. At the front of this creature is a grotesquely misformed parody of a human face that seems to flow from one hideous form to another. Occasionally clusters of the feeler-legs along a side combine to give the appearance of other faces, often of animals, or of distorted and malformed limbs. As it moves it deposits a trail of bilious slime, and it continuously gives off a nauseating stench of decay.

In the face there will always be a fanged mouth - this gives the creature's only direct physical attack, a savage bite for 5d4 damage (it will preferably go for a victim's face). Any creature within 12" of Eldrahim must make a roll on a D20 under his constitution, at a penalty of -9, or begin to vomit violently. A second save under C (at no penalty) will allow the victim to move and defend himself (MV, AC, to hit all at -4, but no spell-casting) otherwise he will be unable to act; the effect lasts for 3d4 rounds. Eldrahim will regenerate lost damage at 3 points per round. It can only be hit by magical weapons, or those **blessed** by a cleric of at least 5th level of one of the following deities: Filhean, Roazite, Esseni, Khian, or Mylin.

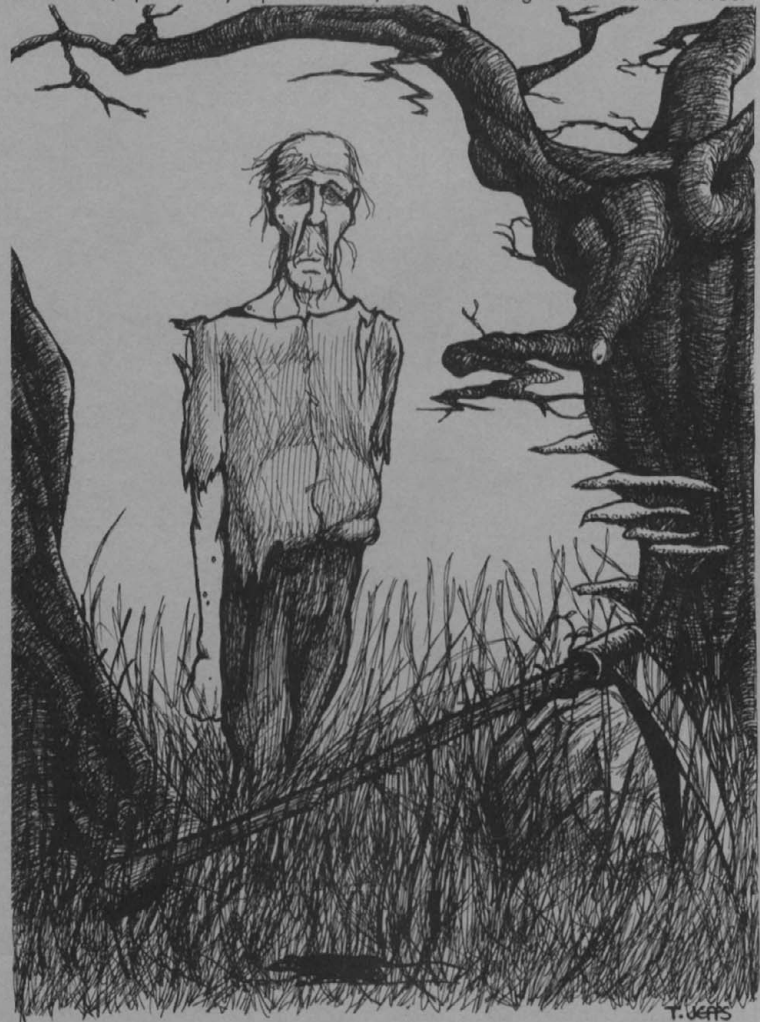
Eldrahim may also make a magical attack, shooting forth a bolt of black fire from its eyes. This has a range of 12" but alone is fairly ineffective, doing only 1d6 damage. If, however, it is directed at a converted follower of Tu-An, and then refocused from that person's eyes, the bolt gains a power equal to the follower's hit points plus constitution, and gains an additional 24" range. Unfortunately for the follower used as a focus, each point added deducts 1 point from his hp, until 1hp is reached and then deducts 1 point from his constitution until C 1 is reached; this leaves him in a coma for d4+1 days, whereupon C then hp will return at 1 point per day - if the last two points are used, of course he dies. It is theoretically possible to form a chain of these focii, adding damage and range at each stage! Eldrahim will have no hesitation about destroying Tu-An's followers to save itself.

The charming ability can be used on any person that can see Eldrahim, up to a maximum of 12 levels in one attempt (one attempt allowed per turn). A saving throw as that versus breath weapons is allowed at -1, with +1 per 3" over 12" that the victim is from Eldrahim (this means that no 0th level person within 12" will be able

to save without magical aid). If the save fails the victim is converted to Tu-An's persuasion and the decaying process begins (see guidelines under "Effects", p.21). If it succeeds the victim is effected as if by a psionic blast (see "Combat Table IV.e. "Psionic Blast Attack Upon Non-Psionic Creature", D.M.G. 78 - a saving throw is allowed as usual against this effect (based on intelligence and wisdom). Anyone suffering a result of "Enrage" will merely stand stock still for 1 turn, allowing a second attempt at charming; the effects are otherwise as normal.

For every 10 people (classed characters count as 1+1 per level) that die slowly from the decaying process, Tu-An (and through him, Eldrahim) gains the ability to animate one dead creature as a zombie (or a skeleton if the corpse's flesh has rotted away). The corpse must be within 36" (outdoor scale, ie 1080 feet or 108" indoor scale) of Eldrahim to be animated. Undead so raised will be directed by Eldrahim and it can effectively see through their eyes (or sockets, as the case may be). They may also be used for the black fire bolt attack, but for such an attack their constitution is considered to be only 1 point.

If any of the chosen representatives of Tu-An (see above) are within Eldrahim's sight it may partially take over their minds in order to co-ordinate their actions (especially with relevance to attacking opponents), and it is aware of whatever they see, hear, etc. This effect may be transferred if they, in turn, can see another representative, such that a chain of command can be formed if necessary - it also perceives what each and every one perceives (and is capable of distinguishing and ordering the jumble of data it is receiving). The number of representatives allowed is a maximum of 18 people (characters with levels counting as 1+1 per level) - it currently has 14 of the 18 units operational (Narsan counts as 4, Merini as 5 and Allath as 2). New representatives are created by a second successful charming attempt. If they were previously clerics, these representatives may receive spells from Tu-An; they will only be able to use the basic spells for any deity (with all curing spells reversed to causing) - see p.25 of this issue. On special request, as if an unaffiliated cleric, they may receive spells that are normally available to either Saltrax or Shny. Such spells are obviously also available to Narsan and Merini, and the DM should decide if they ask for such spells. Should a cleric be released from Eldrahim's charm (either by the death of the creature or by a **remove curse** from a 9th level cleric of Filhean, Roazite, Esseni or Mylin) there will not be the usual penalties for the enforced changing of religion - although a period of voluntary cleansing would be necessary. Any effects of the decline will, of course, not disappear with the removal. Eldrahim will release its current representatives in favour of classed characters, preferably spell-casters, clerics being taken before MUs.



THE GREATER GODS

Unfortunately, due to lack of space, the spells for the lesser deities have been included in abbreviated form. It is suggested that the DM only look these spells up as he needs them, rather than go through the lot at one sitting! The references give the class, level and number of the spell as found in the **Players Handbook** (pp. 40-42). All demi-gods have **gate** at 7th level in addition to the listed spells. An 'r' after a spell number indicates that the reverse ONLY of that spell is allowed to the cleric. The basic spells allowed to non-affiliated clerics are as follows:

1ST: C: 1: 1, 2, 4, 5, 6, 8, 12 **2ND:** C: 2: 1, 2, 5
3RD: C: 3: 5, 6, 8, 10, 11 **4TH:** C: 4: 1, 3, 4, 7
5TH: C: 5: 1, 2, 3, 4, 7, 8 **6TH:** C: 6: 6, 10
7TH: Demi-gods receive C: 7: 4; lesser gods also receive C: 7: 1, 5, 9

At the beginning of the section on each god (and in the tables for both the lesser and demi-gods below) certain details are given in an abbreviated form as follows:

Colours: the colours favoured by the deity and used by all clerics in their garments, symbols, etc: B blue, Bk black, Bn brown, Gd gold, Gn green, Gy grey, O orange, R red, S silver, W white, Y yellow.

Race: the races allowed to become clerics: D dwarf, E elf, H human, h halfling, hE half-elf, T humanoids (tribal spell-casters; **D.M.G.** 40).

Sex: the sexes allowed to become clerics; the order indicates preference, brackets indicate possible but rare: F female, M male.

Dice: type of dice for clerical hit points: normal abbreviations.

Arms: the type of arms preferred by the deity and usually carried by the cleric (bracketed options indicate a preference, but there will be no penalty if these are ignored): A any axe, B any bow, BS bastard sword, BW any non-edged weapon, DH any double-handed weapon, DHA double-handed axe, DHS double-handed sword, F flail, LB longbow, LS long sword, M any missile weapon, NDH no double-handed weapons (an unaccompanied NDH or NM indicates any weapon other than double-handed or missile), NM no missile weapons, S any sword, SA any single-handed axe, SB short bow, Sl sling, Sp spear, SS short sword, St staff, T any normal thief weapon (**P.H.** 19) plus hand axe, XB any crossbow.

Armour: the type of armour preferred by the deity and usually worn by the cleric: A any armour type (no shield unless specified), C chain, L leather, N none allowed, P plate, Sh shield, SL studded leather.

Undead: states whether the cleric may turn the undead: Yes may do so, No may not do so, * see the text for explanation.

Holy Days: the deity's festival times: A autumnal equinox, E an eclipse of the sun (these occur at intervals of 10d6 months), M at the beginning of each month, N no specific festivals, S summer solstice, V vernal (spring) equinox, W winter solstice.

Holy Place: the foremost temple of the sect: either a place name or NA if there is no single major temple.

Time/Place: favoured times and places for offerings by clerics; if one has to be made it should be as specified, if not the cleric should at least offer a brief prayer if the occasion or place specified is encountered (not doing so on a regular basis would count as a misdemeanour). Some deities have no favoured place. A place in brackets indicates a preferred place of offering but no penalty should be imposed for not praying there. Places of a similar nature may be added at the DM's discretion.

Offerings: the form of offering preferred by the deity; the order indicates preference, brackets indicate a possible though uncommon form: O offering (type may be specified), S sacrifice.

ALIMANDROS:
 Sphere: (see below) Symbol: sword in circle radiating lines
 Colour: B, Bk, Gd, Gy, S Race: H Sex: M, F Dice: d8
 Arms: BS, LB, Sp Armour: C, Sh Undead: Yes
 Holy Days: E, W Holy Place: Resserlin
 Time/Place: none specific Offerings: O, S

1ST LEVEL: Bless Command Cure Light Wounds Detect Evil Detect Magic Protection From Evil Remove Fear Sanctuary	3RD LEVEL: Cure Disease Dispel Magic Feign Death Glyph Of Warding Poison Prayer Remove Curse Suggestion	5TH LEVEL: Commune Cure Critical Wounds Dispel Evil Quest 6TH LEVEL: Atonement Heal Plane Shift Word Of Recall
2ND LEVEL: Augury Change Self Chant Charm Person Detect Charm Forget Hold Person Message	4TH LEVEL: Confusion Cure Serious Wounds Dispel Exhaustion Divination Exorcise Fear Invisibility Protection From Evil, 10'r.	7TH LEVEL: Astral Spell Gate Holy Word Symbol

Alimandros is distinct amongst the other major gods for two reasons. The first is that he/she is a hermaphrodite, a being exhibiting aspects of both sexes. He (which will be used of Alimandros throughout, for convenience) may appear to his followers as either a male or a female and sometimes, though less often, as some form of androgynous medium between the two. Although many theologians

argue that divine sexuality is beyond mortal comprehension, and that the nature of his manifestations should not be given undue significance, both popular belief and ceremonial practice support the hermaphrodite image.

His second distinction is that of having no particular sphere of control: he is worshipped for his divinity alone and not to gain influence over an element or activity. The propagation and pre-eminence of the faith is all-important, and the acquisition of personal power is seen as a valid means towards this end. There are no moral restrictions on the actions of clerics and followers of Alimandros; pragmatism is their by-word. For this reason, non-believers often regard these people with some suspicion and distrust, fearing their ruthless attitude in the execution of any plan. This does not, however, give clerics the complete freedom of action it may apparently offer. Adventuring clerics, especially at lower levels, may well receive that freedom, but Alimandros is loath to grant spells to those whose ambition has no advantages for the sect. Everything is judged in its relation to the eventual supremacy of Alimandros, and anything that forms no part of the divine plan is unlikely to receive divine sanction (ie spells). At the higher levels, being a cleric of Alimandros is very much a matter of being a politician, concerned with realpolitik and ends not means. At the medium levels, especially for those less able or less fortunate, it is a matter of being a pawn in the sect's power-play, of being exploited and expendable for the greater glory of Alimandros.

From the High Temple in Resserlin, the sect's influential web stretches throughout the Empire and into a few of the more civilized communities beyond its borders. Although the god does not have as many worshippers amongst the general populace as his arch-rival, Filhean, the nature of his aims ensures that political power is maintained. Many of the Empire's highly-placed leaders are supporters of Alimandros, though often only through their tacit allowance of illegal or unethical activities. They may not be seen to follow the deity, but are willing to turn a blind eye in return for a bribe or a similar favour at some later date. Two major factors prevent the sect from greater power. One of these is the staunch resistance of the Army to widespread infiltration, the Army's patron deity being the Fire Lord. The other is the incredible apathy of the Imperial Family, who are too slothful to bother with any form of religion, or to consider its relevance to the welfare of the Empire. Those of the Family who are at all politically motivated are generally too entwined in their own obscure schemes, which often run against the aims of the sect, and cannot be persuaded to give their allegiance to any but themselves.

FILHEAN:
 Sphere: fire Symbol: flame (sun)
 Colour: Bk, Gd, O, R Race: Any Sex: M (F) Dice: d8
 Arms: A, S Armour: C Undead: *
 Holy Days: A, E, S, V Holy Place: Resserlin
 Time/Place: sunrise, sunset, before battle Offerings: O, S: burnt

1ST LEVEL: Affect Normal Fires Bless Burning Hands Command Cure Light Wounds Detect Evil Detect Magic Faerie Fire Light Protection From Evil Remove Fear Sanctuary	3RD LEVEL: Control Temp. 10'r. Cure Disease Dispel Magic Fire Charm Glyph Of Warding Infravision Prayer Produce Fire Protection From Fire Remove Curse	5TH LEVEL: Atonement Commune Conjure Fire Elemental Cure Critical Wounds Dispel Evil Flame Strike Plane Shift Quest
2ND LEVEL: Augury Chant Continual Light Heat Metal Friends Flame Arrow Hold Person Produce Flame Pyrotechnics Resist Fire	4TH LEVEL: Cure Serious Wounds Dispel Exhaustion Divination Exorcise Fireball Firebolt * Fire Shield ** Fire Trap Protection From Evil 10'r. Wall Of Fire	6TH LEVEL: Chariot Of Sustarre Fire Storm Heal Word Of Recall
		7TH LEVEL: Astral Spell Gate Holy Word Symbol

* as a lightning bolt in shape, but as a fireball in effect.

** type A, hot flames, only.

Filhean is the second major god of Zhalindor and his followers often come into conflict (usually in political and economic rather than physical terms) with those of his rival, Alimandros. Originally a relatively minor god, concerned only with his element, Filhean rose to eminence mainly through his adoption by the Imperial Army. His martial reputation in the legends, and some obscure links with the concepts of the fire of courage and early Imperial tactics, led to this adoption, and the political power of the Army allied with the spread of the Empire through invasion brought about the rapid dissemination of the faith. Increasing political interest in the religious leaders went hand in hand with increasing political influence, and in a relatively short time Filhean became one of the

two most influential deities in the Empire. Unlike Alimandros, he has a widespread following among the Imperial populace, and a significant following outside of the Empire both amongst humans and non-humans.

The worship of Filhean is based not only in the belief of the supremacy of the deity, but in the belief that fire, in one of its many aspects, is the essence of organic life. The body may be made of air, earth and water, but the spirit or soul, the driving force that makes the body alive, is fire. A lack of heat causes death because the individual's fire seeps into the surrounding spiritual void in the unselfish hope of stirring it to life. Too much heat causes spiritual death as the soul yearns to communicate in a pure form with the souls around it; such is not a true death but merely a falling away from physical corruption with rebirth into an essential spiritual form (hence followers of Filhean burn corpses as soon after death as possible, to allow this communion of spirits quickly after the other elements have failed). Followers who yearn for things beyond this life regard self-immolation as an honourable and worshipful course of action. Most followers must, unfortunately, remain to further the religion in the physical world.

