

# DUNGEONS & DRAGONS<sup>®</sup>

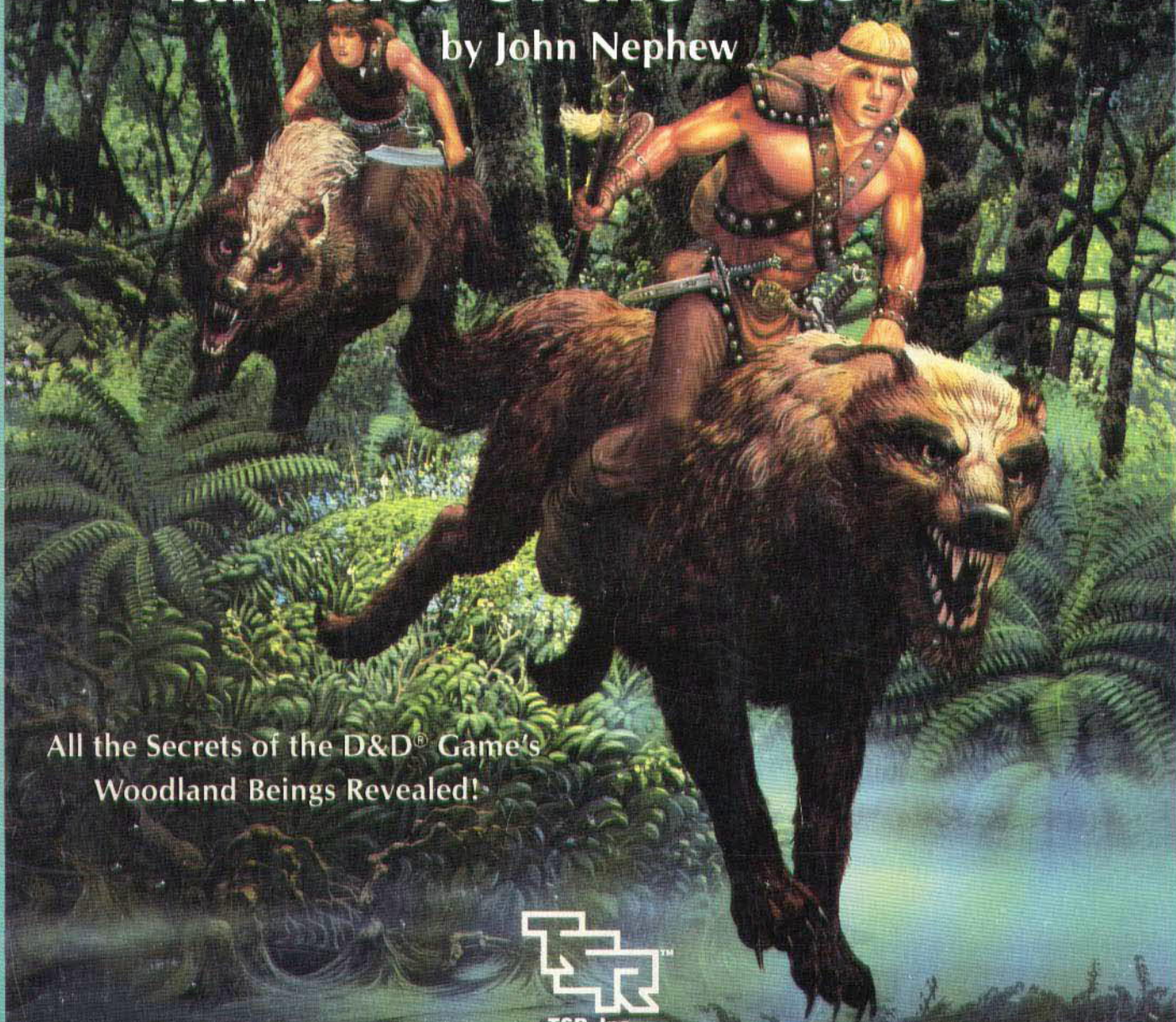
# CREATURE

## CRUCIBLE<sup>™</sup>

OFFICIAL GAME ACCESSORY

## Tall Tales of the Wee Folk

by John Nephew



All the Secrets of the D&D<sup>®</sup> Game's  
Woodland Beings Revealed!



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## TREANT

Table 6: Treant Level Advancement & Hit Dice

Level	Experience Points	Hit Dice
—	-48,000	2d8
—	-36,500	4d8
—	-24,000	6d8
Normal Monster	0	8d8
1	48,000	—
2	145,000	9d8
3	340,000	—
4	640,000	10d8
5	940,000	—
6	1,240,000	11d8
7	1,540,000	—
8	1,840,000	12d8
9	2,140,000	—
10	2,440,000	12d8 + 3

+ 300,000 XP per level thereafter  
+ 3 hp per level thereafter

## WOODRAKE

Table 17: Woodrake Level Advancement & Hit Dice

Level	Experience Points	Hit Dice	Item Use (d%)			
			S	F	B	U
—	-16,000	1d8	—	01-00	—	—
—	-12,000	2d8	—	01-00	—	—
—	-8,000	3d8	—	01-00	—	—
Normal Monster	0	4d8	—	01-00	—	—
1	16,000	5d8	01-05	06-89	90-99	00
2	48,000	—	01-05	06-89	90-98	99-00
3	112,000	6d8	01-10	11-89	90-97	98-00
4	240,000	7d8	01-15	16-89	90-96	97-00
5	500,000	—	01-15	16-89	90-95	96-00
6	800,000	8d8	01-20	21-89	90-94	95-00
7	1,100,000	9d8	01-20	21-89	90-93	94-00
8	1,400,000	—	01-25	26-89	90-92	93-00
9	1,700,000	10d8	01-25	26-89	90-91	92-00
10	2,000,000	10d8 + 1	01-30	31-89	90	91-00

+ 250,000 XP per level thereafter  
+ 1 hp per level thereafter

## CENTAURS

Table 2: Centaur Level Advancement & Hit Dice

Level	Experience Points	Hit Dice
—	-4,000	2d8
Normal Monster	0	4d8
1	4,000	—
2	12,000	5d8
3	28,000	6d8
4	60,000	—
5	124,000	7d8
6	250,000	8d8
7	500,000	—
8	800,000	9d8
9	1,100,000	10d8
10	1,400,000	10d8 + 2

+ 300,000 XP per level thereafter  
+ 2 hp per level thereafter

## POOKA

Table 14: Pooka Level Advancement & Hit Dice

Level	Experience Points	Hit Dice	Item Use (d%)			
			S	F	B	U
—	4,000	1d8	—	01-00	—	—
Normal Monster	0	2d8	—	01-00	—	—
1	4,000	3d8	01-05	06-79	80-98	99-00
2	12,000	—	01-10	11-79	80-96	97-00
3	28,000	4d8	01-15	16-79	80-94	95-00
4	60,500	5d8	01-20	21-79	80-92	93-00
5	125,500	—	01-25	26-79	80-90	91-00
6	250,500	6d8	01-30	31-79	80-88	89-00
7	500,000	7d8	01-35	36-79	80-86	87-00
8	800,000	8d8	01-40	41-79	80-84	85-00
9	1,100,000	8d8 + 1	01-45	46-79	80-82	83-00
10	1,400,000	8d8 + 2	01-50	51-79	80	81-00

+ 300,000 XP per level thereafter  
+ 1 hp per level thereafter

## NATURAL ARMOR

Creature	Armor Class
Centaur	AC 7*
Dryad	AC 7
Fauns	AC 8
Hsiao	AC 5*
Pooka	AC 7
Sprite	AC 8
Treant	AC 2*
Woodrake	AC 2* (only in drake form)

\* These statistics are for mature normal monsters. Creature heroes below that level will have less formidable Armor Classes: young centaurs, AC 8; hsiao progress through AC 8, AC 7, and AC 6 for the three stages before reaching normal monster level; treants and woodrakes pass through AC 8, AC 6, and AC 4. These reflect the maturation processes of the creatures; a mature treant, for example, has tougher bark than a sapling.

## ABILITY SCORES

Table 1: Creature Hero Ability Scores

Race	Minimum/Maximum Ability Scores					
	STR	INT	WIS	DEX	CON	CHR
Brownie (Redcap)	5/17	3/18	3/18	8/18	3/18	3/16 (3/10)
Centaur	9/18	3/18	3/18	3/18	5/18	3/18
Dryad	3/16	3/18	8/18	3/18	3/18	12/18
Faun	3/16	3/15	3/18	8/18	5/18	3/15
Hsiao	3/16	6/18	8/18	3/18	3/18	3/18
Leprechaun	3/13	9/18	3/18	9/18	5/16	3/18
Pixie	3/13	8/18	3/18	9/18	3/16	3/18
Pooka	3/18	3/18	8/18	3/18	5/18	8/18
Sidhe	8/18	8/18	3/18	3/18	3/18	3/18
Sprite	3/9	9/18	3/18	13/18	3/16	3/18
Treant	10/18	3/18	6/18	3/13	8/18	3/18
Wood Imp	6/16	3/18	3/18	6/18	3/18	3/16
Woodrake	3/18	3/18	3/18	13/18	3/18	3/18

## PIXIES

Table 11: Pixie Level Advancement & Hit Dice

Level	Experience Points	Hit Dice	Item Use (d%)			
			S	F	B	U
Normal Monster	0	1d8	—	01-00	—	—
1	2,000	2d8	01-05	06-84	85-99	00
2	4,000	3d8	01-10	11-84	85-98	99-00
3	8,000	4d8	01-10	11-84	85-97	98-00
4	16,000	5d8	01-15	16-84	85-96	97-00
5	32,000	6d8	01-20	21-84	85-95	96-00
6	64,000	7d8	01-20	21-84	85-94	95-00
7	128,000	8d8	01-25	26-84	85-93	94-00
8	250,000	9d8	01-30	31-84	85-92	93-00
9	500,000	10d8	01-30	31-84	85-91	92-00
10	800,000	10d8 + 1	01-35	36-84	85-90	91-00

+ 300,000 XP per level thereafter  
+ 1 hp per level thereafter

## FAUNS

Table 4: Faun Level Advancement & Hit Dice

Level	Experience Points	Hit Dice
Normal Monster	0	1d4
1	1,000	2d4
2	2,000	3d4
3	4,000	4d4
4	8,000	5d4
5	16,000	6d4
6	32,000	7d4
7	64,000	8d4
8	130,000	9d4
9	260,000	10d4
10	460,000	10d4 + 2

+ 200,000 XP per level thereafter  
+ 2 hp per level thereafter

**Abbreviations:** The following standard abbreviations are recommended for woodland classes:

BW	Brownie	PK	Pooka
CT	Centaur	RS	Rogue sidhe
DY	Dryad	SP	Sprite
FN	Faun	TT	Treant
HS	Hsiao	WI	Wood imp
LP	Leprechaun	WD	Woodrake
PX	Pixie	WS	Warrior sidhe

## Woodland Spellcasters

### Level Advancement

Table 8:—Woodland Spellcaster Extra Experience

Spellcasting Level	Extra Experience Required
1	1,000 XP
2	2,000 XP
3	4,000 XP
4	8,000 XP
5	16,000 XP
6	32,000 XP
7	64,000 XP
8	130,000 XP
9	260,000 XP

+200,000 XP for each subsequent level

## Dryads

Table 3: Dryad Level Advancement, Hit Dice, & Spell Ability

Level	Experience Points	Hit Dice
—	-3000	1d8
Normal Monster	0	2d8
1	3,000	—
2	9,000	3d8
3	21,000	—
4	45,000	4d8
5	95,000	—
6	190,000	5d8
7	380,000	—
8	680,000	6d8
9	980,000	—
10	1,280,000	7d8
11	1,580,000	7d8 + 1

+300,000 XP per level thereafter  
+1 hp per level thereafter

## Brownie

Table 9: Brownie Level Advancement, Hit Dice, & Item Use

Level	Experience Points	Hit Dice	Item Use (d%)			
			S	F	B	U
—	-2,000	1d8	—	01-00	—	—
Normal Monster	0	2d8	—	01-00	—	—
1	2,000	3d8	01-05	06-89	90-99	00
2	6,000	4d8	01-05	06-89	90-98	99-00
3	14,000	5d8	01-10	11-89	90-97	98-00
4	30,500	—	01-15	16-89	90-96	97-00
5	62,000	6d8	01-15	16-89	90-95	96-00
6	125,000	7d8	01-20	21-89	90-94	95-00
7	250,000	8d8	01-20	21-89	90-93	94-00
8	500,000	9d8	01-25	26-89	90-92	93-00
9	800,000	10d8	01-25	26-89	90-91	92-00
10	1,100,000	10d8 + 2	01-30	31-89	90	91-00

+300,000 XP per level thereafter  
+2 hp per level thereafter

## Wood Imp

Table 7:—Wood Imp Level Advancement & Hit Dice

Level	Experience Points	Hit Dice
Normal Monster	0	1d4*
1	800	2d4
2	1,600	3d4
3	3,200	3d4
4	6,400	4d4
5	12,800	5d4
6	25,000	6d4
7	50,000	7d4
8	100,000	8d4
9	200,000	9d4
10	360,000	10d4
11	520,000	10d4 + 2

+160,000 XP per level thereafter  
+2 hp per level thereafter

\* Note: According to the *Creature Catalogue*, normal monster wood imps have  $\frac{3}{4}$  HD (1d6 hit points). For simplicity, we are using the standard of 1d4 ( $\frac{1}{2}$  HD) for creature heroes. This means that creature hero wood imps at "normal monster" level are slightly less than true normal monsters, but this is balanced by better attacks (since they are treated as full rather than half Hit Dice).

## Sprite

Table 12: Sprite Level Advancement & Hit Dice

Level	Experience Points	Hit Dice
Normal Monster	0	1d4
1	2,000	2d4
2	4,000	3d4
3	8,000	4d4
4	16,000	5d4
5	32,000	6d4
6	64,000	7d4
7	128,000	8d4
8	250,000	9d4
9	500,000	10d4
10	800,000	10d4 + 1

+300,000 XP per level thereafter  
+1 hp per level thereafter

Table 13: Sprite Spell Ability

Sprite's Level	Fairy Spells by Level						
	1	2	3	4	5	6	7
Normal Monster	—	—	—	—	—	—	—
1	1	—	—	—	—	—	—
2	2	—	—	—	—	—	—
3	2	1	—	—	—	—	—
4	2	2	—	—	—	—	—
5	2	2	1	—	—	—	—
6	2	2	2	—	—	—	—
7	2	2	2	1	—	—	—
8	3	2	2	2	—	—	—
9	3	2	2	2	1	—	—
10	3	3	2	2	2	—	—
11	3	3	3	2	2	1	—
12	4	3	3	2	2	2	—
13	4	4	3	2	2	2	1
14	4	4	3	3	3	2	1
15	4	4	4	3	3	2	2
16	4	4	4	4	4	3	2
17	4	4	4	4	4	3	3
18	4	4	4	4	4	4	4
19	5	5	5	4	4	4	4
20	5	5	5	5	5	4	4
21	5	5	5	5	5	5	5
22	6	6	5	5	5	5	5
23	6	6	6	6	5	5	5
24	6	6	6	6	6	6	5
25	6	6	6	6	6	6	6
26	7	7	7	6	6	6	6
27	7	7	7	7	7	6	6
28	7	7	7	7	7	7	7
29	8	8	7	7	7	7	7
30	8	8	8	8	7	7	7
31	8	8	8	8	8	8	7
32	8	8	8	8	8	8	8
33	9	9	8	8	8	8	8
34	9	9	9	9	8	8	8
35	9	9	9	9	9	9	8
36	9	9	9	9	9	9	9

## Leprechaun

Table 10: Leprechaun Level Advancement, Hit Dice, & Spell Ability

Level	Experience Points	Hit Dice	Spells by Level				
			1	2	3	4	5
Normal Monster	0	1-2 hp	—	—	—	—	—
1	2,000	1d4*	1	—	—	—	—
2	4,000	2d4	2	—	—	—	—
3	8,000	3d4	2	1	—	—	—
4	16,000	4d4	2	2	—	—	—
5	32,000	5d4	2	2	1	—	—
6	64,000	6d4	3	2	2	—	—
7	130,000	7d4	3	2	2	1	—
8	260,000	8d4	3	3	2	2	—
9	520,000	9d4	3	3	2	2	1
10	780,000	9d4	4	3	3	2	2
11	1,040,000	9d4 + 1	4	4	4	3	3
12	1,300,000	9d4 + 2	4	4	4	4	4

+260,000 XP per level thereafter  
+1 hp per level thereafter  
Maximum spell ability is that attained at 12th level.

\* Note: When leprechauns advance from normal monster to 1st level, they gain an additional 1-2 hp—in effect a 1d4 Hit Dice total. Any Constitution bonus or penalty ought to be applied to both 1-2 hp rolls.

## Skills

Table 18: Movement & Encumbrance

Speed	Maximum Encumbrance (in cn)												
	Brownie	Centaur	Dryad	Faun	Hsiao	Leprechaun	Pixie	Pooka	Sidhe	Sprite	Treant	Wood Imp	Woodrake*
0	1,201+	8,001+	2,401+	1,801+	501+	101+	201+	2,401+	2,401+	151+	10,001+	201+	3,001+
15' (5')	1,200	8,000	2,400	1,800	500	100	200	2,400	2,400	150	10,000	200	3,000
30' (10')	800	7,500	1,600	1,500	350	50	150	1,600	1,600	75	5,000	150	2,750
60' (20')	600	6,000	1,200	1,200	200	20	75	1,200	1,200	25	2,000	75	1,500
90' (30')	400	4,000	800	900	100	—	25	800	800	—	25	25	750
120' (40')	200	3,000	400	600	—	—	—	400	400	—	—	—	500
150' (50')	—	2,000	—	300	—	—	—	—	—	—	—	—	—
180' (60')	—	1,000	—	—	—	—	—	—	—	—	—	—	—

\* In drake form; for elf and halfling form, use standard character encumbrance tables (*Basic Players Manual*, p. 61)

Table 18a: Movement & Encumbrance—Flying

Speed	Maximum Encumbrance (in cn)			
	Hsiao	Pixie	Sprite	Woodrake*
0	301+	41+	31+	601+
15' (5')	300	40	30	600
30' (10')	250	35	25	200
60' (20')	200	25	20	—
90' (30')	150	20	15	—
120' (40')	100	15	10	—
150' (50')	75	10	5	—
180' (60')	50	5	3	—
210' (70')	20	—	—	—

\* In drake form; for elf and halfling form, use standard character encumbrance tables (*Basic Players Manual*, p. 61)

Note: Encumbered flyers (that is, those whose speed is less than maximum) must rest their wings for one turn after every three turns of flying.

## Hsiao

Table 5: Hsiao Level Advancement, Hit Dice, & Spell Ability

Level	Experience Points	Hit Dice	Spells by Level					
			1	2	3	4	5	6
—	-8,000	1d8	—	—	—	—	—	—
—	-6,000	2d8	1	—	—	—	—	—
—	-4,000	3d8	2	—	—	—	—	—
Normal Monster	0	4d8	2	1	—	—	—	—
1	8,000	5d8	2	2	—	—	—	—
2	24,000	6d8	2	2	1	—	—	—
3	56,000	7d8	3	2	2	—	—	—
4	115,000	8d8	3	3	2	1	—	—
5	250,000	9d8	3	3	3	2	—	—
6	500,000	10d8	4	4	3	2	1	—
7	800,000	11d8	4	4	3	3	2	—
8	1,100,000	12d8	4	4	4	3	2	1
9	1,400,000	13d8	5	5	4	3	2	2
10	1,700,000	14d8	5	5	5	3	3	2
11	2,000,000	15d8	6	5	5	3	3	2
12	2,300,000	15d8+1	6	5	5	3	3	2

+300,000 XP per level thereafter

+1 hp per level thereafter

Maximum spell ability is that gained at 11th level.

Experience Points	Damage (Claw/Claw/Bite)
-8,000	1-2/1-2/1-2
-6,000	1-3/1-3/1-2
-4,000	1-4/1-4/1-3
0 or more	1-6/1-6/1-4

## Prime Requisites

Brownie:	Dexterity
Centaur:	Strength
Dryad:	Wisdom and Charisma
Faun:	Dexterity
Hsiao:	Wisdom
Leprechaun:	Intelligence and Dexterity
Pixie:	Dexterity
Pooka:	Wisdom
Sidhe:	fighter/spellcaster, Strength and Intelligence; thief/spellcaster, Intelligence and Dexterity
Sprite:	Intelligence and Dexterity
Treant:	Constitution
Wood Imp:	Dexterity
Woodrake:	Intelligence and Dexterity

## Sidhe

Table 15: Sidhe Level Advancement & Hit Dice

Level	Experience Points	Warrior Hit Dice	Rogue Hit Dice
Normal Monster	0	1d4	1d4
1	2,500	1d8*	1d4*
2	5,000	2d8	2d4
3	10,000	3d8	3d4
4	20,000	4d8	4d4
5	40,000	5d8	5d4
6	80,000	6d8	6d4
7	160,000	7d8	7d4
8	320,000	8d8	8d4
9	620,000	9d8	9d4
10	920,000	9d8+1	9d4+1
11	1,220,000	9d8+1	9d4+2

+290,000 XP per level thereafter

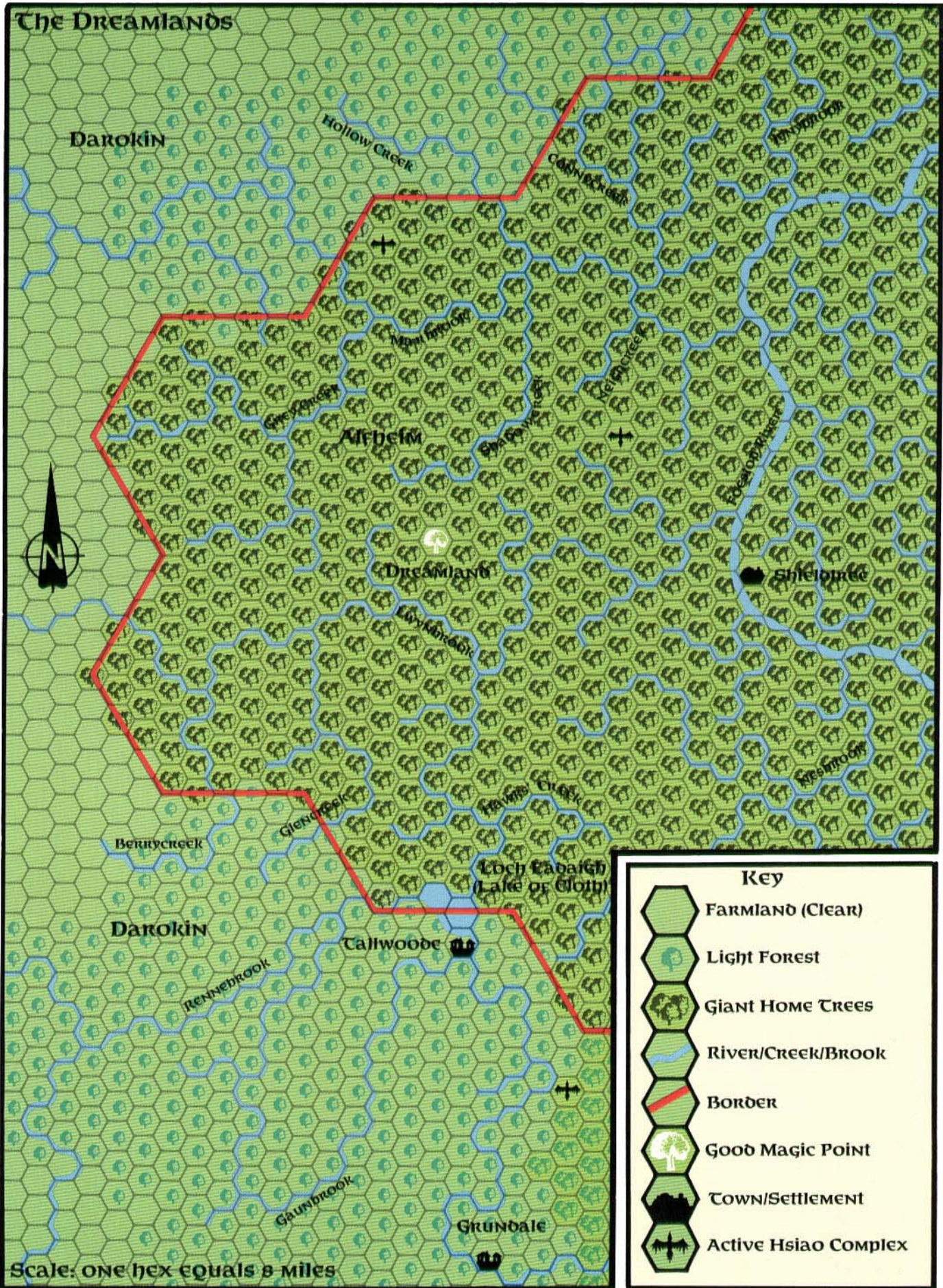
+1 hp per level thereafter

\* Note: When warrior sidhe reach first level, they gain an additional 1-4 hp—in effect a 1d8 Hit Die total. Any Constitution bonus or penalty is applied to both 1-4 hp rolls. Rogues gain no hit points for reaching 1st level.

Table 16: Sidhe Spell Ability

Sidhe's Level	Fairy Spells by Level						
	1	2	3	4	5	6	7
Normal Monster	—	—	—	—	—	—	—
1	1	—	—	—	—	—	—
2	2	—	—	—	—	—	—
3	2	1	—	—	—	—	—
4	2	2	—	—	—	—	—
5	3	2	—	—	—	—	—
6	3	2	1	—	—	—	—
7	3	2	2	—	—	—	—
8	3	3	2	—	—	—	—
9	3	3	2	1	—	—	—
10	3	3	2	2	—	—	—
11	3	3	3	2	—	—	—
12	3	3	3	2	1	—	—
13	3	3	3	2	2	—	—
14	3	3	3	3	2	—	—
15	3	3	3	3	2	1	—
16	3	3	3	3	2	2	—
17	3	3	3	3	3	2	—
18	3	3	3	3	3	2	1
19	3	3	3	3	3	2	2
20	3	3	3	3	3	3	3
21	4	4	3	3	3	3	3
22	4	4	4	4	3	3	3
23	4	4	4	4	4	4	3
24	4	4	4	4	4	4	4
25	5	5	4	4	4	4	4
26	5	5	5	5	4	4	4
27	5	5	5	5	5	5	4
28	5	5	5	5	5	5	5
29	6	6	5	5	5	5	5
30	6	6	6	6	5	5	5
31	6	6	6	6	6	6	5
32	6	6	6	6	6	6	6
33	7	7	6	6	6	6	6
34	7	7	7	7	6	6	6
35	7	7	7	7	7	7	6
36	7	7	7	7	7	7	7

# The Dreamlands



Key	
	Farmland (Clear)
	Light Forest
	Giant Home Trees
	River/Creek/Brook
	Border
	Good Magic Point
	Town/Settlement
	Active Hsiao Complex

# CREATURE CRUCIBLE™

Official DUNGEONS & DRAGONS® Game Supplement

## Tall Tales of the Wee Folk

by John Nephew

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# Introduction

*O mortals, would you know eternity? The secrets of life? The forest is a place of enchantment, of secrets, and I know not if it contains that which you seek . . . but come, follow me, that we might explore the mysteries of its folk . . .*

—Olyrrhoe, the centaur prophetess

## This Crucible

For most of time, the ways of the woodland beings have been obscured to humans, halflings, and dwarves; even the elves have not known all the secrets of the Good People and other sylvan spirits.

But here at last they are made clear—and more! Not only can you learn the nature of these creatures, you can play them yourselves, since this sourcebook provides details on how to create and play the various woodland races discussed.

*Tall Tales of the Wee Folk* contains the following:

- \* A 64-page DM's Booklet, containing: information on the woodland creatures of the DUNGEONS & DRAGONS® game; rules for woodland beings as player creatures (information, including new spells, skills, and equipment, that you may wish to share with your players); a campaign setting, the Dreamlands, set in the D&D® Game Known World, plus some of its more illustrious inhabitants; and advice on how to play NPC woodland beings.

- \* A 32-page Adventures Booklet containing several fully-developed adventures, along with advice on how to design new woodland adventures of your own and how to adapt other adventures for use by player creatures of the forest.

## How to Use this Supplement

The DM's Booklet should be read first by the Dungeon Master. If you are not the DM of your gaming group, read no further than this "Introduction" without your DM's permission! It may spoil the fun of surprise if you learn information in advance of play.

If you are the DM, read this, the DM's Booklet, in its entirety. The first part of the booklet, "Creature Heroes," is devoted to individual woodland races. A number of the creatures dealt with are new to the D&D® game, such as brownies, fauns, and leprechauns. Each section has a descriptive entry telling how these creatures live, followed by detailed game information for use in play. Sections pertinent to more than one race (like spells and equipment) follow the individual entries. The second part of the DM's Booklet contains campaign information, including a suggested forest setting, NPC character descriptions, and advice on how to use NPC woodland beings.

As the DM, you may also wish to read the first sections of the Adventures Booklet and peruse a number of the adventures there presented.

After seeing what it's all about, you will have to decide how you want to use this sourcebook in your campaign. Will woodland player creatures be appropriate for your gaming group? If you decide "Yes," then you should permit players to read those sections of the DM's Booklet that pertain to the character races they are going to play.

If you decide not to permit woodland PCs, this supplement is still useful. It will enable you to create more interesting and diverse NPC foes and allies, and conventional characters may be used in many of the adventures.

## Your Woodland Guides

Narrating this sourcebook are four woodland beings who are addressing a group of four humans seeking the secrets of Immortality. Each of these narrators is based on a figure from mythology or literature:

- \* Olyrrhoe, the centaur prophetess. It is she whom the four humans first sought, for her wisdom is legendary. She shares with you the secrets of her own race, among others; she also provides connections to the dryad, Lotis, and the Fairy Court.

- \* Lotis, the dryad, speaks of herself and her sister dryads and hamadryads, and their wood-spirit kin, the fauns and treants.

- \* King Oberon and the mischievous sprite, Robin Goodfellow, provide information about the various fairy races.

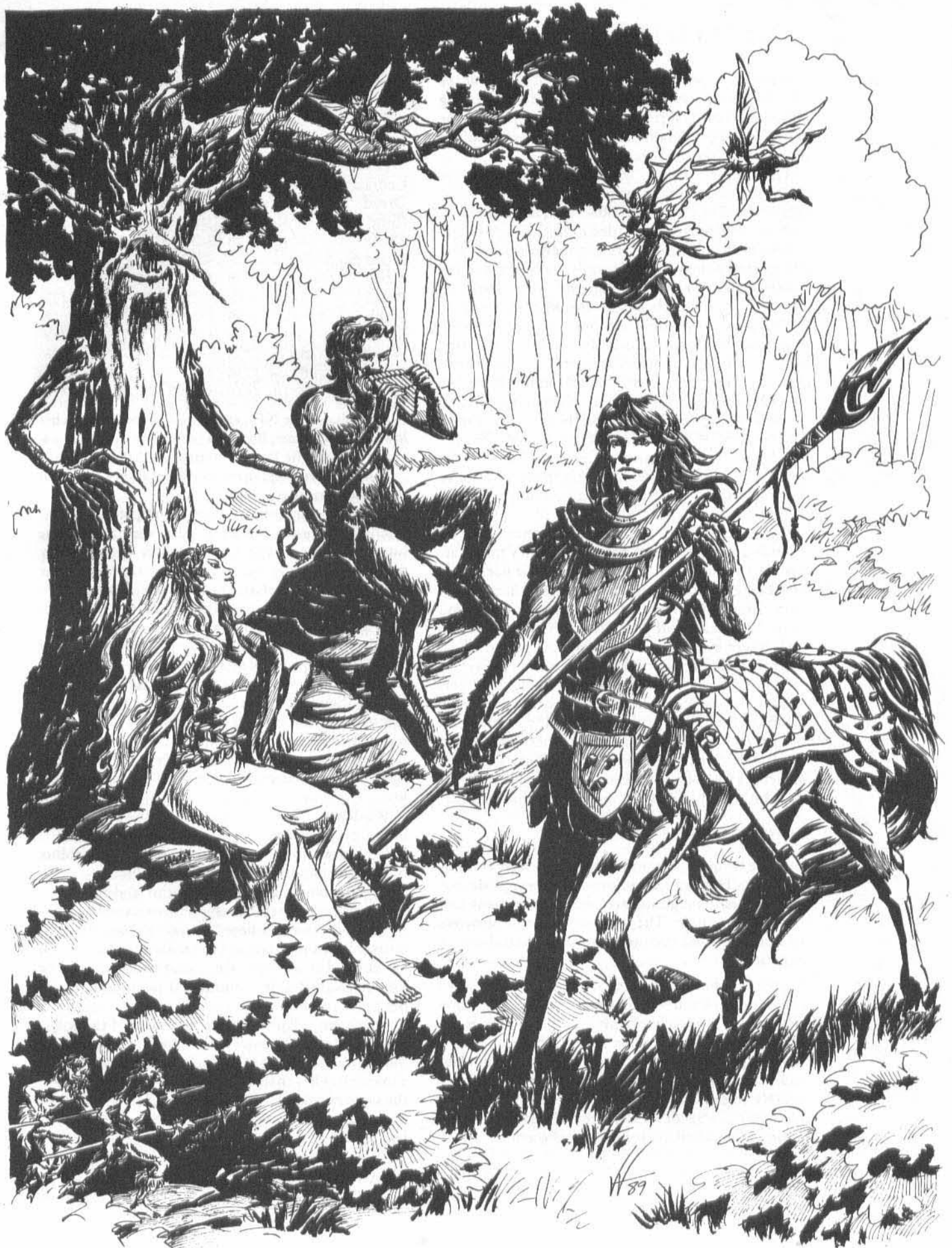
Descriptions and game statistics of these four characters appear in "Personalities of the Forest." As they introduce you, the DM, to the forest, you too may find them useful for initiating your players into the setting.

## Acknowledgements and Dedication

Neither a work nor an author appears out of nothing, so I must thank all those who have influenced both, though I cannot here list all their names and roles.

Bruce Heard's balance of patience and critical rigor has been vital to this project; the gamers who volunteered to test and criticize the material as it developed were also a great help to me.

This work is dedicated to the many fine teachers I've had, both in and out of the classroom. Foremost among them are my parents, Anne and Albert Nephew, who have been the most important and positive influence upon me as both a writer and a person.





# Creature Heroes

Like the other products in this series, *Tall Tales of the Wee Folk* is built around rules for creating interesting player and non-player creature heroes, similar to the heroes among humans and demi-humans that are played in a "normal" game.

This chapter contains general information for creating player creatures—abilities, prime requisites, and so on. The chapters following deal individually with each woodland race, describing its way of life and point of view, and providing more detailed, specific game information. Creatures that are new to the D&D® game also have "normal monster" statistics, like those in the rulebooks for the other monsters.

The previously published monsters are gathered from four different products. For convenience, their sources and page numbers are noted in parentheses after their headings, to save the DM time if he wishes to read the original description. Abbreviations are: B = *Basic Dungeon Masters Rulebook*; X = *Expert Rulebook*; M = *Master DM's Book*; CC = *Creature Catalogue*. So, for instance, "Centaur (X 47)" at the top of the chapter on centaurs, means that you may find the original monster description on page 47 of the *Expert Rulebook*.

If you are the DM, you should read these chapters through and take careful note of how they might affect your game. Then, decide whether or not woodland beings would be suitable as player characters in your campaign. Before using player creatures, you might first create and play a few NPC woodland beings, to get everyone used to the new personalities, and to familiarize yourself with the rules in play.

Players of woodland characters should read this chapter and the one about their character's race, to be guided through the creation process. If you do not allow player creatures, these guidelines, applied to NPCs, may generate almost endless surprises and new challenges for your players; in that case you'll probably want to forbid your players to read this material.

## Ability Scores

Creature heroes, like normal characters, have six ability scores. However, most woodland beings do not have the same range in each ability as humans and demi-humans have. The following table summarizes the minimum and maximum scores for each ability of each race.

To generate the ability scores of a creature hero, select a race and then roll 3d6 six times. Arrange the scores in any order and exchange ability score points as described in the D&D game rules (see *Basic Players Manual*, p. 49), until each score lies between the minimum and maximum specified on Table 1. If it is absolutely impossible to arrange the scores in such a manner, a new set of six scores must be generated, or, if you prefer, another race may be chosen.

Table 1: Creature Hero Ability Scores

Race	Minimum/Maximum Ability Scores					
	STR	INT	WIS	DEX	CON	CHR
Brownie (Redcap)	5/17	3/18	3/18	8/18	3/18	3/16 (3/10)
Centaur	9/18	3/18	3/18	3/18	5/18	3/18
Dryad	3/16	3/18	8/18	3/18	3/18	12/18
Faun	3/16	3/15	3/18	8/18	5/18	3/15
Hsiao	3/16	6/18	8/18	3/18	3/18	3/18
Leprechaun	3/13	9/18	3/18	9/18	5/16	3/18
Pixie	3/13	8/18	3/18	9/18	3/16	3/18
Pooka	3/18	3/18	8/18	3/18	5/18	8/18
Sidhe	8/18	8/18	3/18	3/18	3/18	3/18
Sprite	3/9	9/18	3/18	13/18	3/16	3/18
Treant	10/18	3/18	6/18	3/13	8/18	3/18
Wood Imp	6/16	3/18	3/18	6/18	3/18	3/16
Woodrake	3/18	3/18	3/18	13/18	3/18	3/18

Note that some NPC creatures may have scores below the minimums, but such beings are unable to advance beyond the level of normal monster.

Following are explanations of the ability scores, as they apply to creature heroes.

**Strength:** In general, this is comparable to the Strength of normal characters. The exceptions are the huge treants and the tiny creatures (leprechauns, pixies, wood imps, etc.). For these characters, the scores are in terms relative to their racial standards; after all, the weakest treant is more than a match for even unusually strong humans. The strength or weakness in relation to humans is accounted for in other ways (e.g., the natural attacks of treants, the limited damage small weapons can do, etc.). The scores should therefore be used normally for computing combat adjustments, but not necessarily for comparison to human standards.

**Intelligence:** This is comparable to the same ability in normal characters. Note also "Languages," below.

**Wisdom:** This is comparable to the same ability in normal characters.

**Dexterity:** This is comparable to the same ability in normal characters.

**Constitution:** Like strength, this ability score is not always comparable to the human standard. Such creatures as treants, whose "actual" Constitution lies outside the human range, have their scores accounted for in hit dice and the like. Constitution should be used normally for determining hit point bonuses per die for characters.

**Charisma:** This is by and large aligned to the human standard. *Optional Rule:* The DM may wish to modify the Charisma of an individual whose race has a maximum less than 18 when dealing with others of the same race (e.g., a brownie with CHR 13 might be treated as CHR 15 when dealing with other brownies).

## Prime Requisites

Like other D&D® character classes, those of woodland beings have one or more prime requisites. If the scores in all of a character's prime requisites are 13 or better, a bonus of 5% on all experience earned is gained. If one or both of them is 16 or more, the bonus is 10%.

The prime requisites of each woodland race are as follows:

- Brownie:** Dexterity
- Centaur:** Strength
- Dryad:** Wisdom and Charisma
- Faun:** Dexterity
- Hsiao:** Wisdom
- Leprechaun:** Intelligence and Dexterity
- Pixie:** Dexterity
- Pooka:** Wisdom
- Sidhe:** fighter/spellcaster, Strength and Intelligence; thief/spellcaster, Intelligence and Dexterity
- Sprite:** Intelligence and Dexterity
- Treant:** Constitution
- Wood Imp:** Dexterity
- Woodrake:** Intelligence and Dexterity

## Languages

Due to their frequent contact with so many races, woodland beings, like demi-humans, often know many more languages than their human counterparts. Following are the basic languages suggested for woodland player creatures; all such characters know at least these tongues, plus their alignment language, and may, if their Intelligence permits, learn additional ones.

These lists are of course guidelines, intended chiefly for PCs; NPCs and characters from unusual settings may of course be different (e.g., a centaur whose tribe was near humanoid territory might know one or more humanoid languages in place of those listed below.)

"Local language" means the dominant local language, usually human, depending on where the player creature is from. A centaur from Thyatis, for example, would have Thyatian as his "local language"; while a dryad from the Five Shires would know Halfling.

**Brownie:** Fairy, local language, Halfling, can communicate with animals.

**Centaur:** Centaur, local language, Dryad, Elvish, can communicate with equines (horses, donkeys, etc.).

**Dryad:** Dryad, local language, Elvish, Fairy, Treant, can communicate with plants.

**Fauns:** Dryad, local language, can communicate with animals.

**Hsiao:** Hsiao, local language, Centaur, Dryad, Elvish, Fairy, Treant, can communicate with birds.

**Leprechaun:** Fairy, local language, Elvish, Gnome, can communicate with animals.

**Pixie:** Fairy, local language, Elvish, Gnome, Halfling, can communicate with animals.

**Pooka:** Fairy, local language, can communicate with animals.

**Sidhe:** Fairy, local language, Dryad, Elvish, Gnome, Treant, can communicate with animals.

**Sprite:** As pixie, above.

**Treant:** Treant, local language, Dryad, Elvish, Fairy.

**Wood Imp:** Wood Imp, local language, can communicate with arachnids (such as spiders).

**Woodrake:** Fairy, local language, Elvish, Halfling, can communicate with animals.

**Notes:** Although pixies and sprites were previously considered to have separate languages, we are suggesting that all the fairies have a common tongue. Individual races and regions may of course have their own peculiar expressions, accents, and even dialects (all great fun for role-playing), influenced by the local culture. Spelling may be different as well; fairies of Scottish flavor, for example, use "sith" in place of "sidhe."

Dryad is the common language of hamadryads, dryads, fauns, satyrs, and sileni.

## Natural Armor

Many of the sylvan beings that we are presenting have a naturally superior Armor Class—that is, even without any armor, these creatures have an Armor Class better than 9. These creatures and their natural Armor Classes are as follows; all other creature heroes have a base Armor Class of 9, just like normal characters. The ACs given in the normal monster descriptions are average figures, including fighting skill, Dexterity, armor, and sometimes magic; ignore them when dealing with creature heroes.

Creature	Armor Class
Centaur	AC 7*
Dryad	AC 7
Fauns	AC 8
Hsiao	AC 5*
Pooka	AC 7
Sprite	AC 8
Treant	AC 2*
Woodrake	AC 2* (only in drake form)

\* These statistics are for mature normal monsters. Creature heroes below that level will have less formidable Armor Classes: young centaurs, AC 8; hsiao progress through AC 8, AC 7, and AC 6 for the three stages before reaching normal monster level; treants and woodrakes pass through AC 8, AC 6, and AC 4. These reflect the maturation processes of the creatures; a mature treant, for example, has tougher bark than a sapling.

Dexterity bonuses and penalties do affect all woodland creature heroes. Armor, if permitted, affects Armor Class only if its AC is higher than the natural





## Creature Heroes

Armor Class, in which case it is taken in place of the natural Armor Class. Refer to individual entries below to find what sorts of armor, if any, are permitted each race.

*Example:* A 1st-level centaur, with Dexterity of 15, wears chain mail barding (AC 5) and carries a shield. The natural Armor Class of a centaur is AC 7; since the barding's AC is superior, that figure is used. The adjustments for dexterity and shield lower it by 2 more, to a total AC 3.

### Initial Hit Dice

All characters start their careers at their lowest HD possible, as indicated on each race's level and Hit Dice advancement table (see below). Use the Hit Dice specified in this chart, and roll them to determine the characters' hit points. To keep 1st-level player creatures from being too weak, a good method of cheating is to roll 1d6; on a result of 1-3, the character has maximum hit points; 4-5, subtract 1 hp; and on a roll of 6 give the character half the maximum (rounded up).

Multiple Hit Dice creatures should benefit from this method only on a single Hit Die.

*Example:* A beginning treant has 2d8 Hit Dice. A 4 is rolled on 1d6, so from one of the Hit Dice the treant gains 7 hp (1 less than maximum); the other 1d8 is rolled normally, for a 5; so the treant has a total of  $5 + 7 = 12$  hit points.

### Level Advancement

Using this system, woodland beings are now capable of level advancement. Player creatures, unlike conventional character classes, do not begin their careers at 1st level. Characters start as unexperienced creatures. After gaining experience, they eventually reach 1st level.

Each race description below includes a chart of levels and Hit Dice, including those levels before 1st. For the sake of game balance, player creatures do not all start as normal monsters (since some normal monsters are more powerful than others—compare a “normal monster” treant to a “normal monster” sprite), but may have to work up through one or more levels of negative experience.

Experience Points awarded to such PCs reduce their negative XP total; as certain negative levels are reached, additional Hit Dice, and sometimes special abilities, may be gained. In any case, when 0 XP is reached, the player creature has attained the status of a mature normal monster, with all the commensurate Hit Dice and special abilities.

Constitution bonuses and penalties are to be applied to each initial Hit Die of player creatures, and every time another Hit Die is gained. Like normal player characters, woodland beings cease to gain Hit Dice after 9th level, and instead gain a set number of hit points with each level increase (specified for each race, below).

*Example:* Your brownie, having a Constitution of 13, starts with 1 HD (d8; plus 1 hp for Constitution) and -2,000 XP. After 2,000 XP have been gained through adventuring, the character is a normal monster, with an additional 1d8 Hit Die, plus another 1 hp for the Constitution bonus. As a normal monster, the brownie has all those powers described for normal brownies.

Not all player creatures gain another Hit Die every time they advance a level. The brownie at 4th level is an example of this. The easiest way for the DM to handle this is simply not to have any hit points gained when the creature reaches that level.

**Optional Rule:** The DM may choose to split the hit points gained at the previous level, giving half at that level and the other half at the subsequent level (where no hit points would otherwise be gained). When the number of new hit points is odd, always assign more on the level from which the die was taken.

*Example:* Let us say our brownie from the previous example amasses at least 14,000 XP, enough for 3rd level. His hit point total had been 27. The DM decides that he will split the 5th Hit Die between the 3rd and 4th levels. The player rolls 6 on 1d8, and adds 1 for Constitution, for a total of 7; splitting between the two levels, the brownie gains 4 hit points, for a total of 31 hp at 3rd level. When 30,500 or more Experience Points are amassed and 4th level is reached, the other 3 hp will be gained, for a total of 34 hp.

This optional approach is a little more complicated, but it rounds out the character's advancement a little better, and gives some value to “diceless” levels.

### Combat

All creature heroes fight as monsters of their Hit Dice (not level), on the monster attack charts. So, for instance: a normal monster leprechaun fights as a less than 1 Hit Die monster (THAC0 19); a 1st-level treant fights as an 8 HD monster (THAC0 12); and a 15th-level pixie fights as a 10 HD monster (THAC0 10).

**Olyrrhoe:** I would speak on behalf of my own race: the centaurs.

We are a proud, ancient race, but most of this world is ignorant of the truth of our society, legends, and culture. In part this is understandable, since many centaurs are predisposed toward passion, excess, and violence, and the reputation of our whole race has accordingly suffered—even to the point of the patently false myth that centaur blood is poisonous. Centaurs embody cruelty, cunning, lust, and beastliness; complementing this crude, animal nature are speed and vitality, and from our human aspect come wisdom and intelligence.

Or so say many humans. We centaurs tell our story somewhat differently.

The genesis of the centaurs lies eons in the past. Ixion, the Immortal sun-prince, is said to have impregnated Nephele, a being of the element of air. The child she bore, named Centaurus, was the father of our race. As his father represented the sun and his mother the clouds, Centaurus corresponded to the mists; for this reason, mist is sacred to us, and is taken as a good omen, an indication of the favor of our patron Immortals.

We centaurs see ourselves as the union of two diverse forces—sun and clouds is one metaphor, as is animal and man. We make no judgment between them. If anything, the “human” aspect is often believed to be more negative, the source of truly cruel behavior.

On the one hand are the primitive forces, our drives for survival and pleasure. Centaurs enjoy feasting and drinking a great deal; our huge horse bodies not only are capable of taking in a great deal of nourishment, but in fact require it. The wild nature with all of its animal drives is easily aroused. One must be careful dealing with centaurs; my people are proud, easily offended, and quickly belligerent when they feel insulted or wronged.

Humans put down these qualities, but we do not condemn ourselves for them. This is simply the way things are—“centaur nature.” Furthermore, there is a great deal of pride in the virility of our race. Centaurs lead difficult lives; those who are strong, quick to defend themselves, and know how to take advantage of opportunities are the ones who survive and prosper.

Complementing our impulsive, primitive side, centaurs have a culture that few humans appreciate. The semilegendary historical figure who exemplifies this aspect of centaur nature is Chiron, my father. He was a great, wise sage, skilled in hunting, medicine, music, prophecy, astrology, languages, and almost every other intellectual field. (Incidentally, we consider hunting an intellectual pursuit, an art form, as well as a practical discipline.)

Chiron’s accomplishments were many. He personally tutored a host of heroes and great physicians of all races, and on this account he appears in the legends of most peoples, including humans, demi-humans,

fairies, and even some humanoids. Chiron taught his pupils forestry, music, medicine, hunting, warfare, and good morals. He was particularly knowledgeable about medicinal herbs, and authored at least one important volume on the subject, titled *Herbarius*.

Chiron was immortal (but did not have status in the Immortal hierarchy); he could not be slain by mortal might nor magic. He lived for centuries, and is recognized by all as the pinnacle of centaur culture. His life finally came to an end, however, in tragedy; when a certain human hero visited his home, an argument with other centaurs turned into a brawl. The human hero slew many centaurs with barbed, poisoned arrows; in trying to stop the fight, Chiron was accidentally struck. Chiron could not die, but the poison’s pain was so intense that he wished to. At that time, an Immortal was being tortured as punishment after he had disturbed the cosmic balance by assisting humankind; it had been decreed that this Immortal would be freed only if another would surrender his own immortality on that one’s behalf. Chiron gladly did so, and passed away.

Centaurs believe the legend of Chiron’s death illustrates the nobility of centaurs; even unto his death, he went far beyond the service of justice and mercy. Humans, on the other hand, generally relate the incident to “prove” how violent and impulsive the rest of the centaurs were.

Many humans believe that Chiron was not a “real” centaur, but was the offspring of an Immortal and by coincidence happened to have centaur shape. We centaurs, of course, disagree vehemently, and have even worked out a genealogy (of doubtful value, I’ll admit) from Chiron back to Centaurus and Ixion. In any case, the point is not worth debating, especially since questioning a centaur’s ancestry is a topic that can quickly submerge his rational side into impulsive and dangerous anger.

Of course, the vast majority of centaurs come nowhere near the level of my father; but then, few humans are so extraordinary, either. Still, my centaur kin are aware and proud of their heritage, even as they struggle through their rude lives of survival.

Centaurs prefer forests and mountainsides (or both), and often our names are similar to those of trees and mountains. A few of us are found in areas of plains, such as the Ethengar Khanate; but we need great amounts of food and water, and forests tend to be richer in both resources.

The lives of most centaurs are overshadowed by the search for the basic necessities to sustain themselves and their families. The males are distinctly more warlike, but otherwise the sexes share tasks fairly equally. Often a cluster of families will come together to form a tribe, which might be capable of supporting a sage or some other cultural figure. Centaurs prefer to be isolated from humans; the two cultures have too often not gotten along well in the past. Nonetheless, the occasional human visitor may be welcomed, especially by a tribe that sports a sage. Among ourselves,



## Centaurs

we centaurs operate on a system of barter, but we often have monetary wealth for trade with other races. Through trade we may acquire sophisticated weapons, armor, and tools; otherwise we rely on clubs, bows, and crude lances of our own manufacture.

It is not unusual for centaurs to leave their tribes and seek adventure out in the world. They have difficulty in dungeon adventuring, but in the wilderness they are formidable. They are strong, swift, and hardy, well suited for survival under harsh conditions, and their temperament makes them excellent fighters.

Table 2: Centaur Level Advancement & Hit Dice

Level	Experience Points	Hit Dice
—	-4,000	2d8
Normal Monster	0	4d8
1	4,000	—
2	12,000	5d8
3	28,000	6d8
4	60,000	—
5	124,000	7d8
6	250,000	8d8
7	500,000	—
8	800,000	9d8
9	1,100,000	10d8
10	1,400,000	10d8 + 2

+ 300,000 XP per level thereafter

+ 2 hp per level thereafter

Centaur may use any type of weapon, and in addition can strike with their hooves, which inflict 1-6 points of damage each. Their preferred weapons are the club, lance, and bow. A centaur charging with a lance may inflict double damage, as a mounted fighter would, but then cannot also attack with his hooves in that round of combat.

For armor, centaurs are able to use special barding, a combination of human armor and horse barding, made to accommodate both of these elements of the centaur's body.

Magic items permitted to fighters may be used by centaurs.

Centaur make Saving Throws as fighters of the same level.

**Special Note:** Following the mythical example of Chiron, some exceptional centaurs may become sages and spellcasters. Sage ability can be covered by the use of knowledge and similar non-weapon skills (see "Skills"). Spellcasting is detailed later, under "Woodland Spellcasters."



**Lotis:** The forest is a place teeming with life, and therefore, energy and magic. The natural results of this abundance are races of spirits, such as the wood nymphs: dryads and hamadryads. (These races are closely related, but few humans realize that they are distinct.)

A nature spirit, or anima, is the personalized materialization of the aura of something. Hamadryads are the result of trees with particularly intense auras; oak trees generally have the most powerful auras, but it is possible for any sort of tree to produce a hamadryad.

A hamadryad is so intimately connected to her parent tree that her health is bound up with that of the tree; if the tree dies, she dies, and vice versa. A hamadryad and its tree may never be separated; if she is taken more than 240' from her tree, both will die within 1 turn.

Dryads, on the other hand, do not spring directly from a tree's aura; rather, we are the descendants of hamadryads and other races. Hamadryads, as well as we dryads, are able to mate with humans, elves, fairies, and satyrs; the offspring of union with humans or elves is invariably a dryad, while those of satyrs or fairies have equal chances of being of either parent's race.

A dryad child stays with her mother for her first 12 years, until maturity is reached. The dryad may then find her own tree, and lead an existence much like that of a hamadryad. Sometimes a dryad will wander unattached for a time, as I did, perhaps as an adventurer.

In most respects, one cannot distinguish a hamadryad from a dryad, such as myself, that has attached herself to a tree. We do not need to eat, provided our "soul-trees" have adequate sustenance; but we may, and those of us who are not attached to evergreen trees must eat in the winter if we don't wish to fall into a dormant state like that of our tree. Our hair changes color with the seasons, following our trees' foliage: green in spring and summer, spectacular reds, yellows, browns, and oranges in autumn, and white in winter.

A dryad is virtually one with her soul-tree, and can perceive through it with a sense of touch, including temperature. Any one of my sisters would therefore instantly know if her soul-tree were being burned or cut down. We are also able to communicate with other nearby plants and such plant-like monsters as treants.

A dryad is able to merge with her soul-tree indefinitely. She actually merges with it, intangibly, despite stories of dryads having "homes" inside their trees. She may also merge with other plants, but only temporarily.

A well-known power of the dryad is to *charm* young men. She controls charmed persons by thoughts; sages hypothesize that, as she is able to merge with plants, she partially merges with the mind of her servant. She may even cause the charmed person to merge with the tree, as well.

It is widely thought (and erroneously stated in the *Expert Rulebook*) that charmed characters are lost

forever, but this is not the case. The spell may wear off in time; a dryad will then reluctantly let her living toy go, perhaps with a small gift. When the man reaches home, he often discovers that he has been gone years, and has not aged, while everyone he once knew had long presumed him dead.

(Note to DMs: A dryad's *charm* might be a plausible way to temporarily remove a powerful character from a campaign, while other characters catch up to his level.)

Hamadryads are solitary creatures, only rarely desiring company, apart from the victims of their charm; and dryads are often the same way. Both are the allies of other woodland creatures, such as treants, fauns, elves, and fairies, as well as druids; anyone who harms a dryad will surely suffer the wrath of those others.

We dryads often take on the appearance of peasant girls, shepherdesses, and followers of the hunt. We are caretakers of the woodlands. We are usually well-disposed to humans, and might secretly assist in the care of our neighbors' flocks and crops. Some dryads herd and hunt for themselves, but in general my sisters are far more interested in music, dancing, and sport. We share interest in these pastimes with many other woodland races, particularly the satyrs.

As I said earlier, a dryad need not connect herself with a tree. One might not even recognize a free dryad as being a wood spirit. Her hair might have a greenish tint, but could just be the color inherited from her male parent. If not connected to a soul-tree, a dryad requires nourishment just like a human, and also ages. For these reasons, most dryads eventually settle down in a locale suitable for a long, pleasant retirement.

But some dryads never settle down in the normal dryad custom—my grandmother was one of these. She married a human, and lived and died as if human herself; her children and grandchildren, naturally all female, did not even realize they were dryads, since grandmother (bless her tree!) told not a soul. I discovered it for myself in the course of an adventuring career.