Naturally, at the higher levels of the sect the concern is much the same as that of the followers of Alimandros - the furtherance of the faith at a political level. The Filhean sect, however, has a much stricter code of ethics, closely related to the military code of honour. The truth of the faith should shine through, either in intellectual or physical combat, and subterfuge, in theory, is held inferior to plain fortitude. In practice, political expedients often replace (or disguise themselves behind) the more open and honest approach encouraged by the sect's tenets.

The adventuring cleric should further the religion by spreading it to new places and peoples, in which an example of martial strength is regarded as equal to many hours' argument. Disbelievers and heretics who cannot be persuaded should be destroyed as they are perverting the pure course of the spiritual fire, warping the means of their existence by not giving thanks for it. Generally, clerics are encouraged not to murder disbelieving humans and demi-humans as, conveniently, hope is always held out for these people. It is the non-humans who must be persuaded from their pagan beliefs by force.

Political power held by the Filhean sect is based, as has been said, upon the large following it has at all levels of society and is enforced by its virtual control of the Imperial Army. The politics of the clerics and the soldiers are closely linked, and it is often hard to determine who gives the orders to whom, and the practical leadership usually wavers between the High Priests and the Generals.

It should be noted that clerics of Filhean have no power over the undead but may turn away creatures from the elemental plane of fire. Their chance for success is determined by equating the creature's hit dice with those of one of the specified types of undead and using that line of the "Matrix For Clerics Affecting Undead" (D.M.G. 75-6). Treat elementals of 9-12 dice as ghosts, those of 13-16 dice as liches and those 16+ dice as a special (ie demons, devils, etc). Experience will be received for such turning as usual.

KEMER-LEXI:

Sphere: balance
 Colour: Bk, Gy, W
 Arms: Any
 Holy Days: M
 Time/Place: none specific

Symbol: executioner's axe
 Race: H Sex: M Dice: d8
 Armour: A, Sh Undead: Yes
 Holy Place: Resserlin
 Offerings: O

1ST LEVEL:

Bless
 Command
 Comprehend Languages
 Cure Light Wounds
 Detect Evil
 Detect Magic
 Protection From Evil
 Sanctuary

2ND LEVEL:

Augury
 Chant
 Detect Charm
 Friends
 Hold Person
 Read Magic

3RD LEVEL:

Cure Disease
 Dispel Magic
 Glyph Of Warding
 Locate Object
 Prayer
 Remove Curse

4TH LEVEL:

Cure Serious Wounds
 Detect Evil
 Divination
 Exorcise
 Protection From Evil, 10'r.
 Tongues

5TH LEVEL:

Commune
 Cure Critical Wounds
 Dispel Evil
 Quest

6TH LEVEL:

Atonement
 Heal
 Plane Shift
 Word Of Recall

7TH LEVEL:

Astral Spell
 Gate
 Holy Word
 Symbol

Kemer-Lexi is the god of balance and justice, which is usually translated to mean the upholder of Imperial Law, the supporter of established morality, and the defender of the existing social system. There are exceptionally few adventuring clerics of Kemer-Lexi as the very activity itself is regarded as disruptive and not conducive to social stability. His followers are confined almost exclusively to the Imperial lands, and generally to the east of the Empire: Eldenvaan, Hamarsin, Magrax and, to an extent, Hemen.

The tenets of this religion are based on the belief that the natural tendency of the world is towards anarchy and chaos, and that only through the efforts of men, strengthened by a belief in the god, can civilization and order be maintained. The purpose of a cleric of Kemer-Lexi is to act as a focus for this power of sustaining order which, in a perfect world, would be maintained through a balance of the major, and especially the elemental, divine forces. However, the

world, not being in a state of perfection, currently needs some encouragement and guidance to direct it back towards the desired balance and neutrality.

At the lower levels of the sect, the clerics are expected to act as moral as well as spiritual guardians of the people, and they are often called upon to implement the local or Imperial laws, both as official and unofficial judges. At the higher levels the attempt is to influence and direct the law-makers towards stricter laws giving society a more formal and controlled set of limits that will eventually release the people from their uncomprehending, suicidal rush into chaos and non-being.

The sect receives much support from the more staid and less ambitious quarters of the establishment, and from those who see it as a mediator between the conflicts of Alimandros and Filhean. It is very influential in the legal and bureaucratic circles, especially in Xhantri, and many of the important members belong to long-standing family lines with large mercantile interests. As both mythological and actual arbitrator between the gods and their sects, Kemer-Lexi, through his followers, has obtained political power far outweighing his real popularity. The aim is to direct the Empire to a more stable and balanced situation by a manipulation of the other sects, with legal and economic persuasion where necessary.

ROAZITE:

Sphere: love, fertility
 Colour: Gd, R, S, W
 Arms: BS, Sp
 Holy Days: A, S, V
 Time/Place: none specific

Symbol: staff topped with a knot passing through circle/moon
 Race: H, hE Sex: M, F
 Armour: C, Sh Undead: *
 Holy Place: Resserlin
 Offerings: O

1ST LEVEL:

Animal Friendship
 Bless
 Burning Hands
 Charm Person
 Command
 Cure Light Wounds
 Detect Evil
 Detect Magic
 Friends
 Protection From Evil
 Remove Fear
 Sanctuary

2ND LEVEL:

Augury
 Chant
 Charm Mammal
 Detect Charm
 Forget
 Hold Person
 Hypnotism
 Sleep

3RD LEVEL:

Cure Blindness
 Cure Disease
 Dispel Magic
 Glyph Of Warding
 Prayer
 Remove Curse
 Resist Fire
 Suggestion

4TH LEVEL:

Confusion
 Cure Serious Wounds
 Divination
 Exorcise
 Fear
 Protection From Evil, 10'r.

5TH LEVEL:

Atonement
 Commune
 Cure Critical Wounds
 Dispel Evil
 Plane Shift
 Quest

6TH LEVEL:

Heal
 True Seeing
 Wall Of Force
 Word Of Recall

7TH LEVEL:

Astral Spell
 Gate
 Mass Charm
 Symbol

Roazite, the fourth of the major gods, is politically the least influential. She depends on the support of the masses to a far greater extent than the others and is important not because the sect can manipulate from on high, but because it is held in great reverence by a vast number of ordinary people. Added to this is a fortunate alliance with the Filhean sect, partially due to theological and mythological considerations, and partially due to historical affiliation in a period when both were weaker. Despite this support she is still in a relatively delicate and unsure position, though far more powerful than any of the lesser gods. In any major political issue the High Temple of Roazite will generally follow the lead of Filhean; there is little connection between the high and low levels of the priesthood in political matters - personal opinion is given a much freer rein among the lower echelons in this sect than in most others.

Roazite's concerns are with human relationships on a personal level, usually excluding, however, the malign side of emotions. Love, friendship, sympathy and generosity all come under her sphere, with related areas: propagation, fertility, beguilement, sex, etc. The basis of the faith is a belief in the perfection of human unity through love, this love manifesting itself in three ways: the love of self, love of others and love of Roazite. The clerics of Roazite have a rather nebulous role as sympathetic listeners and counsellors, a role that produces very few adventuring clerics. Their views often set them against the divine selfishness of Alimandros, the martial aspects of Filhean, and the mindless legalism of Kemer-Lexi, but in other, sometimes obscure, ways, they exploit facets of each of these gods. Most of the clerics approach their tasks practically, hoping only to gain small victories at a time, but a more mystical branch of the sect pursue ultimate perfection through meditation and spiritual communion, seeing the common members as debasing the faith with an emphasis on lust rather than love.

Roazite has less power over the undead than most of the other gods, but through her affiliation with the Fire Lord gains some control over creatures of the elemental plane of fire (see the section on Filhean for examples). If a cleric attempts to turn such creatures, or the undead, treat them as if they were the nearest equivalent with half as many hit dice again (ie 8 dice becomes 12, 12 becomes 18, a wight becomes a mummy, etc).

THE LESSER GODS AND DEMI-GODS

The lesser gods are those from Boondarg to Yllian, the demi-gods from Aqualumaba to Vobar. As has been mentioned, the demi-gods do not receive 7th level spells (apart from **gate**) and are weaker than the other gods described in almost all ways. The lesser gods are generally little different from the greater gods in terms of spells and their weaknesses lie in the areas of secular power in the Zhalindorian Empire, and in the additional abilities that they could grant if such were applicable. Aid from these lesser gods (through **gate**, etc) should be noticeably weaker than similar aid from the greater gods, although they will have some supremacy in their particular sphere of speciality.

BOONDARG: Sphere: nature Symbol: head of wheat

1ST: C: 1: 1, 2, 4, 5, 6, 8, 9, 12; D: 1: 1, 7, 8
 2ND: C: 2: 1, 2, 5, 9; 3: 3; D: 1: 6, 12; 2: 8
 3RD: C: 3: 5, 6, 8, 10, 11; D: 2: 2, 3, 5
 4TH: C: 4: 1, 3, 4, 6, 7; D: 4: 7, 11, 12
 5TH: C: 5: 1, 2, 3, 4, 8; D: 5: 1, 3, 4
 6TH: C: 5: 7; 6: 6, 10; D: 6: 8, 10; M: 7: 3 - 7TH: C: 7: 1, 4, 5, 9

Boondarg is the god of nature tamed by man, of agricultural fertility and of sowing and reaping. The clerics are concerned with crops and herds and with appealing to the god for successful farming or the averse of blights and plagues. Few clerics of Boondarg go adventuring, having nothing to do with the wilder aspects of nature, considering wilderness areas purely as land waiting to be put to some good use. His followers tend to be amongst the peasants and farmers, although most of the people in rural areas will give thanks to him at the harvest times.

ESSENI: Sphere: air Symbol: clear gem, circle

1ST: C: 1: 1, 2, 4, 5, 6, 7, 8, 11, 12; M: 1: 9
 2ND: C: 1: 9; 2: 1, 2, 5, 8; 3: 2; D: 2: 7r; M: 2: 12
 3RD: C: 3: 4, 5, 6, 8, 10, 11; M: 3: 10, 24
 4TH: C: 4: 1, 3, 4, 7; 5: 4; D: 5: 5; M: 3: 9; 4: 23
 5TH: C: 5: 1, 2, 3, 8; M: 4: 13; 5: 6 (air)
 6TH: C: 5: 7; 6: 1, 6, 10; M: 5: 1, 7 - 7TH: C: 7: 1, 2, 4, 5, 9, 10

Esseni, goddess of air and ice, is also connected with clear thought and truth; with Mylin, she is seen as a deity of moral enlightenment. Her clerics are often idealists, vociferous against social wrongs, and workers amongst the underprivileged. Adventuring clerics are usually acting in response to specific situations - they are on quests rather than generally 'adventuring'. Even so, her clerics are concerned more with argument than actions, with the intellect not the physique. Clerics of Esseni may turn the undead, and also turn air elementals, etc, as Filhean clerics turn fire elementals.

GANIL: Sphere: darkness Symbol: single staring eye (moon)

1ST: C: 1: 1, 2, 4, 5, 6, 7r, 8, 10, 11, 12
 2ND: C: 2: 1, 2, 5, 8; 3: 2r; M: 1: 25
 3RD: C: 3: 4r, 5, 6, 8, 10, 11
 4TH: C: 4: 1, 3, 4, 7; M: 4: 7; I: 4: 2
 5TH: C: 5: 2, 3, 4, 8
 6TH: C: 5: 1, 7; 6: 6, 10 - 7TH: C: 7: 1, 4, 5, 9

Ganil is a warrior-god, a deity of death and dark places, but this against his will. Damned from birth as the twin of Yllian, his following is split into two branches: those who accept the path thrust upon him, and those who feel that he may recover his true dignity through the honourable (but martial) actions of the faithful. The former type (particularly the non-human) ally themselves with Jethna, the latter type with Esseni and Mylin. There are often conflicts, sometimes violent and bloody, between these opposing factions.

GULBYNE: Sphere: silence Symbol: black circle

Gulbyne, called the Hermit, is a strange mystical god who grants no spells and demands only prayer and contemplation as an offering. His clerics turn their backs on worldly goods and aims and spend their time in meditation and introspection. Occasionally individuals receive a vision moving them to some action of obscure results, but there are effectively no adventuring clerics. The solemn and ascetic role of this faith is often undertaken at a late age or after some deep emotional trouble - the god welcomes any to his ranks provided they learn to follow the Way (ie training as usual, but 100% chance of success). The temples are purely educational establishments, both for current clerics and for those wishing to take up the faith.

JETHNA: Sphere: death Symbol: hanging skeleton

1ST: C: 1: 1, 2, 4, 5, 6, 8, 10, 12
 2ND: C: 2: 1, 2, 5, 9; M: 2: 17, 22
 3RD: C: 3: 1, 5, 6, 8, 10, 11
 4TH: C: 4: 1, 3, 4, 7; M: 4: 7; I: 4: 2
 5TH: C: 4: 6; 5: 1, 2, 3, 4, 8
 6TH: C: 5: 7, 9r; 6: 6, 10 - 7TH: C: 7: 1, 4, 8r, 9

Jethna is the third of the warrior-gods and is almost solely concerned with combat and killing. Clerics must be decisive in action and thought and must not shrink from a fight if there is a reasonable chance of winning (although tactical sense is admired; he is not a god of mindless suicidal frontal assaults). Popular with both fighters and adventurers, Jethna is ostracized in more civilized regions due to the single-minded manner of dealing with non-believers.

KHIAN: Sphere: water Symbol: waves

1ST: C: 1: 1, 2, 3, 4, 5, 6, 7, 8, 11, 12
 2ND: C: 2: 1, 2, 5; 3: 2; D: 1: 12; 2: 7r
 3RD: C: 3: 5, 6, 8, 10, 11; M: 3: 24
 4TH: C: 4: 1, 3, 4, 5, 7; M: 4: 23
 5TH: C: 5: 1, 2, 3, 8; M: 4: 13; 5: 6 (water)
 6TH: C: 5: 7; 6: 6, 7, 10; M: 5: 1, 7 - 7TH: C: 7: 1, 4, 5, 9

Khian is favoured of sailors and fishermen and watches over the creatures that live in the water as well as those that travel over it. Clerics are called upon to make offerings for the safety of ships and their crews, and to increase the yield of fishing nets. Outside of these activities his clerics tend to be retiring and contemplative; there are few adventuring clerics. He shares with Esseni a power over ice and cold. Clerics have no power over undead but turn creatures of the elemental plane of water as Filhean clerics turn fire elementals.

MANDAR: Sphere: knowledge Symbol: book and quill

1ST: C: 1: 1, 2, 5, 6, 8, 12; M: 1: 4, 13, 22, 30
 2ND: C: 2: 1, 2, 3, 5; 3: 9; D: 1: 12; M: 2: 5; I: 1: 6
 3RD: C: 3: 6, 7, 8, 10, 11, 12
 4TH: C: 4: 2, 3, 4, 7, 10; M: 4: 2
 5TH: C: 5: 2, 7, 8, 10; D: 4: 12; M: 5: 11
 6TH: C: 5: 1, 4; 6: 5, 8, 10; M: 6: 13 - 7TH: C: 7: 1, 4, 5, 9

Mandar, the Wanderer, is followed by sages, scholars and magic-users. The pursuit of knowledge for its own sake is the love of Mandar and his clerics, and their particular interest in arcane knowledge appeals to MUs. Each feels he is aiding in the gradual accumulation of knowledge that will eventually lead to the Ultimate Truth. There are few regularly adventuring clerics, though they may often join parties for specific missions. A book given in offering should be donated to one of the great temple libraries not, of course, destroyed!