Dryads that have not attached themselves to a soul-tree may be suitable adventuring characters; hamadryads (that is, dryads as described in the *Expert Rulebook*, p. 48) are always attached to a soul-tree and may never be PCs.

Adventuring dryads acquire additional powers as they rise beyond the level of normal monster. Some are innately developed, such as the ability to change themselves or others to the shape of plants. (Interestingly, a dryad in plant form bleeds red if cut.) Being particularly close to nature itself and those Immortals concerned with its preservation, dryads also develop druidic spellcasting ability. Like treants, their close connection to nature is innate and fundamental, so they do not have to be of neutral alignment to use druidical abilities.



## Dryads

Dryads who eventually attach themselves to trees retain any abilities they developed while adventuring, but cannot gain further experience or rise in levels. They also are capable of extracting themselves from their soul-tree, severing the bond of life between the two organisms; however, this is a difficult, painful, process, requiring at least a full day. No dryad would do this in less than dire circumstances.

**Table 3: Dryad Level Advancement, Hit Dice, & Spell Ability**

Level	Experience Points	Hit Dice
—	-3000	1d8
Normal Monster	0	2d8
1	3,000	—
2	9,000	3d8
3	21,000	—
4	45,000	4d8
5	95,000	—
6	190,000	5d8
7	380,000	—
8	680,000	6d8
9	980,000	—
10	1,280,000	7d8
11	1,580,000	7d8 + 1

+ 300,000 XP per level thereafter  
+ 1 hp per level thereafter

Dryads are limited exactly like magic-users in terms of the weapons and armor they may use. They may also use any non-weapon magic item permitted to clerics, as well as, of course, magical varieties of any weapon type they are allowed.

Dryads make Saving Throws as clerics of the same level.

### Spell Use

Dryads cast spells as druids of the same level (so a spell is first gained at 2nd level).

To supplement the druid spell list, the following two ideas from mythology are suggested:

*Insect Messenger* (First Level): This is a variant on the fairy spell *courier* described on page 42.

*Polymorph Other to Plant* (Third Level): A variation on the magic-user spell *polymorph other*; it can be used only to change its subject into a plant.

### Other Special Abilities

From normal monster on, a dryad may use her ability to *charm*. A dryad that has taken a soul-tree (usually only NPCs or retired PCs, since the dryad can't safely travel more than 240' away from the tree) may use this power once per round, and victims Save at -2. Unattached dryads may use it but three times per day, and their targets make Saving throws normally. The ability may otherwise be treated as the first-level magic-user spell *charm person*.

Dryads of 3rd level and above gain the ability to *shapechange* (cf. the 9th-level magic-user spell) to the form of a plant. A 3rd-level dryad chooses a single plant form, and may assume it and then return to her former shape once per day; each transformation takes one round. Every two levels thereafter, the dryad can exercise this ability once more per day, and may select another plant form as well.

*Example: When the dryad Phoebe reached 3rd level, she chose the thistle as her plant shape; she could assume it once per day and hold it indefinitely. At 5th level, she chooses another: the elm tree. Phoebe is now able to change to plant shape twice per day, to whichever of these two types suited her.*

In the process of *shapechanging*, a dryad regains some of the damage (lost hit points) she may have suffered in previous encounters. The amount is 1-4 hp per level of the dryad, but may not be more than half the damage the dryad suffered. Thus, a dryad can never completely heal herself in this way.

*Example: Phoebe, at 5th level, has 22 hp. She loses 10 hp in combat, reducing her to 12 total. To heal herself, she shapechanges to a thistle and back. The roll of 5d4 results in 12. However, she cannot regain more than 5 hp (half of the 10 she had lost before shapechanging); so her new total is 17.*

Do note that a dryad in plant form is still able to be attacked and hurt, even killed, normally; furthermore, she can neither cast spells nor fight.

Dryads of 10th level and above gain a unique power known as the Famine Curse, or "Erysichthon's Curse," after the Thyatian human who legends say first suffered it. A dryad may attempt to use it once per month, and it may be cast only on a creature that has violated (cut, burned, etc.) a dryad's soul-tree. If the offender fails to Save vs. Spells at -4, he will be struck with insatiable hunger. Food will be required 24 hours a day, even if it means devouring one's own limbs. After 3-12 weeks, the Famine Curse will inevitably starve its hapless victim to death. Only a *wish*, or a *remove curse* cast by a Lawful cleric of at least 17th level, can save the character.

**Lotis:** Our brothers, the fauns, are a lively, festive race. They dislike violence and seriousness, and are generally incapable of comprehending races that have much of either—though they understand violence more than seriousness. Fauns are supported by nature's bounty; everything they need is there for the taking. The one important thing nature does not provide to them is wine, so they make it themselves, but only because they are so terribly fond of drinking it. They would prefer not to work at all, and will not hesitate a moment if offered any opportunity to get the drink by any other means, including theft. Bribes of wine are the quickest way to a faun's heart.

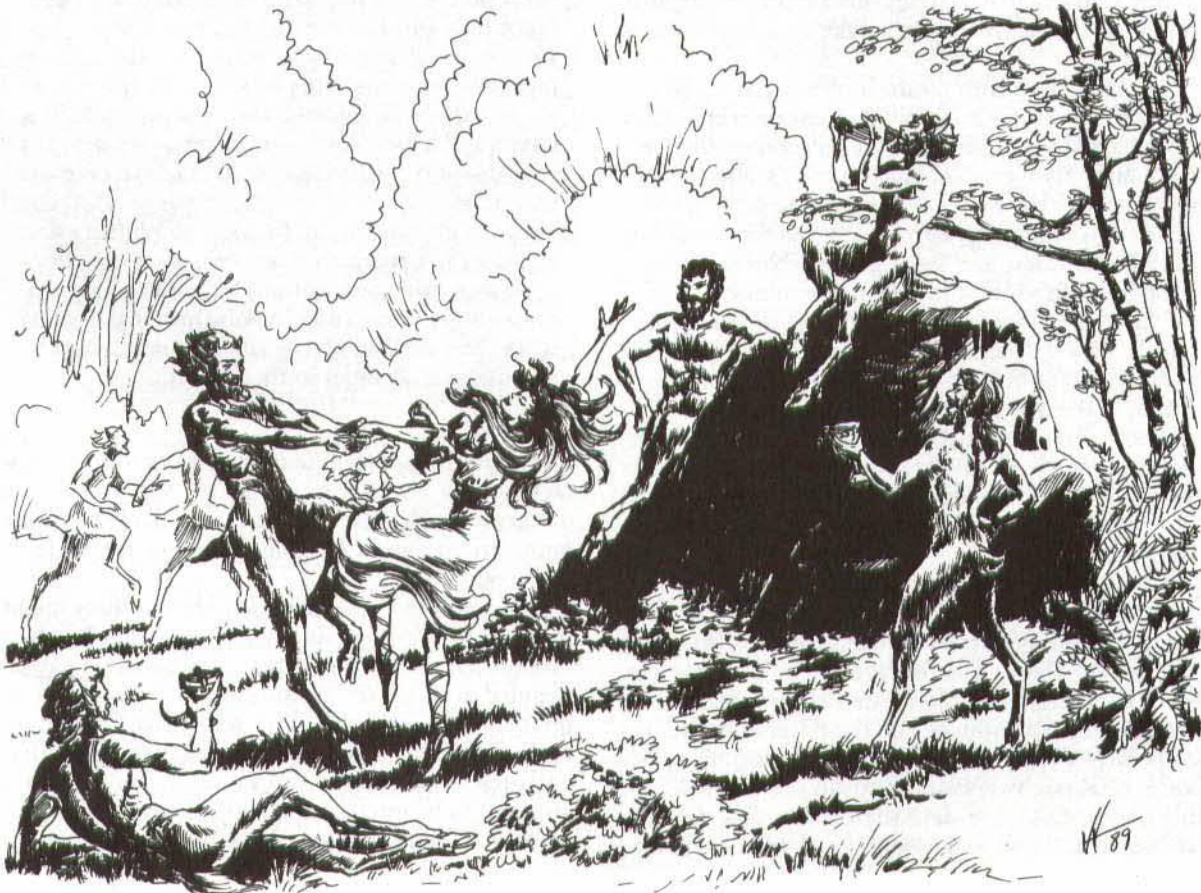
Fauns may be best described by a single word: impulsive. They are full of animal passions, which they cannot separate from the act of seeking immediate fulfillment. In their dialect of our shared language, the word meaning "to desire something" is actually the very same word that means "to act to get something." It is well to keep this in mind when you deal with them. If it strikes a faun, for example, that he likes some trinket—say, a neat magic item or piece of jewelry—the concept of wanting to own it is inseparable from the concept of trying to gain it. The faun is therefore likely to do whatever is possible (theft, bargain, etc.) to acquire it.

Fauns have no conscience in the way you human beings do. Accurately, they perceive themselves as a part or extension of nature. Their impulses are therefore directly from nature. How can one question na-

ture, since it is what one comes from, it is what one is? One of course simply follows. Impulse and action are one. In this philosophy, there is no need (or room) for a conscience, since there is no difference between right and wrong. If something is done, it springs from nature; it simply is. If you asked a faun if what he did—say, stealing your trinket—was right, he will be puzzled. If you force him to think about it, he would have to say, it was nature; if you think nature is good, then the action was good; if you think nature is bad, then it was bad. As for himself, the faun doesn't bother thinking about such silly questions. To do so would be to waste valuable time that could be spent being impulsive, natural, and fully alive.

Few fauns that I've known could tolerate a conversation that went so far; they'd be too busy following whatever impulses occurred along the way. The race is not intellectual. The few with any longstanding philosophical impulses have generally concluded that nature is good, and so is life, so they need not think any more and instead should get on with living. Humans and demi-humans, who see some difference between impulse and action, and who are always struggling with what they "ought" to do and repressing their desires, are believed by fauns to be strange and perverted.

On the other hand, most other races usually describe the fauns in this very way—strange and perverted. They think the goat-people are dirty, stupid, rude, crude, cowardly, and malicious. A faun has no





problem with these descriptions, because he doesn't attach any value judgments to them. For example, if you tell a faun he's cowardly, he'll interpret that as "this human is saying that I decided to run away from this dragon rather than fight it." If it is true, he has to agree. The impulse was to run rather than be fried, so the action was the same. The same could be said for "dirty"—covered with grime, because the faun hasn't had the urge to bathe in a few weeks. In neither case does the faun have any concept of that state being "bad"—any more than he would see the reverse as "good." It just is.

An interesting fact stemming from this point of view is that it is impossible to insult a faun: If you try—say, by calling him a dirty little coward—he will agree with you if the description seems factually correct, and disagree if it doesn't. Neither way makes any difference to him.

As might be guessed, many humans are quickly frustrated when they try to deal with this curious race.

The favorite activities—that is, the most common impulses—of fauns are feasting, drinking, pursuing dryads, and dancing. They like to dance after dark, particularly by moonlight; in the late hours they also often enjoy teasing neighbors who are of other races. Sometimes a band of fauns sees fit to buzz a nearby human farm, knocking on doors and windows, whooping and yelling, and playing strange music. More than one family so terrorized has thought they were being assaulted by a horde of devils. Fauns find it very amusing that so many other races keep regular hours; they themselves are awake or asleep as suits their whim.

When dealing with fauns, it is essential for you to understand their nature. If you want to keep a faun from harassing a farmer, it does no good to "reason" with him, trying to convince him it's not right or some such; instead, you must stir some other impulse; you might suggest that there are some dryads back in the forest just waiting to be chased.

Music is another primary faunish impulse. It may be their sole intellectual pursuit; ever since shepherd's pipes, their favorite instrument, were invented, fauns have spent countless hours tripping through the forests, meadows and mountainside, tirelessly improvising performances of their peculiar, haunting music, until a more urgent impulse diverts their attention. The centaur sage, Chiron, is said to have offered this as proof of the superiority of intellectual pleasures.

For lack of appropriate impulses, fauns have no organized religion, but they often do revere an Immortal named Faunus (sometimes called Inuus or Lupercus), whom some believe to be their ancestor. He is the patron of herding, hunting, and husbandry (especially shepherding), and the purported inventor of poetry. Those who honor him, seeking his assistance, celebrate two winter festivals, the Faunalia, in his honor. On these days the country folk sacrifice goats, wine, and milk, and hold various games.

Faunus may send his followers prophecies by the sounds of the forest or by dreams.

All fauns are male. They reproduce by mating with other human-like races, particularly dryads. The offspring of dryads and fauns are fauns half the time, dryads the other half. The offspring of other faunish unions are always of the father's race—that is, fauns.

**Faun**

<b>Armor Class:</b>	7
<b>Save As:</b>	Thief: 1
<b>Hit Dice:</b>	1/2
<b>Morale:</b>	6
<b>Move:</b>	150' (50')
<b>Treasure Type:</b>	B
<b>Attacks:</b>	weapon
<b>Alignment:</b>	Chaotic
<b>Damage:</b>	by weapon
<b>XP Value:</b>	5
<b>No. Appearing:</b>	0 (1-12)

Fauns (also known as satyrs or, when they are old, sileni) are benevolent wood spirits, dwelling in caves and beside springs. Like hamadryads, they are the manifestation of nature's life-forces, particularly those of water; but they are not connected to specific things, as dryads are to trees.

Their appearance varies, but in all cases a faun seems a combination of man and beast, human-sized or somewhat smaller. All fauns are male. Some have the ears and tail of a goat, horse, donkey, or mule; some have horns and cloven feet, possibly even goats' furry legs, as well. If their ears are not those of animals, they are pointed, like elves', and large. Most fauns prefer not to wear any clothing, save perhaps a wreath or crown of leaves and twigs.

Fauns are usually of Chaotic alignment—but this does not mean they are evil. They are, however, impulsive and entirely unpredictable; chaotic swings of mood and impulse may make a faun seem the model of gentle kindness one moment, and diabolically cruel in the next.

If carefully role-played, fauns may work well as a new race for adventures in both the wilderness and dungeons (although the latter are likely to make fauns rather uncomfortable; they are far more at home outdoors).

If played exactly as described above, fauns might make difficult companions. Their impulsiveness makes them unreliable, at best. It is therefore recommended that player creature fauns be unusual in temperament—probably still somewhat Chaotic, or at least Neutral in alignment, but capable of differentiating between urge and action. A player faun is assumed to be intelligent enough to realize that humans and demi-humans think differently than he

does; and if he wishes to get along in their company, he must suppress some of his impulses. Of course, he might not like this, and might continually argue with other characters about how absurd it is to act as they do; but that is a fun part of role-playing a faun.

If player creature fauns are not like this, but like the NPCs above, one played properly would be far too chaotic and extremely disruptive to party unity (and very boring very soon).

**Table 4: Faun Level Advancement & Hit Dice**

Level	Experience Points	Hit Dice
Normal Monster	0	1d4
1	1,000	2d4
2	2,000	3d4
3	4,000	4d4
4	8,000	5d4
5	16,000	6d4
6	32,000	7d4
7	64,000	8d4
8	130,000	9d4
9	260,000	10d4
10	460,000	10d4 + 2

+ 200,000 XP per level thereafter  
 + 2 hp per level thereafter

Fauns may use any weapon or armor that is suited to their bodies. (Remember, some fauns are more humanlike than others; they may have only the ears and tail of animals. Players should be certain to detail the descriptions of their faun characters, as it might affect what items are usable.) They may use any magic item not restricted to magic-users, and any item in the form of food, drink, or musical instrument.

Fauns make Saving Throws as thieves of the same level.

**Special Abilities**

The intimate connection between fauns and natural impulses, combined with their musical talent, leads to a peculiar, evocative power in the characters at 5th level and above. Given a musical instrument (preferably shepherd's pipes) with which he is proficient, a faun may attempt to draw out some impulse in another character and make it dominate his behavior. Targets made deaf by physical means or magical silence are immune to this ability.

For example, suppose one character is mildly annoyed at another, but he represses the emotion; a faun could draw out and amplify the anger, to make it totally dominate the mind, and actions, of his subject, so that he attacked the object of the character's ire. A small seed of the impulse must be present; so a meditating cleric, for example, could not be forced suddenly to attack a passerby. Things that could be thus amplified may include anger, confusion, love, hunger, thirst, and panic (a word derived, interestingly, from the name of Pan, an immortal faun).

A faun needs at least a full round to effect this control, and subjects are permitted a Saving Throw vs. Spells. The longer the faun is able to play music, the better his chance of success; the first round of playing, the subject may Save at +4; the second round, +3, and so forth, down to -4 on the 9th and subsequent rounds. Danger for the faun lies in playing so long and so intensely; on the fifth round and each round thereafter, the faun himself must make a Saving Throw or be consumed by exactly what he is trying to stir in his target. Any time the faun's playing is interrupted (including by attacks), he must start over as on the first round.

Higher-level fauns improve their ability at this, such that Saving Throws are at -1 (cumulative with other adjustments) against a 10th-level faun, -2 against 15th, and so forth every five levels.

The DM must carefully adjudicate the use of this power, since which impulses are present in a character can be highly variable and difficult to determine. As always, the DM's word is final.

At 10th level and above, a faun's ability to amplify impulses is so strong that even plants may be subject to it. By playing properly for five rounds or more, the faun may increase plants' impulse to grow; the rapid development that results may be treated as the *growth of plants* spell.



# Hsiao

**Lotis:** The hsiao are a race of intelligent avians. Their appearance leads some to mistake them for a race of giant owls, with broad wings and large, golden eyes that are said to shine with inner wisdom. Some extraordinary specimens are reported to have grown nearly as large as humans, but most are closer to half-lings in size. They are lighter than humanoids of comparable size, on account of the light, hollow bones needed to permit flight.

Flying comes easily to the hsiao, and their deft wings and extraordinary coordination make them swift and maneuverable when airborne; but they are also surprisingly agile and quick while walking, whether on the ground or among tree branches.

The sharp claws and beak of these birds are adequately suited to self-defense, but the hsiao loathes violence; even if there is no alternative to combat, the birds much prefer to have allies or underlings engage in the actual bloodletting, while they lend spellcasting support from behind.

If any race is different from the impulsive, earthy fauns I just described, it must be the hsiao. The hsiao are the penultimate philosopher-priests, obsessed with order, morality, and wisdom. Their alignment is very firmly Lawful.

Human legends of the owl as a symbol of wisdom, and of owls as companions of Immortals renowned for wisdom, actually portray hsiao. In fact, these sagacious creatures are known to consort with Immortals whenever given an opportunity, hoping to divine more secrets of the multiverse's hidden order.

Hsiao may be solitary, or live in groups of up to twenty. The core of such groups are a mated couple, patriarch and matriarch. Whichever is older is recognized as the head of the group. Other members include this couple's offspring, along with unrelated hsiao attracted to the group for assorted intellectual reasons (research, philosophical agreement, etc.), on a temporary or permanent basis.

The owl-like hsiao make their homes in forested regions, usually in peaceful wilderness places far from civilization. There, high above the forest floor, they construct strongholds that are mazes of nests and tunnels, built of sticks and earth, lined in places with their own feathers. Some of these tunnel and nest networks are complicated, and apparently random to the visitor's eye. In truth, each one is constructed to follow a pattern based on an exacting mathematical formula.

A hsiao nest tells a lot about the nature and particular philosophy of its permanent inhabitants; some, for example, prefer a relatively simple pattern, yet followed meticulously. Such hsiao tend to be extremely specialized in other areas of life; they may have a particular, single area of study, or in spellcasting they may be concerned almost exclusively with one sort of spell (e.g., curative). Other hsiao nests follow a broader, more complicated pattern, with less concern to the details of straight passages or perfectly round nests. Such hsiao are interested in more gen-

eral study, and are also more likely to try adventuring.

The life of a hsiao is dominated by study, contemplation, and prayer. Law and order dominate all: the purpose of study is to divine the ultimate order that underlies existence in all the multiverse; contemplation or meditation is necessary for the hsiao to make himself subordinate to that order; and prayer, the service of Lawful Immortals (including clerical spellcasting), is necessary to ensure the transcendence of that order, lest Entropy swallow the laws to which even it is subject.

Individual hsiao may be more involved in one area than in others. Some are more interested in study, for example, and may devote themselves to gathering and recording knowledge; while another may become an adventurer, a devoutly prayerful crusader for the cause of Law.

It is necessary, of course, for the hsiao to sustain themselves as they pursue this life of discipline; though very long-lived (anyone under a century old is thought to be young and foolish), they are still mortal, with all life's attendant needs. If necessary, they may hunt for themselves, but they prefer to hire other races to take care of such details. To pay for this, they charge fees to those who need their spellcasting or desire knowledge.

The major exception to a hsiao's otherwise rational and orderly life strikes only mature individuals; none know how to predict when it will occur. For some hsiao, this instinct may recur at intervals of five decades to a century; others may never suffer it. When the urge does strike, an unmated hsiao is driven to seek a partner; it must leave its nest complex in search of a hsiao of the opposite sex who is also seeking a mate. If one is found within six months, the new couple will settle and establish their own nest network, for a new generation of hsiao; if a mate is not found in that period of time, the drive subsides. Mated females lay 1-4 eggs which hatch after four months of meticulous care. This mated couple become the matriarch and patriarch of the new stronghold.

In this manner, new strongholds are born and develop over the course of centuries. Old strongholds may be abandoned, eventually, as the last members depart to younger nest networks. The abandoned strongholds sometimes become the lairs of other forest creatures.

Hsiao welcome the occasional guest, especially one who brings a new tidbit of enlightenment, but on the whole, they prefer to avoid humans, demi-humans (excepting elves), and humanoids; those races are thought predominantly young, rash, and foolish. Excellent cooperative relationships are maintained with most non-Chaotic woodland races, as well as with druids.

Almost every hsiao character (99% of NPCs) is of Lawful alignment. Those who adventure see their actions as an extension of the "prayer" aspect of life—they are serving the cause of Law in their travels.

Some others adventure as part of study, seeking knowledge of the world—either general learning and enlightenment, or some specific bits of lore, around which adventures may be built.

Finally, some extremely rare hsiao may be of Neutral or Chaotic alignment. These “dissidents” have philosophies quite different from the rest of the race, and are generally rejected by hsiao society. They must therefore forge their own way through the world.

**Table 5: Hsiao Level Advancement, Hit Dice, & Spell Ability**

Level	Experience Points	Hit Dice	Spells by Level					
			1	2	3	4	5	6
—	-8,000	1d8	—	—	—	—	—	—
—	-6,000	2d8	1	—	—	—	—	—
—	-4,000	3d8	2	—	—	—	—	—
Normal Monster	0	4d8	2	1	—	—	—	—
1	8,000	5d8	2	2	—	—	—	—
2	24,000	6d8	2	2	1	—	—	—
3	56,000	7d8	3	2	2	—	—	—
4	115,000	8d8	3	3	2	1	—	—
5	250,000	9d8	3	3	3	2	—	—
6	500,000	10d8	4	4	3	2	1	—
7	800,000	11d8	4	4	3	3	2	—
8	1,100,000	12d8	4	4	4	3	2	1
9	1,400,000	13d8	5	5	4	3	2	2
10	1,700,000	14d8	5	5	5	3	3	2
11	2,000,000	15d8	6	5	5	3	3	2
12	2,300,000	15d8 + 1	6	5	5	3	3	2

+ 300,000 XP per level thereafter  
 + 1 hp per level thereafter  
 Maximum spell ability is that gained at 11th level.

The nimble claws of hsiao are dextrous enough for some tasks, such as writing, but are not suited to the wielding of weapons. The claws and beak are natural weapons, however, giving a hsiao three attacks per round. The amount of damage depends on the hsiao's experience:

Experience Points	Damage (Claw/Claw/Bite)
-8,000	1-2/1-2/1-2
-6,000	1-3/1-3/1-2
-4,000	1-4/1-4/1-3
0 or more	1-6/1-6/1-4

Like monsters, high-level hsiao are able to attack creatures that can usually be struck only by magical weapons.

Hsiao cannot use normal armor. However, their natural Armor Class is superior to that of humans, and it is possible for them to acquire specially-made pieces of armor that may slightly improve Armor Class (see “Equipment”).

Any non-weapon, non-armor magic item permitted to clerics, provided of course its shape doesn't present a problem for the hsiao's nimble wings, is usable.

Hsiao make Saving Throws as clerics of the same level.

**Special Abilities**

As can be seen on Table 5, hsiao progress through spell ability as clerics of four levels higher, up to a maximum of 15th-level spellcasting ability.



# TREANT

**Lotis:** One of the most curious and powerful races you'll meet in the forest is the treant. These creatures, averaging eighteen feet in height, are from a distance absolutely indistinguishable from the trees that surround them in their natural environment; even close up, a treant that does not wish to be noticed will be extremely difficult to identify.

The origin of treants is widely debated. The most widely accepted theory is that, like hamadryads, they are manifestations of the forest's life force. But unlike hamadryads, which are an exterior manifestation, the spirit that generates treants actually causes a tree itself to become animate and sentient, and can even animate other trees nearby.

Certain trees in a forest may become treants; no one, even the treants, clearly understands how. A mature tree simply "awakens" at some point, gaining consciousness and becoming a treant. Treants reproduce just like trees—they produce seeds. These seeds become normal trees, just like the treant itself before its awakening, rather than treants.

Treants can live incredibly long lives; hundreds of years are not uncommon, or even possibly thousands in a secluded, secure woodland.

Given this perspective, it is not surprising that their tongue is slow, laborious, and richly poetic, like the evolution of nature itself; the creatures are rarely in any hurry to speak their mind, and they enjoy the act of careful speaking. They have a particular affinity for rhymed, strictly metered poetry, and may spend long hours devising verses with which to organize their long memories. Treants are capable of learning languages other than their own, but can never speak them very quickly. They are innately capable of communication with plants and forest animals.

The concern of treants is the care of the forest. They cooperate with other woodland races to keep an area healthy; their great strength is invaluable in this vocation. Like gardeners, they trim back the forest so that it can grow more healthily. They might remove dead branches and fallen trees, leaving a few for small animals to make their homes, and clear away any diseased plants. They might even use their ability to animate trees to move trees away from an area so that a new generation can grow there. Because of this labor, a forest cared for by treants is kept in an optimal, balanced state, and never needs fire to cleanse it.

Fire is indeed a great enemy of treants; they hate and fear it, and are not likely to trust or be friendly toward those who wield it. Due to their particularly flammable bodies, treants suffer an additional point of damage per die from fire-based attacks.

Treants make their homes in caves in the forest. The primary value of these is protection from lightning and fire; even in a treant-guarded forest, fires might start accidentally and spread out of control.

Caves also serve as a place for storing the treants' famous brew, made of a host of secret forest ingredients, including treant sap. To the treant, this is just a strong, refreshing drink; but the vitality it can grant

other races is like magic. After its effect wears off, though, a non-treant usually finds himself drained and tired.

Other sorts of brews are reputedly manufactured by the treants, and might have the effects of various magical potions.

Treants themselves do not require the brews for survival; like trees, they synthesize their own food from sunlight and water. A treant can remain active no more than a week without either of these, relying on stores; if deprived for more than that length of time, it slips into a dormant, tree-like state. If further deprived of water and sunlight, the treant eventually returns entirely to being a tree, and then dies.

As mysteriously as it awakens, a treant may naturally slow, become dormant, and return to being a normal tree, with no sign of ever having been intelligent. Treants do not perceive this as any sort of death; rather, it is simply a reunion with the greater life of the forest from which they first sprang, and which was always the focal point of their peaceful existence.

Treants can be interesting to use in some woodland adventures; it is difficult to imagine them, however, in any other setting, except under extraordinary circumstances. Considering this and the huge amount of experience needed for level progression, treant player creatures may be very rare; but the DM might make good use of the NPC creature heroes as important figures in the forest.

**Table 6: Treant Level Advancement & Hit Dice**

Level	Experience Points	Hit Dice
—	-48,000	2d8
—	-36,500	4d8
—	-24,000	6d8
Normal Monster	0	8d8
1	48,000—	—
2	145,000	9d8
3	340,000	—
4	640,000	10d8
5	940,000	—
6	1,240,000	11d8
7	1,540,000	—
8	1,840,000	12d8
9	2,140,000	—
10	2,440,000	12d8 + 3

+ 300,000 XP per level thereafter  
+ 3 hp per level thereafter

Treants do not normally use any weapons; instead, they club opponents with their massive limbs. They have two such attacks per round, and as normal monsters and above the attacks inflict 2-12/2-12 points of damage. Below that level, immature treants pass through stages of damage: 1-6/1-6, 1-8/1-8, and 1-10/1-10. Strength adjustments may apply to these rolls. Like regular monsters, high Hit Dice treants

may strike even those creatures that normally require magic weapons to be hit.

Treants are not permitted any armor, but their natural Armor Class is very good.