MAUG: Sphere: earth Symbol: mountain, black gem

1ST: C: 1: 1, 2, 4, 5, 6, 8, 12; 2: 12
 2ND: C: 2: 1, 2, 5, 9; 3: 7; D: 2: 7; M: 1: 12; 2: 7
 3RD: C: 3: 5, 6, 8, 10, 11; M: 3: 13, 21; 5: 18
 4TH: C: 4: 1, 3, 4, 7; M: 4: 3, 12; 5: 9, 17
 5TH: C: 5: 1, 3, 4, 8; 6: 9; M: 5: 6 (earth), 23, 24
 6TH: C: 6: 2, 6, 10; D: 7: 1; M: 5: 21; 6: 16, 23; 7: 15
 7TH: C: 7: 3, 4, 5, 9

To followers of Maug, the solemn earth god, the key to the nature of existence is found in the roots of the earth, buried there from the creation. The evil, dark, crawling things of the earth are inimical to the search for truth and should be destroyed, along with the usurpers of the tunnels: to the dwarves and humans, these are the humanoids, and to the humanoids the dwarves, etc. Clerics of Maug have power over the earth elementals rather than undead as Filhean clerics have over fire elementals.

OHLBRICH: Sphere: luck Symbol: dice, coins, wheel, cards

Ohlbrich is the crazy, idiosyncratic god followed by only the most foolhardy, by gamblers and daring thieves. There are very few clerics of Ohlbrich as his tenets ask for the unexpected and improbable, for risky ventures and chancing one's fortunes and life at all times. Clerics receive NO base spells and must request spells as if unaffiliated to any god; additionally two d% must be thrown and one added, one subtracted from the chance of receiving a spell (each spell is checked separately, although only one payment need be made for bonuses). If a negative number results, that is the chance that some other spell is granted, otherwise no spell is received - in giving spells, Ohlbrich's warped sense of humour must be remembered.

Deity:	Colour:	Race:	Sex:	Dice:	Arms:	Armour:	Undead:	Holy Days:	Holy Place:	Time/Place:	Offerings:
Boondarg	Bn Gn Gy	E H h HE	M (F)	d6	SB Sp SS	SL	No	A S V	Aqatar	(outdoors)	O: foodstuff
Esseni	B Gy S W	E H HE	M F	d8	B BS Sp	C Sh	Yes	AWW	Resserlin	new moon/mountain	O
Ganil	Bk Gy S	Any	M (F)	2d4	LS Sp XB	C Sh	Yes	EW	Resserlin	-	O (S)
Gulbyne	Bk Bn Gy	H HE	M (F)	d4	St	N	No	N	NA	before battle	O: prayer
Jethna	Bk Gd	Any	M (F)	2d4	Any (A DH)	P Sh	No	N	Resserlin	-	S
Khian	B Gn Gy S W	E H HE	M F	d8	BS Sp	L	*	MV	Jarnlo	full moon, tides/water	O (S)
Mandar	Gy S	E H HE	M	d4	St	N	No	N	Xhantri	-	O: book
Maug	Bk Bn	D H H E T	M	2d4	A BW	P Sh	*	AV	N	(underground)	O: S
Ohlbrich	Any	Any	M F	d8	Any	L	No	N	N	-	O: S
Rondo	Any	Any	M F	d8	NM	C Sh	Yes	N	Resserlin	death, birth	S
Yllian	B Bk Gy S W	Any	F M	d8	BS Sp XB	C Sh	Yes	EW	Resserlin	-	S O
Aqualumaba	Any	Any	M F	2d4	DHA DHS F	A	Yes	N	NA	-	S
Ghaza	Bk Gy S	Any	M (F)	d8	LS Sl	L	Yes	W	Tialo Moldre	-	S (O)
Kharkhen	Bk S W	Any	M (F)	d8	Any	A Sh	Yes	S	NA	death	O: performance
Mab	Any	D E H h HE	M F	d6	Any	L	No	N	Resserlin	performance	S (O)
Maubagon	Any	Any	M F	d8	Any	A	Yes	N	NA	-	O
Mylin	Gd S W	E H h HE	M F	d8	BS LB Sp	C Sh	Yes	A E S V	Resserlin	sunrise	O
Saltrax	Bk Bn Gy Y	Any	M (F)	d8	Any	L	Yes	W	NA	-	S
Shny	Gy S Y	Any	M F	d6	NDH NM	L	Yes	N	Tialo Moldre	sickness	O: S
Slove	Any	Any	M F	d6	Any	L	No	N	NA	eclipse	O: loot
Tak	Any	Any	M F	d6	LS M T	L	No	N	Xhantri	before robbery	O: S
Thostror	Any	Any	M (F)	d8	DH NM	A	Yes	N	NA	-	S
Vobar	B Bk Gy S	Any	M	2d4	BS M	C	Yes	A S V W	Kalabay	lake, mountain	O (S)

RONDO: Sphere: underworld Symbol: grinning skull

1ST: C: 1, 2, 4, 5, 6, 7r, 8, 12

2ND: C: 2: 1, 2, 5; 3: 2r, 7, 12

3RD: C: 3: 1, 5r, 6, 8, 10, 11r

4TH: C: 3: 11; 4: 1, 3, 4, 7; I: 4: 2

5TH: C: 5: 2, 3, 4, 7, 8, 9

6TH: C: 6: 6, 10; 7: 6r; M: 6: 20 - 7TH: C: 7: 4, 7, 8, 9

Rondo the Fat is the obese, voracious god that sits on a throne of skulls in the underworld laughing at the pains of the dead and consuming their spirits as the whim takes him. Most people, despite the teachings of the more popular religions, still believe in an underworld and fearfully give offerings to Rondo at deaths (and often births, as a protective measure). Clerics are split into two schools: those who attempt to use their power to bring people back from the dead or to ensure their souls a safe journey, and those who see their duty as providing Rondo with a multitude of souls to feed upon (the latter are mainly the uncivilized peoples and the non-humans).

YLLIAN: Sphere: hate Symbol: curved bloody dagger

1ST: C: 1: 1, 2, 4, 5, 6, 8, 10, 12; M: 1: 3, 11

2ND: C: 2: 1, 2, 3, 5, 8; 3: 7; M: 2: 8; I: 1: 9

3RD: C: 3: 4r, 5, 6, 8, 10, 11; M: 1: 25; 3: 22

4TH: C: 4: 1, 3, 4, 6r, 7; M: 4: 2, 7; I: 4: 3

5TH: C: 5: 2, 3, 7, 8

6TH: C: 5: 4, 9r; 6: 6, 10 - 7TH: C: 7: 1, 4, 6r, 9

Yllian is a sort of alter-ego to her despised rival, Roazite; she stands for all the malign emotions that are excluded from the latter's sphere. Allied to both Jethna and Alimandros, she is a selfish deity and her clerics attempt to attain personal power through the manipulation of weakness in others. Emotional anguish is her forte, although physical pain and torture are still found worthwhile activities. Her followers are often employed as political saboteurs, renowned for both subtlety and ruthlessness.

AQUALUMABA, MAUBAGON and THOSTROR:

Sphere: chaos and destruction Symbol: broken circle, antlers

1ST: C: 1: 1, 2, 4r, 5, 6, 8, 9r, 10r, 12; M: 1: 4r

2ND: C: 1: 7r; 2: 1, 2, 5, 12; 3: 7; M: 2: 19, 20

3RD: C: 2: 8; 3: 2r, 5r, 8, 10, 11r; 4: 10r; 5: 4

4TH: C: 4: 1r, 3, 4, 6r, 7; M: 4: 7, 11; I: 4: 7

5TH: C: 5: 1, 2, 3r, 4, 7, 8, 10; I: 5: 1

6TH: C: 5: 9r; 6: 6r, 10; 7: 6r

These three gods have the same spells and the same aims. They seek a return to the Primal Chaos, and the overthrow of all ordered systems. Clerics are committed to this path, and may take any course of action that they feel will advance their cause. They are outlawed in the Empire on pain of death and thus tend to form into short-lived secret cults and subversive groups, operating under the cover of apparently innocent professions. They often tend to be adventurers, though they are shunned by many of their fellows.

GHAZA: Sphere: evil Symbol: monkey

1ST: C: 1: 1, 2, 4, 5, 6, 8, 10r, 12; M: 1: 8, 21

2ND: C: 2: 1, 2, 5; M: 1: 29; 2: 7, 8, 19, 20

3RD: C: 3: 5, 6, 8, 10, 11; M: 2: 10; 3: 22; 4: 11

4TH: C: 4: 1, 3, 4, 6r, 7; M: 4: 2, 7; I: 4: 7

5TH: C: 5: 2, 3, 7, 8, 10r; I: 5: 1 - 6TH: C: 5: 1, 4; 6: 6, 10

Ghaza is a rather petty and pathetic god masquerading as a great force of evil. Clerics are usually self-seeking, without even the conviction and faith of the Yllian or Alimandros sects. It is again an underground religion unwelcome in the Empire. Members are often unclear about their beliefs or the sect's aims and it is only through the relative freedom of action allowed that the sect survives at all.

KHARKHEN: Sphere: death, putrefaction Symbol: bones

1ST: C: 1: 1, 2, 4r, 5, 6, 8, 9r, 12

2ND: C: 1: 7r, 10; 2: 1, 2, 5; 3: 7

3RD: C: 3: 2r, 5r, 6, 8, 10, 11r

4TH: C: 3: 12; 4: 1r, 3, 4, 6r, 7

5TH: C: 5: 1, 2, 3r, 4, 7, 8 - 6TH: C: 5: 9r; 6: 6r, 10; 7: 6r

Kharkhen's interest is in the corpse, not the spirit, after death. The faith decrees that the ultimate truth sought by the other sects is there in a putrefying corpse for all to see. The philosophical premises of this belief have however been perverted into a near insane rejoicing in decay. The clerics vent their fury at the ordered, living world through death and destruction, delighting in putrefaction, plague, disease and disruption.

MAB: Sphere: entertainers, the insane Symbol: bell

1ST: C: 1: 1, 2, 4, 5, 6, 8, 12; M: 1: 4, 5, 14, 18; I: 1: 2

2ND: C: 1: 7; 2: 1, 2, 5, 8; M: 1: 11, 29; 2: 1, 7, 16, 22

3RD: C: 3: 2, 5, 6, 8, 10, 11; 4: 10; M: 3: 1

4TH: C: 4: 1, 3, 4, 7; M: 4: 2, 19

5TH: C: 5: 1, 2, 3, 7, 8; M: 5: 11 - 6TH: C: 5: 4; 6: 2, 6, 10

For Mab, called the Fool, existence is a wondrous thing in which all should rejoice, and his followers support this with song and dance, acting, and legerdemain. Life is regarded as a game, and they hold that the enjoyment is in the playing not the winning. Offerings from his clerics should be as performances (at a rate of 10 minutes per gp - some of the epic play-cycles are VERY long!) with any proceeds going to the temples. There are very few adventuring clerics of Mab, although their god occasionally makes obscure requests of them.

MYLIN: Sphere: light Symbol: lantern, sun, clear gem

1ST: C: 1: 1, 2, 4, 5, 6, 7, 8, 12; M: 1: 5; I: 1: 3

2ND: C: 2: 1, 2, 5; 3: 2; D: 1: 5; M: 3: 13

3RD: C: 3: 4, 5, 6, 8, 10, 11

4TH: C: 4: 1, 3, 4, 7; 5: 10; M: 3: 11

5TH: C: 5: 1, 2, 3, 4, 7, 8 - 6TH: C: 6: 6, 10; 7: 1; M: 6: 12

Mylin, the goddess of purity and moral enlightenment, is allied with Esseni and Boondarg, and even obliquely with Filhean. Her clerics are often intellectuals, teachers of ethics and philosophy, although a few take to the adventuring life as righters of wrongs and champions of the underdog. Despised among the higher echelons of society for their self-righteous modesty and as inveterate meddlers, her clerics have a reasonably strong support from the populace.

SALTRAX: Sphere: waste Symbol: burnt tree

1ST: C: 1: 1, 2, 4r, 5, 6, 8, 9r, 12

2ND: C: 2: 1, 2, 5; M: 2: 17, 20, 21

3RD: C: 3: 5r, 6, 8, 10, 11r; D: 3: 10

4TH: C: 4: 1r, 3, 4, 6r, 7; 5: 6

5TH: C: 5: 2, 3r, 4, 7, 8; M: 5: 5

6TH: C: 5: 1; 6: 6r, 10; 7: 6r; D: 7: 6; M: 5: 11

Primarily a non-human god, Saltrax has found followers in the Empire since Aqualumaba, etc, were outlawed. He is one of the few gods to have no positive aims or beliefs; clerics roughly accept the various beliefs in an ultimate truth or spiritual purity but fight against these out of sheer bloody-minded perversity. They intend to establish their right to an identity independent of the real nature of the world, through the reduction of everything to a meaningless waste.

SHNY: Sphere: sickness Symbol: withered hand

1ST: C: 1: 1, 2, 4r, 5, 6, 8, 9r, 12

2ND: C: 2: 1, 2, 5; M: 2: 17; I: 2: 1, 3

3RD: C: 3: 5r, 6, 7, 8, 10, 11r

4TH: C: 4: 1r, 3, 4, 6r, 7; M: 4: 2

5TH: C: 5: 2, 3r, 4, 7, 8; M: 5: 11 - 6TH: C: 5: 1; 6: 6r, 10; 7: 6r

Shny is a god of inflicting plague and sickness, but despite this, a misguided optimism amongst the laity often leads to offerings being made in the hope of placating the god. The tenets of the faith hold that life is corruption and that aiding such corruption is a holy activity. The more sophisticated among the clerics apply this dictum to social and political situations, as well as the merely physical.

SLOVE: Sphere: deceit Symbol: theatrical masks

1ST: C: 1: 1, 2, 4, 5, 6, 8, 12; M: 1: 4r, 5, 29; 2: 1; I: 1: 2

2ND: C: 2: 1, 2, 5; 3: 9r; M: 2: 7, 8, 11; I: 1: 9; 2: 1, 2, 3, 11

3RD: C: 3: 5, 6, 8, 10, 11; 4: 10; M: 2: 15; 3: 18, 22; I: 3: 6

4TH: C: 4: 1, 2r, 3, 4, 7; D: 4: 6; M: 4: 2, 12; I: 2: 7; 3: 3

5TH: C: 5: 1, 2, 3, 4, 7, 8, 10r; I: 3: 11

6TH: C: 6: 5r, 6, 10; I: 6: 4, 5, 8

The followers of Slove believe that all life is illusion and that the way to personal advancement, both materially and spiritually, is not through the penetration of this illusion (for there is NO truth) but through the understanding and manipulation of illusion. On the whole this belief has been corrupted merely to personal gain through deceit, but the more mystical purists rejoice in producing far-reaching confusions in high places through confidence tricks and framing, through illusions not necessarily on the crudely visual scale. The sect has a slight affiliation with those of Alimandros and Yllian.

TAK: Sphere: thieves Symbol: noose

1ST: C: 1: 1, 2, 4, 5, 6, 8, 12; M: 1: 4, 14, 18, 26, 29

2ND: C: 2: 1, 2, 5, 8; D: 1: 6, 8; M: 2: 10; I: 1: 2

3RD: C: 3: 5, 6, 8, 10, 11; M: 3: 11, 21; I: 3: 6

4TH: C: 4: 1, 3, 4, 7, 10; M: 4: 2, 11; I: 3: 8

5TH: C: 5: 1, 2, 3, 7, 8; M: 4: 24 - 6TH: C: 5: 4; 6: 6, 10; M: 5: 12
Tak, the Beggar, is the deity of the unfortunate, the poor, alms-men, beggars and thieves (especially small-time thieves). The sect's beliefs are highly materialistic: there is little enough to go around so everyone should get whatever he can, however he can. Tak is also a great ironist - those who are successful in their aims lose his favour! Clerics of Tak may also operate as thieves of the same level if they add the necessary experience points for a thief to those of a cleric (ie they are multi-classed but go up both levels simultaneously). Clerics of Tak tend to be happy-go-lucky men who live from day to day and lose their money as fast as they gain it. There is an affiliation between this sect and that of Ohlbrich. Offerings should preferably have been stolen at some time.

VOBAR: Sphere: storms Symbol: lightning bolt

1ST: C: 1: 1, 2, 4, 5, 6, 8, 11, 12; D: 1: 9; I: 1: 12

2ND: C: 1: 7r; 2: 1, 2, 5; D: 2: 9; M: 2: 21, 22

3RD: C: 3: 2r, 5, 6, 8, 10, 11; D: 3: 1; M: 3: 10

4TH: C: 4: 1, 3, 4, 7; D: 4: 3, 10; 5: 5; M: 3: 11

5TH: C: 5: 2, 3, 4, 8; D: 6: 10; M: 4: 13

6TH: C: 5: 1, 7; 6: 6, 10; 7: 2, 10

Vobar is the unpredictable god of the weather, both the calmer and the instigator of storms; his sphere has also been naturally extended to that of god of travellers. In addition his sudden fury has gained him a following amongst reckless fighters who prefer death in combat to any hint of cowardice. The adventuring clerics tend towards this latter approach, whereas those who are concerned with appeasing the god's fury in storms adopt a more organized, temple-bound lifestyle.