Any magic item permitted to fighters might be used by a treant, if its shape permits (e.g., human rings would not fit on a treant's massive, gnarled fingers, but a necklace might be worn as a ring or bracelet).

Treants make Saving Throws as fighters of a level equal to their Hit Dice or level, whichever is greater.

#### Special Abilities

Due to their substance and natural armor, treants suffer only one point of damage (plus magical or Strength bonuses, if any) from blunt weapons.

Standing still in their natural environment, treants are virtually indistinguishable from trees, and gain surprise 50% of the time (1-3 on 1d6).

Treants of normal monster level and above are able to animate any two trees within 60' to move and act as treants. Such trees have AC 2; HD 8; #AT 2; Dmg 2-12/2-12; MV 30' (10'); Save F8; ML 12; AL L.

Given enough time, treants of 10th level and above can manufacture some common potions (particularly *healing*), as magic-users do, from natural ingredients of the forest.

To keep treants from becoming too dominant, the DM must strictly enforce restrictions on their environment, both for role-playing and actual effects on the creatures. In terms of role-playing, the treant has no plausible interest in anything other than the forest; in terms of effects, treants require substantial amounts of water and sunlight to remain active and healthy.



# Wood Imp

**Olyrrhoe:** The wood imps are a diminutive, humanoid race; they are typically between a foot and a half and two feet tall. Their skin is green, and their long hair, which is green, brown, or black, is usually a tangled mess holding leaves, twigs, lice, fleas, and other assorted parasites. Wood imps survive as hunters, gatherers, and (best of all, to their mind) bandits, riding the huge, hairy arachnids that serve as both mounts and companions. "The spider is a wood imp's best friend—indeed, his only friend," goes one fairy saying.

The wood imps are actually of fairy descent, though there is no longer anyone who would count them among the fairy folk. Generations of degeneration have all but totally obscured the heritage of the race; they do not use magic (they are incapable of even *invisibility to mortals*, the common denominator of fairykind), they serve Immortals (usually those of Entropy), they are relatively short-lived, and they don't give a hoot about nature's welfare; even their language is so debased that an astute linguist would be needed to trace its connections to the fairy tongue.

The reason for the wood imps' deterioration is not known for certain, but several elements have been recognized. Part of the reason that wood imps are so rarely encountered is that, as far as I know, they originate in just one locale of the Known World: the region around Stalkbrow, a powerful center of evil magic in the Forest of Canolbarth (see GAZ5, *The Elves of Alfheim* for full background details). The ancestors of the wood imps are believed to have been a race much like leprechauns, but with a distinctly evil streak. Their greed, appetite for senseless violence, and general wickedness was only enhanced by Stalkbrow's influence.

The wood imps fell away from the fairy fold, as much of their own volition as the will of Oberon's Court (see campaign setting below). They turned to the Immortals—something that fairy pride had never permitted—and there they found some support. The Lords of Entropy were particularly delighted to patronize these wayward Good People, and contributed more to their decay.

From Stalkbrow, the wood imps have slowly spread through the Canolbarth, into Darokin, Karameikos, and even further across the continent. Their chaotic nature keeps the size of enclaves down: any time there are too many members, the chief and shamans are unable to wield enough personal power to bind the group. Rival factions inevitably develop, leading to bloodshed within the tribe; the survivors of each side become separate tribes, and those who fared worse in the conflict find a new territory for themselves.

Wood imps are at home in the forest, and will establish their lairs nowhere else. They prefer tangled woodlands full of rot, death, and decay; if a tribe wishes to settle and no such area is available, they'll do their best to establish one themselves. This may mean violent conflict with any of the forest's intelli-

gent caretakers (treants, dryads, and so on); but that is very much to the taste of the little demons. They will spitefully chop down the trees of dryads and hamadryads, raid treants' caves, and kill animals for sport; they'll even damage healthy trees and introduce disease and parasites to a forest.

It is worth noting that one wood imp tribe will just as willingly try to disrupt another tribe; the only order or authorities they recognize are the personal strength of a tribal chief who can keep his underlings in line, and the tribal shaman, who is personally powerful and has the favor of the Immortals.

Shamans are no better than wood imps in general. They are categorically involved in as many plots and power struggles as any chief, often more. Many successful tribal schisms are led by ambitious shamans, who then combine tribal leadership in a single office. Such leaders can be brutally effective, and thus pose a serious menace to the tribe's neighbors in the forest. Tribes not engrossed by internal conflicts are more likely to put their energy into harming the life forms around them.

The respect accorded shamans, it may be worth noting, is not really religious awe, as one might expect; wood imps do not genuinely revere the Immortals, but see them as means, sources of power. Shamans are those best able to tap these power sources. If a wood imp is capable and it suits his goals or whim, he will slay the shaman of his own tribe without hesitation. "Blasphemy" has no equivalent in the wood imp language; the closest approximation is a word that means roughly (in polite terms) "something that upset an Immortal or shaman so much that he caused you great inconvenience in return."

Good fairies generally fail to understand the nature of wood imps. Excepting perhaps redcaps, it is doubtful that any of the true fairies can comprehend genuine malevolence. The wood imps are regarded as nuisances, just mortals more obnoxious and vile than most. Their ancestral link to fairies is an embarrassment, perhaps, but it leads to disdain and aloof contempt rather than hatred.

For their part, the wood imps hate the fairies, and are jealous of the fairy kingdom from which they are excluded. They never miss an opportunity to harm fairies in the most sadistic manner possible.

Recently some wood imp tribes have come into contact with the Shadow Elves (see GAZ5, *The Elves of Alfheim* and the forthcoming Gazetteer describing the Shadow Elves), and both races are thinking that cooperation in evil may be of mutual benefit.

Wood imps are basically a race of fighters; their magical fairy heritage has been lost and almost entirely forgotten. Unlike their fairy kin, the wood imps usually honor Immortal patrons, most often those of the Sphere of Entropy. The loss of magical ability has been countered somewhat by exceptional wood imps who are able to become shamans, analogous to human clerics.



Player creature wood imps may be simple fighter characters or, if they qualify, they may serve an Immortal patron as a shaman (see "Woodland Spellcasters").

Do note that NPC wood imps are generally Chaotic, and the shamans serve powerful Immortals of Entropy; but this need not (and probably ought not) be the case for player creatures. The rare Lawful and Neutral wood imps who are shamans usually choose as their patrons immortals adopted from other woodland races (e.g., Faunus, Pan, etc.).

Table 7:—Wood Imp Level Advancement & Hit Dice

Level	Experience Points	Hit Dice
Normal Monster	0	1d4*
1	800	2d4
2	1,600	3d4
3	3,200	3d4
4	6,400	4d4
5	12,800	5d4
6	25,000	6d4
7	50,000	7d4
8	100,000	8d4
9	200,000	9d4
10	360,000	10d4
11	520,000	10d4 + 2

+ 160,000 XP per level thereafter  
+ 2 hp per level thereafter

\* Note: According to the *Creature Catalogue*, normal monster wood imps have  $\frac{3}{4}$  HD (1d6 hit points). For simplicity, we are using the standard of 1d4 ( $\frac{1}{2}$  HD) for creature heroes. This means that creature hero wood imps at "normal monster" level are slightly less than true normal monsters, but this is balanced by better attacks (since they are treated as full rather than half Hit Dice).

Wood imps (including shamans) may use any weapon or armor of suitable size. Bows and two-handed swords are the preferred weapons. Normal wood imps may use any magic items permitted to fighters; shamans may use these as well as any permitted to clerics.

The use of giant spider venom to poison arrows is common practice among wood imps; non-Lawful player wood imps should be permitted the use of this venom (but not necessarily any other toxin).

Except as normal monsters (when they save as normal humans), wood imps make Saving Throws as fighters of equal level.

#### Special Abilities

All wood imps are very much at home in forests; there they gain surprise on a roll of 1-3 on 1d6.

#### Shamans

Wood imps with Wisdom of 14 or greater may become shamans, the clerics of their race. For details, see "Woodland Spellcasters," a section later in this chapter.



# Woodland Spellcasters

The list of non-human spellcasters on page 21 of the *Master DM's Book* includes five beings that we have presented as player creature classes: centaurs, dryads, pixies, sprites, and treants.

The spell abilities of dryads and sprites are presented as part of normal class level progression; like elves, all higher-level creatures of those races develop spell ability.

Different rules are needed, however, to handle spellcasters among centaurs and treants, as well as those among satyrs (a race presented here for the first time) and wood imps (which appeared in the *Creature Catalogue*). Like the humanoids treated upon in *The Orcs of Thar* (GAZ 10), these races are not composed entirely of spellcasters, but some exceptional individuals may become shamans (similar to human clerics, but with limited spells and unable to turn undead) or wiccans (analogous to magic-users). Many woodland shamans naturally have druidic powers.

In general, these non-human spellcasters do not have the sophistication and power available to human, elven, and fairy wielders of magic. However, they may be useful nonetheless in adventures, and as NPCs may add unusual twists to encounters.

**Optional:** If the DM wishes to make a greater distinction between pixies and sprites (which we are treating as closely related), and wishes some pixies to have spellcasting powers, do the following. Spellcasting pixies should be treated in every respect (Experience, level and spell progression, armor restrictions, etc.) as sprites, except that they lack the sprites' special proficiency at cursing; pixies do retain the ability to remain *invisible* even when attacking physically. (Casting offensive spells will cause them to turn visible, however!)

**Note:** These rules are *not* meant to apply to the fairy races. Rules for fairy spellcasters are written into their class descriptions, and there is a special section devoted to fairy spells and spellcasting.

## Centaurs

The horse-men are particularly proud of their intellectual heritage, embodied by legendary Chiron; all centaur spellcasters, both shamans and wiccans, claim a lineage of tutelage that goes back to that great sage. Particularly because of pride in and respect for this heritage, other centaurs show their spellcasters a profound and sincere respect. Spellcasters are particularly valued because of their rarity among centaurs; the demands of survival don't often leave room for the support of scholarly individuals.

No centaur spellcaster could expect to be denied hospitality even from a different clan. Of course, it would be expected that the spellcaster live up to his presumed duty of selflessly using his talents to the benefit of the other centaurs.

Both shamans and wiccans learn their spellcasting, as well as other skills of knowledge, from a tutor—a centaur already familiar with the skills. To become a

shaman, a centaur needs minimum 13 Intelligence and 10 Wisdom; to be a wicca, at least 13 in both. Intelligence must be no less than 15 and Wisdom no less than 13 for a centaur to progress in both classes.

## Fauns

Fauns on the whole lack consideration for either magic or Immortals, but there are rare exceptions—no more than one in 100, perhaps. A faun of exceptional Wisdom (minimum 15) may be aware of the Immortals, and may try to gain the favor of one. To do so, it is imperative that another faunish shaman be sought out to give the novice guidance; and, considering the rarity of satyr shamans, this is no small matter. A faun may have to adventure through several experience levels before a teacher is even found.

## Treants

Exceptional treants may gain druidic abilities. This is not, however, a religious matter; they do not honor Immortals. Instead, treants of Wisdom 15 or greater may, if they choose, develop spell-like abilities through closeness and attunement with nature. Their spells are gained through meditation and communion with the life forces of the forest, rather than prayer; hence, a treant cannot regain spells in any other setting (underground, in a city, etc.)

A treant who meets the Wisdom requirement may at any level choose to develop druidic ability; since treants are usually solitary and widely dispersed, and they gain their power directly from nature, they do not need to be taught by another treant.

## Wood Imps

It has already been noted that shamans are important authority figures in wood imp tribes; their spell ability makes them powerful and feared. At the same time, shamans will not easily share their knowledge. Their treasured lore was gained painfully over generations of communion with evil, entropic beings, at terrible prices known only to the shamans.

To become a shaman, a wood imp must first of all have a Wisdom of at least 14. If this requirement is met, the character may try to seek out a mentor of the same alignment (difficult, one may expect, for Lawful or Neutral characters). Training will not come free; the teacher will require many tasks, difficult and dangerous, as payment and to prove the candidate's worthiness.

## Apprenticeship and Initiation

Whatever the race of the character, he must undergo a period of training before spell abilities can be gained. This is quantified by the experience requirement needed for 1st level (see "Level Advancement," below). In addition, before the 1st level can be reached, a specific Ritual of Passage or Initiation must

be undergone. This ritual typically involves fasting, intense meditation, perhaps isolation; it may also be necessary to quest for sacred items of nature that are gathered together in a sanctified pouch to make the shaman or wicca's "holy symbol." The specific nature of the Ritual of Passage is prescribed by the initiate's mentor (that is, the DM), or, in the case of a treant, by the initiate himself.

To determine if the Ritual was successful, make an Ability Check vs. Intelligence (for wiccans) or Wisdom (shamans). If the Check fails, so does the Ritual. The 1,000 Experience Points for 1st-level spellcasting are lost, and the character must earn them again in order to attempt the Ritual again.

Treants, having no teachers, must create an appropriate Ritual for themselves. It must be designed to both enlighten the treant about the mysteries of life, and to prove his devotion to the forest. (The player running the treant should design the Ritual, and submit it to the DM, who should appraise it and determine if it is appropriate. Bonuses and penalties to the chance of success may be applied, at the DM's discretion, judging how the Ritual fits the criteria.)

### Level Advancement

Becoming a spellcaster, or gaining new levels, requires extra Experience Points on the part of the candidate. The character must earn these extra XP before reaching each experience level. In effect, these extra XP are added to his Experience Table, from the moment the spellcasting career begins.

Table 8:—Woodland Spellcaster Extra Experience

Spellcasting Level	Extra Experience Required
1	1,000 XP
2	2,000 XP
3	4,000 XP
4	8,000 XP
5	16,000 XP
6	32,000 XP
7	64,000 XP
8	130,000 XP
9	260,000 XP

+ 200,000 XP for each subsequent level

### Level Limitations

As described in the *Master DM's Book*, wiccans and shamans have level limitations. For the woodland races, they are as follows:

- Centaur: Shaman 8/Wicca 8
- Treant: Shaman 10
- Satyr: Shaman 7
- Wood Imp: Shaman 4

Normally a character is unable to progress beyond these levels, except perhaps by designing and undergoing a Ritual comparable to a Ritual of Passage as

described above. If the character wishes to try to attain a higher level, the necessary experience must be gained, and then a Ritual must be designed (by the player), approved (by the DM), and attempted (again, roll vs. the appropriate ability score). If the Ritual succeeds, the character gains another spellcasting level, and the same process may subsequently be used to attempt to gain yet another after enough experience has been accumulated.

If the Ritual roll fails, the character loses however much extra experience was required for the new spellcasting level. The character may attempt the ritual again after enough experience has been gained; but if three consecutive Rituals are unsuccessful, the shaman or wicca loses the ability to progress. He is forever kept at his present spellcasting level, as if he had chosen to stop improving the skills.

*Example:* At 1st level, the wood imp Porriugh set out to become a shaman, and succeeded; when he gained 2nd level as a wood imp, he also gained 1st-level shaman ability. His adjusted Experience Table is as follows:

Level (Wood Imp/Shaman)	Experience
Normal Monster/—	0
1/—	800
2/1	2,600
3/2	5,200
4/3	10,400
5/4	20,800
6/4	33,000

The normal maximum level for wood imp shaman ability is 4th; this is reflected in the experience shown for levels 6/4.

But let us suppose Porriugh tries to continue; he would need 41,000 XP to eventually attempt levels 6/5—25,000 for the wood imp level and 16,000 for the shaman level. When 33,000 XP is gained, he receives the 6th wood imp level (besides the 4th shaman level he previously received at 20,800 XP); after earning 16,000 more XP, he may devise a Ritual and attempt to gain the 5th shaman level. If it succeeds, he becomes a 5th-level shaman with 41,000 XP. If it fails, he falls back to 33,000 XP and levels 6/4. He may make another attempt when he gets his total back up to 41,000; or he may choose to continue as just a wood imp (in which case he would reach levels 7/4 at 58,000 XP). If he fails to win his 5th shaman level (or any one later), he will be able only to follow the latter route.

A character may at any point in his career decide to stop improving his spellcasting skills. This is an important decision, because once made it is final and irreversible. The experience needed for subsequent levels from that point on is the same as for a normal woodland creature hero of that race.

## Woodland Spellcasters



### Dual-Classed Centaurs

Centaurs are the only woodland race capable of becoming both shamans and wiccans. They may not do so simultaneously, but (if a tutor of the appropriate class may be found) they may consecutively, by stopping progression in one class (voluntarily or after reaching level limit) and then starting in the other.

### Notating the Character Sheet

To keep track of the spellcasting ability of a character, in addition to the normal level, note the abbreviations "W" and "S" which, with numbers, follow the race abbreviation and a slash. For example, an 8th-level centaur who is also a 3rd-level shaman and a 2nd-level wicca would be recorded as "CT8/S3/W2." For a complete list of woodland being race/class abbreviations, see "Personalities of the Forest" below.

### Learning Spells

Centaur, faun, and wood imp shamans gain their spells through prayer and meditation.

Centaurs and fauns function at their optimum in "natural" settings. When a shaman of either race tries to gain spells elsewhere (e.g., underground, on a different plane), the DM may wish to establish a chance of failure. For example, the player may have to roll his character's Wisdom or less on 1d20 for each spell he wishes to learn.

Treants, as has already been noted, cannot gain spells in any locale other than woodlands.

As the elite scholars of their culture, centaur wiccans are literate, and they learn their spells from books (or, often, a collection of scrolls) just like human mages.

Use the level of the shaman or wicca and the tables of clerics and magic-users, respectively, to determine how many spells may be learned by the character.

### Spell Choice

The *Master DM's Book* outlines the spells normally available to shamans and wiccans; note that woodland shamans have access to the shaman list and druidical spells. Shamans automatically have access to these spells, through their training and spiritual contacts. Additional spells may be found by a shaman through difficult research and rituals. Such spells may be common (that is, already in the D&D rules, but not on the shaman or druid lists) or new (made up by the player).

Common spells require a full day of rituals and 1,000 gp worth of treasure (which is lost in the process) per level of the spell sought. So a fourth-level spell would require four days and 4,000 gp. After this expenditure of time and treasure, the percentage chance of success is determined by this equation:

$$((\text{Wisdom} + \text{experience level}) \times 2) - (3 \times \text{spell level})$$

So, a 5th-level satyr shaman with Wisdom 16 seeking a second-level spell would have  $((16 + 5) \times 2) - (3 \times 2) =$  a 36% chance of success.

New spells require twice the time and expense, and in the equation the spell level is multiplied by five rather than three. So if our same satyr sought a new spell, his chance would be  $((16 + 5) \times 2) - (5 \times 2) =$  a 32% chance of success.

After a spell has been successfully discovered by a shaman, that character adds it to the list of spells that he is able to learn.

The spells listed for wiccans are those commonly found among centaur wiccans. A centaur could expand his books with spells from human and elven books and scrolls, or he could research it himself.

## A MIDSUMMER NIGHT IN DREAMLAND

The four humans stayed close by the fire which Aryn had at last coaxed into existence. The thief warmed her hands in it, warily; magic seemed an almost tangible presence in the cool night air. Night air! Maybe it was just that this was the first time she'd ever seen a night in Alfheim without rain.

"We're taking a big risk," she stated.

The burly fighter beside her laughed good-naturedly. "Of all people you, Aryn, are worrying about risks?"

"Dreamland is a powerful place, with powerful magic," the wizard stated plainly. "Few if any humans that have been here have left unchanged."

"So why are we here? Who or what exactly are we here to see?" demanded the cleric, turning out toward their enigmatic guide. "Where did they come from?"

She stood several strides from the fire, the centaur prophetess Olyrrhoe, intently regarding the full moon. "There is neither a beginning nor an end, say the Good People. There are only cycles, the eternal waxing and waning of everything in the universe—like the moon." She gestured toward the silver orb, high above the horizon.

Then toward the fire she stepped, and her hooves clicking on stone seemed as loud as a mace striking a breastplate. "And so if you were to ask them their history, inquire from whence they came, they would not start by saying, 'In the beginning,' as you humans are wont to do. Instead you would hear, 'Once upon a time . . .'"

"Once upon a time there was Chaos. Not a few minor disturbances here and there, like one suffers from a small tribe of wood imps; no, Chaos filled the multiverse, and was as natural as order is today. The Immortals then were different; four Spheres of Matter, Energy, Time, and Thought comprised the Entropy that spanned the multiverse. They all opposed the Sphere of Integration, or Life as it may be called, because they feared the new order it would bring.

"You see, life arose from those four chaotic elements—it was their legitimate offspring. But Chaos hated and feared its child, because Life would ultimately bring the order that would ultimately subjugate Chaos and conquer the multiverse.

"That did come to pass; we see that result today, and the story is now reversed. Entropy is now but one Sphere, and order dominates the other four; but from order naturally stems stagnation, as from life, death. This is why the spheres of our age fight Entropy (or Death, as it is also known), and fear it. It is their child, even as they were born of it; and as surely as they defeated it as their parent, they too will succumb to it as their offspring and nemesis.

"This is the Great Circle of the Multiverse."

"Heresies aside," interrupted the cleric, "what does this have to do with the fairies?"

"Heresies?! Your branding the Circle heretical only

demonstrates how much the Immortals themselves fear the truth." Before the cleric could speak again, Olyrrhoe raised her hand, saying, "But let us not lose ourselves in religious squabbles. In any case it is not of relevance within either of our lifetimes."

Her gentle smile struck dread in the cleric's heart; she was a prophetess: had she seen that he would fail to complete the Path of the Dynast?

"But it is of relevance to the Good People. They were beings of the former age—Immortals in their own right. They were dispersed among the four spheres, but they were different from many of their Chaotic peers.

"You may recall that now, while order predominates, the Sphere of Energy still tends toward Chaotic alignment." The wizard's immediate nod was followed by the others'. "While a Lawful bias may dominate overall, individual Immortals may tend toward Neutrality and Chaos. So, too, in the previous age, when Chaos was predominant, there were the individuals among the spheres who favored order or balance.

"When Life arose against Chaos in a struggle that spanned infinite worlds and planes, some of these Immortals stepped aside and chose not to aid their Entropic comrades.

"Life at last won, and established its new order, blossoming into four spheres while Entropy was restricted to one. But the question arose of how to deal with the Immortals of the previous age who had not fought Life, and thus aided it indirectly. These beings seemed not to deserve confinement to the Sphere of Entropy with the vanquished (where they would not be accepted, anyway), but neither did they merit acceptance in the new Spheres of Immortality.

"So they ended up somewhere in between: they dispersed their spirits in the Prime Plane. Since then they have been born and reborn as the Good People, an extraordinary race not Immortal, but yet not quite mortal either.

"They delight in life and nature, and protect it, and love it. In its most pure, untamed and intense forms they love it best, which is why you so often find them in wilderness areas and, especially, forests. The powers of magic, and time, and the elements are their friends; in these, too, they delight and excel.

"The Good People wait patiently for the day when the Circle will turn again; they'll give up their beloved woodlands, and return to the heavens, Immortal again, serving as protectors of Life in a multiverse of Chaos; until Chaos again falls, and another Circle is complete."

When Olyrrhoe had finished, the four mortals suddenly realized how quiet it had been—in fact, there was no sound that they did not themselves make; not even solitary cricket or frog. Furthermore, the moon hadn't moved since she'd begun to speak. As the realization crept into them all, their eyes went first to each other, then to the hill bathing in moonlight before them.



## The Fair Folk

A shimmering in the air turned to sparkles like light on water, and finally coalesced into an array of creatures, decked out in unimaginable splendor. The humans realized that, unbeknownst to them, while they were Olyrrhoe's attentive audience, they themselves had had as an audience all the Fairy Court! Peals of laughter traversed the fairy host as the mortals' discovery was observed.

The sprite Robin Goodfellow, at the king's right hand, called to them: "Step forward, honored mortals; you are commanded to present your humble petitions to this Court of Queen Titania and Oberon, High King of the Fairies."

The fairies are called many names by mortals. ("Mortal" means basically anyone on the Prime Plane who is not a fairy.) The Good People, Fair Folk, and Little People are all common expressions. These and similar terms are peculiarly respectful, even (in fact especially) when evil fairies are being discussed. The Good People can be quick to take offense at disrespect, and since they often travel invisibly among humans, one can never know if there is an eavesdropping fairy about. But the names may be more than fearful caution, as the fairies can be genuinely helpful.

Popular belief says that the fairies lead eternally carefree lives of feasting, dancing, sportlike fighting, and lovemaking. In fact these pursuits are all very important to the Good People, but they have more serious concerns as well. They care deeply about nature and the environment, and are involved in its protection as much as are druids. Often they meddle in the affairs of mortals, taking it upon themselves to protect or assist various individuals and communities, and punishing wicked people. (This is seen by some as a throwback to the former, Chaotic age, when Immortals much more freely intervened personally and directly in the Prime.) They are particularly concerned with preventing basically

good people from falling into evil ways, and thwarting the plans of the malevolent.

### Disease, Death, and Aging

Death is seen in a special light by fairies. It merely marks a change in the cycle of their existence, when their spirit abandons one body, and is reborn as another fairy (after 0-999 years of mortal time). Age has no meaning for the Good People, and they do not suffer natural diseases. (Magical diseases, such as mummy rot, may affect them.) Death comes either through violence, accident, or magic; or, more typically, a fairy tires of its form, and chooses to give it up and be reborn.

The absence of a fear of death or aging is a notable aspect of fairy character, even more extreme than that of elves. It gives them a truly experimental, adventurous outlook on existence. And, like elves, fairies are immune to the paralysis of ghouls, since this preys on a victim's fear of death.

In spite of this, few fairies willingly jump into violent deaths; they still feel pain, and prefer to avoid it. Besides, adventures are more fun if you can see them through to the finish. (Also, a reincarnated fairy loses the powers and experience, and usually the memories of its previous existence.)

### Fairies and Clerics

As might be supposed from their background, fairies on the whole are not on good terms with Immortals of any sphere. Consequently, there are no clerics among the Good People; in addition, holy water repels them, as it does undead. Being splashed with holy water inflicts a fairy with 1-4 points of damage. Holy symbols, prayers, and the names of Immortals all tend to make fairies uncomfortable and keep them away.

In spite of this, many fairies have a great deal of in-



terest in religions and clerics, and their beliefs about the Immortals. Bold and curious fairies may be found conversing with mortal clerics about all sorts of religious and philosophical matters.

Most fairies have no ill feelings about their lost Immortal status; they are content to devote their lives to worldly projects, like protecting each year's harvests, keeping humans and humanoids from burning down forests, and playing clever pranks on mortals, as they wait for the next era of the multiverse.

### Fairies and Undead

Undead are the great enemies of fairies, as they are of druids. Both the Fair Folk and undead are ageless, and apart from normal, living beings; but while the fairies seek to promote life, the undead wish to destroy it.

Very powerful fairies may learn the secrets of animating dead, but this art has been forever and absolutely forbidden by the Fairy Court. Proof of participation in such heinous evil is sufficient ground for exile from fairy society. Fairies who become involved in necromancy, it is believed, are reincarnated not as fairies, but as incorporeal undead spirits (especially banshees).

### Evil Fairies

A very small minority of the Fair Folk might be called evil; the redcap, a sort of brownie, is an example. These beings are generally sour and angry, believing themselves cheated of Immortal status and left in a world of imperfection. They vent their ire upon the hapless mortals who cross their paths.

Ironically, wicked fairies demand most that references to the Good People be respectful.

The majority of fairykind tolerate their evil siblings; killing them is no good, since they just reincarnate and usually turn out evil again (though they might be reborn as wood imps). There are some punishments for evil fairies (see the campaign setting in the *Adventures Booklet*), and sometimes it may be possible to help them mend their ways; but usually they are just left to their bitter, lonely selves.

### Invisibility

All of the fey races have the innate ability of *invisibility to mortals*. As far as can be discerned, this is an ability to bend light of all wavelengths longer than that of the ultraviolet, including all visible light and infrared radiation, so that the fairy cannot be seen, except by those creatures (some insects, for example) which can perceive the ultraviolet and radiation (e.g., microwaves) with shorter wavelengths. Creatures with *second sight* (see below), which includes other fairies, are also able to perceive persons and objects that are *invisible to mortals*; hence, this is different from normal magical invisibility, which makes its subject disappear to everyone.

Sometimes it is possible to perceive the faintest glimmer in the air, like the shimmering of air over pavement on a hot day, when a fairy is present. This especially occurs in the evening after sunset, when much of the light is near the violet end of the visible spectrum.

The spell *detect invisible* will reveal creatures and objects *invisible to mortals*; *dispel magic* will cause a fairy to become visible, but after a round the fairy can will itself back to *invisibility to mortals*.