THE TOMB OF THE SCORPION KING



IMPORTANT: READ THIS SECTION FIRST!

This is a solo adventure for a single pre-rolled character of mid-high level/abilities (or a Tunnels and Trolls beginning character). The solo may be played using any of the following rules systems: Advanced Dungeons and Dragons (AD&D), Basic Dungeons and Dragons plus Expert Rulebook (BASIC), RuneQuest (RQ) or Tunnels and Trolls (T&T). Note that there are 3 separate versions of the solo, 1 for AD&D, 1 for BASIC and 1 for either RQ or T&T. Although many of the rooms are the same in the different versions, the overall map configuration is changed, as are certain option results. This means that the same person can play more than one version and still maintain an element of surprise. The AD&D version contains combat stats for BASIC, and vice-versa, both versions can therefore be played using either rules system. If you complete the AD&D version and wish to play the BASIC version using AD&D rules, follow all options as if you were playing BASIC (ie go to options listed under BASIC rather than AD&D), but use AD&D combat stats where these appear. The reverse is true for BASIC. Of course if you are also conversant with RQ or T&T you can then play a 3rd version, and RQ/T&T players conversant with AD&D or BASIC can also play all 3 versions. When playing a 2nd or 3rd version subtract 15 from the number of turns available before going to 285.

Your future does not look very promising. Separated from the rest of your party during a midnight raid by the desert nomads, you have wandered the burning sands for days, looking in vain for some sign of life. Hopelessly lost and with no water, you are now close to death. As you haul yourself over yet another dune, you suddenly catch sight of a new colour against the interminable expanse of sand. Gaudily coloured striped material can only mean one thing - a tent of some sort! As your vision blurs into uncertainty and the object of your desire swims lazily in and out of focus, you cannot be sure that it is not another trick of the desert, one of the series of mirages that taunts you constantly. Determined to make one last effort you take a few faltering steps towards your goal, only to feel your legs collapse. You begin to roll down the gentle slope, slowly at first, but accelerating all the time as you gradually lose consciousness.

For a while you are not sure if you are merely dreaming, or have finally departed the mortal plane and been transported to a living hell. You dream of a burning wasteland where hideous scorpion-like creatures mingle with high priestesses in dark and ancient rites. Among the confusion a single symbol stands out - a gold death mask which grows larger and larger until it seems to be looming over you. Its mouth opens and a harsh parody of human speech reverberates: "Warkerp! Warkerp! Wake erp! Wake up!"

Suddenly you are awake, the mask swiftly fading into the swarthy features of the tribesman bending over you. As you look around you see that you are in a tent of some sort, your rescuer holds a skin of water to your lips. He entreats you to drink more slowly as you greedily suck the water in, but chuckles merrily when you choke and cough. "Greetings Stranger!" he says cheerily, "I am Aball-Aball, greatest necromancer of the Eastern tribes, known to many as Aball the Insane, and you've been wandering without your knotted hanky!" Before you have a chance to fully interpret his strange greeting he prattles on, pacing around the tent and wiping his sweaty hands on his grimy star-spangled robes. "Your arrival at this time is most fortunate, most fortunate indeed. One might almost suppose that the great spirit Zog sent you here to aid in my enterprise. You see I have discovered the whereabouts of the Tomb of the Scorpion King, and need some assistance in retrieving a certain item..." Seeing your look of uncertainty he suddenly pauses for breath. "You mean you haven't heard of the Scorpion King? I don't know, Westerners today don't know they're born! Lie back and relax, I'll explain it all.

"Many centuries ago there existed a powerful empire, based in the fertile plain that is now this desert, and ruled over by a sovereign of great power, known to all as the Scorpion King. Aided by arcane wizardry, and supported by a powerful priesthood he ruled the land justly and wisely. Eventually, however, he perished. The means of his demise are not clear. Some say he grew proud and foolish and challenged the very gods, others maintain his greed for gold was his undoing. Still others blame a secret organization, the Scorpion Cult for his death; for while he and his bodyguards rejected the cult, it

Before reading the background to the solo adventure you should fully prepare your character according to the rules system used and the guidelines below. Unlike most solos featured in **TORTURED SOULS!** we recommend that if possible you should use a previously existing character rather than one generated specially for this adventure. It will be difficult to successfully accomplish the solo, but it is also unlikely that your character will actually perish unless you are unlucky or play badly, and using a favourite character may add to the fun through the increased element of danger! Don't forget to fully detail your character BEFORE reading the background; include on your character sheet all spells, abilities, weapon proficiencies and so on according to the rules system used as below:

AD&D/BASIC: Your character must be a human fighter, magic-user, cleric or thief of any level between 5th and 10th. Multi-classed characters or any of the other classes/sub-classes are NOT allowed.

RQ: Your character must be human; he or she should have abilities in the 40-60% range and may not be a shaman or have use of rune magic.

T&T: You must be human and have no ability score exceeding 18.

When your character is fully prepared, read the background appearing below, and then turn to the next page for solo-play instructions.

rapidly grew to power after his death. In any case he was taken to a special tomb by the faithful. His personal bodyguards and his high priest, an unfortunate man cursed to live for ever yet still be mortal, were sealed in with him to protect him during his sleep. For it is rumoured that when the appointed time comes the priest will raise him from the dead to walk upon the earth once more. To effect this miracle the priest was provided with 3 scrolls. In order to use these scrolls correctly one must wear a gold scorpion mask, and don the appropriate robes. The first, contained in a bronze case, will release the exits of a minor temple in the tomb. The second, in a silver case, will prevent the unwelcome attention of a summoned guardian in the major temple. The third, in a gold case, will raise a man from the grave, no matter how long he has been absent from this world. It is this 3rd scroll that I require. In exchange for my having saved your life, you will enter the tomb for me and bring it back unopened. If you will not do this, or fail in your quest, I will leave you at the mercy of the desert. However I am not an ungrateful man, I will also allow you to keep any other items you retrieve from the tomb - I have no need for monetary treasures. The tomb was used as a temple for many years after the Kings death before being finally sealed, and the priests extracted heavy taxes - all in gold. If the ancient legends are right the tomb houses the largest collection of gold ever assembled, all yours for the taking. However I must warn you, take only gold and magic, the other treasures are rumoured to be cursed! Oh, and by the way, be careful of the guardians, the 'stony sentinels' and the 'man-beast' - you'll need to be on your guard!"

Hearing your swift protests as to the unsuitability of your current state of health for such an epic task, Aball quickly reassures you, "Wimp!" he cries, "no guts, you Westerners. Anyway you won't exactly be going it alone - I've obtained the assistance of the King's bodyguard, Strongman Tiger-son, he's waiting for you in the tomb now. According to the legends he loves to fight wearing metal claws on his hands, but he's also supposed to have a powerful magic mace. I'm sure you'll find him a great help. Anyway, enough talk, it's time for your hero impressions. Remember, time is short!" He begins a strange chanting, too weak to complain you lie back and drift to sleep...

Your first impressions as you begin to regain consciousness are of incredible cold, and a feeling of floating in an empty black void. Slowly strange dreams enter your semi-conscious mind. You now find yourself looking out over a barren desert landscape. You seem to be part of a procession of some sort which slowly winds its way towards the entrance to an underground complex. At the entrance portal the procession pauses and a slave offers you a cup of thick black liquid. You accept the cup and swallow the bitter fluid. Your strength drains from you as you are lifted up and carried along winding passageways. Then the dream slowly fades and you return to darkness.

The next thing you are aware of is an alien mind probing yours as you lie defenceless. You are powerless to resist as it sends you spinning from your body. Everything goes black for a final time.

SPECIAL INSTRUCTIONS FOR 'THE TOMB OF THE SCORPION KING'

AD&D: MM = Monster Manual, **DMG** = Dungeon Masters' Guide.

BASIC: PM = Players' Manual, **DMR** = Dungeon Masters' Rulebook, **ER** = Expert Rulebook (Original/Revised versions).

RQ: Page numbers will be given for monsters encountered. Attributes not given for these monsters should be determined in the usual way using the **RQ** rulebook (use the table on p. 91 for determining hit locations). Assume all metals are alloyed unless told otherwise.

T&T: You should follow all the **RQ** option instructions unless **T&T** options are separately listed (eg combat stats). Don't forget to reduce your personal adds as you are damaged; there is no add for LK. Spells are abbreviated by level/title, eg **2GY** = (level 2) **Glue-You**. Monsters are given separate **MR** and **CON**; take all hits from **CON**, the **MR** stays constant until death (either yours or the monster's...).

ALL: Keep a record of how many rooms/options you have passed through, each of these counts as a 'turn'; separate paragraphs within the same room/option **each** count as a turn. Passing through rooms that you have already visited takes 1 turn per room, regardless of the number of paragraphs they contain. When the number of turns recorded reaches **AD&D: 80, BASIC: 100, RQ: 70, T&T: 65**, go **immediately** to option 285. All room exits are given in the order **AD&D/BASIC/RQ**. You should go to the appropriate reference (a single number meaning the same in all systems). There are no 'wandering monsters' to be found in the tomb.

General instructions for playing solos appearing in **TS!** appear below. You should read these very carefully if you have not played any of the earlier solos. You may refer back to these instructions at any time during play, but may **not** consult the background again.

When you are ready to play go to option 100 to start. **Good Luck!**

GENERAL SOLO PLAY INSTRUCTIONS

When you enter a room, first locate the relevant drawing on the map page. Draw this with the entrance you have just used joined to the correct exit of the previous room. If the room is on a new level (ie was reached by a stairway or similar construction) it is advisable to draw it on a new sheet of paper. **Double check room numbers** and write the number on your map for future reference.

Once you have drawn the room look up the room number in the key (again check the number) and read the first, and **only** the first, section of that room (ie as far as the line space). This section will give you some information on which to act, varying in complexity from room to room. Decide **EXACTLY** what your actions will be (a brief written note may help), and then consult the next section. This explains what your actions have achieved (if anything), and may give further information. Actions not listed have either no effect, or the obvious effect (eg if you removed a torch from a bracket nothing adverse happens and you may keep the torch). The number of sections depends on the complexity of the room, but the last one will end with 'Exits'. This indicates that the next (final) section gives the reference numbers of the rooms that can now be entered, depending upon the exit chosen. Sometimes you will be referred directly to the exits section, in which case you may **NOT** consult any intervening section(s). You should now decide which exit to take **BEFORE** looking at the final section. Then find the room that you are now entering, locate it on your map page and draw it on your map, ensuring that you join the entrance you have been given to the exit you have taken.

Remember that you **MUST** stop reading and make your next set of decisions whenever you reach a line space (it is helpful to cover the text with a sheet of paper and move it down as you read to avoid accidentally starting on the next section.). The options given in the next section are **NOT** a 'menu' to choose from (as in other solo systems), you have already made your choice, and only the effects listed as occurring due to actions you chose will be applicable to you. You should treat the information in much the same manner as a DM moderated game. In order to prevent you gaining information from actions you did not perform many room descriptions (and some exits) contain choices that direct you to other reference numbers. You should look up the number and read the appropriate section **IF** and **ONLY** if you have made the relevant choice. These options should be treated in the same way as the room method described above as they may also be split into several sections. Note that you will normally return to the room description that gave you this option when you have completed it, but **you will not be told which room to return to**. It is therefore very important to keep track of your current position (it is a good idea to jot down on scrap paper all option numbers as you read them). Note also that these options will not include maps as they refer to areas already mapped. Some options may be given in the form 'if you ever do ... go to ...' - you should jot down the appropriate number as soon as you are given it so that you can refer to it if you later decide to perform the appropriate action.

You should play using your normal rules, ie either straight from the book, or using any 'house' variants that you always employ. Common sense should also be used, eg if you said that a character drank a bottle of wine, you may assume that you stop drinking if the key states that the first mouthful makes you nauseously ill or take a point of damage. Unless otherwise stated, all monsters will attack you, employing their best possible offensive tactics, and will fight until killed/destroyed. You may wish to have a neutral third party to hand to play the part of the monsters you meet, or even to act as 'DM' for the entire solo, but he should always do his best to defeat you. Monsters will not parley unless recorded as doing so in the key.

100: Slowly the blackness fades and you regain consciousness. You are lying on your back on a smooth cold surface; it is totally dark. You cannot tell how long you have been unconscious, but as you slowly stir you find that your body aches all over and feels surprisingly stiff. Reaching out you find that there are cold stone surfaces either side of you and about a foot above your head. As you push against it, the stone above you moves slightly with a harsh grating sound. With surprising strength you slide it swiftly aside, it falls to the floor with a crash and clouds of dust billow around you in a dim red light. You can now see that you are lying in an old stone coffin; you are naked except for a layer of filth and grime.

As the last feelings of drowsiness leave you and you slowly become adjusted to the strange light you notice a long white scar on one arm that shouldn't be there. With a shock you realize that your body has drastically altered in appearance while you have been unconscious - you couldn't possibly have put on that much muscle without years of strenuous labour, and there are many scars on your arms and torso, seemingly new and yet looking as if they healed over months ago.

Suddenly realization hits you. Your mind has been transferred into the lifeless body of Strongman Tiger-Son!!

You may return to consult this section at any time.

AD&D/BASIC: Keep the intelligence and wisdom of your character, all other attributes will be those of Tiger-Son (see below). If you are a spell-user you will still be able to cast spells while in this body, but the effects may be reduced. In addition some of your spells may have been lost during the transfer to your new body. If you are 7th level or higher you will only have spells as if 6th level - roll randomly to see which ones are lost. You will still cast spells as if you are at your old level, but due to the difficulty in casting from an unfamiliar body there is a 1 in 6 chance of any spell cast not having any effect and therefore being wasted. Note that all weapon prohibitions will still apply (with the exception that thieves will now be able to use any weapons) as will penalties for using weapons with which your character is not proficient. Until you can find a weapon of some sort you will have to fight unarmed - roll to hit as normal once per round, you will do 1-2 points of damage + your STR bonus if you hit (note that this procedure is in contradiction to the unarmed combat rules in the **DMG** and new **ER**, but should be used for this solo). The percentages for all thief abilities (except read languages) will be halved, rounding up, due to the difficulty in performing intricate operations using someone else's body! If you are a fighter retain your old weapon proficiencies, but use Tiger-Son's abilities for everything else. Note that you are now naked. **AD&D: AC10, BASIC: AC9.** Tiger-Son's attributes: S: 18 (**AD&D: 18/87**), D: 12, C: 16, Ch: 5, LVL: 10, hp 58. You gain the normal STR bonuses to hit and damage (**AD&D: +2/+4, BASIC: +3/+3**). If at any time you attempt to cast a **AD&D: Divination, Abjuration or Enchantment/Charm, BASIC: Detection or Protection**, spell of any kind (inc. **ESP, Find Traps and Know Alignment**) go to 494. If a **Light** spell of any kind go to 854. If an **AD&D: Illusion/Phantasm - BASIC: Invisibility, Mirror Image or Phantasmal Force** spell go to 294. If you attempt to turn undead go to 454. All other spells and abilities work as normal. Now go to **AD&D: 296, BASIC: 687**. Note that in **BASIC**, exit 896B should be 569B **NOT** 936A and exit 899B should be 766A **NOT** 936A. Please amend these **NOW**.

RQ: Keep the **INT** and **POW** of your character, but use Tiger-Son's characteristics for everything else (see below). You will now have Tiger-Son's combat skills but will have to recalculate all your natural abilities according to your new characteristics, and apply this modifier to the percentages given below. Keep all your knowledge skills as they are, but halve all thief skill percentages (round halves up) due to the difficulty in performing such skills in a strange body. Keep all one, two or three point spells, but note that any four point spells will have been lost in the transfer to your new body (though you may still increase the number of points you put into the spells you have). The effects of some of spells may be altered. Tiger-Son's attributes and abilities (natural ability modifiers are not included): **STR 20, CON 21, SIZ 18, DEX 14, CHA 13; 23 Hit Points; +1d6 damage; 20% defense; weapon abilities as follows: Claw: Attack 140%, Claw (left hand): Attack 120%, Light Mace: Attack 95% Parry 60%, Fist: 60%, Fist (left hand): 50%, Kick: 40%, Small Shield: 40%, Singlestick: Attack 55%.** Assume that Tiger-Son will be familiar with any of these weapons that you find, and use them at the full percentages given above (ie do not halve). Note that you are currently unarmed, and can only attack by means of a Butt, Fist, Kick or Grapple (or Throw following a successful Grapple) until you can find something to use as a weapon. If at any time you attempt to cast any **Detection** or a **Countermagic** or **Dispel Magic** spell go to 494. If you try a **Darkwall, Demoralize, Harmonize, Invisibility** or **Spirit Shield** spell go to 294; if you try to cast a **Light** spell go to 854. If you concentrate on changing your form go to 486. Now go to 566.