### Second Sight

*Second sight* is a peculiar ability, common to all fairies, that sometimes occurs among mortals. It enables one to recognize a fairy's true form, even if the fairy is *invisible to mortals*, *polymorphed*, or *shapechanged*.

This ability is not the power of seeing in the ultraviolet; but rather (it has been theorized) it is an extrasensory perception or intuition involving time. Basically, from perceiving the fairy's visible, normal shape at another point in time, the seer recognizes the magical being for what it is.

*Second sight* is often associated with prophetic visions; a funeral, for example, might be seen weeks, even years, before it actually occurs. The prophetic workings of *second sight* seem sporadic and are not well understood; and, further, a seer is often unable to tell when he is seeing normally or with *second sight*. Hence a gifted seer may greet a sidhe, thinking him a normal person, though the fairy is invisible to everyone around him; or a prophetic vision may be thought an occurrence in the present. In game terms, the DM may use *second sight* to pass on cryptic information to players, but be careful not to abuse or overuse the power.

Some exceptional mortals may have this ability from birth (perhaps on account of a fairy ancestor); or it may be bestowed magically. The Good People jealously guard its bestowal. Human folklore describes a woman who accidentally smeared *ointment of second sight* on one of her eyes. When she later greeted a fairy in a marketplace, not even realizing he was *invisible* to the other people, he asked with which eye she could see him. After she told him, he removed it, and she of course never again perceived the Fair Folk (or anything else, for that matter) with it.

(In game terms, the DM may choose to allow non-fairy player characters a 1 in 100 chance of having the gift of *second sight*; NPCs should receive it only by the DM's intention, not chance. Wood imps, because of their fairy heritage, should have a 1 in 20 chance of having *second sight*.)

### Pixy-rings

Also known as fairy rings, fairy circles, and gallitraps, these are circles of particularly lush, green grass made by fairies riding their colpixies around and around. The Good People (especially pixies and sprites) love



## The Fair Folk

to gather there by moonlight and dance to the music of crickets and frogs. Folklore warns that if someone stands with both feet inside a fairy ring where the invisible fairies are dancing, he will be able to see them, but will be held in their power (see below). If but one foot is in the gallitrap, the dancers will become visible to him, but he can easily escape.

A character in the fey power of a pixy-ring automatically fails Saving Throws against any fairy spells. Also, fairies dancing around a gallitrap can change the flow of time, so that a mortal may be surrounded for what seems a single night by dancing pixies; but when they depart and leave him free, he may find that an entire year has passed in the outside world, and his family has long presumed him to be dead or lost.

### CHANGELINGS

The Good People love to play tricks on mortals; sometimes what seems to have been an accident was actually caused by a mischievous, invisible fairy. In this pursuit the pixies and sprites are particularly notorious.

A cruel and well-known, if uncommon, prank is to steal a human or demi-human baby from its crib and replace it with a *shapechanged* fairy or a log enchanted to seem a sickly, malformed child, and soon thereafter a dead one. Both the fairy substitute and the child taken are known as changelings. Folklore is full of advice on how to trick changelings into exposing themselves.

Stolen children are given *second sight* (or perhaps they were taken on account of being born with it) and are raised among the fairies.

Some have hypothesized that human children are stolen in the hopes that they will attain Immortality in the Sphere of Matter, which in this era is restricted to humans, and will play some important part in the long evolution toward the next age of the multiverse.

Most people think the fairies are just whimsical and incomprehensible; the stealing of children by some makes about as little sense as the helpful housekeeping of others.

### Faeries

In the D&D® game, "faerie" means a specific sort of fairy of the aerial realms (see the *Master DM's Book*); they are relatives of the fairies discussed here, and their emperor maintains a permanent representative in Oberon's court, but they are not a subject of discussion for this volume. Other fey races are to be found underground, underwater, and elsewhere; but again, their detailed treatment lies outside the scope of the present work.

Other demi-humans—elves, gnomes, halflings—are thought to be related to the Fair Folk (and may be counted among them by ignorant humans), but the genealogy is unclear.

### Coltpixy

Armor Class:	6
Save As:	Elf: 3
Hit Dice:	3*
Morale:	10
Move:	900' (300')
Treasure Type:	Nil
Attacks:	2 hooves
Alignment:	Lawful (see below)
Damage:	2-8/2-8
XP Value:	50
No. Appearing:	1

The coltpixy is an enchanted pony or horse, distantly related to unicorns, that is encountered chiefly in the service of important fairies. Wild coltpixies, of Chaotic alignment, are sometimes mistaken for pookas and delight in leading normal horses astray, to the bedevilment of their mortal riders; but the creatures are otherwise shy, gentle, and loyal beasts. If explicitly commanded by its fey master to do so, a coltpixy will carry normal humans or demihumans, but never for a very long period of time.

Coltpixies are able to alter their size, from that of the largest human horses to a single hand high, to accommodate the sizes of their riders. They are also able to change their coloration, often appearing with gaudy manes and tails to complement their riders' attire.

Whatever their size, coltpixies travel with equal haste, and they are not hindered in their movement by rough terrain, bog, or even water. Like their fairy masters, coltpixies can make themselves *invisible* to those who lack the *second sight*.

**Robin Goodfellow:** Well, mortals, we'll share tales of our fairy kin. Have you heard of the brownies? I'll tell you the story of one.

Many years ago there lived in Vestland a man named Godfred Egilssen and his wife, Ingrid. Though they were of little means, they worked hard and always managed to get by comfortably.

As much as the neighbors admired this, they felt sorry for the couple, who had no children. Ingrid wasn't overtly gloomy, but always had a distant look of unhappy resignation in her eyes; and, though Godfred was too good a man to complain about his lot, it was known how much he wanted a son or daughter to continue the family.

Finally the Immortals saw fit to grant the husband and wife their dearest wish: Ingrid discovered she was pregnant. When it neared the time the baby was due, Ingrid's sister came to live at the Egilssen house to be of help.

"Why Ingrid!" exclaimed her sister. "What a neat house you keep, despite your condition, and so warm—though it is small and unsealed."

Ingrid smiled. "Asa," she began, you must not tell anyone, but we have a brownie . . ."

## Brownie

Armor Class:	7
Save As:	Halfling: 2
Hit Dice:	2*
Morale:	8
Move:	120' (40')
Treasure Type:	Nil
Attacks:	1 weapon
Alignment:	Lawful
Damage:	1-6 or by weapon type
XP Value:	25
No. Appearing:	1

The brownie, a homely being of about two and a half feet in height, is the most common household sidheog. His name comes from the reputation of wearing brown hoods and cloaks. Note the use of the male pronoun: all brownies described in folklore, as well as the redcap (see below), have been male; it may be that there are female brownies, but they must be quite rare, or their behavior and appearance must be very nearly identical to that of the males.

Most brownies are settled creatures, attached to a specific household, usually one in or near woodlands, and almost never in a town or city. They help the occupants by doing household chores, such as sweeping, cleaning, churning, and threshing, late at night. They ask nothing in return; indeed, to be offered any sort of wages for their work would be insulting to a brownie.

It is acceptable, however, to leave small treats as

gifts for the little helpers; each brownie must have its own favorite tidbits, but the best known are the bowl of fine cream and special little cakes, made of freshly ground meal, toasted on the embers of the hearth, and spread with honey.

To keep a brownie happy, one need only leave him these gifts, and offer praise for his kind work every once in a while. But if the work is criticized at all, or if low-quality gifts (stale cakes, sour or skim milk, etc.) are left out, the brownie will take offense and will become troublesome—his help will become hindrance, as every night he curdles the milk, lets farm animals and pets out, dirties the house, and rearranges furniture so that people trip in the dark. The brownie will never cease to torment his scornful hosts; indeed, he has been known to follow them to new houses.

The only way to get rid of a brownie, whether you intend to or not, is to leave clothing out for him. Even a troublesome brownie will depart immediately if left so much as a tiny cap. Humans are puzzled as to why this is, but it makes perfect sense to the daoine sidhe: clothing is one of the few things that fairies must make; food and drink are gifts of nature, or of the mortals you steal it from. But fairy-sized clothing must be made, and this is chiefly the task of leprechauns. Hence it is like receiving pay—it equates the brownie's help to hired labor.

In addition, fairies who misbehave seriously may be punished by being attached to a mortal household, where they must spend their nights doing menial work in recompense, rather than dancing and feasting in the fairy circles. Such convicts may be required to serve until appreciation for their work is shown through a gift of clothing. Hence, leaving a brownie clothing suggests that he is a criminal "serving time."

Not all brownies serve as household guardians, but this is their best-known role. They are also known as the guardians of treasure; people sometimes say a little incantation and leave a little gift when they bury treasure, hoping some brownie will hear and take it under his protection. And of course some restless brownies wander and work mischief, like human adventurers.

Like all fairies, brownies can become *invisible to mortals* at will.

**Redcap:** The redcap is an evil sort of brownie; as the brownies are probably the fairy folk most directly helpful to humanity, it may be that their redcap kin are the most hurtful. They are exiles from fairy society; typically they once had humans entrusted to their care, but they were maliciously negligent. They hate all mortals—humans, demi-humans, and humanoids alike, and sometimes even animals receive their hostility.

Redcaps appear as thickset, gnarled old brownies; as exiles from fairykind they suffer the cosmetic effects of age, though they otherwise may live just as long. Their teeth are long and protruding, and their



## BROWNIE

scrawny fingers are tipped with long, claw-like nails. Peering out from behind their long, grisly, tangled, gray hair are bloodshot eyes filled with malice and anger. They often wear sturdy, iron boots, carry a pike-staff, and always, but always, have atop their skulls the trademark red cap.

While good brownies are attracted to living households, the redcap haunts ruins, especially castles and sites of former tyranny. There he flings stones at travelers seeking shelter in his haunt; if given the chance, he will murder them outright, and catch their blood in his cap, to maintain its dusky hue.

A redcap normally fights with his pikestaff (damage 1-6) or a knife (damage 1-4), and always prefers to attack helpless (preferably sleeping) victims, since he is cowardly at heart. Others will be harassed but not usually attacked.

Holy symbols prominently displayed will often ward off a redcap, since this evil fairy has a particularly great fear of the Immortals; similarly, a character chanting prayers aloud might be subject to harassment but will not likely be attacked. Holy water is doubly repulsive to redcaps (2-8 points of damage from being struck with a flask).

If somehow disarmed, a redcap can fight with his claw-like nails and a bite (damage 1-2/1-2/1), but in such an instance flight would naturally be preferred.

When killed, the redcap vanishes in a flame. The only trace left behind is a single, large tooth. Peasant lore states that this relic is of value for witchcraft, but most people prudently leave it untouched, unless they have the means to safely hide or destroy it.

Redcaps are of Chaotic alignment, and they often guard ancient treasure in their deserted homes (treasure type D). Such a hoard is always cleverly hidden and protected by lethal traps. In all other respects this race shares the statistics and abilities of normal brownies.

The day the baby was born, everyone was very happy. Asa wished to share the joy with even the brownie, and so she knit him a little cap and coat, and left it beside the cakes and cream bowl that evening.

The next morning the clothes and food was gone, but the hearth was the same mess she'd left it. As she sat there and puzzled over it, she heard a little voice sing:

*"Pretty new mantle and pretty new hood—  
Poor brownie! Ye'll ne'er more do these  
folk good."*

Happily the loss of a helpful fairy was little compared to the joy in the household, and indeed the family's fortunes soon changed for the better, and they moved to a bigger, warmer house. But to this day the many children and grandchildren of Godfred and Ingrid give neither hats nor cloaks on birthdays.

Most brownies are peaceful, settled creatures who attach themselves to a specific building or family, and

lead simple lives; still they are tough and hardworking. A small few have different lifestyles; in rough, wild regions, for example, in the course of protecting their mortal wards, they may become skilled fighters. And some brownies become adventurers, either for a lack of inclination for the settled life, or just for something to do when they've left one household but have not yet found another one suitable for adoption.

**Table 9: Brownie Level Advancement, Hit Dice, & Item Use**

Level	Experience Points	Hit Dice	Item Use (d%)			
			S	F	B	U
—	2,000	1d8	—	01-00	—	—
Normal Monster	0	2d8	—	01-00	—	—
1	2,000	3d8	01-05	06-89	90-99	00
2	6,000	4d8	01-05	06-89	90-98	99-00
3	14,000	5d8	01-10	11-89	90-97	98-00
4	30,500	—	01-15	16-89	90-96	97-00
5	62,000	6d8	01-15	16-89	90-95	96-00
6	125,000	7d8	01-20	21-89	90-94	95-00
7	250,000	8d8	01-20	21-89	90-93	94-00
8	500,000	9d8	01-25	26-89	90-92	93-00
9	800,000	10d8	01-25	26-89	90-91	92-00
10	1,100,000	10d8+20	01-30	31-89	90	91-00
+ 300,000 XP per level thereafter						
+ 2 hp per level thereafter						

Brownies' size of 2½ feet—near that of halflings—permits the use of a limited range of human-sized weapons, including blackjack, blowgun, bola, club, dagger, hand axe, horned shield, javelin, knife shield, short sword, sling, and throwing hammer. The following human weapons may also be used, but require the use of both hands (i.e., no shield permitted): light crossbow, mace, net, normal sword, shortbow, staff, whip. There is actually no limit on the sorts of weapons that brownies may use, so long they are of a suitable size (miniature pole arms, etc.).

Any sort of armor or shield sized to fit a brownie is permissible.

Brownies make Saving Throws as halflings of a level equal to the brownie's Hit Dice (up to 8th level, of course).

### Item Use

Any magical item usable by fighters, dwarves, and halflings is in general usable by brownies as well. Brownies of 1st level and above may also attempt to use items normally restricted to magic-users, elves, and spellcasting fairies.

The results of such an attempt are outlined under "Item Use" on Table 9, above. When a brownie makes an attempt, roll d%; using that number and the brownie's level, consult the table to find the result—S, F, B or U. Interpret the result as follows:

**Success (S):** The item functions properly.

**Failure (F):** The item fails to function at all.

**Backfire (B):** The item misfunctions, directing its results against an unintended target (typically the brownie). For example, a backfiring *wand of fire balls* would explode around the brownie rather than the intended target; or a *shield* spell, cast from a scroll, would protect not the brownie, but his opponent or a nearby rock or tree.

**Unexpected Result (U):** Due to the fairy's inherently magical nature, there is also a chance of the item producing an entirely unexpected result. The chance of this happening increases as the fairy rises in level (presumably becoming more magical). It is up to the DM to determine the exact nature of an unexpected result. As a general guide, roll 1d6: on a 1 or 2, the event is helpful to the fairy; 3 or 4, harmful; 5 or 6, indifferent.

**Examples:** *Using the same wand of fire balls, our brownie later gets an "unexpected result." A helpful result could be healing the brownie of 1-6 hp; harmful, causing a small load of manure to appear in the air over his head and drop on him, incapacitating him for a round; and indifferent, causing an illusory re-*

*production of a famous painting, to appear suspended in the air for five rounds.*

The DM should be imaginative in creating unexpected results. If there is a fairy in the party with a chance of generating them, it may be useful to prepare a few clever ideas beforehand.

Note also that unexpected results can assist the DM as a plot device and relatively plausible *deus ex machina*. For example, an "indifferent" result could be to save the party from impossible odds, but by *teleporting* them into the lair of a red dragon. Such results may liven up the campaign by forcing the characters into new circumstances and adventures. Be forewarned, however, that one must be careful not to abuse or overuse this device, or it will quickly become old and boring.

### Special Abilities

All brownies have the ability to become *invisible to mortals* at will. Unlike most special abilities, it is not necessary for a brownie to reach the level of normal monster to attain this power.

## Leprechaun

**Robin Goodfellow:** One day not long ago a man named Seamus, who liked to be known as "the clever," was walking in a field, when he espied a tiny man dressed in green. Seamus grabbed the little fellow, saying, "Aha! I have you, my little fellow! Now you must tell me, where is your treasure hidden, little man?"

"Ach," sighed the leprechaun. "I fear ye've won. Please set me down, and I'll lead ye the way." Seamus did so, and the little man led him to a tall thistle. "There," he said. "Me pot o' gold lies 'neath this thorny-bush," for to the leprechaun the spines of the thistle were bigger than thorns are to people.

Seamus's eyes filled with gold-lust, but then he realized that he had no shovel with which to dig up the hoard, and the ground was packed and rocky. "Have you a shovel, leprechaun? Otherwise I know not how to get my rightful reward."

"That's not me problem now, is it, laddie?" With a wink and a grin, he stepped behind the thistle, and vanished.

Seamus had a shovel back at his house, but it would be impossible to find this same thistle, since all the field was covered with them. Then he had an idea: in his pocket he found a pretty red ribbon that he was meaning to give to his girl, and he tied it to the thistle.

"I'm not called 'clever' for nothing!" declared Seamus as he marched triumphantly back to his farm, laughing at how he had outsmarted the fairy cobbler.

If you can catch a leprechaun, you can make him show you to his hoard, but you must never look away

from him, or he will be able to turn *invisible to mortals*. Their hidden hoards typically consist of treasure types U and V, with the percentage chances of each treasure tripled (e.g., 30% chance of 1-100 copper pieces).

Since they are involved primarily with manufacture, leprechauns aren't involved in the direct care of nature, but they do loathe evil creatures and those who mistreat the environment, and they will always do their best to hamper such beings.



**Leprechaun**

<b>Armor Class:</b>	5
<b>Save As:</b>	Elf: 1
<b>Hit Dice:</b>	1/4
<b>Morale:</b>	6
<b>Move:</b>	60' (20')
<b>Treasure Type:</b>	See below
<b>Attacks:</b>	1 weapon
<b>Alignment:</b>	Lawful
<b>Damage:</b>	1-3
<b>XP Value:</b>	6
<b>No. Appearing:</b>	1 (1-10)

Leprechauns are the chief craftsmen of the Good People; they are best known among humans as shoemakers (since, it is said, the fairies wear out so many pairs of shoes with their frequent dancing), but they make such other things as clothes, weapons, wine casks, and magical items. They trade these items with the other fairies in return for food, raw materials, and treasure.

One sort of leprechaun is the clurachaun, which inhabits wine cellars. He takes care that beer barrels and wine flasks aren't left running or allowed to go flat; in return he of course helps himself to the beverage, and appreciates the occasional supper from his hosts.

Leprechauns average three-quarters of a foot high; they have elfin features, such as pointy ears, but are rarely so delicate as sprites, pixies, and the like. Otherwise their appearance varies widely; some are young, others old; some thin, others rotund. The clurachaun is usually thought of as being aged and dwarfish, but not all fit this description.

Normal leprechauns (1/4 HD) can defend themselves with their little swords, which inflict 1-3 points of damage. In truth, Glower, the foremost knight of Iubadan, King of the Leprechauns, is renowned for the feat of cutting down a thistle with a single blow. Leprechauns never become very powerful physically, on account of their size.

Seamus soon returned, whistling, with the shovel swung over his shoulder. But he halted abruptly when he came to the field where the leprechaun had led him: on every single thistle a red ribbon floated in the breeze; there must have been thousands of them. Seamus cursed, but the air was filled with tiny laughter.

In particular, leprechauns have a certain aptitude for magic. This was originally another aspect of their craftsmanship, for magic is useful for their work, and is indeed indispensable for the creation of magical devices. Adventuring leprechauns have shown that the race can master a variety of spells, but their specialty is still those relating to the creation or enchantment of objects.

**Table 10: Leprechaun Level Advancement, Hit Dice, & Spell Ability**

Level	Experience Points	Hit Dice	Spells by Level				
			1	2	3	4	5
Normal Monster	0	1-2 hp	—	—	—	—	—
1	2,000	1d4*	1	—	—	—	—
2	4,000	2d4	2	—	—	—	—
3	8,000	3d4	2	1	—	—	—
4	16,000	4d4	2	2	—	—	—
5	32,000	5d4	2	2	1	—	—
6	64,000	6d4	3	2	2	—	—
7	130,000	7d4	3	2	2	1	—
8	260,000	8d4	3	3	2	2	—
9	520,000	9d4	3	3	2	2	1
10	780,000	9d4	4	3	3	2	2
11	1,040,000	9d4+1	4	4	4	3	3
12	1,300,000	9d4+2	4	4	4	4	4

+260,000 XP per level thereafter  
 +1 hp per level thereafter  
 Maximum spell ability is that attained at 12th level.

\* Note: When leprechauns advance from normal monster to 1st level, they gain an additional 1-2 hp—in effect a 1d4 Hit Die total. Any Constitution bonus or penalty ought to be applied to both 1-2 hp rolls.

*Example: A leprechaun with Constitution 14 (bonus of +1 hp/die) will have 1-2+1 hp as a normal monster, and then 1-2+1 hp more at first level—i.e., a range of 4-6 hp total.*

Leprechauns may use any weapon or armor of their size, with no hindrance to their spellcasting abilities. (Equipment will be discussed at the end of this chapter.) They may employ any magical item not limited to clerics.

Normal monster leprechauns save as 1st-level elves; 1st- through 9th-level leprechauns, as elves of that level; and 10th and above save as 10th-level elves.

**Special Abilities**

All leprechauns can turn *invisible to mortals*. The one special limitation on this power is that if seen by a mortal, the leprechaun cannot become *invisible* to that person's eyes until he has looked—however momentarily—elsewhere.

If the DM wishes, the following modifications may be used in conjunction with the Fairy Charms list when selecting spells for leprechaun characters. At the very least, *permanence* needs to be available to leprechauns for the manufacture of magic items. The DM may rule that only high-level leprechauns may have access to the special fifth-level spells.

*Warp wood* and *locate object* are first-level spells to leprechauns.

*Polymorph natural object* becomes a fourth-level spell.

*Contingency*, *create normal animals*, *metal to wood*, *permanence*, *polymorph any object*, and *summon object* become fifth-level spells.

# Pixies and Sprites

**Robin Goodfellow:** The pixies and sprites are closely related beings, similar enough that we might be described together. Our appearance and attitudes are very similar, and we are often considered to be one race.

The chief difference between us is one of profession. The pixies are on the whole more warlike, proud of their martial skills; they delight in swordplay. We sprites, on the other hand, are smaller, and we manipulate magic for our personal delight and protection.

Pixies are taller on the whole; their height lies between one foot and two. They are most often re-headed, though there are of course exceptions, and their bodies are hairy. Insect-like wings, green and translucent, sprout from their backs. These wings have only the strength to support a pixie in the air for about half an hour at a time. Their short, round faces are adorned by pert, upturned little noses and eyes that are often squinty and crossed, and are accented by relatively large, pointed, elfin ears. Green clothing is the pixies' favorite attire. Some possess armor, but they generally find it cumbersome; their wings have enough difficulty supporting just their weight.

The only innate magical power of pixies is *invisibility*. Though they may be seen by other fairies and those with *second sight*, pixies do have the exceptional ability of remaining invisible even when they attack.

Pixies prefer to wield delicate-appearing long swords that are both flexible and strong. Because of their size, these have been mistakenly described as daggers, which may be misleading; even a two-handed pixie sword would not be effectively usable by the big, clumsy hand of one of you humans or a demi-human. Pixie leaders often wield magical weapons.

We the sprites, the pixies' smaller cousins, rarely grow to be more than 15 inches in height, and are more commonly only about a foot tall. Our features are much like the pixies; but sprites are usually blonde, less hairy, and our faces and bodies are thinner. We also have green, insect-like, gossamer wings, and are very able flyers. Our lighter build permits us to stay airborne longer than the pixies. We never wear armor; and indeed our use of weapons is so rare that humans have mistakenly supposed that we never use them.

Magic is the forte of sprites. Five of us in cooperation are able to cast a non-lethal *curse*. Using this ability against hapless mortals is one of our favorite forms of recreation. Those of us who have become more accomplished users of magic may cast the *curse* without other sprites' assistance, and may employ other arcane powers as well.

Both sprites and pixies are mischievous and whimsical, graceful and gay. Our love of dancing and practical jokes has made such a mark on humankind that many humans suppose all the Good People to be as tiny and frivolous as we are.

Besides dancing by moonlight in the fairy-rings, we pixies and sprites take pleasure from various contests and games. But our greatest joy—and source of our infamy among mortals—is teasing the oafish “big” races of humans, demi-humans, and humanoids. In fact, there are two common terms in your language that obviously come from contact with our mischief.

Pixy-led is a term meaning “lost;” it came about because we pixies and sprites delight in leading you human travelers astray. We might use spells to disorient you and create phantasmal lights; or invisible pixies will brandish candles in the distance to tempt people away from their trail. Your superstitions hold that to ward against becoming pixy-led, a person must wear his or her coat inside out or else carry a wicker holy symbol.

Someone who is pixy-ridden is being pestered by an invisible fairy; or, loosely, it means someone who is being clumsy. The invisible pixies love to pinch untidy and careless maids, trip people, and so forth; in extreme situations, where a fiendish sprite, familiar with the right spells, is involved, a person might be tormented by animate objects such as tables, chairs, and food, dancing around and chasing people. Ghosts are sometimes imitated, when a fairy makes haunting sounds, blows out candles, taps on walls, and kisses girls in the dark just so he can hear them shriek.

When dealing with wicked beings, our torments may be less harmless; we loathe evil as the greatest ugliness. Many a wicked bandit or evil knight has been pixy-led to his doom in treacherous, dark places as he retired from a night of plundering.

We survive primarily as scavengers, “living off the land” and “borrowing” from other races as need be. The pixies claim that, by right, any apples left on the tree after the harvest are theirs, and they might disturb anyone who takes what is theirs.



## Pixies & Sprites

Both of our races are meticulously clean, and we love water; to win our favor many people leave out pails of water at night, in which we fairies may bathe and frolic. We also always appreciate a bowl of fresh cream or some delicate foodstuffs.

### Pixies

The pixies are relatively warlike, taking much delight in swordplay. They are also fond of trickery, especially when it involves harassing mortals. Their love for adventure makes them very suitable as player creatures, and their special abilities and fighting skills may make them a valuable party asset. In particular, by using flight and *invisibility*, they are excellent short-range scouts, capable enough of defending themselves if they encounter trouble.

Table 11: Pixie Level Advancement & Hit Dice

Level	Experience Points	Hit Dice	Item Use (d%)			
			S	F	B	U
Normal Monster	0	1d8	—	01-00	—	—
1	2,000	2d8	01-05	06-84	85-99	00
2	4,000	3d8	01-10	11-84	85-98	99-00
3	8,000	4d8	01-10	11-84	85-97	98-00
4	16,000	5d8	01-15	16-84	85-96	97-00
5	32,000	6d8	01-20	21-84	85-95	96-00
6	64,000	7d8	01-20	21-84	85-94	95-00
7	128,000	8d8	01-25	26-84	85-93	94-00
8	250,000	9d8	01-30	31-84	85-92	93-00
9	500,000	10d8	01-30	31-84	85-91	92-00
10	800,000	10d8+1	01-35	36-84	85-90	91-00
+ 300,000 XP per level thereafter						
+ 1 hp per level thereafter						

Pixies may employ any weapon, armor, or shield that is of suitable size. They may use magic items permitted fighters (again, subject to size). In addition, they may attempt to use items normally restricted to magic-users, elves, or spellcasting fairies; for details of this, consult Item Use on Table 8, above, and see the description of brownies, above, where this ability is fully explained.

Pixie make Saving Throws as elves of level equal to the pixie's Hit Dice.

### Special Abilities

Pixies may at will become *invisible to mortals*. They have the special power of being able to remain *invisible* even while attacking. This enables them to always gain surprise against those who cannot detect the invisible; and on subsequent rounds of combat, such opponents suffer -4 on attack rolls. (Note that other fairy races with the power of *invisibility* become visible to anyone they attack.)

Since they have wings, pixies are able to fly, but not for long periods of time. After three turns of flying, a pixie must then rest for at least one turn.

### Sprite

Like their pixie kindred, sprites are certainly of adventurous temperament. Their magical proficiency, which increases rapidly with level, complements the pixies' fighting skills. Their characteristically open minds, and the familiar role they may already have in many D&D® game campaigns, suits them to joining even parties with few or no other woodland beings.

Table 12: Sprite Level Advancement & Hit Dice

Level	Experience	
	Points	Hit Dice
Normal Monster	0	1d4
1	2,000	2d4
2	4,000	3d4
3	8,000	4d4
4	16,000	5d4
5	32,000	6d4
6	64,000	7d4
7	128,000	8d4
8	250,000	9d4
9	500,000	10d4
10	800,000	10d4 + 1
+ 300,000 XP per level thereafter		
+ 1 hp per level thereafter		

Sprites may use any one-handed weapon suited to their size. They do not wear armor or carry shields, as it interferes with their flying and spellcasting abilities.

Sprites make Saving Throws as elves of level equal to the sprite's Hit Dice.