T&T: Keep the **IQ** and **LK** of your character, but use Tiger-Son's attributes for everything else. Note that you do **NOT** get a modification to combat adds for **LK**, only for **STR** and **DEX** (included). Until you can find a suitable weapon you will have to fight unarmed (you get one die + personal adds). The abilities and restrictions of your character type stay the same, and you should keep all your spells (if applicable), but note that your new **DEX** limits you to 3rd level spells. If at any time you try to cast a **IDM, IOTII, 2OE, 3CF, 3SY, or 3DS** spell go to 494. If at any time you try to cast a **2YM, 2HH, 2M or 3RB** spell go to 294. If you try a **1OGA** go to 454. If you try a **1WOW** go to 854. All other spells will work as normal. Tiger-Son's attributes: **STR: 20, CON: 50, DEX: 10, CHR 8.** Now go to 566.

233: The S door suddenly opens to reveal a cupboard, and a large number of large black scorpions fall out and into the room.

The scorpions are in fact dead and harmless, return to room 469.

234: Go to **AD&D: 355, BASIC: 557, RQ: 637.**

235: One of the skeleton's arms is now shattered beyond use. Return to 838 and continue the combat but give the skeleton only one attack. If you are sent here again go to 535 instead.

236: In the centre of this room is a large wooden table (**BASIC: go to 453**). Behind the table a hooded figure sits in a chair. There is a bed in the NW corner, a set of bookcases in the NE corner, and a chest in each of the SW and SE corners. As you enter, the hooded figure snatches a copper wavy bladed dagger and a war hammer from the table.

If you cast any spells at the figure go to 653. He charges to attack you, but uses only the hammer. **AD&D/(BASIC): AC 10 (9), HD 7, hp 32, RQ: Attack 55%, Parry 30%, Hit points 18, no armour, T&T: MR 12, CON 8, no armour.** If you defeat him go to the next section.

If you searched the body go to 635. The bookcases contain a number of flimsily bound parchments containing an unintelligible hieroglyphic writing. The two chests contain some old and ragged clothes, most are unwearable and extremely smelly. The bed is of no interest. Exits.

A: 686B/558/898 B: 838 C: 568/388/838
D: 799B (* see room description)/469A/689A.
(If you later re-enter this room, except from a cupboard, go to 354.)

237: There is a splintering of bone and the skeleton keels over and writhes on the floor; it is unable to stand up to continue the combat. If you wish you may end the combat here (if you leave this room and later return go to 464), or you may finish it off (gaining two attacks each turn, if you are sent here again go to 535 instead).

238: **BASIC go to 838; AD&D:** behind the door is a 2½' square shaft. At the bottom of the shaft is a door in the W wall, carved stone ladder style steps lead to a door 12½' above it in the S wall. Exits: **W: 336H S: 399B.**

239: Empty stairway. Exits: **A: 696B/-/566A B: 889A/-/539A.**

253: The torch instantly goes out when removed from its bracket.

If you replaced the torch go to 363; if you removed the other torch go to 255; if you left the room via exit A go to 696A.

254: Go to 588

255: Congratulations! the other torch also goes out and the room is plunged into darkness. If you wish to try replacing one of the torches go to 363, otherwise feel your way to exit A (go to 696A).

257: You once again wake up in Tiger-Son's body. As predicted it is back in its coffin and completely healed except for any loss in STR (**RQ: STR + POW**) that you were told that you had lost as a result of using magical weaponry. With you in the sarcophagus are the items that you were carrying at the time of your demise. You may continue the solo, but remember the rules for returning to rooms that you have already visited. You are now in room **AD&D: 296, BASIC: 687, RQ: 566.**

258: Behind the door is a 2½' square cupboard containing a gold burial mask (value 1350 gp). You may take it with you if you wish.

263: The panel is wedged shut and cannot be opened. Return to 563 and try climbing another chute to look for an alternative exit.

264: You enter room 566 via a secret door in the middle of the W wall.

265: Your spirit departs and never returns, being lost somewhere between your body and that of Tiger-Son. You have failed in this solo and lost your character, and no magic will be able to restore him/her.

266: In the centre of this room is a large statue of a jackal-headed humanoid creature carrying an adze. The room is otherwise bare.

If you have been told that you are a member of the Scorpion Cult the statue does nothing - go to exits. If not go to the next section.

The statue suddenly animates and attacks you. **AD&D/BASIC:** It is AC4, HD 8 and does 1-6 damage, **RQ: Attack 65%, Parry 35%, Defence 30%, T&T: MR 24.** If you do it 15 points of damage (**T&T: 25 points**) go to 853, if you run out the exit you came in from it will not follow, otherwise go to the next section after 3 rounds of combat.

The creature suddenly freezes back into statue form. You cannot harm it in this state, nor can you remove the adze. If you later return to this room go to 434. Now go to exits below.

A: 998/686B/686B B: 766D/936A/838 C: 686A/836A/699A D: 388/696A/696A.

267: Roll d6: 1-2 go to 237, 3-4 go to 535, 5 go to 235, 6 go to 855.

268: Behind the door is a large magical mirror the size of the frame. Before you can do anything your reflection leaps out of the mirror to attack you. He is identical to you in all respects, ie weapons carried, fighting abilities, spells, etc; you should play out the combat between you. If you are armed with Tiger-Son's mace your copy will carry a similar weapon, if he hits you with it go to 685. If he kills you go to 365, if you kill him go to 785.

269: The part leading to C slopes steeply uphill. Exits.

A: 998 B: 838 C: 938.

283: The sarcophagus contains a wrinkled, but otherwise perfectly preserved, human corpse. On its head is a gold burial mask in the shape of a scorpion (value 1350 gp). If you take the mask go to 465.

284: Go to **AD&D: 637, BASIC: 557, RQ: 355.**

285: Suddenly you feel dizzy and everything seems to spin, you fall to the ground (if you are engaged in combat your adversary will get 3 free strikes at you during the following process). You are aware of another mind in conflict with yours - Tiger-Son is trying to claim back his body! The basic chance of him doing this is 50%, but you should add 5% for every point of **AD&D/BASIC: INT, RQ: POW, T&T: CHR**, that he has more than you, or subtract 5% per point if yours is greater (his scores are: **INT 7, POW 6, CHR 8**). If he rolls the appropriate % or under go to 497, if not go 735.

287: The Scorpion Queen attacks you. She is a type of undead, and has all the abilities of a giant scorpion (**MM 85, ER 39/55**). She can also cast a spell every other round (not the first). Spells cast will be in the following order: **Mirror Image, Web**, and then **Magic Missiles** until dead. If you kill the Scorpion Queen go to 667.

288: Go to 268.

293: At one end is a gold burial mask in the shape of a scorpion (value 1350 gp), otherwise the sarcophagus appears to contain only fine sand. If you wish to take the mask go to 553.

294: If your spell was some form of invisibility (inc. **Hidey Hole**) go to 634. If it was any sort of illusion go to 734. If not go to 995.

295: "Excellent!" he says, holding it up, "I'll keep to our agreement - you can keep the rest. Have the tent too if you like!" Before you have a chance to reply he has vanished. Go to 865.

296: Looking up from the coffin you can see that you are in a small chamber. The walls and ceiling are lit by a dim red glow and appear to be made of 2½' square blocks of stone.



If you attempted any spells return to 100 to check on their effects. You may freely climb from the coffin. You can now see that all surfaces of the room are constructed from 2½' square blocks. The ceiling is 10' above you, and the only exit (A) is 2½' wide. The source of the illumination appears to be a pair of burning torches positioned in brackets in the northern corners of the room.

If you removed a torch from one of the brackets go to 253. Otherwise exit via A to 696A (there being nothing from which you could improvise clothing or weaponry, and nothing else of interest in the room).

297 Go to **AD&D: 457, BASIC: 835, RQ: 457.**

298: As you open the door there is a loud click and a blade swings out from the S wall of the passage. Fortunately the propelling mechanism seems to have weakened with age, although the blade strikes you it does only 1-4 damage. Return to 589 (exit A goes to -/366B/636A).

299: Empty stairway. Exits: **A: 586A B: 788.**

333: The chest contains a large number of heavy (non-magical) books.

334: You enter room 886 via a secret door in the middle of the N side.

335: Roll 3d4. If the result is under your DEX you have broken-off the mandibles successfully. If not you have caused yourself 1-2 points of damage and must try again. Once removed the mandibles can be used as crude daggers, each doing 1d3 damage. Return to 483.

336: This chamber is 20' high. It contains 6 gargoyles sitting on plinthes; seeing you they fly to attack. **AD&D: MM 42, BASIC: DMR 30, RQ: p 80,** attack with claw for 2d6, no spells, **T&T: MR: 18, CON: 36.**

If you immediately shut the door you may exit unmolested - they will not follow you. If you rushed to attack they will surround you and 3 of them will attack at once. If you held your ground in the doorway you may fight them one at a time. If you kill them all go to 463.

337: On the other side of the door is a passage turning right. It is totally dark. You walk for about 6' and then suddenly fall down a flight of stairs before crashing to a halt in front of a door. You take 1-4 points of damage from the fall.

You may now climb back up the stairs and return the way you came (go to room: **AD&D: 696, BASIC: 687, RQ: 566**), cast some form of light spell (in which case go to 467) or proceed through the door in front of you (go to: **AD&D: 857, BASIC/RQ: 584**).

338: Behind the door is a 2½' square shaft. At the bottom of the shaft is a door in the N wall, carved stone ladder style steps lead to a door 12½' above it in the E wall. Exits: **N: 336G E: 399A.**

339: Empty passageway. Exits: **A: -/439B/869A B: -/766B/336B.**

353: There are many items of interest amongst the coinage, all of solid gold. However none are of particularly fine craftsmanship, and their value is determined by their weight. The value of the items you take is therefore determined solely by the weight you can carry. Return to 999 for encumbrance details; when loaded up go to 563.

354: To your horror, the figure has regenerated and attacks as before. (If you have taken his hammer he strikes with his fists for d4 each).

355: The panel suddenly gives way and you fall through to find yourself falling down a 40' deep pit. You land with a loud squelch on the sharpened spikes at the bottom. Go to 365.

357: Roll to see if you succeed according to the instructions under 563. If you fail you will fall back down the chute, taking d6-3 damage in the process (treat 0, -1 and -2 as no damage). You may repeat this until you succeed, then go to the next section.

You are now wedged across the chute near the top. There is no visible exit; a trapdoor in the ceiling above you seems to be jammed solid, but there is also a loose panel in front of you.

The trapdoor in the ceiling is wedged solid and cannot be opened from this side. If you pushed against the panel go to the following option according to the chute you are in: **NW: 234, NE: 284, SW: 384, SE: 534.**

358: Behind the door is a 2½' square shaft, carved stone ladder style steps lead up to an iron door to the NE 40' above. If you attempt to open this door go to **AD&D: 254 BASIC: 594,** otherwise return to 466B.

363: The torch does not relight.

364: Go to 1000.

365: Everything goes black. Roll a d6, on a roll of 1-5 go to 455, on a 6 go to 265. Add 1 to the roll for each new time you are sent here.

366: This large chamber contains 6 empty torch brackets set into the walls. In the centre of the room is a large plain stone sarcophagus.

If you put a torch or similar piece of wood into one of the brackets it lights of its own accord. If you opened the sarcophagus go to **AD&D: 293, BASIC: 833, RQ: 283.** Otherwise go to exits below.

A: 639B/839C/388B: 866A/589A/836A C: 886A/839F/538D: 866C/699A/836E.

367: Go to **AD&D: 555, BASIC: 457, RQ: 835.**

368: You enter room 696 via a secret door (northern 5' of the W wall).

369: Empty stairway. Exits: **A: 896B B: 658.**

383: You hear mocking laughter echo from above you, then an ominous voice proclaims: "Those who seek to rob my tomb must face the curse of the Scorpion King!" Suddenly the contents of the room flicker and vanish - they were merely an illusion. You grow dizzy and the room spins around you. Go to **AD&D: 495, BASIC: 755, RQ: 767, T&T: 495.**

384: Go to **AD&D: 263, BASIC: 637, RQ: 355.**

385: Tiger-Son again attempts to regain his body; see 285 for details, but add 10% to his chance of success each time you are sent here.

387: You are blinded by the poison. All your future attacks will be at -4 (**T&T: -10**). All monsters will attack you at +4. If you survive your present predicament you may continue in the adventure but bear in mind your blindness - from now on you must consistently follow either the left or the right hand wall (choose now), taking the first exit you come to in each new room (if the room has only one exit you will follow the wall right around and out again). You can perform no actions in rooms other than combat, and all monsters will gain 1 free attack before you are even aware of them.

388: Go to 838.

393: If you picked up the mace go to 933 if you have been told that you are a member of the Scorpion Cult, otherwise go to 784 the first time you use it in combat. The hissing sound is made by gas which suddenly ignites, you take 1d6 points of damage before you make it to an exit. Go to 639 exits, if you later re-enter this room go to 794.

394: You enter room 886 via a secret door in the middle of the S wall.

395: "Well you've blown it now!" He tells you, "With Tiger-Son gone we've got no chance. I'm off home!" Suddenly he vanishes, taking his tent with him. Once again you are alone in the desert. Go to 865.

396: Empty passageway. Exits: **A: 639A B: 264.**

397: As you pull the lever poison sprays from a hidden slit in the wall into your face. Roll your DEX or under on 3d6 to avoid it, if you succeed go to 835, if you fail go to 387 first, then 835.

398: Go to 268.

399: Passage sloping upwards towards C. Exits: **A: 338 B: 238 C: 638.**

433: If you placed the limb of a previously defeated opponent (a skeletal leg bone will do) on the altar the statue allows you to leave (go to 789 and choose any exit). If you attempted any other action the statue suddenly seizes you with one claw; now roll a d6. On a roll of 1 or 2 he uses the other claw to wrench off your left arm, on a 3 your right arm, 4 your left leg, 5 your right leg. On a 6 he pulls off your head (the good news, however, is that he apologizes for this error and does not now remove a limb). Loss of any limb causes 2-12 points of damage and that limb may no longer be used (if it is a leg you will move at ½ normal speed and fight at **T&T: -6 OTHERS: -4**). The statue now allows you to leave (go to 789 and choose any exit).

434: The statue attacks you as before. In order to permanently affect it you must do it 15 points of damage within 3 rounds of combat.

435: The scroll crumbles to dust when you try to read it.

436: Empty passageway. Exits: **A: 988 B: 466A.**

437: From above you comes a hideous cackling sound like the 'laughing' of a jackal, seeming to mock your predicament. Go to 835.

438: **AD&D:** go to 798; **BASIC:** go to 589B.

439: There are three coat-hooks on the W wall of this room, on each of these is a long black silk robe with a large scorpion design worked in using gold thread. Two small chests are against the E wall.

If you are still naked one of the robes will suffice to restore your modesty. The N chest opens easily, it contains a pair of heavy silver candlesticks (may be used as weapons, inflicting 1d4 damage each). The S chest is locked, to open it requires the successful use of a suitable spell or thief ability, or the use of a mace or axe (a candlestick will have a 1 in 3 chance of breaking the lock, failure indicating the demise of the candlestick). If you manage to open the chest go to **AD&D/BASIC: 333, RQ: 993,** otherwise go to Exits below.

A: 839E/786B/789C; B: 388/339A/838; C: 799A/569A/739A.

453: On the table is a female figure in white robes. If you wish to inspect the figure after combat go to 883; return to 236.

454: The creature or creatures move to attack you; try something else.

455: You slowly awaken. You are lying on your back on a table in the wizard's tent. "Glad to see you're back in one piece", he tells you, "however your quest is not yet complete. Even now Tiger-Son's body is being transported back to his coffin and regenerated. If you want to have another attempt at the tomb it is time for you to rejoin him." If you don't wish to do so you have failed in your quest but are still alive, go to 865. If you wish to continue, the wizard utters a few words and you are once again plunged into darkness. Go to 257.

457: go to 835.

458: Behind the door is a 2½' square shaft, carved stone ladder style steps lead up to an iron door to the SE 40' above. If you attempt to open the iron door go to 754, otherwise return to 499B.

463: In the room are 6 plinthes inlaid with pictures in gold leaf depicting the following items (AD&D/BASIC/RQ): **NE:** sun/skull/skull, **E:** skull over sun/lion with wings/sun over skull, **SE:** sun/sun/skull, **SW:** (blank), **W:** skull, **NW:** skull. The room is otherwise empty. Exits.

A: 288/598/388 B: 268/838/339B C: 996B/388/288 D: 838/866A/598
E: 598/268/998 F: 558/468/388 G: 338/599A/838 H: 238/866C/569A.

464: The skeleton appears to have retrieved sufficient bones to repair the damage you caused, and rushes to attack you again. Return to 838.

465: There is no adverse effect.

466: Empty stairway. Exits: **A:** 789C/436B/- **B:** 358/358/-

467: You find yourself at the foot of the stairs in room **AD&D/RQ:** 239, **BASIC:** 769. You should now proceed as normal.

468: Behind the door is a 2½' square cupboard. It is bare but for a shelf on which sits an ivory scroll case. If you open it go to 435.

469: This chamber contains 4 unlit torches set into corner brackets. In the centre of the room is a large stone sarcophagus. The sides are carved into a frieze depicting snakes stretching towards the lid, while the lid itself has a simple scorpion design scratched into it.

If you moved the lid of the sarcophagus go to **AD&D:** 793 **BASIC/RQ:** 753. If you attempted to move/light any of the torches go to both options listed: **NE:** 493, 863 **SE:** 863, 233 **SW:** 233, 983 **NW:** 983, 493. Exits.

A: 836D/236D/558 B: 866D/699B/836G C: 863 D: 233.

483: If you attempted to remove the mandibles go to 335, if the glowing glands go to 565, if the legs go to 965. Otherwise finish playing with the body and then exit via A to 537.

484: There is a flash of light and the creature you hit suddenly disappears. Simultaneously you lose 2 points of STR (**RQ:** and POW). Note that this loss is **permanent**, it cannot be regained by resting or by any magical means. Every time you hit a creature not excluded under 784 this will happen. If your strength reaches 2 go to 285, if it reaches 0 go to 365. **T&T:** Remember the strength limits on weapons.

485: The apparition looks at you disdainfully before commanding you to reseal the sarcophagus in order to let it sleep in peace.

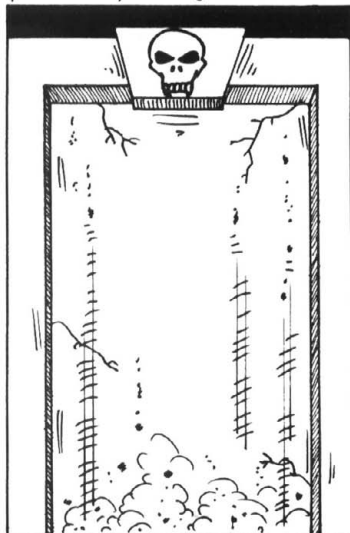
If you did as instructed you are now free to leave the room (go to 469 exits). If you refused or attempted another action go to 287.

486: You find that you can adopt a tiger form at will. It is your choice which form you adopt, subject to the following conditions: To change form takes 1 turn, and cannot be attempted during combat. When in tiger form you gain 1 point skin (though **all** weapons effect you), and multiply your strength by 1½, but reduce your intelligence to ½ normal value. You may **not** carry or use any items/weapons except claws (remember to count turns wasted going back to retrieve items).

487: You are in the W side of room 866. If you have been told that the portcullis is up you may cross to the E side (go to 657), if not you can turn the N wheel (go to 597) the S wheel (go to 757), or exit via A: (366B/336D/838) or C: 366D/336H/538).

488: Behind the door is a 2½' square shaft. At the bottom of the shaft is a door in the W wall (goes to 869B), carved stone ladder style steps lead to a door 12½' above it (goes to 639B).

493: A stone slab suddenly descends, permanently sealing the N exit.



494: If your spell was any sort of detection or divination go to 885. Otherwise go to 995.

495: You are temporarily transformed into the shape of a small scorpion, and in your rage and frustration sting yourself to death before you become accustomed to your new shape. Go to 365.

496: A short passage ending in a blank wall to the S. On the wall is a large gold mask in the shape of a scorpion, inlaid with blue gems.

If you investigated the mask go to 498, otherwise exit via A to 836G.

497: The chronicler Jellic thus recorded: "...and so, on that eventful day, (*insert today's date!*), Tiger-Son awoke to find himself out of his sarcophagus. He returned there via the secret passages and checked the concealed clock mechanism. Finding that it was not yet the correct date for the King to awaken, he decided to return to his coffin and continue his interrupted sleep. However he was intrigued by the strange dreams that he remembered, and thought that he may have been 'possessed' rather than merely sleepwalking. He therefore wrote such as he could remember on a slip of parchment before returning to the sarcophagus. Since he never rose again we must base suggestions as to the real events on this record. In any case it was many years before the tomb was successfully penetrated..." Go to 265.

498: As you approach it a trapdoor suddenly opens in the floor. You fall through and slide down a chute to the SE corner of room 999.

499: Empty stairway, slightly warm. Exits: **A:** 736B **B:** 458.

533: The statue suddenly speaks to you in a deep rumbling voice (you can understand the language used although it sounds strangely unfamiliar): "In order to enter the Tomb of the Scorpion King it is necessary to sacrifice a limb!"

If you immediately left by an exit other than A go to 789 exits, if you performed any other action go to 433.

534: Go to **AD&D:** 557, **BASIC:** 637, **RQ:** 355.

535: The skeleton disintegrates into a mass of flying bones. It is now unable to pose any further threat. You may take one of its thigh bones for use as a club (**T&T:** baton **RQ:** singlestick). Go to 888.

536: This room seems to contain only junk - pieces of rotting cloth and leather and twisted pieces of metal. (**BASIC:** go to 683).

Further investigations reveal the presence of a set of leather armour to fit your frame, but rotted beyond use. The cloth pieces fall apart if touched. You also find a pair of Bagh Nakh (tiger claws), weapons designed to be held in the palm with metal claws extending forward. Each of these will do 1-6 (**RQ:** 1d4+1) damage if used as a weapon, but prevent you from carrying anything else in that hand. Exits.

A:889C/639B/766C.

537: If you have any source of illumination with you (including spell effect) go to 239A/769B/239A and proceed as normal. If not go to 337.

538: Behind the door is a 2½' square shaft. At the bottom of the shaft is a door in the E wall (goes to 366C), carved stone ladder style steps lead to a door 12½' above it (goes to 866C).

539: Empty passage. Exits: **A:** 596A/769A/239B; **B:** 839A/889B/889B.

553: Taking the mask disturbs a colony of yellow mold (**MM** 71, **DMR** 39), which shoots forth a cloud of poisonous spores.

554: Emerges in room 296 via a secret door in middle of north wall.

555: The slabs sealing off the doors rise, you may exit the room:
A: 266C/766C/986B **B:** 236A/266A/266A.

557: Go to 355.

558: Behind the door is a 2½' square cupboard containing a gold scroll case. If you examine the scroll go to 435.

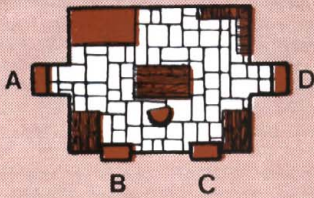
563: The only way out of this room seems to be to climb up one of the chutes leading off from the corners in the hope of finding some exit. Your base chance of doing this is 50% (+ your adjusted climbing percentage if applicable). But your chance of success is reduced by 10% for every 20% of maximum encumbrance you are carrying. Decide how much you carry and which chute you attempt to climb then go to 357.

564: As you open the door a myriad of tiny darts fly out at you. Roll 5d6 and take 1 point of damage for every 1 above your DEX. Go to 768.

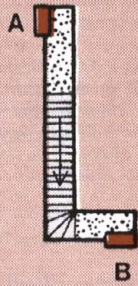
565: The two glands above the eyes cannot be removed without a sharp implement (the mandibles will do if you have removed these). The one on the abdomen can be gouged out and will serve as a light source, but you cannot hold a weapon or shield in one hand. Return to 483.

THE TOMB OF THE SCORPION KING

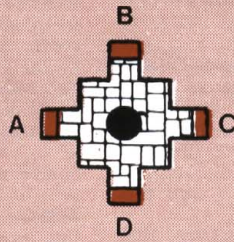
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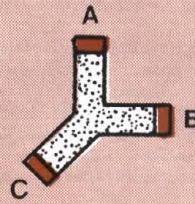
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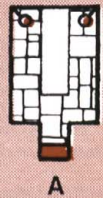
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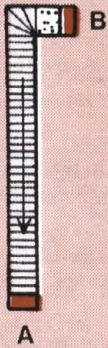
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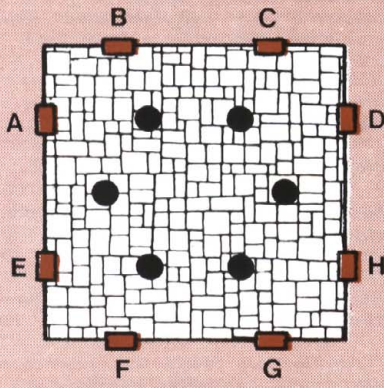
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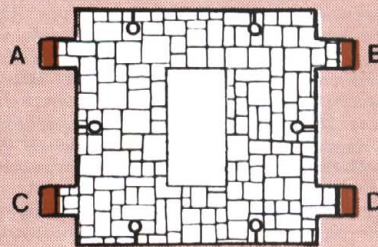
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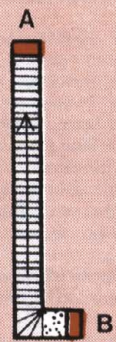
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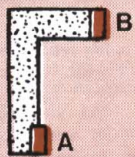
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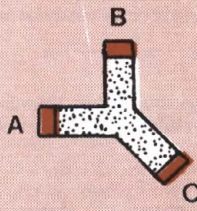
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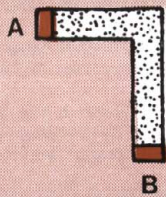
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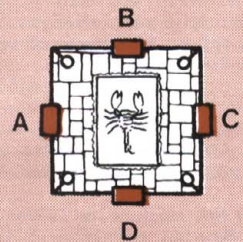
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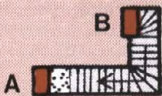
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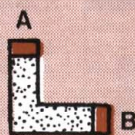
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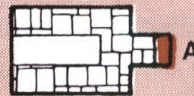
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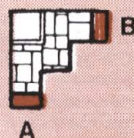
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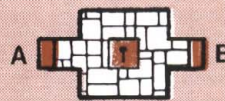
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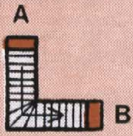
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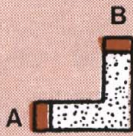
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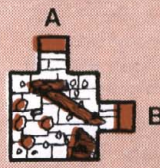
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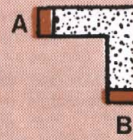
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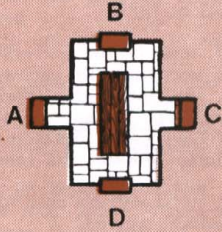
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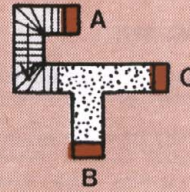
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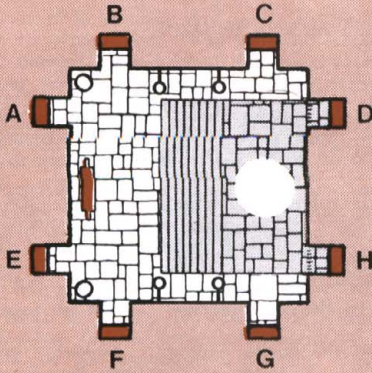
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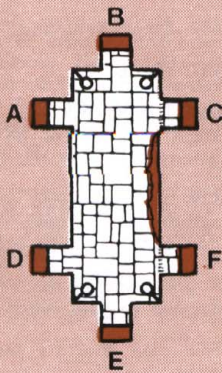
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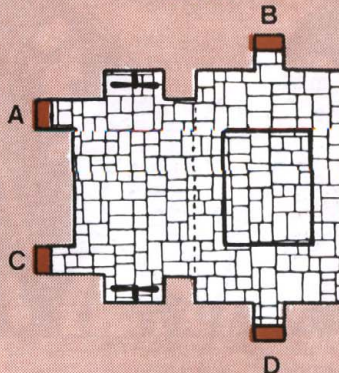
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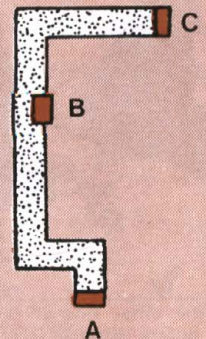
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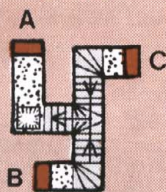
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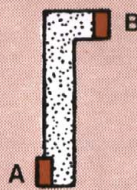
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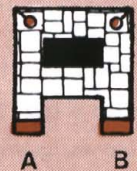
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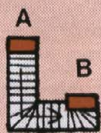
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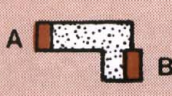
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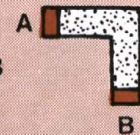
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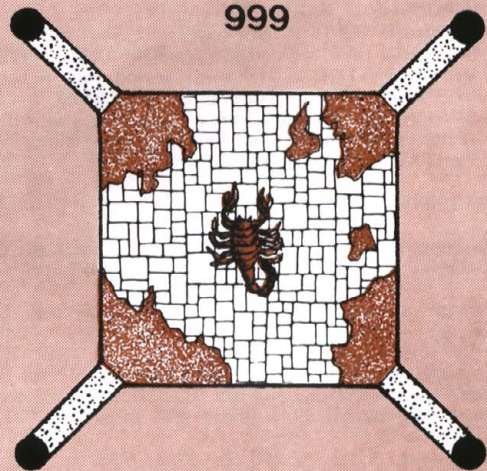
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996



999



Room



Passage



Furnishing



Statue



Stairs



Scale: 10':



566: Looking up from the coffin you can see that you are in a small chamber. The walls and ceiling are lit by a dim red glow and appear to be made of 2½' square blocks of stone.

If you attempted any spells return to 100 to check on their effects. You may freely climb from the coffin. You can now see that all surfaces of the room are constructed from 2½' square blocks. The ceiling is 10' above you, and the only exit (A) is 2½' wide. The source of the illumination appears to be a strange pendant hanging from a hook in the north wall. The pendant features a large red eye, circled by a group of dark blue scorpions. The eye is glowing, casting a dim red light to a distance of about 10'. The scorpions are made up from slices of semi-precious stones (total value 375 gp).

If you took the pendant from the wall go to 963. There is nothing else of interest in the room; the piles of filth and dust yielding nothing resembling armour or clothes, and nothing from which you can improvise a weapon. Exit via A to 537.

567: Go to **AD&D:** 655, **BASIC:** 835, **RQ:** 397.

568: Behind the door is a 2½' square cupboard containing a silver scroll case. If you examine the scroll go to 587.

569: Empty passage. Exits: **A:** -/439C/336H **B:** -/896B/789B.

583: The mantichore attacks you. It has huge rending claws and a scorpion tail with a poisonous sting (**RQ:** p83, **T&T:** MR 16, CON 12, make a 1st level luck roll each round or be hit by poison sting for 2d6 extra hits). If you kill the mantichore go to 657.



584: On the other side of the door the passage continues forwards for about 6' before turning left. After another 6' you bump into a door across the end of the passage. You may either retrace your steps through the last door, back up the stairs and through the first door (in which case go to room: **BASIC:** 687, **RQ:** 566), cast a light spell of some sort (go to 985), or continue past this new door (857/968/968).

585: The mouth twists in anger and shouts at you: "The Scorpion King does not appreciate such paltry offerings!" Huge scorpion claws suddenly grow from the sides of the altar; they seize you and violently push you through the mouth (inflicting d4 damage). You fall down a chute and emerge in room 999 (NE corner).

586: You can see a large hooded snake in the middle of this passage.