### Special Abilities

Like their pixie cousins, sprites are winged and able to fly, and they have the power of *invisibility to mortals* at will. A group of five can cooperate to cast one of their famous, mischievous *curses*. Higher level sprites can take *curse* as an individual spell, as well.

Sprites have their own spellcasting progression table; they are ultimately able to use spells of up to the seventh level. As can be seen on table 13, below, they rise quickly in terms of the difficulty (that is, the level) of spells that they can master, but they have a smaller total capability for spellcasting; while human mages at 36th level could learn 81 spells, a sprite of the same level would be limited to 63.

Table 13: Sprite Spell Ability

Sprite's Level	Fairy Spells by Level						
	1	2	3	4	5	6	7
Normal	—	—	—	—	—	—	—
Monster	—	—	—	—	—	—	—
1	1	—	—	—	—	—	—
2	2	—	—	—	—	—	—
3	2	1	—	—	—	—	—
4	2	2	—	—	—	—	—
5	2	2	1	—	—	—	—
6	2	2	2	—	—	—	—
7	2	2	2	1	—	—	—
8	3	2	2	2	—	—	—
9	3	2	2	2	1	—	—
10	3	3	2	2	2	—	—
11	3	3	3	2	2	1	—
12	4	3	3	2	2	2	—
13	4	4	3	2	2	2	1
14	4	4	3	3	3	2	1
15	4	4	4	3	3	2	2
16	4	4	4	4	4	3	2
17	4	4	4	4	4	3	3
18	4	4	4	4	4	4	4
19	5	5	5	4	4	4	4
20	5	5	5	5	5	4	4
21	5	5	5	5	5	5	5
22	6	6	5	5	5	5	5
23	6	6	6	6	5	5	5
24	6	6	6	6	6	6	5
25	6	6	6	6	6	6	6

Sprite's Level	Fairy Spells by Level						
	1	2	3	4	5	6	7
26	7	7	7	6	6	6	6
27	7	7	7	7	7	6	6
28	7	7	7	7	7	7	7
29	8	8	7	7	7	7	7
30	8	8	8	8	7	7	7
31	8	8	8	8	8	8	7
32	8	8	8	8	8	8	8
33	9	9	8	8	8	8	8
34	9	9	9	9	8	8	8
35	9	9	9	9	9	9	8
36	9	9	9	9	9	9	9

To reflect their mischievous nature, the DM may desire that the following modifications for sprites be incorporated with the Fairy Charms lists when spells are selected.

**Curse:** Sprites may cast *curse* as a second-level spell; but its reversal, *remove curse*, is still third level. Like sprite *curses* in general, this should be cast in a manner that is amusing to the sprite and embarrassing to the target, but not directly harmful. The DM should award Experience Points for clever *cursing*.

**Confusion:** A third-level modified version of the spell *confusion* can be cast on a single target. Any target protected from being pixy-led (that is, wearing a coat inside out or carrying a wicker holy symbol, as explained above by Robin Goodfellow) is immune to this special spell.

## Pooka

**Oberon:** The pooka—there's a curious fey beast! They are the cousins of nightmares; they take whatever shape may please them; and they manipulate the very fabric of time as though it were pliable clay in a potter's hands. Powerful, you think? Aye, powerful indeed they may be; but their general temperament does not lead them to make much of it.

I'll tell you of a pooka I know—his name? Well, he likes to be known as Louis. He seems to be a greyhound, but he usually stands on his hind legs and is fond of wearing great coats and top hats.

Louis has three great soft spots: fine mead, brown-eyed elven lasses, and pranks to be played on humanoids. One night he found an opportunity to bring all three together.

He was in his favorite watering hole Corunglain, in northern Darokin; he was visible only to his companion, a former adventurer and retired town guardsmen, who was treating the pooka to the finest imported mead, when an elven woman walked into the tavern.

Her long, brown hair was unkempt, her clothes dusty and caked with dried blood; at her side hung a sword in a battered sheath. She deposited her pack and gear at a table, and ordered a hearty meal and

plenty of mead to drink.

"A lass after my own heart!" declared Louis.

"Caravan guard," observed his companion, "Looks like they saw some heavy action coming through the Broken Lands from Glantri."

"Wonder if she'd care to go back?"

"Not likely, Louis. Even on one of your hare-brained adventures." With that, the old veteran dozed off.

"Well, I haven't visited old King Thar in a while, and perhaps she'd be inclined to accompany me on such a venture . . ."

The elf, named Elyssa, had only the plans of nourishing herself and getting some sleep. It had been a rough journey—three ambushes, claiming the lives of some of her most respected comrades. The caravans have been harassed even more than usual lately; rumors say the orcish king, Thar, plans to make war on Darokin.

She downed the last of her mead and pushed away from the table, when she noticed the table across from her: a greyhound wearing clothes sat there, a cup of mead in his hand, beside a grizzled old veteran who had fallen asleep. When their eyes met, he politely lifted his top hat.





"This trip was even harder on me than I thought," she muttered to herself as Louis stood up, deposited a tip on his table, and approached her.

liquor and romance. Many are particularly fond of music and magic tricks, while they themselves rarely have much inclination or ability on the creative end of these pursuits.

**Pooka**

Armor Class:	4
Save As:	Thief: 2
Hit Dice:	2**
Morale:	9
Move:	120' (40')
Treasure Type:	Nil
Attacks:	See below
Alignment:	Neutral/Chaotic
Damage:	See below
XP Value:	25
No. Appearing:	1

The pooka is a solitary animal spirit of the fairy kin, renowned for its extraordinary powers. It is said to be the kin of nightmares, and it carries bad dreams to those who offend it; it can be invisible, or change its form; and it has the extraordinary ability to slow or stop the passage of time. Sometimes it befriends a mortal; many delightful tales speak of persons who had a pooka as their drinking companion and accomplice in mischief, particularly love affairs. If the pooka has soft spots, according to the tales, they must be for

Pookas have been encountered in a wide variety of shapes, including those of horses, Shetland ponies, goats, asses, bulls, eagles, greyhounds, Irish elk, and bipedal, human-sized mice, guinea pigs, and rabbits, often in impeccably tailored, though not necessarily currently stylish, clothing. There is really no reason to suppose that a pooka couldn't be found for almost any animal shape; some powerful ones (beyond the level of normal monster) are said to be able to change their form at will, even to such exotic shapes as kangaroos and elephants. In any shape, the pooka can speak as a human, and it often knows several languages. The pooka often smells of liquor, being drunk to some degree or other, and might engage in other human vices besides, such as smoking and gambling.

Like all of the fairies, the pooka can become *invisible to mortal* eyes; and, unlike other fairies, if it desires so it can make itself visible only to select individuals (typically persons at least three drinks drunk; hence skeptical people dismiss the pooka as a hallucination), and remain *invisible* to others.

Perhaps pookas are most famous for their ability to

manipulate time. The tales and legends are usually about extraordinary (high-level) pookas; these powers are very limited in “normal monster” creatures. Pookas can age inanimate objects at will, by touching them; this ability affects non-sentient things with an enchantment similar to the ninth-level magic-user spell, *timestop*. The passage of time in the affected item is caused to speed up, accelerating all natural processes. In effect, this causes foods to age and spoil; metals may be corroded by oxidization, that is, rust or tarnish; woods may rot or become dry and weak from age, and so forth. One interesting side of this ability is that the pooka may use it to quickly ferment wine, beer, and liquors to just the right age for their best quality.

Sleeping people might be subject to the pooka's nightmare powers. The pooka may put whatever dreams it wishes into the mind of a sleeper, if the subject fails a Saving Throw vs. Spells. The nightmares of a normal pooka have no particular power, although the recipient might interpret them as some sort of message from the Immortals or the like.

In alignment, pookas have a definite bent toward the Chaotic. This is not to say they are evil—not by a long shot. In fact, like many of the fair folk, the typical pooka despises evil; they are in fact known personally to punish grave robbers and ungrateful people whom they meet. But they remain very whimsical and unpredictable, and might sometimes carelessly neglect to consider the repercussions of their actions. A pooka will always try to remedy its mistakes, however, especially when one of the mortals whom it has befriended is involved.

Pookas put a huge amount of value in friendships. They are more than happy to exercise their abilities to the benefit of their drinking companions. Often those whom they choose for companions are exactly the mild-mannered, gentle sorts who are content to enjoy the pooka's company and conversation, and don't wish to engage in any adventures that might use the pooka's powers. But other pookas particularly seek those with a hidden flair for adventure, and they love to be involved in all sorts of escapades. Powerful pookas, with extensive time-manipulating skills, are ideal for accomplices for illicit romantic affairs.

But again, it is important to remember the pooka's fickle nature; they engage in adventurous activities for the fun of it. They value their friendships, but don't wish them to be abused. Someone who tries to take advantage of a pooka will not succeed, and will likely lose a fine friend and ally.

Well, mortals, I can't tell you how it all went; you'll have to find Louis some time and hear it straight from the greyhound's mouth, as it were. But he tells me that he and Elyssa in that one night journeyed back to the Broken Lands, stole into Thar's palace, humiliated him in front of his troops, and made away with a vast amount of money that they promptly squandered on gambling in Thyatis.

Pookas are known for exaggerated storytelling; but this tale of Louis's isn't entirely beyond the realm of possibility.

Many pookas have a distinctly adventurous streak, which suits well the life of a player creature. The way they become involved is usually that they become attached to a particular adventurer (mortal or not, perhaps another PC), and decide to join his adventures and lend what assistance they can.

The appearance of pookas varies widely, and each has its unique quirks and mannerisms as well. The appearance of a pooka should certainly be specified when it is created; and players will probably want to think up a few personality quirks as well, for role-playing fun.

Table 14: Pooka Level Advancement & Hit Dice

Level	Experience Points	Hit Dice	Item Use (d%)			
			S	F	B	U
—	—	4,000	1d8	—	01-00	—
Normal Monster	0	2d8	—	01-00	—	—
1	4,000	3d8	01-05	06-79	80-98	99-00
2	12,000	—	01-10	11-79	80-96	97-00
3	28,000	4d8	01-15	16-79	80-94	95-00
4	60,500	5d8	01-20	21-79	80-92	93-00
5	125,500	—	01-25	26-79	80-90	91-00
6	250,500	6d8	01-30	31-79	80-88	89-00
7	500,000	7d8	01-35	36-79	80-86	87-00
8	800,000	8d8	01-40	41-79	80-84	85-00
9	1,100,000	8d8+1	01-45	46-79	80-82	83-00
10	1,400,000	8d8+2	01-50	51-79	80	81-00

+ 300,000 XP per level thereafter  
+ 1 hp per level thereafter

Pookas may not wear armor or use shields, but their natural Armor Class is 7 (not including Dexterity bonuses). They may use weapons if their shape (e.g., bipedal mouse or the like) permits it. Some shapes may have natural attacks—the DM should consult the rulebook description of the real animal to find what damage may be done (e.g., a pooka in the shape of a riding horse may make two attacks, for damage 1-4/1-4 (cf. *Expert Rulebook*, p. 51), but may not use weapons.)

Pookas may use non-weapon items permitted to thieves; they also may attempt to use items normally restricted to magic-users, elves, or spellcasting fairies; for details of this, consult Item Use on Table 9 and the description of brownies, above, where this ability is fully explained. Pookas' highly magical nature, especially with regard to time, explains the particularly high chances of unexpected results with item use.

Pookas make Saving Throws as thieves of their level or Hit Dice, whichever is higher.



**Special Abilities**

Pookas have special abilities that, particularly at high levels, can make them very interesting to play—and make their level advancement costly in terms of experience needed.

*Invisibility to Mortals:* Pookas of all levels have this ability. Unlike other fairies, they may will themselves to be visible to some mortals while remaining *invisible* to others.

*Nightmares:* A pooka of normal monster level and above may put whatever dreams he wishes into the mind of a sleeper, if the subject fails a Saving Throw vs. Spells. The nightmares of a pooka have no power as such, but they might be interpreted as some sort of supernatural sign by the dreamer.

*Shapechange:* Pookas of 10th level and above may *shapechange* to any normal animal form. The transformation takes one round. This ability may be used once per day per three levels of the pooka (e.g., thrice per day by a 10th-level pooka, 10 times per day by a 30th-level pooka).

*Time Manipulation:* This is a general category of pooka abilities, which improve and diversify as the fairy gains experience levels. The specific abilities are (with experience level required for their use noted in parentheses):

*Age Inanimate Object* (normal monster level): Explained in the monster description, above. Used at will, but the pooka must touch the object.

*Hasten Self* (3rd level): As per the 3rd-level magic-user spell, but can be cast only on the pooka himself. The pooka can thus be *hastened* for up to 10 rounds per day when he is 3rd level. Every level thereafter, the pooka can do this two more rounds per day (i.e., an 8th-level pooka may *hasten* himself 20 rounds per day).

*Hasten/Slow Other* (5th level): Pookas can cast *haste* (or its reverse, *slow*) on other creatures, as if casting the magic-user spell, once per day. With every two levels gained, the pooka can cast it one more time each day (e.g., a 9th-level pooka can use it thrice daily).

*Healing* (7th level): By time manipulation, a pooka may speed the regrowth of damaged tissue. Effecting this requires contact with the subject; with each round of contact and concentration on this ability, the pooka can restore 1 hit point. Double the level of the pooka to find how many rounds per day he can heal in this manner (e.g., an 8th-level pooka can heal up to 16 hp per day).

*Dodge* (9th level): The pooka can attempt to dodge attacks and spells by stepping out of time. If the pooka makes a successful Save vs. Spells, the attack is avoided entirely. In the case of spells, if the Saving Throw fails, the pooka still receives any Saving Throw that would normally be allowed, and rolls at +2. Only one attack or effect can be *dodged* at a time (e.g., if a pooka is in a single round attacked by both a *fire ball* and *lightning bolt*, he can *dodge* only one). *Dodging* can be attempted once per day per level of

the pooka (e.g., 12 times per day for a 12th-level pooka).

*Withering* (12th level): This is basically the healing ability, taken to an extreme: it goes past regrowth and actually ages its victim. The effect is the same as that of a *staff of withering* (*Expert Rulebook*, p. 62), and can be performed once per day. The victim must be touched.

*Timestop:* This is similar to the 9th-level magic-user spell of the same name. Unlike the spell, the pooka's *timestop* has a duration in rounds of up to his level; but in only 1-3 of those rounds may any attacks or like activities be attempted (e.g., attacks). Item use (see above) in *timestop* is limited to non-offensive personal devices only; the DM might also rule that the chance of an unexpected result is doubled. *Timestop* can be used by the pooka once per day per five levels, rounded up (e.g., three times per day at level 15, eight times per day at 36th level). At 20th level and above, the pooka can bring another individual with him into the *timestop's* frame.

*Temporal Stasis* (18th level): The pooka can put himself or another in *temporal stasis* (unwilling creatures must Save vs. Spells to avoid the effect). This ability is the reverse of *timestop*; the single subject is placed out of the normal timeflow, but to a slower frame. For a creature in *temporal stasis*, no time has passed, while to the rest of the world a decade may have gone by. A creature in *stasis* does not age, or heal, or require any food or air, and effectively cannot perform any actions.

A barrier prevents contact between a being in *temporal stasis* and the normal-time surroundings; it can be broken by *dispel magic* successful versus the pooka's level. This ends the *stasis*, and brings its subject back to normal time.

Otherwise, the *stasis* ends after a period of "real" time (that is, time for the rest of the world) specified in advance by the pooka. The maximum length of *stasis* is one year per level of the pooka.

If the pooka wishes, a creature placed in *stasis* can also be made *invisible to mortals*.

*Temporal stasis* can be attempted only once per day.

The word "sidhe," pronounced "shee," is in fact a general term for a fairy, so technically it could be correctly used to describe any of the other fairy races. But in this supplement we mean it in a more specific sense, excluding the other fairy races; though, as will be seen, it still applies to a very diverse group. In a sense, the sidhe are the "generic" fairies of legend; we are describing them in such a way that many fairies from literature and folklore could be described as sidhe.

Following is a description for "normal monster" sidhe.

## Sidhe

Armor Class:	Varies
Save As:	Normal Man
Hit Dice:	1/2*
Morale:	7
Move:	120' (40')
Treasure Type:	A
Attacks:	1
Alignment:	Any
Damage:	By weapon type
XP Value:	7
No. Appearing:	1-4 (1-100)

Were it not for certain peculiar traits and abilities, many sidhe might be indistinguishable from humans and demi-humans; they are at least as varied in appearance and temperament. Most appear to be humans, perhaps with slightly elfin features; others resemble the other demi-human races: dwarves, elves, gnomes, halflings; and they may plausibly pass through all these societies without being recognized as anything different.

There are three characteristics that definitely distinguish the sidhe from humans and demi-humans: they are capable of becoming *invisible to mortals* at will; they are capable of *breathing water* as easily as air; and iron is poisonous to them. A more subtle difference, related to the last one, is that their blood is not so deep a red as that of other races, since it lacks iron.

Iron's poisonous nature is not quick-acting; for example, iron weapons do not cause sidhe additional damage. But long-term contact with the metal will slowly and permanently drain a sidhe's vitality (hit points and ability scores); ingested iron will do the same, but some damage can be reversed if the substance can be removed from the sidhe's system. In any case, sidhe will never have weapons, armor, tools, or anything else fashioned of this metal; they use instead various stones (flint, obsidian, etc.), and non-ferrous metals and alloys (bronze, silver, gold, mithril, etc.). Note that most powerfully enchanted weapons (+3 or more) are made of alloys containing little or no iron, and may thus be used by sidhe.

Some sages have said, that as humans are to demi-humans, so the sidhe are to the rest of fairykind. Like humans, the sidhe are flexible. They can choose to combine either fighting or thieving skills with magic use; however, like other fairies, they can never become clerics. But again like humans, their general adaptability makes them natural leaders; the high king of fairies has been sidhe more often than of any other race.

Normal sidhe, like normal humans, have 1/2 Hit Die and few special abilities. Higher-level sidhe have more Hit Dice, and accordingly have higher-level abilities as magic-user and either fighter or thief. Those with fighting and magic abilities are warrior sidhe; those with thieving skills and magic are rogue sidhe.

Among large groups of normal sidhe, there will be some extraordinary individuals, possibly acting as leaders. Treat them as humans, except with regard to the differences just described. Exceptional individuals are totaled cumulatively. For every 10 sidhe, there will be a 2nd-level warrior sidhe (comparable to a 2nd-level elf), and a 50% chance of a rogue sidhe of 1st-3rd level. For every 25 sidhe, there will be a warrior sidhe of 3rd-6th level (1d4+2). Groups of 50 have either a warrior sidhe (33%) of 7th-12th level (1d6+6), or a rogue sidhe (33%) of 5th-12th level (1d8+4), or both (34%). Groups of 100 will almost always (95%) be led by a warrior or rogue sidhe (equal chances) of not less than 10th level.

The sidhe may be found anywhere at all, but they prefer to make their homes in beautiful, isolated, peaceful, natural locales, especially near woodlands. Sometimes they build grand palaces in underground caverns or underwater grottoes. Lairs are always well hidden and likely disguised, possibly by magic.

Wandering is a favorite pursuit of the sidhe; while *invisible to mortals*, they love to travel around, playing jokes, assisting those in need, and generally looking for adventure. They are sometimes willing to befriend humans and demi-humans for long periods of time; it is even known for one of these fairies to marry into their societies. Many folk tales concern such fairies and their mortal families; inevitably the sidhe moves on, since his lifespan might cover millennia, and even an elven spouse would die of old age in a relatively short time.

All sidhe beyond normal monster level have fairy spellcasting ability, combined with either fighting or thieving skills; they may therefore be warrior sidhe or rogue sidhe. Most are the former; to be a rogue sidhe, a minimum Dexterity of 8 is required.

Both class combinations progress on the same level advancement table; but while warrior sidhe have eight-sided Hit Dice, those of the rogue sidhe are four-sided.

## Sidhe

Table 15: Sidhe Level Advancement & Hit Dice

Level	Experience Points	Warrior Hit Dice	Rogue Hit Dice
Normal Monster	0	1d4	1d4
1	2,500	1d8*	1d4*
2	5,000	2d8	2d4
3	10,000	3d8	3d4
4	20,000	4d8	4d4
5	40,000	5d8	5d4
6	80,000	6d8	6d4
7	160,000	7d8	7d4
8	320,000	8d8	8d4
9	620,000	9d8	9d4
10	920,000	9d8 + 1	9d4 + 1
11	1,220,000	9d8 + 1	9d4 + 2

+ 290,000 XP per level thereafter

+ 1 hp per level thereafter

\* Note: When warrior sidhe reach first level, they gain an additional 1-4 hp—in effect a 1d8 Hit Die total. Any Constitution bonus or penalty is applied to both 1-4 hp rolls. Rogues gain no hit points for reaching 1st level.

No sidhe may use weapons or armor fashioned of iron; see the later section on "Equipment" for information on non-ferrous equipment. Otherwise, warrior sidhe can use any weapons or armor open to fighters, and rogue sidhe may use any open to thieves. Sidhe may use any magic item permitted to magic-users and either fighters or thieves, according to class combination.

Warrior sidhe make Saving Throws as fighters, and rogue sidhe as thieves, of the same level.

### Spellcasting

Sidhe of 1st level and above have spellcasting ability, as shown on Table 16 below. As can be seen, their spellcasting ability is not equal to that of human magic-users, elves, or sprites, neither in terms of total spells nor speed of spell level mastery.

Spells are chosen from the list of fairy-charms (see page 41).

Table 16: Sidhe Spell Ability

Sidhe's Level	Fairy Spells by Level						
	1	2	3	4	5	6	7
Normal Monster	—	—	—	—	—	—	—
1	1	—	—	—	—	—	—
2	2	—	—	—	—	—	—
3	2	1	—	—	—	—	—
4	2	2	—	—	—	—	—
5	3	2	—	—	—	—	—
6	3	2	1	—	—	—	—
7	3	2	2	—	—	—	—
8	3	3	2	—	—	—	—
9	3	3	2	1	—	—	—
10	3	3	2	2	—	—	—
11	3	3	3	2	—	—	—
12	3	3	3	2	1	—	—
13	3	3	3	2	2	—	—
14	3	3	3	3	2	—	—
15	3	3	3	3	2	1	—
16	3	3	3	3	2	2	—
17	3	3	3	3	3	2	—
18	3	3	3	3	3	2	1
19	3	3	3	3	3	2	2
20	3	3	3	3	3	3	3
21	4	4	3	3	3	3	3
22	4	4	4	4	3	3	3
23	4	4	4	4	4	4	3
24	4	4	4	4	4	4	4
25	5	5	4	4	4	4	4
26	5	5	5	5	4	4	4
27	5	5	5	5	5	5	4
28	5	5	5	5	5	5	5
29	6	6	5	5	5	5	5
30	6	6	6	6	5	5	5
31	6	6	6	6	6	6	5
32	6	6	6	6	6	6	6
33	7	7	6	6	6	6	6
34	7	7	7	7	6	6	6
35	7	7	7	7	7	7	6
36	7	7	7	7	7	7	7

**Recommended Spell List Adjustment:** The sidhe are particularly renowned *shapechangers*; for this reason, they may take *polymorph self* as a second-level spell. Also, the spell lasts until the sidhe wills to return to his old shape, is killed, or until a *dispel magic* spell successfully counters it.

### Other Special Abilities

Warrior sidhe can make multiple attacks at higher levels, like fighters.

Rogue sidhe have the special skills of thieves of equal level (lockpicking, backstabbing, etc.).

All sidhe may become *invisible to mortals*; and, since they often have underwater homes, they *breathe water* and air with equal facility.

**Oberon:** Woodrakes and their close relatives, the mandrakes and coldrakes, are in fact among our fairy kin, though many human scholars are not aware of this lineage. (Note: The elemental drakes are not fairies; they are related, but much more distantly. The *Master DM's Book* accurately describes the true drakes' limited *shapechanging* ability, similar to that of some other fairies; but it neglects to mention their ability of *invisibility to mortals*.)

The oversight is understandable. The woodrakes and their relatives are rarely encountered; and, being very Chaotic and elusive, they have not been particularly helpful to any sages that might have tried to study them. Their particularly Chaotic nature also steers them away from much involvement in our fairy society, although the bonds of kinship are recognized.

The drakes have long been considered a branch of the draconian family, which includes dragons and wyverns, on account of their similarity of appearance in their "true" form, like that of a small red dragon. Their *shapechanging* ability is similar to that of gold dragons, besides.

The truth is that the connection with dragonkind is not one of blood; and their *invisibility*, *shapechanging*, and mischievous nature are evidence of fairy descent.

The little-known true story of the origin of the drakes, painstakingly investigated and recorded by the sagacious hshiao Tyrk-tyrk-Hsuu (who devoted no less than four decades to the task), is as follows:

About 4,000 years ago, the Blackmoor culture was obliterated in the Great Rain of Fire that it unleashed upon itself. The preceding age was not one of particularly good will between fairies and men; human civilization seriously encroached on the secluded areas where we made our homes. The Empire of Thonia was loathed for its vastness, excess and debauchery; and Blackmoor, once favored by us Good People, became suspect on account of its potent and volatile mixing of magic and technology, which could (and ultimately did) threaten the ecology of the entire planet, of which we the Fair Folk are the protectors.

After the Great Rain of Fire proved how dangerous mortals could be to the world, one group of fairies formed with the express purpose of keeping humanity (and its demi-human brethren) from ever becoming capable of repeating the Blackmoor cataclysm.

As their symbol, these fairies chose the red dragon: a symbol of wildness, of chaos, of fire; fire that would oppose the ice age that enveloped the Blackmoor continent, and by burning in small and selective amounts, would prevent the climactic flames of another Great Rain.

Chaos was the ideology of the drakes; but not mindlessness, or evil, or necessarily the Chaos of the Immortals of Entropy. Law, they were firmly convinced, was the true evil, for it ultimately led to stagnation, and thence self-destruction. Chaos was necessary to promote actual progress, to permit the proliferation of life.

To pursue their goals, the Drakes had little to do in fairy society; instead, they infiltrated the societies of men, elves, dwarves, halflings, and gnomes, to promote their philosophy and put it into action. Many of the creatures, particularly woodrakes, remain friendly to their distant fairy kin, but contact has become rare.

Over the course of nearly 4,000 years, the drakes have naturally developed and changed, and it's doubtful that even one member of the first generation is still in that incarnation. Their descendants have evolved into the three distinct groups of mandrakes, woodrakes, and coldrakes, according to which communities they exist within; their "natural" shape has become that of the drake (the shape which members of the old organization took when they met), and they can all change to the forms of the humans and demi-humans with whom they live. Woodrakes can take the shapes of halflings and elves, and hide themselves in those communities.

The ideology of Chaos is no longer such a conscious concern of drakes; but it has become an integral part of their nature, attitudes, and tendencies. Most woodrakes see no reason not to act any way they wish, and see no need to justify their behavior.

A small number of drakes are aware of the legacy. The mortals sometimes label these beings "good." Such drakes may take it upon themselves to pursue the old ideals through adventuring; they seek out places where corrupt order has taken a firm hold, and try to overthrow it. They still believe that all order is inherently corrupt, and only in anarchy can nature properly assert itself; but the task of destroying all order is far too vast. Therefore, they reason, it is best to concentrate on evil tyranny and the like, places where "law" has obviously already gone bad. Chaotic woodrakes may thus ally themselves temporarily with servants of law, to achieve the shared goal of fighting injustice.

But other drakes even more willingly associate with evil beings of Chaotic nature, and may even themselves embrace evil. It might be from some perverted conviction or other, but more often these woodrakes, like any other imperfect creatures, have been seduced by lust for power or even simpler selfishness.

Larceny is the strong suit and favorite pursuit of the drakes. Thieves' abilities developed originally in their activities of spying, theft, and sabotage, executed to destabilize corrupt order. But for many now it is an obsession, like the disorder kleptomania among humans. Their urge to steal may be difficult to check.

Being fairies, woodrakes' needs are few and easily met; they therefore delight in stealth, deceit, disguise, and theft in themselves, as recreation, not for what might be gained. Objects that might be stolen are appraised not in terms of their monetary value so much as how challenging the theft might be. Thus, nearly worthless trinkets kept under lock, key, and burly guard would be far more desirable than a jewel-encrusted golden crown lying beside a road.

## Woodrake

Since woodrakes often conceal themselves in elven, halfling, and even human society, they can easily be put into many ongoing D&D® game campaigns, even those without a woodland orientation, as NPCs or player creatures.