If you returned the way you came the snake will not pursue you, go straight to exits. If you approached the snake (to attack or to try and get past) go to the next section.

The snake suddenly rears and spits at you. It is a spitting cobra **AD&D:** MM 88, **BASIC:** DMR 37, **RQ:** 86, **T&T:** MR: 12, CON: 6. If the cobra hits with its spit attack (**T&T:** it will do so if you fail a 1st level saving roll) you must: **RQ:** take 1d6 damage from the acid, **OTHERS:** make a saving throw vs. poison (**T&T:** a 2nd level saving roll) or go to 387. In further combat rounds it bites normally: **RQ:** doing 1-4 damage, **OTHERS:** in addition to the damage done by the bite you will lose 1-6 points of constitution permanently due to the poison unless you make your saving throw (**T&T:** 2nd level). Exits.

A: 394/766D/299A **B:** 669A/838/698.

587: The scroll contains a simple verse, however reciting the verse appears to produce no effect (unless noted otherwise later).

588: The door opens easily, but to your dismay opens only onto sand which pours into the shaft knocking you off the ladder. You fall to the bottom of the shaft (taking damage accordingly, **RQ:** see p. 101, **OTHERS:** 1-6 damage per 10' fallen). If you survive this you must roll under DEX on 4d6 to open the door at the foot of the shaft and slam it behind you before being buried alive under tons of sand.

589: Empty passageway. Exits: **A:** 298, **B:** -/966A/758.

593: You waste that number of turns searching the room, but find nothing of any further use. Return to 936.

594: Go to 1000.

595: On returning to room 866 the portcullis will be up (go to 657).

596: This room contains a small plinth in the NW corner, raised about 6" from floor level. Scattered on the plinth are a few gold coins.

Adding/subtracting from the number of coins (currently 7) produces no effects. If you step on the plinth go to 693. Otherwise go to exits.

A: 539A/839B/836C; **B:** 699A/639A/568.

597: Go to **AD&D:** 795, **BASIC:** 787, **RQ:** 697.

598: Go to 268.

599: Empty passageway. Exits: **A:** 336G **B:** 969A.

633: You are now being sprayed with acid, if you immediately ran for an exit (with or without the mace) you take 1d6 points of damage before making it to safety. If you attempted any other action you take 2-12 points of damage before escaping. If you have the mace and later use it in combat (**RQ:** treat as light mace, **T&T:** treat as mitre) go to 784. Go to 639 exits, if you later re-enter the room go to 664.

634: All creatures encountered in the tomb will be able to see through your invisibility, your spell is therefore wasted.

635: If you wished to take either of the weapons go to 665. The body is that of a wrinkled old man clad in smelly rags. He has a scorpion tattoo on his forehead and carries a scorpion pendant (value 15gp).

636: Empty stairway. Exits: **A:** 589A **B:** 866B.

637: Go to 355.

638: Behind the door is a 2½' square shaft, carved stone ladder style steps lead up to an iron door in the SE wall 40' above. If you attempt to open the iron door go to 364, otherwise return to 399C.

639: In the centre of this room is a large glass case. On a velvet cushion in the case is a light mace inlaid with gold scorpion designs. You can see small bright lights circling inside the head of the mace.

If you smashed the case (with any weapon, or with your fist doing 1-4 damage to your hand) go to the next section. If not go to exits.

The case shatters leaving the mace exposed. Suddenly you hear a hissing sound near the ceiling. Decide your actions then go to **AD&D:** 764, **BASIC:** 393, **RQ:** 633.

A: 796C/596B/396A **B:** 366A/536A/488.

653: The spell(s) will have no effect on the figure.

654: The room is still full of deadly poison and you rapidly succumb to its effects (go to 365).

655: As you pull the lever a needle springs out, piercing your hand and injecting a poison. **AD&D/BASIC:** make a saving throw vs. poison or take 2d4 damage, **RQ:** The poison is potency 12, **T&T:** make a 2nd level saving roll or lose 2d4 points of CON. Now go to 835.

657: You are in the E side of room 866, exit via B: (798/988/636B) or D: (469B/258/789A) unless you have been told the portcullis is up, in which case you may cross to the W side (go to 487).

658: Behind the door is a 2½' square shaft, carved stone ladder style steps lead up to an iron door to the SE 15' above. If you attempt to open the iron door go to 588, otherwise return to 369B.

663: The parchment reads as follows: "Well, my jobs done, the tombs sealed. I'm already feeling dizzy so I'll climb into one of the tool chests leaving only this note for posterity. Farewell stranger!"

664: The acid has stopped spraying, but there is a large pool of it on the floor. Crossing the room will cause 1d6 damage to each leg.

665: They are both normal. The next time you cast a spell go to 895.

666: A short passage ending in a blank wall to the N. On the wall is a large gold mask in the shape of a scorpion, inlaid with green gems.

If you investigated the mask go to 668, otherwise exit via A to 836C.

667: The body hisses and splutters, and then dissolves as if being eaten away by a powerful acid. You may now leave, go to 469 exits.

668: As you approach it a trapdoor suddenly opens in the floor. You fall through and slide down a chute to the NE corner of room 999.

669: Empty staircase. Exits: **A:** 586B; **B:** 839D.

683: There is also an emaciated but preserved corpse on the floor.

684: Your character is a member of the Scorpion Cult and now has a scorpion on his forehead. If you are a cleric you will find yourself unable to renew your spells. No scorpions or giant scorpions will attack you. If required membership can be removed by a **Wish** spell.

685: The weapon hits as normal. It has no special abilities.

686: This room is empty except for 6 levers, 3 each on the N and S walls. There are a series of 6" diameter holes in the ceiling. Above the levers are small pictographs, depicting (from W to E) a scorpion, a scarab beetle and a cobra on the N wall, and a crocodile, a jackal and an ibis on the S wall.

If you left via the door by which you entered go straight to exits. If you stepped into the room stone slabs drop over both exits, and sand beans to quickly pour in through the holes in the ceiling.

If you tried pulling one of the levers go to the following option (listed in the same order as the pictures above): 567, 837, 737, 367, 437, 297. If you performed any other action there is no effect and the room is now $\frac{1}{2}$ full of sand (so you'd better start pulling!).

687: Looking up from the coffin you can see that you are in a small chamber (see map 566). The walls and ceiling are lit by a dim red glow and appear to be made of $2\frac{1}{2}'$ square blocks of stone. You hear a scuttling sound close by, and suddenly discover the source of the illumination - clambering ponderously over the edge of the coffin are the ugly chitinous forequarters of a fire beetle!

You have no time to cast any spells as the beetle quickly drops into the coffin to attack you. You have no weapons or armour, and must fight the beetle hand-to-hand (or hand-to-mandible); for details of such combat see 100, note that you will attack at -4 in such cramped conditions. The fire beetle is as normal (**MM** 9, **DMR** 26), but is extremely hungry (add 2 to its chance to hit, and 1 to damage, but subtract 3 from its AC). If you kill it go to the section below.

After despatching the scuttling horror you may leave the coffin and investigate the room further. All surfaces appear to be made of $2\frac{1}{2}'$ square stone blocks, the passage leading out at A is also $2\frac{1}{2}'$ wide. The room is 10' high and appears to be completely bare except for the still-glowing body of your unfortunate bed-mate.

Although there is plenty of filth and a thick layer of dust on the floor, searching further reveals no armour or clothing, and nothing from which you can improvise a weapon. Unless you wish to cast any spells (in which case return to 100 to check the details) or mutilate the beetle further (in which case go to 483), exit via A to 537.

688: Behind the door is a $2\frac{1}{2}'$ square cupboard. On a shelf is a bronze scroll case. If at any time you open it go to 587.

689: empty passage. Exits: **A:** 236D **B:** 836F.

693: A trapdoor opens in the floor, you fall through, sliding rapidly down a chute to room 999 (**AD&D/BASIC:** NW corner, **RQ:** NE).

695: Suddenly your face feels as if it is burning. You feel weak and fall to the sand. As your skin begins to peel away you realize that Tiger-Son has been 'dead' for so long that his body cannot withstand sunlight. Just as the pain becomes unbearable you suddenly lose consciousness. You awake to find yourself lying on your back in the wizard's tent. "Looks like I got you out just in time!" he informs you cheerily as he sorts through the items you were carrying, "did you get the gold scroll case?" If you did go to 295, if not go to 395.

696: (**AD&D:** The door from 296 wedges open; assuming one or more of the torches in 296 is still alight this room will be dimly lit, otherwise you discover the details below by blundering around in the dark). This room is littered with junk of various kinds. There are numerous broken pieces of pottery on the floor, together with strips of cloth, several large sacks and pieces of wood in various shapes and sizes.

If you looked for a piece of wood suitable for use as a club (**RQ:** singlestick, **T&T:** baton) you find one. Attempts to improvise torches out of pieces of wood and strips of cloth will be successful if you have some means of lighting them (**AD&D:** you may return to room 296 if a torch still burns). You can also find a shard of pottery sharp enough to cut ropes, cloth etc, but of no use as a weapon. There are 3 sacks in good condition; a fourth contains some large rips, but could be cut into clothing if your modesty demands it. Exits.

A: 296A/266D/266D **B:** 537/836E/766A.

697: The portcullis descends and locks into place. You may not cross to the other half of the room until you have raised it again.

698: Behind the door is a $2\frac{1}{2}'$ square shaft. At the bottom of the shaft is a door in the W wall, carved stone ladder style steps lead to a door $12\frac{1}{2}'$ above it in the N wall. Exits: **W:** 839C **N:** 586B.

699: Empty passage. Exits: **A:** 596B/366D/266C **B:** 839B/469B/766B.

733: Throw a d6, on a 1 or 2 subtract 1 from the number you wished to offer, on a 3 or 4 stay the same, on a 5 or 6 add 1. This is the number of hrs you lose, if it is 5 or more go to the next section, if not **BASIC:** go to 585, **AD&D:** return to 966 and choose an exit.

You feel a burning pain on your forehead. You are now a member of the Scorpion Cult. From now on scorpions or giant scorpions encountered will not attack you; there will be other effects detailed later. If you complete the solo go to 684. Return to 966 and choose an exit.

734: All creatures encountered in the tomb will be able to see through your illusions, your spell is therefore wasted.

735: You manage to overcome Tiger-Son's mind and retain control of the body. You must start a new turn record, and go to 385 after 30 turns.

736: This room is a little warmer than usual. It contains 2 chests.

The N chest contains some rusty tools and a small flask. The S chest contains an (inanimate) skeleton clutching a scrap of parchment.

The tools are too rusty to be of much use, though a heavy spade could be used as a 2 handed weapon doing 1-8 damage. The flask is $\frac{1}{2}$ full with a thick black liquid, if you taste it go to 365. The parchment seems to be a note of some sort, if you read it go to 663. Exits.

A: 799B (* see room description), **B:** 499A.

737: Go to **AD&D:** 397, **BASIC:** 555, **RQ:** 655.

738: Behind the door is a small cubicle ($2\frac{1}{2}'$ square x $7\frac{1}{2}'$ high). A pair of manacles are bolted to the opposite wall.

If you entered the room (eg to investigate further or to examine the manacles) go to 893, otherwise return to room 836.

739: The passage appears to be blocked by fallen rubble to the north.

It IS blocked, and cannot be cleared. Exit via A to 796A/-/439C.

753: The sarcophagus is empty. If you get in it go to 935.

754: Go to 588

755: A hole suddenly opens in the floor beneath you. You fall through and down a steep chute, emerging in room 999 (SW corner).

757: Go to **AD&D:** 787, **BASIC:** 795 **RQ:** 697.

758: Behind the door is a $2\frac{1}{2}'$ square cupboard containing a large lever. If you wish to pull the lever go to 595.

763: The mantichore is one of the normal variety (**AD&D:** **MM** 65, **BASIC:** **ER** 35/52). If you are E of the portcullis the mantichore attacks as usual, if you kill it go to 657. If you are W of the portcullis the mantichore will attack by firing its tail spikes at you (at -4 to hit due to the difficulty in firing them through the bars). If you wish to try turning the wheels in the alcoves go to 597 (N wheel) or 757 (S wheel), each attempt taking 1 round during which the mantichore will fire 6 spikes at you. If you kill the mantichore go to 657.

764: The room is filling with poison gas. If you immediately ran for an exit (with or without the mace) you lose 1d6 points of CON before escaping to safety. If you attempted any other action you rapidly succumb to the poison (go to 365). If you have escaped with the mace and wish to use it in combat, go to 784 the first time you do so. Go to 639 exits, if you later re-enter this room go to 654.

765: There is no adverse effect, it is quite safe to do this.

766: In the centre of this room you see a crudely-built wooden coffin. As you enter a heavily-built zombie creature rises from the coffin. He is wearing a complete set of leather armour and carries a target (small shield) and a rusty short sword. He approaches you warily.

If you immediately attacked you gain initiative (**RQ:** deduct 2 from your SR, **T&T:** add 1-6 to your attack), if not he does (same bonuses). Note that his short sword is rather blunt and will do 1 less point of damage than usual (**T&T:** 3 less), but will do a minimum of 1 point. **AD&D/(BASIC):** He is AC 7 (6), HD 4, hp 19, 1 attack for d6-1 damage. He is otherwise like a standard zombie **AD&D:** **MM** 103, **BASIC:** **DMR** 39. **RQ:** He is as a standard zombie (page 91) except that he has 30% parry with his shield and attacks with a blunt short sword for 1d6+1d4. **T&T:** He gets 3d6-3 for his sword, CON 12, shield/armour takes 10 hits. If you defeat him you may take his sword and armour with you. Exits.

A: 838/899B/696B **B:** 936A/339B/699B **C:** 986A/686A/536A **D:** 266B/586A/598

767: You rapidly recover and notice nothing amiss. However if you survive the solo go to 834 at the end. Return to 886 for exits.

768: Behind the door is a 2½' square cupboard containing a bronze scroll case. If you examine the scroll go to 587.

769: Empty stairway. Exits: **A:** 539A **B:** 566A.

783: A giant scorpion (**AD&D: MM 85, BASIC: ER 39/55, RQ:** scorpion man, p. 85, **T&T:** MR 10, CON 8, make a 1st level roll each round or be stung by poison tail for 2d6 extra hits) appears in the white circle. If you are on the dais it immediately attacks, otherwise it does nothing.

If you climbed the stairs it attacks (if you kill it go to the next section). If you are wearing a gold mask and black robes with a scorpion design and read a scroll from a silver case the scorpion vanishes and the portcullises rise (return to 836 and choose any exit). Otherwise nothing happens, you may return to 836 and choose an exit, but may not choose D or H.

784: If you use the mace against any undead creature or any monster lacking a mind (plant monsters, animated statues etc, but **not** gargoyles), it functions as a normal weapon. If you use it against any other creature, including gargoyles, go to 484 if you actually score damage against the creature with the mace.

785: Your clone disappears and the mirror shatters, you can see a blank wall behind it. Return to room exits and choose a new one.

786: Empty stairway. Exits: **A:** 889C **B:** 439A.

787: The portcullis rises. If the mantichore is still alive melee ensues. After combat you may choose an exit from 657 or 487.

788: Behind the door is a 2½' square shaft, carved stone ladder style steps lead up to an iron door to the NE 15' above. If you attempt to open the iron door go to 864, otherwise return to 299B.

789: This room contains a large squatting statue facing a small altar. It has scorpion claws and a crocodile's head with the nubile body of a water buffalo (not to scale). If you entered from B or C go to 533. If not the statue does nothing, neither does the altar. Go to exits.

A: 966B/966B/866D **B:** 768/969B/569B **C:** 466A/939A/439A.

793: As you try to shift the heavy lid it is suddenly thrust aside from within, and a hideous nightmare shape scuttles out of the sarcophagus. It has the body of an immense scorpion, but is topped by a beautiful female face. If you have been told that you are a member of the Scorpion Cult go to 485, otherwise go to 287.

794: The fire still burns, crossing the room will cause 2-12 damage.

795: There is no effect.

796: Empty passage/stairway. Exits: **A:** 739A **B:** 554 **C:** 639A.

798: Behind the door is a 2½' square shaft. At the bottom of the shaft is a door in the S wall, carved stone ladder style steps lead to a door 12½' above it in the N wall. Exits: **S:** 866B **N:** 966A.

799: * Please note that the exit B to this room should be on the south end of the west wall, and NOT on the south wall itself as marked. Empty stairway. Exits: **A:** 439C/836H/- **B:** 236D/736A/-.

833: The sarcophagus contains a few scraps of cloth which look like pieces of bandage, but is otherwise empty.

834: Your own character's body has been transformed into the form of a scorpion man (p. 86). Keep your attributes/abilities; you also have 3 point skin and a scorpion's sting but will be shunned in civilized areas for evermore (**Divine Intervention** will restore you to normal).

835: Nothing happens when you pull the lever, the level of sand in the room has risen by ¼ of the height of the room (when it reaches the ceiling you will be buried). Go back to 686 and choose another lever.

836: This chamber is 20' high and seems to have been used as a temple. A set of stone steps slope very steeply up towards the east, the shaded part of the map (including exits D and H) being 10' higher than the rest of the room. The north and south sides of this raised dais are sheer. Portcullises seal off exits D and H, and must be raised before you use these exits (if you entered via one of these doors the portcullis will have risen permitting access to the room, go to 783). There are small stone urns in the NW and SW corners, and a large gong with a wooden beater hangs from a stand near the W wall. There is a white circle painted on the floor of the dais. There are also four torch brackets, a pair on each of the N and S walls.

If you rang the gong or ascended the steps go to 783. Exits.

A: 839C/266C/366B **B:** 738/738/394 **C:** 666A/939B/596A **D:** 469A/564/839A **E:** 839F/696B/366D **F:** 738/738/689B **G:** 496A/258/469B **H:** 996A/799A/839D.

837: Go to **AD&D:** 835, **BASIC:** 655, **RQ:** 555.

838: As you attempt to open the door it suddenly bursts open towards you and a hideous skeletal figure leaps forward. It is clad only in filthy yellow rags and appears to be unarmed, lashing out at you with its claw-like bony fingers. Each of these attacks does d4 damage (**T&T:** d8+2, giving an HPT of 6-20); the skeleton is otherwise as normal (**AD&D: MM 87, BASIC: DMR 37, RQ:** p. 86, if you make a successful grapple followed by throw go to 267).

ALL: If you hit the skeleton roll a d20 to see where you have hit it:
01-04 R. Leg (go to 237), 05-08 L. Leg (go to 237), 09-11 Abdomen (go to 237), 12 Chest (go to 535), 13-15 R. Arm (go to 235), 16-18 L. Arm (go to 235), 19-20 Head (go to 855).

Unless you are told otherwise in one of the options above the skeleton will fight to the death. When you have defeated it go to 888.

839: This room contains four torch brackets in the corners; it is 20' high and features a huge carving of a scorpion on the E wall. The two E doors are sealed off by portcullises across the alcoves (if you entered via one of these doors the bars will lift as you enter).

Pulling either of the N torch brackets causes a stone slab to descend, permanently sealing the N exit. The S brackets do likewise to the S door. If you read a scroll from a bronze case the portcullises will rise and you may use the E exits, otherwise take another exit. Exits.

A: 539B/838/836D **B:** 699B/596A/388 **C:** 836A/366A/698
D: 669B/388/836H **E:** 439A/334/838 **F:** 836E/366C/868.

853: The statue suddenly crumbles to pieces. The adze however remains in one piece, you may take it if you wish (**AD&D/BASIC:** treat it as a hand axe, **RQ:** treat it as a hatchet), now go to 266 exits.

854: The spell lasts for the entire duration of your present visit.

855: The skull of the skeleton shatters. It seems to be considerably confused but continues the attack. Return to 838 but apply the following penalty to the skeleton's attacks: **AD&D/BASIC:** -4 to hit, **RQ:** -15% on attacks, **T&T:** It can only attack you on a roll of 1-4 (d6) each turn. If you are sent here again go to 535 instead.



857: You open the door and take a few more steps down the passage. Suddenly you fall down a deep pit and land with a squelch on the spikes at the bottom. Now go to 365.

863: The E door suddenly opens to reveal a cupboard, and 5 strange creatures looking like skeletal snakes fall out and crawl towards you.

The skeletal snakes attack you. **AD&D/BASIC:** AC 7, HD 1, hp 1, poison, **RQ:** Attack (bite) 35%, Defense (due to size) 15%, 1 hit point, no armour, **T&T:** Each snake has a hpt of 1d6-1. Note that any hit you score will shatter one of the creatures. Their bites do no damage, but contain a weak poison. If one bites you (**RQ:** must hit an unarmoured location, **T&T:** the number of snakes biting will equal the total number of 'hits' they score on you divided by 3, rounding up) you lose 1 point of strength and 1-6 points of constitution for each bite, these losses are cumulative and permanent. When you have destroyed them all return to room 469.

864: Go to 1000.

865: Looking down you see that you are back in your original body, the adventure is truly over. You receive experience points for all abilities used while in Tiger-Son's body as if it were your own, if you were successful in your quest you also keep the various items you found and receive experience accordingly. See you next issue!

(Tiger-Son's mace was based on 'The Mace of Murder', originally appearing in SEWARS issue 13. Additional material by J. B. Rowley).

866: This large chamber is divided into 2 halves by a set of vertical metal bars running from floor to ceiling at 6" intervals from north to south. The eastern half of the room is 20' high and contains a large crystal case filled with an opaque white gas. There are two alcoves in the western half, each has a large wooden wheel set in the wall.

If you left immediately by the same door nothing happens, you may return to the room you just left. If not, go to the next section.

Suddenly stone slabs drop down sealing off exits A and C, there is a loud smashing noise and the crystal case shatters into a thousand flying shards which melt before they reach you. The white gas quickly dissipates to reveal the powerful crouching shape of a mantichore! For a second it stays still, then it rises to its feet yawning and shaking its golden mane. Suddenly it sees you and with a mighty roar it leaps towards you. Go to **RQ/T&T: 583, AD&D/Basic: 763.**

868: Behind the door is a 2½' square shaft. At the bottom of the shaft is a door in the W wall. Carved stone ladder style steps lead to a door 12½' above it in the S wall. Exits: **W: 839F S: 896A.**

869: Empty passageway. Exits: **A: 339A B: 488 C: 986A.**

883: The figure is a dead but perfectly preserved female human, clad only in flimsy white robes. She has a scorpion tattoo on each wrist.

885: Some powerful magic force is in operation in the tomb preventing the use of such spells. You have therefore wasted your spell.

886: This room looks as if it could be the treasure room of an ancient King's tomb (and almost certainly is!). The contents are now in a considerable disarray, but seem to be mostly statues and gem-inlaid furnishings. There are two large chests against the E wall, while a pile of junk against the W wall includes a dismantled chariot.

If you left immediately return to the previous room or exit via door A to 366C/398/688, if you investigated any of the items go to 383.

888: Behind the remnants of the skeleton the door leads to a small empty cubicle some 2½' x 2½' x 7½' high, obviously its hiding place. Return to the room you were in and choose a different exit.

889: This passageway/stairway contains a 40' deep spiked pit.

The pit can be easily jumped without undue risk. Exits.

A: 239B/238/388 B: 986B/539B/539B C: 536A/786A/989A.

893: The door slams behind you. You are trapped in one of the prison cells of the temple, awaiting sacrifice like countless victims before you. However in your case it could be a long wait. You seek some means of escape for as many turns as there are remaining before you must go to 285, but to no avail. Go to 285.

895: If you still have the dagger your spell fails and is wasted. It will prevent the functioning of all spells within 10' while in the tomb (**T&T:** and outside as well - it is a kris 1.52.3). You may discard it if you wish, but if you keep it, it will also prevent any spells recorded in the key as having an effect on you.

896: Empty passageway. Exits: **A: -/568/868 B: -/589B/369A.**

898: Just before you get to the door a panel opens in the floor, you fall through and then down a chute, emerging in room 999 (SW corner).

899: In the middle of this passage is a strange item, about 4' long, that looks like a model of a huge scorpion carved out of glass.

If you left through the door by which you entered the passage nothing happens, go to exits below. If you walked past the scorpion in order to try to reach the other exit go to the next section.

The scorpion suddenly moves to attack, it is a living crystal statue (**DMR 32, AD&D:** treat it as a giant ant warrior, **MM 7**, but with 2 claws rather than mandibles). The claws do 1-6 damage each and if either claw hits it will attempt to use a poison sting for 3-12 points of damage (1-4 if save vs. poison made). If you kill it go to exits.

EXITS: A: 998 B: 936A.

933: It feels incredibly hot and burns your hand badly (1-3 points of damage, lose 4 from your dexterity with regard to combat and manual dexterity). Members of the Scorpion Cult are forbidden to use this weapon, you will have to leave it behind.

935: The bottom suddenly opens up. You fall through and slide down a steep chute into the SE corner of room 999.

936: This room appears to be full of all manner of rubbish, mainly rotted wineskins and scraps of cloth. If you wish to search for items of interest specify the number of turns you will spend searching and then go to 593. Otherwise exit via A to 766B/266B/-.

938: As you ascend towards C you activate a tripwire, the door at C bursts open and a large rock trundles down the passage towards you!

If you attempted to jump over the rock you must roll your DEX or under on 3d8 to succeed and avoid damage. If you fled back down the passage you must roll DEX or under on 3d6 to get to the Y junction before the rock. You must then choose which fork to take, there is a 50% chance that the rock will take the other fork and therefore miss. If you are struck by the rock you take 3d6 damage. Behind the door at C is the trigger mechanism and a steep chute going up 10' before coming to a dead end. Go to 269 and choose another exit.

939: This empty stairway has scorpion motifs carved on the side walls.

There is nothing unusual. Exits: **A: 789C B: 836C.**

963: The pendant can be taken from the wall without any harmful effects, and can now be used as a source of illumination. However you must either carry it in your hand (in which case you can carry nothing else in that hand) or put it around your neck. If at any time you adopt the latter course of action go immediately to 765.

965: Congratulations! you are now the proud possessor of a set of 6 fire beetle legs. They are too brittle to serve as tools or weapons, but you may keep them as a souvenir if you wish. Return to 483.

966: This room is plain except for a large black altar. As you enter the room a mouth appears on the surface of the altar and speaks to you in your native tongue: "All those who would worship at the Tomb of the Scorpion King must first give me some of their blood to drink!"

If you cut yourself in order to allow some blood to flow into the mouth, decide how many hit points you wish to lose (ie the amount of damage caused by this loss of blood) then go to 733. **EXITS.**

A: 438 B: 789A.

968: After opening the door you take a step forward and find yourself falling down another flight of stairs. This time things are more serious as you fall into a deep pit at the foot of the stairs and land with a squelch on the spikes at the bottom. Now go to 365.

969: Empty stairway. Exits: **A: 599B B: 789B.**

983: A stone slab suddenly descends, permanently sealing the W exit.

985: You find yourself in room 539 by exit B. Now proceed as normal.

986: Empty passageway. Exits: **A: 766C/-/869C B: 889B/-/686A.**

988: Behind the door is a 2½' square shaft. At the bottom of the shaft is a door in the S wall. Carved stone ladder style steps lead to a door 12½' above it in the E wall. Exits: **S: 866B E: 436A.**

989: Empty passageway. Exits: **A: 889C B: 368.**

993: The chest contains an ancient parchment, rolled up and tied with gold wire sealed with wax shaped into the likeness of a scorpion. If at any time you open the scroll go to 435.

995: Your spell does not work and is therefore wasted.

996: Empty passageway. Exits: **A: 836H B: 336C.**

998: Behind the door is a 2½' square shaft. At the bottom of the shaft is a door in the E wall; carved stone ladder style steps lead to a door 12½' above it in the S wall. Exits: **E: 266A/899A/336E S: 269A.**

999: You roll quickly down the steep chute, hearing the slam of the trapdoor behind you. The chute becomes shallower towards the end, and sends you rolling into the room, a little bruised but not seriously damaged by your journey. Picking yourself up after your rather humiliating entrance you are amazed to find yourself standing on a huge pile of gold coins spreading outwards from the bottom of the chute. As you gaze around the room dumbfounded you realise that the old legends of the tomb were right - this room contains gold beyond your wildest dreams! From each corner of the room a huge pile of gold stretches inwards, amongst the piles of coins you can see all sorts of gold ornaments and trinkets, while in the centre is a golden statue of a rearing scorpion almost 8' high.

The statue appears to be made of solid gold, and is far too heavy to move even with your current strength. If you searched amongst the coins for particularly valuable items go to 353. You may take as much gold as you can carry using the encumbrance rules (**AD&D: PH 101, Basic: PM 30 (ER: -/21), RQ: 15, T&T: 1.3.3, 1.5**), assuming that you have something to carry it in! When loaded up go to 563.

1000: Congratulations! You stumble out onto the burning sands of the Kalharza desert. As you feel the hot sun beat down on you and the gentle desert breeze ruffle your hair you know that you have finally escaped the Tomb of the Scorpion King! Now go to 695.

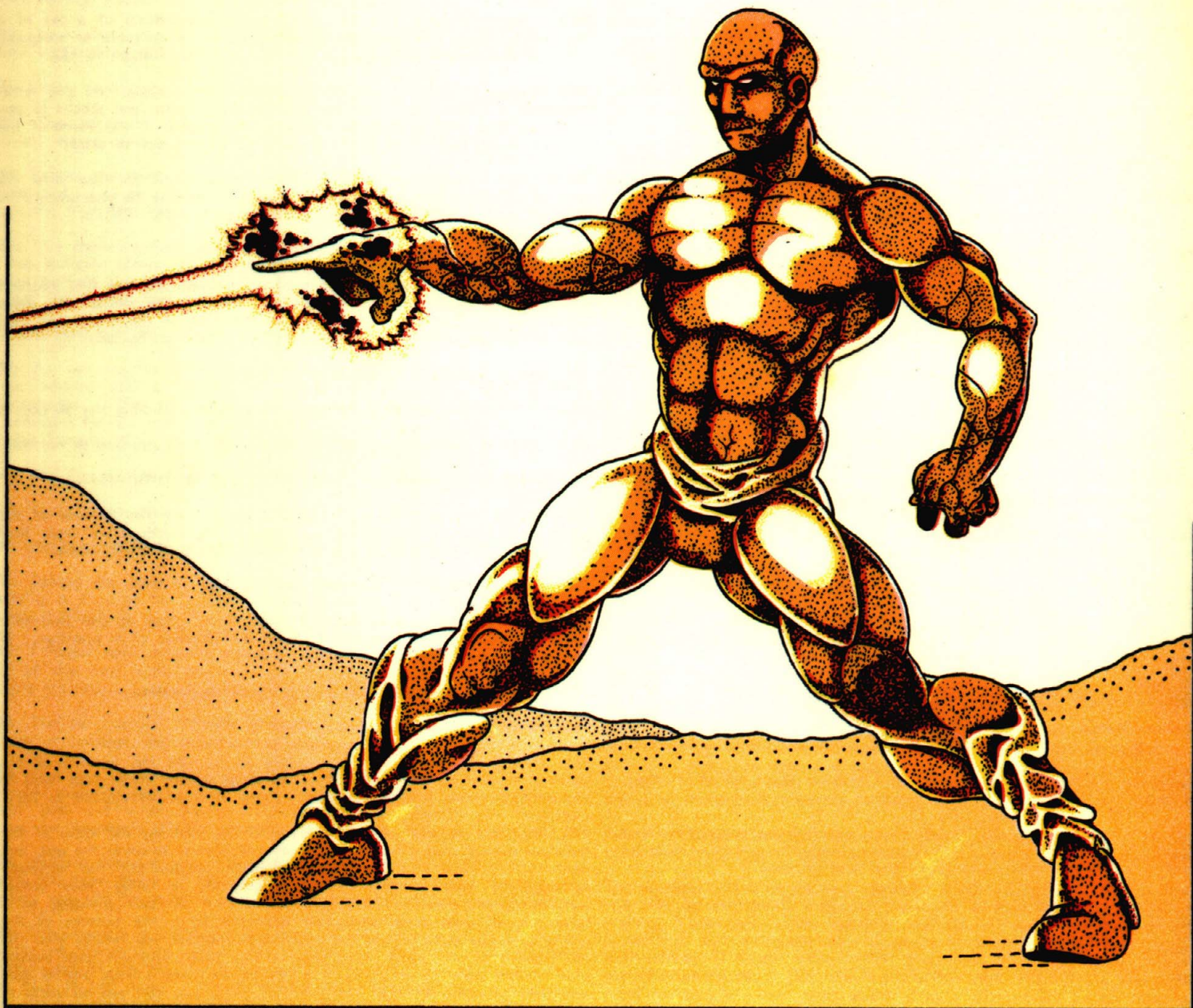
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