Table 17: Woodrake Level Advancement & Hit Dice

Level	Experience Points	Hit Dice	Item Use (d%)			
			S	F	B	U
—	-16,000	1d8	—	01-00	—	—
—	-12,000	2d8	—	01-00	—	—
—	-8,000	3d8	—	01-00	—	—
Normal Monster	0	4d8	—	01-00	—	—
1	16,000	5d8	01-05	06-89	90-99	00
2	48,000	—	01-05	06-89	90-98	99-00
3	112,000	6d8	01-10	11-89	90-97	98-00
4	240,000	7d8	01-15	16-89	90-96	97-00
5	500,000	—	01-15	16-89	90-95	96-00
6	800,000	8d8	01-20	21-89	90-94	95-00
7	1,100,000	9d8	01-20	21-89	90-93	94-00
8	1,400,000	—	01-25	26-89	90-92	93-00
9	1,700,000	10d8	01-25	26-89	90-91	92-00
10	2,000,000	10d8+10	30-30	31-89	90	91-00

+250,000 XP per level thereafter

+1 hp per level thereafter

In elf or halfling form, woodrakes may use any weapons, armor, and magic items permitted thieves. From 1st level on, they are capable of attempting to use magic items restricted to spellcasting fairies, elves, and magic-users; see the table of item use percentages and the brownie class description for a full explanation.

In drake form, normal monster drakes can make three attacks (claw/claw/bite). At -8,000 XP, damage inflicted is 1-2/1-2/1-3; at -6,000 XP, 1-2/1-2/1-4; at -4,000 XP, 1-2/1-2/1-6. From normal monster on, damage is 1-2/1-2/1-8. Strength bonuses apply to these natural attacks.

Woodrakes make Saving Throws as magic-users of twice their Hit Dice.

### Special Abilities

Thievery is the well-known favorite pastime of woodrakes. They rapidly progress in the skills, but can never reach the pinnacle that humans attain; at -8,000 XP, woodrakes have no thieving abilities; at -6,000, they master the skills of a 1st-level thief; at -4,000, a 3rd-level thief; and as a normal monster, they have 5th-level thieving abilities. (At the DM's option, the levels can be filled in: 2nd at -5,000; 4th at -2,000.) From 1st level through 10th, woodrakes have thief skills at the level of their Hit Dice—e.g., 7th-level skills for a 5th-level woodrake. Thereafter, they gain one level of thief ability per two woodrake experience levels. Hence a 36th-level woodrake would have the skills of a 23rd-level thief.



All woodrakes may *shapechange* at will among the forms of drake, elf, and halfling.

*Invisibility to mortals*, the ability common to all fairies, is available also to woodrakes; however, with their long associations with mortal races, it has fallen into disuse (although not to the extent of total loss, like wood imps). A woodrake must reach 2nd level before this ability can be used.

Finally, woodrakes have limited spell immunity, starting at the level of normal monsters. The immunity described in the *Master DM's Book* would be unbalanced for player creatures; as an alternative, it is suggested that the woodrake may have a number of "spell-immune rounds" per day equal to twice his level (treat a normal monster as 1st level). In those rounds, the woodrake is immune to any spells of fourth level or below. The immunity must be announced before the round begins—and thus before the woodrake knows for certain whether any spells will even be cast!

This section applies only to the spellcasting fairy races: leprechaun, sprite, and sidhe. Do not use this information or the spell lists and descriptions that follow for other woodland spellcasters.

The fairies are an intensely magical group of beings; it is an integral part of their nature. For this reason, their spellcasting is quite different from that of mortals. It has similarities to mortal magic use, but it is also related to the method of expending power points that Immortals use.

Unlike Immortals, fairies cannot shape their magical power into whatever spell they wish as they release it; it can come out only in the form in which it was stored—that is, a specific spell.

Fairies do not use spellbooks; nor do they pray, since they are alienated from the Immortals. To gain or regain spells, fairies spend time in communion with nature, gathering the energy and magic of the life around them, organizing and storing it in patterns. The stored energy is released as a spell. In play, therefore, fairies may be treated much like normal spellcasters who memorize and then cast spells.

Fairy spells are most akin to those of magic-users, but they also draw, to a lesser degree, on the lists of druids and clerics. Spells that are already described in the D&D® rules have their source/location noted in parentheses (abbreviations: **B** = *Basic Players Manual*; **X** = *Expert Rulebook*; **C** = *Players Companion*; **M** = *Master Players' Book*). New spells and those that need special explanations are noted by italics. An asterisk indicates a spell that is reversible.

## First-Level Fairy Spells

1. *Chill*
2. *Charm Person* (B39)
3. *Courier*
4. *Detect Evil* (B41)
5. *Detect Invisible* (B41)
6. *Detect Magic* (B39)
7. *Faerie Fire* (C14)
8. *Hold Portal* (B39)
9. *Light\** (B40)
10. *Locate* (C15)
11. *Magic Missile* (B40)
12. *Precipitation\**
13. *Predict Weather* (C15)
14. *Protection from Evil* (B40)
15. *Read Languages* (B40)
16. *Read Magic* (B40)
17. *Shield* (B40)
18. *Sleep* (B40)
19. *Ventriloquism* (B40)
20. *Watcher*

## Second-Level Fairy Spells

1. *Continual Light\** (B41)
2. *Detect Danger* (M4)
3. *Entangle*

4. *ESP\** (B41)
5. *Fairy Slumber*
6. *Heat Metal* (M4)
7. *Hold Animal* (C15)
8. *Horse-rush*
9. *Infravision* (X12)
10. *Knock* (B41)
11. *Know Alignment\** (X5)
12. *Levitate* (B41)
13. *Locate Object* (B42)
14. *Mirror Image* (B42)
15. *Obscure* (C15)
16. *Phantasmal Force* (B42)
17. *Produce Fire* (C15)
18. *Purify Food and Water* (B27)
19. *Silence Individual*
20. *Warp Wood* (C15)
21. *Web* (B42)
22. *Wizard Lock* (B42)

## Third-Level Fairy Spells

1. *Anti-Plant Shell* (C16)
2. *Assume Gaseous Form*
3. *Bestow Invisibility*
4. *Charm Monster* (X13)
5. *Clairvoyance* (X11)
6. *Create Water* (X7)
7. *Dispel Magic* (X11)
8. *Fear*
9. *Fly* (X12)
10. *Growth of Plants* (X13)
11. *Hallucinatory Terrain* (X13)
12. *Haste\** (X12)
13. *Hold Person\** (X12)
14. *Polymorph Self* (X14)
15. *Protection from Evil 10' Radius* (X12)
16. *Protection from Normal Missiles* (X12)
17. *Protection from Poison* (M5)
18. *Remove Curse\** (X14)
19. *Silence 15' Radius* (X6)
20. *Summon Animals* (M5)
21. *Water Breathing* (X12)

## Fourth-Level Fairy Spells

1. *Anti-Animal Shell* (C16)
2. *Bestow Second Sight*
3. *Call Lightning* (C15)
4. *Charm Plant* (C21)
5. *Cure Disease or Blindness*
6. *Confusion* (X13)
7. *Create Food* (X8)
8. *Dimension Door* (X13)
9. *Enchanted Weapon*
10. *Find the Path* (X9)
11. *Growth of Animal* (X6)
12. *Massmorph* (X13)
13. *Pass Plant* (C16)
14. *Plant Door* (C15)



## Fairy Charms

15. *Polymorph Other* (X13)
16. *Summon Weather* (C16)
17. *Telekinesis* (C20)
18. *Wizard Eye* (X14)

## Fifth-Level Fairy Spells

1. *Animate Objects* (X9)
2. *Anti-Magic Shell* (X15)
3. *Control Temperature 10' Radius* (C15)
4. *Control Winds* (C16)
5. *Create Normal Animals*
6. *Dissolve* (C20)
7. *Feeblemind* (C20)
8. *Hold Monster* (X15)
9. *Insect Plague* (X8)
10. *Lore* (C22)
11. *Magic Jar* (X15)
12. *Mass Charm* (C24)
13. *Mass Invisibility* (C22)
14. *Neutralize Poison* (X8)
15. *Protection from Lightning* (C15)
16. *Rock*
17. *Transport through Plants* (C16)
18. *Weather Control* (C16)

## Sixth-Level Fairy Spells

1. *Conjure Elemental* (X14)
2. *Create Normal Monsters* (C22)
3. *Dance* (C24)
4. *Geas\** (X16)
5. *Lower Water* (X16)
6. *Metal to Wood* (C16)
7. *Move Earth* (C21)
8. *Polymorph Natural Object*
9. *Projected Image* (X16)
10. *Shapechange* (M9)
11. *Speak with the Dead* (X7)
12. *Speak with Monsters\** (X9)
13. *Stone to Flesh* (X16)
14. *Survival* (M3)
15. *Sword* (C24)
16. *Truesight* (C12)

## Seventh-Level Fairy Spells

1. *Contingency*
2. *Create Magical Monsters* (M7)
3. *Creeping Doom* (C16)
4. *Disintegrate* (X16)
5. *Dispel Evil* (X8)
6. *Maze* (C26)
7. *Mind Barrier* (C24)
8. *Permanence* (C25)
9. *Polymorph Any Object* (C25)
10. *Power Word Blind* (C25)
11. *Reincarnation* (C21)
12. *Summon Object* (C23)
13. *Teleport Any Object* (C24)
14. *Timestop* (M10)

## New Fairy Spell Descriptions

### First-Level Spell Descriptions

#### Chill

Range: 30'  
Duration: Concentration or see below  
Effect: Harms foes by making them cold

This spell focuses on a single creature, and with it the fairy spellcaster reduces the body temperature of that creature, inflicting damage. The first round 1 point of damage is automatically inflicted. On the second and subsequent rounds, the subject is allowed a Saving Throw vs. Spells: if successful, the spell is ended and the target takes no more damage; if unsuccessful, another hit point is lost. The fairy casting the spell must fully concentrate to continue the effect.

Note that some creatures are naturally immune to the effects of cold, and therefore this spell; and a creature under *resist cold* or a like spell will suffer no damage either.

Fairies like to use this spell because its effects are subtle, not spectacular; they may harm wicked creatures without giving away their presence.

#### Courier

Range: 10'  
Duration: 1 day per level  
Effect: Enlists small animal as a message-bearer

A small animal (bird, squirrel, mouse, etc.; DM's option, judging from the locale) will be summoned by the casting of this spell, and will serve the caster by delivering a message. The courier may speak the message, if this would be understood by the recipient, or may carry a small scroll or such. The caster must be able to describe the location of the recipient and be accurate within a mile radius for the message to be delivered. The animal will be bound to its duty for one day per level of the caster; if it cannot reach the recipient in this time, the enchantment will dissolve, and the creature will forget its task. If the duration allows, the courier may bring back a response to the caster.

#### Precipitation\*

Range: 20' per level  
Duration: 1 round per level  
Effect: Creates light rain in a 30' + 10' per level diameter

This spell takes all the water vapor in the area of effect and turns it into a light rain. Note that a low-level fairy will be caught within the effect of his own spell.

The chief purpose of this spell for fairies is the care of plants and the harassment of others. It has other applications for adventurers, however, such as making footing slippery, putting out fires, etc. The rain

turns into obscuring fog of double its normal area when it hits fire magic (such as a *wall of fire*). If the weather is below freezing, the rain turns into sleet (between 31 and 33 degrees F.) or snow (30 degrees and below).

Magical cold (such as an *ice storm*) applied to the result of the *precipitation* turns it into ice.

The reversal of this spell is *evaporation*. Over the same area of effect, it causes dampness to evaporate, or it cancels the effects of a *precipitation* spell. Note that it is not an extremely powerful spell; it cannot evaporate more than about a gallon of water, spread out over the area of effect, per level of the caster. This is quite enough, however, to dry a freshly cleaned floor, or clothes, or some such.

A variant, offensive form of *evaporation*, called *dehydration*, has been discovered. Unlike *evaporation*, it is cast on living creatures themselves in its area of effect (which is one-quarter of the usual—i.e., 10 square feet at 1st level, 13 at 2nd level, etc.). All creatures in that area must Save vs. Spells at +2 or suffer 1 hp of damage. Note that many unnatural creatures (golems, undead, non-water elementals, etc.) are totally immune to this attack form. Like *chill*, this offensive spell is favored by fairies because of its subtlety.



**Watcher**

Range: 10'  
Duration: 2-8 turns plus 1 turn per level  
Effect: Plants or animals give warning

When the *watcher* spell is cast, the fairy causes a specific plant or local animal to react to the presence of any living creature bigger than a rat, i.e., anything larger than about one-half cubic foot in volume or more than about three pounds in weight. As soon as any living creature steps past the plant or animal, touches it, or otherwise disturbs it, the plant or animal emits a loud keening sound which can be clearly heard within a 60' radius (subtract 10' for interposing doors, 20' for thick walls). The sound lasts for one round, then subsides. Undead do not cause the spell to function, but *invisible* creatures do. Flying or levitating creatures attempting to pass over the *watcher* within the radius are also discovered.

**SECOND-LEVEL Spell Descriptions —**

**Entangle**

Range: 30'  
Duration: 1 round per level  
Effect: Controls ropes

This spell allows the fairy to use any rope-like object of living or once-living material (roots, vines, leather ropes, plant-fiber ropes, etc.) to behave as he orders. About 50' of normal (1/2" diameter) vine plus 5' per level of caster can be affected. The commands to be given under an *entangle* spell include: coil (form a neat stack), coil and knot, loop, loop and knot, tie and knot, and the reverses of all the above. The vine or rope must be within one foot of any object it is to coil around or tie up, so it must often be thrown at the target. The affected vine can be handled by the target as it would any other entangling object.

**Fairy Slumber**

Range: 240'  
Duration: 4-16 (4d4) turns  
Effect: 2-16 HD of living creatures within a 40' square area fall asleep, or see below

This spell is an enhanced version of the magic-user spell *sleep* described on page 40 of the *Basic Players Manual*. The difference is that it may be focused on creatures with more than 4 + 1 Hit Dice. The player must roll 1d4, and add the fairy's level to this number; if the total is less than the target's Hit Dice, the spell fails. If it is equal to or greater than that figure, the target will fall asleep for 4-16 turns unless a Saving Throw vs. Spells is successful.

Certain creatures are always immune to *sleep*. Among these are undead, magical creations, and any other being that doesn't sleep.





## Fairy-CHARMS

**Example:** A 6th-level sprite encounters an angry hill giant (8 Hit Dice). The player of the sprite must roll 1d4+6 (the sprite's level); if the total is 8 or more, the giant will have to Save vs. Spells or fall asleep.

### Horse-rush

Range: See below  
Duration: Up to 1 hour per level  
Effect: Transforms a rush into a riding horse

This spell must be cast on a stout rush of the sort one would find wild in a bog. It must be cast upon a living rush, still in the ground. Once the charm is complete, the *rush* may be picked; it will remain enchanted for one hour per level of the caster. During this period of time, if the *rush* is held between the legs of a person, as if to ride it, and the word "borram" is spoken aloud thrice, the *rush* will swell into a riding horse that may be ridden normally. The same words spoken by the rider again will cause the horse to return to its *rush* shape. If the enchantment has not yet expired, the *rush* may again become a horse; but once the spell's duration has expired, the *horse-rush* loses its enchantment and returns forever to rush shape.

The *horse-rush* has all the characteristics (movement, Armor Class, etc.) of a normal riding horse, except that it never makes any attacks. If reduced to 0 hit points, it turns back into a rush, as if the spell had expired.

The *horse-rush* is a favored means of transportation by spellcasting fairies who are not important enough to be served by a coltpixy.

### Silence Individual

Range: 0 (touch)  
Duration: 12 turns  
Effect: Individual makes no sound

This is a specialized version of the spell *silence 15' radius* that affects only one individual. While it may be used offensively, it also is often used to help a fairy move unnoticed (usually in conjunction with *invisibility*).

## Third-Level Spell Descriptions —

### Assume Gaseous Form

Range: Touch  
Duration: 1 turn per level of caster  
Effect: Turns subject into a cloud of gas

This spell mimics the effects of a potion of *gaseous form* (see *Basic Dungeon Masters Rulebook*, p. 43). It may be cast upon the spellcaster himself or another creature; unwilling subjects are permitted a Saving Throw vs. Spells.

### Bestow Invisibility

Range: 0 (touch only)  
Duration: 1 turn per level of the caster  
Effect: Invisibility to mortals

With this spell any creature or object, up to the size of an ogre, will be made *invisible to mortals*. Unwilling creatures are permitted a Saving Throw vs. Spells.

## Fourth-Level Spell Descriptions —

### Bestow Second Sight

Range: Touch  
Duration: 1 day per level  
Effect: Grants "second sight" to mortal eyes

Cast upon mortal eyes, this spell permits the perception of otherwise *invisible* or *shapechanged* fairy creatures in their true form. Its use is considered very serious by all fairy folk, for they value their privacy. This spell will never be found written on a scroll. Characters who use this spell indiscriminately will undoubtedly find themselves shunned by other fairies, if not declared outlaws and foes of the Fair Realm.

### Cure Disease or Blindness

Range: Touch  
Duration: Permanent  
Effect: One living creature

This spell mimics the effects of the cleric spells *cure disease* and *cure blindness*. Only one of the two effects can be achieved; if a victim suffers both, there is an equal chance of either malady being relieved.

### Enchanted Weapon

Range: Touch  
Duration: 5 rounds per level  
Effect: Makes a weapon temporarily magical

A weapon of any kind that this spell is cast on becomes magical for the duration of the spell. It has no bonuses to hit or for damage, but can be used against lycanthropes, various undead, gargoyles, some incorporeal beings, and other creatures who are invulnerable to normal weapons.

### Fear

Range: Special  
Duration: Instantaneous  
Effect: Causes targets to run away in fear

This spell is identical to the effects of the *wand of fear*, but the Saving Throw is vs. Spells, not Wands.

**Fifth-Level Spell Descriptions**

**Create Normal Animals**

Range: 30'  
 Duration: 1 turn  
 Effect: Creates 1 or more animals

This spell is very similar to the seventh-level magic-user spell *create normal monsters*. The difference is that only normal animals (e.g., snakes, rats, bats, bears, birds, dogs, cats, elephants, etc.; nothing humanoid, with human-like intelligence, or with any magical abilities or capabilities) can be created.

**Rock**

Range: 0 (caster only)  
 Duration: 2 turns per level of caster  
 Effect: Allows caster to turn to stone

This spell is almost identical to the magic-user spell *statue*, but the caster turns into a rock similar to those in the area, not a statue of himself.

**Sixth-Level Spell Descriptions**

**Polymorph Natural Object**

Range: 120'  
 Duration: Permanent  
 Effect: Changes form of one natural object or creature

This spell is like the eighth-level magic-user spell *polymorph any object*, except the object must be made of wood or flesh or natural minerals. Metal alloys (bronze, brass, steel, etc.) will not be affected. Also, objects cannot be polymorphed from one "kingdom" (see original spell description) to another.



# Skills

Skills are an optional addition to the rules of character generation. They reflect general skills, not directly related to combat, thievery, or magic use, that characters may develop. If the DM decides to use skills, many woodland beings may have special skills developed for survival in that environment.

Supplements in the D&D® *Gazetteers* line contain additional information on skills, including assorted skills that woodland beings may learn in the course of their travels. The skills described here may all be found among the woodland races.

See "Personalities of the Forest" for examples of characters with skills.

## BEGINNING SKILLS

All player creatures can begin knowing four skills. Those of exceptional Intelligence (13+) may know more; the number of additional skills is identical to the number of additional languages permitted the character—i.e., Intelligence 13-15 grants one extra skill (for a total of 5); 16-17, two; 18, three.

The following suggestions are recommended to limit the choices of beginning creatures, reflecting their assumed backgrounds. The DM has final say over what skills a character can or cannot learn.

**Brownie:** Two or more skills from the following: craftsman (cheesemaking or winemaking), labor (cleaning or farming), profession (cooking); other possible starting skills: other craft/professional/labor skills, hiding, knowledge (a family's history/genealogy), forest survival, riding (coltpixy).

**Centaur:** Select from the following: craftsman (weaponsmithing, bowyer/fletcher, winemaking, cheese making), drinking, eating, knowledge (history of the centaur's tribe, plant/animal lore/identification), profession (medicine), science (astrology/astronomy).

**Dryad:** Knowledge (plant lore), horticulture; plus any two others (may have been picked up from human or forest cultures).

**Faun:** Musical instrument (shepherd's pipes), plus select from the following: craftsman (winemaking), drinking, forest survival, hiding, hunting, tracking.

**Hsiao:** Must apply at least two slots to knowledge or science (could be one field with particular expertise, or two different fields); plus select from the following: hiding, hunting, forest survival, persuasion, singing, storytelling.

**Leprechaun:** Take at least two slots in craftsman (either two different crafts, or one craft with expertise), plus select from the following: bargaining, dancing, drinking, gambling, hiding, knowledge, labor, persuasion, profession, riding (coltpixy), storytelling. A "clurichaun" has its first two skills in drinking and the craft of winemaking.

**Pixie:** Take dancing, and choose from the following: animal training, hiding, hunting, knowledge, profession, forest survival, singing, tracking.

**Pooka:** Most pookas start with drinking, gambling, and storytelling, plus one other skill.

**Sidhe:** Any four. Riding is recommended.

**Sprite:** Same as pixies.

**Treant:** Choose from the following: drinking (always at +2, at least), horticulture, knowledge (some area of forest lore), science (botany, ecology, biology, zoology, etc.), storytelling.

**Wood Imp:** Take riding (huge wood spiders), plus select from the following: animal training (huge wood spiders), craftsman, hiding, hunting, forest survival, tracking.

**Woodrake:** The beginning skills of these creatures would probably reflect the elven or halfling community in which they lived. (See appropriate *Gazetteer*—either *The Elves of Alfheim* or *The Five Shires*—for details.) For woodrakes who have not lived with demi-humans, the DM and player should decide on skills appropriate to the character's background.

Even beyond these guidelines, the DM has the right to decide which skills are or are not plausible for woodland creature characters. But if the player can produce a good background reason why, say, his treant has knowledge of the imperial genealogy of Thyatis, and can convince the DM, there's no reason why it shouldn't be acceptable.

But keep in mind physical limitations; a treant would never acquire skill in dancing, nor would a centaur ever become skilled in horse riding.

## HOW SKILLS ARE USED

Each skill is based on one of the character's Abilities (Strength, Intelligence, etc.). Whenever a circumstance arises in which the DM feels the character's skill is appropriate, he will ask or allow the player to roll 1d20 against his current pertinent Ability. If the roll on the 1d20 is less than or equal to the Ability, the skill has been used successfully. The DM may wish to modify the roll by a small amount (+/-1) for particularly difficult or easy tasks, but a roll of 20 always fails.

## IMPROVING SKILLS

If a player wishes, he may make his skill roll be higher than the ability on which it's based. To do this, he can "trade in" one of the other skill choices in order to make this skill better. Each skill choice traded in gives a permanent +1 to the skill roll. (Again, remember that a roll of 20 always fails.)

## LEARNING MORE SKILLS

As time goes by, a creature may acquire more skills or improve existing ones. All characters get a new skill choice every four experience levels. Thus, they get their first skills at level 1, another at level 5, another at level 9, and so forth. Each new skill choice may be

used to buy a new skill or to improve one old skill in the manner described above.

## Suggested Skills

### Intelligence Skills

**Craftsman:** One type of craft is chosen; e.g., shoemaking, tailoring, flintknapping, bowyer/fletcher, winemaking, cheesemaking.

**Hiding:** Woodland creatures are typically small, and are excellent at hiding in their native forests, a trait which carries over to activities outside the forest to some extent. The hiding skill roll has the following cumulative modifiers: lots of local cover (trees, etc.), +1; little cover (low bushes, etc.), -1; moving while hiding, -2; very little cover (grass, etc.), -3; non-forest terrain (towns, etc.), -3; no cover (grassless plain), -5; 1st-3rd level, -1; 7th-10th level, +1; raised in forest involved, +1.

#### Hunting

**Knowledge:** One field of study; e.g., plant or animal lore, centaur history.

**Labor:** One type of laborer profession; e.g., farming, cleaning.

**Profession:** One type of non-labor profession; e.g., cooking, medicine.

**Science:** One branch of science; e.g., Astrology/Astronomy, Ecology.

#### Forest Survival

**Tracking:** Woodland creatures are superlative hunters and trackers when in their native forest environments. The tracking skill roll is modified by the following cumulative bonuses and penalties: recent track (within an hour), +1; old track (more than six hours), -1; very old track (more than 24 hours), -3; 1st-3rd level, -1; 7th-10th level, +1; over 800,000 XP, +2; raised in forest involved, +1.

A woodland creature can also try to hide a track, using the same techniques. If a tracking check is successfully made by someone trying to cover up, subtract the amount by which he made the check from the tracking roll of his pursuer.

### Wisdom Skills

**Animal Trainer:** Select animal type; e.g., huge wood spiders.

**Horticulture:** Horticulture is basically gardening. It is a Wisdom skill, because success depends much on nonintellectual understanding of and sensitivity to plants and their lives.

**Husbandry:** This is animal-rearing. It is a Wisdom skill for the same reasons as horticulture.

### Dexterity Skills

#### Dancing

#### Gambling

**Riding:** Specify type of animal; riding other animals is at a -4 modifier.

### Constitution Skills

**Drinking:** Drinking and Eating are actually important skills of many creatures, like centaurs, developed over many lean years when those who survived were those who were able to consume much while the edibles were there. A successful skill check in either of these means the character is able to consume a much larger portion than normal. This may then mean the character could subsequently go longer without food or drink without adverse effects; when intoxicants such as alcohol are involved, a successful check means the creature is able to lessen their influence.

**Eating:** See drinking, above.

### Charisma Skills

**Acting:** Many fairies are fond of plays and improvisational performances. With acting and similar skills, skill checks are usually required only for improvisation or particularly difficult memorized roles, or to see if a performance is truly extraordinary.

**Musical Instrument:** Specify type, by character choice or background. Also, see acting, above.

#### Persuasion

**Singing:** See acting, above.

**Storytelling:** See acting, above.

## Skills and the DM

It's the DM's responsibility to see that the players don't abuse these skill rolls, achieving results totally inappropriate to the skills. It's also the responsibility of the DM to reward characters who use their skills cleverly and in the context of the adventure.

## Who Decides

It's the DM who decides when a character can try his skill roll (though a player may, and should, suggest it), and the DM also decides what sort of effect the skill can have in this situation.

The DM should not make the players roll over and over again for the same task—only at critical points in play.

*Example: A character has the forest survival skill. It would be unreasonable to make a character check this skill every hour; but, depending on the context, it might be appropriate to check every day, week, or month that a character is needing to forage for food, water, and shelter in the wild woodlands.*

## Time Use and Necessary Resources

The DM decides how long each skill roll takes. It may take about 30 seconds to scan a plot of ground in the course of tracking; but foraging for forest survival would take several hours each day. Knowledge or science skill checks would depend on the difficulty of the question and specificity of the character's particular field.

## Skills

Note also that the use of skills may require materials, tools, facilities, and similar resources.

*Example: Exploring ruins in the Emirates of Ylarium, a question comes up about ancient Ylari folk beliefs that might hint at the ancient Nithian culture. A hsiao in the party happens to have the skill knowledge (Ylari folklore before Al-Kalim). If he succeeds in the skill check, he knows the answer.*

*A character with knowledge (folklore), which is more general, would know the information offhand only if a very good roll (say, more than 5 under what was needed) was made; more probably, he would require appropriate library resources and 1-6 days to find the answer. Still, at least the character knows where to look—and the advantage of the more general area is that there would be knowledge of post-Al-Kalim folklore, as well as Karamaikan, Thyatian, etc.*

## Other Uses for Skills

Please realize that skills are intended as an aid to role-playing; they're not just more numbers to crunch. They help flesh out who a character is, where he comes from, and why he acts as he does. DMs should reward players who use their skills appropriately or cleverly, or even just suffuse them in the character's personality. A character with knowledge (mythology), for example, might have the habit of always comparing the party's exploits to the legendary deeds of the Immortals.

Also, skills can serve as the basis of adventures. If a character wants to learn a new skill, or improve an old one, it might be necessary to travel far to find a teacher or the like. And of course characters with unusual or valuable skills will be sought out by NPCs who wish to hire or consult them.

**Table 18: Movement & Encumbrance**

Speed	Maximum Encumbrance (in cn)												
	Brownie	Centaur	Dryad	Faun	Hsiao	Leprechaun	Pixie	Pooka	Sidhe	Sprite	Treant	Wood Imp	Woodrake*
0	1,201+	8,001+	2,401+	1,801+	501+	101+	201+	2,401+	2,401+	151+	10,001+	201+	3,001+
15' (5')	1,200	8,000	2,400	1,800	500	100	200	2,400	2,400	150	10,000	200	3,000
30' (10')	800	7,500	1,600	1,500	350	50	150	1,600	1,600	75	5,000	150	2,750
60' (20')	600	6,000	1,200	1,200	200	20	75	1,200	1,200	25	2,000	75	1,500
90' (30')	400	4,000	800	900	100	—	25	800	800	—	—	25	750
120' (40')	200	3,000	400	600	—	—	—	400	400	—	—	—	500
150' (50')	—	2,000	—	300	—	—	—	—	—	—	—	—	—
180' (60')	—	1,000	—	—	—	—	—	—	—	—	—	—	—

\* In drake form; for elf and halfling form, use standard character encumbrance tables (*Basic Players Manual*, p. 61)

**Table 18a: Movement & Encumbrance—Flying**

Speed	Maximum Encumbrance (in cn)			
	Hsiao	Pixie	Sprite	Woodrake*
0	301+	41+	31+	601+
15' (5')	300	40	30	600
30' (10')	250	35	25	200
60' (20')	200	25	20	—
90' (30')	150	20	15	—
120' (40')	100	15	10	—
150' (50')	75	10	5	—
180' (60')	50	5	3	—
210' (70')	20	—	—	—

\* In drake form; for elf and halfling form, use standard character encumbrance tables (*Basic Players Manual*, p. 61)

**Note:** Encumbered flyers (that is, those whose speed is less than maximum) must rest their wings for one turn after every three turns of flying.

*Examples: A centaur wears plate barding (1,500 cn encumbrance) and carries 1,250 cn of other weapons and equipment. Its total encumbrance is thus 2,750, and its movement rate 120' (40').*

*A hsiao is wearing hsiao armor (encumbrance 100 cn). Therefore, it may fly only at the speed of 120' (40'); but it may walk at its normal rate of 90' (30'). It will have to rest after every three turns of flying. If it carried anything at all in addition, its encumbrance would be past 100 cn, making its flying movement rate 90' (30') and its walking rate 60' (20').*



Many player creatures have special equipment needs; this section provides some guidelines to meet them.

Costs mentioned below should be taken as minimums, but are always just guidelines. Consider that all specialized equipment is very rare, as well; just trying to find rare equipment could be the basis of low-level adventures.

**Armor:** Miniature shields cost twice normal; miniature armor costs three times. All provide the tiny wearer the same AC as full-sized.

The following additional armor types might be available (though of course rare) in your campaign (costs are in gp, encumbrance in cn, base AC takes creature's natural AC into account):

Table 19:  
Special Armor Types for Woodland Beings

Type	AC	Cost	Encumbrance
Barding, centaur,			
leather	6	650	600
chain	4	1,300	1,200
plate	2	2,600	1,500
Hsiao armor	4	200	100
Plate mail, bronze	4	80	500
Shield, bronze	(-1)	20	100
Shield, wooden	(-1)	7	75

Hsiao armor, covering the head and torso of the bird, is made primarily of leather, with some metal studs. It has to be carefully crafted to permit the hsiao freedom of movement and flight. A hsiao is unable to don or remove armor without assistance.

**Weapons, miniature:** Cost twice that of normal weapons; the damage they do should be one or two dice smaller (considering 1 point damage, 1-2, 1-3, 1d4, 1d6, 1d8, 1d10, and 1d12 as the degrees); for example, a pixie-sized normal sword should cost no less than 20 gp and would inflict 1d4 points of dam-

age; a brownie-sized version of the same weapon would cost the same and inflict 1d6. Encumbrance values are up to the DM's estimation (consider the normal weapon size, and what approximate fraction of that size the special weapon is).

**Weapons, non-ferrous:** Since iron is proscribed to sidhe, their weapons are usually made of stone (such as flint), bronze, or special alloys. Stone and bronze weapons cost 50% more than their iron equivalents, and alloys are at the very least five times more expensive. Stone and bronze weapons dull quickly; after 7-12 rounds of melee use, they need resharpening, and until it is received they inflict 1 less point of damage (minimum 1 damage, of course). Dulling naturally does not apply to blunt weapons, like maces.

The same cost for non-ferrous weapons applies to other sorts of equipment made specially without iron (spikes, lanterns, etc.).

Players and DMs alike are encouraged to devise special equipment, new or variations on existing normal equipment, that is suited to the lives and bodies of woodland beings; for example, a "chestpack" (like a backpack, but worn in front) designed for a hsiao.

## Starting Resources

Woodland beings should begin with the equivalent of 30-180 (3d6x10) gold pieces value, like other characters. However, it is more likely to be in forms other than coinage. Equipment, obviously, is one form; and equipment suited to the character's race is probably easier to find before they've "flown the nest" from their place of origin. Other valuables could be in the form of small gemstones, minor pieces of jewelry, and valuable "art" objects like carvings. To find a trader in human lands able to appraise such objects and willing to exchange common currency for them may provide a direction for starting characters.

# The Woodland Realms

**Olyrrhoe:** Think for a moment about the general nature of societies, states, and cultures of the Known World that have heretofore been examined. Dominating all, through ability and sheer numbers, are the humans; their vast empires and lesser kingdoms rule continents. And it could probably be said that most of those humans who are not in some kind of organized, political state at least aspire to be.

On the other hand, we have the demi-human and humanoid cultures that must coexist with the humans. Some, as in Alfheim and Rockhome, and even Thar's blossoming empire in the Broken Lands, might be seen as attempts to emulate the human political model. Elsewhere numbers and circumstances force the societies to remain on a smaller scale: clans and tribes, islands of society in seas of wilderness or human hegemony.

So how do the woodland races fit into this picture? Not very easily, perhaps.

Two woodland races, centaurs and wood imps, would be most likely to fit the human or demi-human models; but their natures ultimately prevent it. We centaurs' survival needs keep us in necessarily small, scattered groups; and the wood imps' Chaotic nature has so far kept any social order larger than the tribe from evolving.

Hsiao also are somewhat similar to the demi-humans, but they gather in small groups that are again limited by nature's designs, and they are not really political.

Fauns as a rule have no concern with organization, political or otherwise. They may be found in groups, but they have no leaders, and their unity is generally just a matter of being in the same place and having common impulses.

Dryads tend to be solitary, and are bound to their soul-trees; they have no definable culture or society, as such. Those who have not yet taken a soul-tree mingle in other societies, and usually follow the maxim, "When in Thyatis, do as the Thyatians": in Alfheim they'll adopt elven culture; in Karameikos, Karameikan culture, and so on.

Treants are not found in large numbers; each may have his own culture and history, formed since his awakening, but they do not organize in any societies.

So what we see in all of these races is a decentralized character. While humans and their nearer kin gather together to make larger and larger organizations, various factors dictate that most woodland beings could not do the same, even if they wanted to. There simply will never be, at least in the human sense, a kingdom of satyrs or treants.

But each woodland race has a certain niche; and in a sense, they form an aggregate culture or society—or perhaps it could be best described as an ecology. The nature of this "ecology" varies from place to place, according to the local residents. Besides the woodland beings themselves, benign human foresters, druids and elves, as well as plants and animals, may all be thought part of the woodland society. Though

it is truly an integrated whole, the woodland culture has no set boundaries; it is in constant flux, with the cycles and evolution of nature.

An important part of the woodland cultures are the fairy races. At the same time, however, most fairies owe allegiance to their own social structure, the Good Kingdom, or Sunlit Realm (as opposed to the underground kingdom, Annwn).

To explain the unique natures of both forest cultures and the Good Kingdom, this chapter is devoted to the description of a sample region of the Known World. Its occupants give it no name; to their mind, it has no integrated definition or specifying borders (and it indifferently ignores the mortal borders of Alfheim and Darokin); but we will call it the Dreamlands, after the good magic point that is its best known feature.

## The Dreamlands

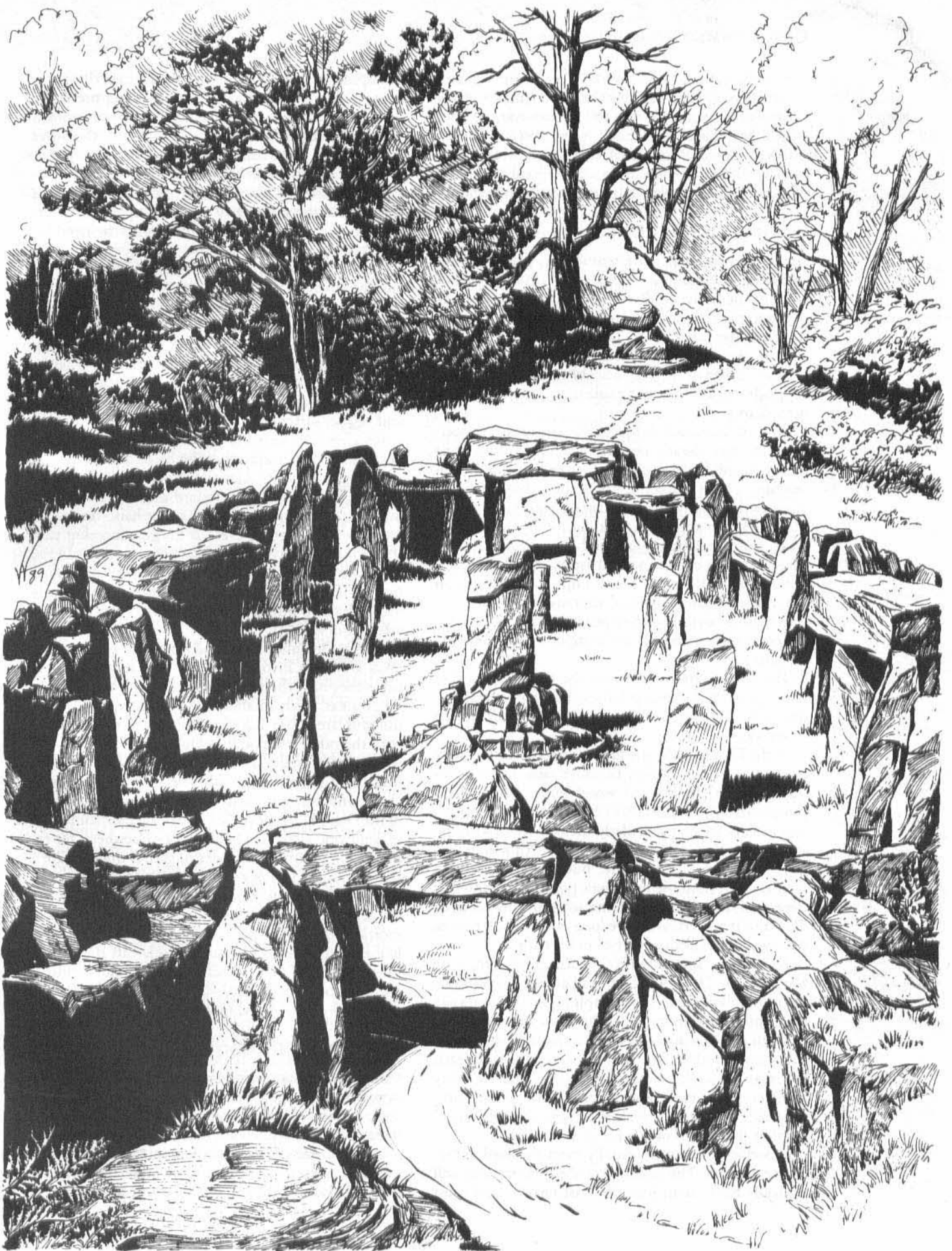
Dreamland proper is a small area, a square approximately half a mile on a side, in the southwest of Alfheim (see *The Elves of Alfheim* for a complete description). Though it appears to be a perfectly normal section of forest, it is a point of intense magical character, regarded as a unique treasure of the elven nation. Though no elves live here, they make pilgrimages to the location, for its magical ambience helps ease the stress of their centuries of mortal life; refreshed, they return to their society. Non-elves are known to suffer changes in personality, sometimes drastic, after spending time in Dreamland.

Unbeknownst to most elves, let alone other lesser mortals, Dreamland is in effect the capital of the Good Kingdom; here Oberon, High King of the Fairies, and his Queen Titania hold their Court by moonlight. The fairies magically divert Alfheim's nightly rains away from Dreamland for such occasions.

The surrounding areas of forest that we are calling the Dreamlands, which extend even into Darokin, are a thriving, complicated web of life. Fairies, treants, centaurs, dryads, fauns, even hsiao and wood imps live here, as well as the elves.

Each race in the Dreamlands has its own history. As far as anyone knows, the fauns, dryads, and treants emerged naturally as part of the forest. The wood imps evolved in eastern Alfheim, near Stalkbrow, as an offshoot of the fairies, and have since spread throughout the Canolbarth Forest.

The centaurs have long histories of the migrations of their ancestors; most of those in the Dreamlands came here in the past thousand years, gradually migrating from the steppes and grasslands that now comprise the Ethengar Khanate and Atruaghin Clans, seeking greener pastures and relief from human and humanoid competitors. The abundance of resources in the Canolbarth has convinced the centaurs that they ought to stay.







## The Woodland Realms

At least three active hsiao lairs are in the Dreamlands. Though the locations were originally just a matter of convenience for the mated couples that built them, the Dreamlands have proven excellent as places for peaceful contemplation. In addition, many hsiao are drawn to Alfheim to study the curious magic points and to discover what order commands them.

### Society of the Forest

Among the races of the Dreamlands, only the elves and fairies have any large-scale social structures solely among themselves. Elves, for example, organize themselves in clans, and have towns where many of their race live side by side. Most fairies are citizens (in a loose sense) of the Good Kingdom, subjects of Oberon. Some of the Good People also are organized in smaller, tighter, local organizations, not unlike human dominions.

Most of the woodland races do not form such societies. As was already noted, their nature and their niches in the forest ecology may prevent them from reaching a high density of population. But the forest of course has many niches; a certain region, for example, might be able to support just one tribe of centaurs. But the same region might also sport a nest of hsiao, a treant or two, several fauns and dryads, and perhaps a small clan of wood imps, not to mention the many normal plants and animals. All of these beings may coexist in relative peace so long as they fill different niches and are not competing for the same resources.

The interrelations between these and any other races (possibly including fairies, humans, elves, humanoids, dragons, other monsters, etc.) define the forest society.

In the Dreamlands, the forest society consists chiefly of centaurs, elves, fairies, fauns, dryads, normal animals, treants, hsiao, and wood imps. Some metamorphs (see the *Master DM's Book*) live in the region, and usually are on particularly friendly terms with the sidhe and shapeshifting dryads. In Alfheim some other monsters may be found, but they almost always have escaped from the bad magic points (Dragontree is closest), or have somehow come across the border from Darokin; monsters rarely live long, soon falling prey to the swords and arrows of elves or humans.

Some rare and fantastic creatures also may be found in the Dreamlands; Loch Eadaigh is said to be home to talking fish, for example, as well as a strange water monster. Unicorns also are sometimes seen.

With the exception of wood imps, who are so obnoxious that they can hardly get along with each other, the woodland races are on good terms. They cooperate with each other when necessary, and communicate to keep abreast of trends, especially concerning the health of the forest.

Wood imp tribes are usually most involved in trying to survive. The other races shun them, and will typically force them into the least healthy and most

inhospitable parts of the forest (which suits the imps' taste well enough). Rarely do the imps present a threat to the rest of forest society, so their presence is usually tolerated; if they get out of hand, the other creatures will unite and put them back in their place.

Hsiao in particular bring the woodland races together. These owl-like creatures dislike combat, and throughout the world they tend to employ other forest beings as guards. In the Dreamlands the need for protection isn't as great as some wild regions, but the occasional desperate monster from Dragontree is enough to maintain the custom. Centaurs are particularly good for patrolling the forest floor; unicorns are also formidable allies. Fauns are not very dependable, but their favor is bought easily with cheap drink. Pixie hireswords also may serve as guards. Hsiao are certain to make pacts of mutual defense with other nearby beings, such as dryads and treants, and any fey outposts. The successful defense of many a wood has been a result of the networks of communication and cooperation that the hsiao organize.

There are no formal laws or structures in the forest society. When two creatures are unable to resolve a difference, they will often seek a wise hsiao to serve as an arbitrator, though there is no guaranteeing that the losing party will do what they are told. Mostly the creatures just learn to live with their neighbors' quirks. If fauns are nearby, for example, one simply avoids leaving things around that they might be interested in taking.

In the Dreamlands, and Alfheim in general, the elves aren't so involved in the "forest society," because they have their own full-scale clans and state. In other areas, with smaller elven enclaves, the demihumans are more likely to cooperate more closely with the other woodland beings.

Fairies often take an active role in woodland society, since they not uncommonly live in small groups or alone, and may have infrequent contact with the rest of the Good Kingdom. We may see a leprechaun shoemaker living alone in a hollow tree somewhere, for example, or a number of pixies or sprites might share a lair. Pixies and sprites are the best-known of fairies in the D&D® game world, apparently because they are the least shy about making their presence known to mortals—usually through pranks. The Alfheim elves like the creatures, and affectionately call them their "little brothers." The fairies find this rather condensing, but don't mind; to them, it's just another amusing foible of those pretentious mortals.

### The Good Kingdom

Oberon's kingdom is one without borders; it is not insignificant that he is King of the Fairies, not king of some country or place. The Good Kingdom is loosely hierarchical, but has no set, uniform, formal structure.

Fey races may have formal organizations; the only one of a major race is Faylinn, the leprechaun "kingdom." It exists to help leprechauns in their vocation

as workers, and is most similar to a guild of human craftsmen.

Some fairies (sometimes called “trooping fairies”)—notably, sidhe, pixies and sprites—often organize themselves into relatively large feudal structures, like humans, based in their hidden palaces and forts. The sidhe nobility take whatever title they think they can get away with. It is always short of Ard Ri, “High King,” which is of course Oberon’s title; anyone else who claimed it, let alone anything higher (e.g., Emperor), would face a host of social problems (if not a war) for their pretensions.

Fairy palaces may have a large cast of characters, just like a human castle, filling out everything from minor noble positions (seneschal, steward, etc.) all the way down to guards and servants (such as stablehands to care for the coltpixies). There is nothing to prevent a fairy realm from having more than one race; a sidhe count might have a pixie master-at-arms, a sprite as court sorcerer, and a pooka or clurichaun as steward; leprechauns will be inevitably found as craftsmen and repairmen. It also is common practice to bring in specialists from other races—hsiao and wise centaurs make valuable advisors, dryads may be healers (remember—fairies themselves have no clerics) and even fauns may serve well as court musicians. A human changeling child may also be found integrated into a fairy holding.

Like the lords of human strongholds, fairy nobles have domains of sorts: the surrounding countryside, which they take as a Protectorate. A fairy domain provides all the needs of the Good People, and in return the fairies are careful guardians, helping crops to grow, caring for animals, and so forth. Humans and demi-humans who live on the domain are considered helpful if they work for the same goals; but those who insult the Good People and thwart their efforts can expect to be punished.

Each fairy community has the right to petition Oberon’s Court. The most powerful nobles employ an ambassador full-time to represent their interests in the Highest Court.

Not every place has fairy nobles; especially in the more civilized regions, the ordinary fairies will form local alliances that are much looser. All the fairies of a region are doubtless aware of each others’ existence. For example, in the village of Ulfwine: we have a couple of brownies, a pooka that haunts a nearby ruined tower, a woodrake masquerading as an elven bowyer, and a dozen or so pixies and sprites that love to dance by moonlight in the fairy ring in the village square. All of these fey creatures would know of each other’s existence, and would cooperate as needed (although the Chaotic ones might need some coercing).

Local alliances might make a vague oath of fealty to the most powerful nearby fairy noble, pledging mutual support and protection. Otherwise, they may select one of their number as spokesman, to journey to Oberon’s Court and present any petitions on behalf of the alliance when necessary.

## OBERON’S COURT

Every full moon and quarter moon the Fairy Court meets at Dreamland. The Court is always *invisible to mortals*; if a mortal’s attendance is needed, there is always a spellcaster powerful enough to bestow *invisibility* and *second sight*.

The Ard Ri, or High King, presides over the Fairy Court. Presently this monarch is a male sidhe, Oberon; but there could be an Ard Ri that was female or of a different race. It is thought that at least one past High King, many ages ago, was an exceptional human changeling, giving rise to the mistaken folk belief that the fairies steal human children so that they might have kings. The High King is chosen by a general consensus of the fairies (usually this just means approving the heir designated by the previous High King).

Petitions are brought before the High King at the Fairy Court. These may include requests for assistance, disagreements that require arbitration, and announcements to the whole fairy realm (often relating noteworthy adventurous exploits, or opportunities for adventure, as well as more mundane things like births, deaths, marriages, and political changes).

Custom dictates that every fairy has the right to petition the Court, unless he has been exiled (see below); and, complementing this right, every fairy (usually meaning just anyone attending Court) has the right to present arguments relevant to any particular case.

These two factors often render Court sessions a long, tedious affair; but then, fairies do have such long lifespans that they perhaps can afford to take their time. Every session of Court always deals with every petition scheduled to appear before it, thanks to the assistance of an incredibly powerful pooka. This pooka, known as Chuarbhidhe, has an artifact in the form of a gold pocket watch, that permits him to *timestop* the entire Fairy Court until they finish their business, allowing time for some rest and eating along the way. (Some suspect that Chuarbhidhe has attained some sort of elevated status, like the Immortals, but the pooka just shrugs away questions.) The six-foot rabbit is a fine, gentle character, very amiable, and absolutely neutral on all issues. He will never allow his considerable abilities to be exploited; no one in the Court knows of his using his powers for anything other than helping the process of the Court, for several thousand years.

Regular courtiers include Queen Titania; the sprite Robin Goodfellow, or (as he is known) Puck, Oberon’s right-hand man and best friend; and assorted advisors and servants of the monarchs. The two dozen or so most powerful fairy kings and nobles of the Known World each maintain a permanent ambassador to the Fairy Court, as do the Emperor of the Feries and King Gwyn ap Nudd of Annwn. Mortal beings are sometimes allowed to petition the court, if they can get a fairy sponsor with enough influence; a

very few mortal beings, such as the wise centaur prophetess Olyrrhoe, are even welcome at the court any time, but this is extremely rare.

After all arguments relating to a petition have been presented, Oberon retires (often into a private *time-stop*) to make his decision. The fairies have no written laws, only custom, reason, and the general collective will, so quite a lot rides on Oberon's wisdom. Of course, if he ever made a foolish decision, it would be effectively overturned if enough fairies opposed it; and even wise choices may receive opposition from the various factions.

In terms of punishments, Oberon can dispense four sorts: censure, service, exile, and magical imprisonment. Censure is official condemnation by the Court and the Fairy Realm; any fairy who has been censured will have to do a lot to redeem himself and thereby regain any respect in the eyes of his peers.

**Service** is imposed when a fairy is bound to serve a mortal household, usually doing the most odious tasks, either a certain length of time or until a certain circumstance comes to pass (e.g., the work is praised in some manner, or a suit of clothing is left as a reward; note the earlier section on brownies).

**Exile**, a very serious action, is cutting evil fairies off from the rest of fairy society; they are marked with a magical brand (which can be seen by those with *second sight*). All fairies in good standing are warned and forbidden to avoid any contact with exiles, and no exile is allowed to petition the Fairy Court. Most exiles, like redcaps, lead miserable, tormented, lonely lives, and are wont to take out their frustrations on mortals.

The most serious punishment that Oberon prescribes is **magical imprisonment**. As has been explained, death is never a permanent solution, since even evil fairies reincarnate; but a fairy may be "put out of the way" by being imprisoned, perhaps in an object, or a tiny outer plane (cf. *DM's Guide to Immortals*). This punishment is very grave, and involves long, complicated rituals to manipulate powerful and dangerous magic. Equally powerful and dangerous magic, or the will of Immortals, might possibly be able to free a temporal prisoner (cf., Arik, in module B3, *Palace of the Silver Princess*), but outside help is an absolute requirement; generally speaking, a character subjected to magical imprisonment by the fairy court is gone forever from play, unable to be raised, resurrected, reincarnated, or contacted by any means. The evil done to warrant this punishment has to be truly immense and horrible.

The Fairy Court might be important for fairy player creatures; it is an excellent place to gather tips for adventures, from other fairies' petitions for aid as well as from announcements. Player creatures might also become involved in the intrigue and social games that are as much a part of the Fairy Court as any mortal one.

## Locations and Landmarks

### Fey Monuments

It would be impossible to list all the landmarks in the Dreamlands associated with fairies. Instead, we just wish to mention some different types, their appearance, origin, and so forth.

Many of these structures were built by humans in the distant past; their creators have long been forgotten. Folklore typically says fairies or other supernatural beings built them, and this may sometimes be the case; or fey beings may have taken them as dwellings after the true builders passed away or moved elsewhere. The DM should decide the true history and present state of any monument he places in his campaign. It would be appropriate also to note what the local legends and beliefs are about the landmark.

(See the adventure, "Sith Bruaich," in the *Adventures Booklet*, as an example.)

Note that what might appear to mortal sight to be only empty ruins (perhaps rumored to be haunted), might in fact be a thriving stronghold of *invisible* fairies.

The plainest landmarks are simple, undecorated standing stones, called *gallans* or *menhirs*. Similar to these are stones sculpted with mysterious, beautiful, curving designs (which might be magical).

*Stone circles* are also to be found; they are reputed to have mystic astronomical or astrological purposes. In fact, the fairies use them for determining the relative positions of heavenly bodies, thereby determining where in the great cycles of time they are (see "A Year in the Dreamlands," below).

*Ring forts* are simply protected dwellings: around a farmstead or a small cluster of dwellings (huts, cottages, sheep folds) is thrown up one or more protective rings, like walls, of earth or stone, often with ditches outside them. An earthen ring fort is called a *rath*; one of stone is known as a *cashel*. Sometimes chambers and tunnels, called *souterrains*, were dug beneath a rath and used for storage. In ruined raths the rude farmsteads might decay quickly, leaving the inexplicable, circular earthen banks; and *souterrains* might be ideal abodes for monsters, fairy or other.

*Dun* is a word for fort or castle, usually meaning one built on a hill. A *dun* typically has walls or wooden palisades in a protective ring, distinguishing it from a simpler rath; but in ruins they may be difficult to distinguish.

A *chevaux-de-frise* is a defensive structure sometimes placed outside a *dun* or *cashel*, consisting of thousands of large stones placed upright. Attackers would have to clamber over or between them, taking no small amount of trouble and time. Of course, at the same time they are subject to missile fire from the defenders!

*Crannogs* are forts or dwellings built on artificial islands in lakes. Some are raft-like, moored somehow

to the lake floor, while others are built more solidly on foundations of stone or wood. Their inhabitants would get to shore via bridge (also perhaps of rafts), boats, or stepping stones.

Variations on these structures are still in use in some parts of the Known World, though in the present era (c. 1000 AC) they have been outmoded by more modern buildings (castles, for example).

A *cairn* is basically a large pile of stones, typically heaped up to mark a grave and protect it from grave robbers, scavenging animals, and ghouls (perhaps as well as to keep undead from coming out).

*Court cairns* are stone tombs, constructed by placing large stones in a circle or semi-circle, making a court. From this central chamber radiate smaller burial chambers, where bodily remains (often cremated) and assorted goods (notably pottery and stone tools) were placed. The cairn of stones was erected over all of these rooms.

*Passage graves* are basically similar to court cairns. Rather than a cairn of stones, however, a mound of earth, bound by stone around the edges, was thrown up over the structure. The interior had no court, but instead there was a long passage with burial chambers at the end. Designs and pictures, perhaps magical, were carved in the stone walls. These are often rumored to be points of entry to magical fairy realms.

Another sort of tomb is the *dolmen*. Its main feature is the large capstone, which might weigh tons, supported over the grave by two to four smaller stones. The humans who made these lived in an age before the discovery of metal, since tools buried in dolmens are made of flint; but because *sidhe* often use this material (remember, iron is poisonous to them) folk superstition says that these are the Good People's tombs. Pottery is also often found with dolmens.

These monuments are most often found in the parts of the Dreamlands within the borders of the Republic of Darokin. Most of those in Alfheim are overgrown by profuse vegetation. Similar landmarks might be found throughout the Known World.

## Hsiao Complexes

The hsiao complexes marked on the Dreamlands map are all presently fully active and inhabited, with typical numbers of the birds (see *Master DM's Book*). The nest complex northeast of Dreamland is particularly noted as a center of study of the magic point; its matriarch, named Kaalki Grey-wing, is well known and respected by the local woodland beings, including the Red Arrow elven clan of Shieldtree.

Besides these active complexes, there exists a number of old, abandoned hsiao nests among the elven home trees. Some might now be inhabited by other creatures (a band of pixies, for example, is known to reside in one).

## Loch Eadaigh ("Lake of Cloth")

This small lake is a reservoir of sorts, fed by the small rivers and streams that flow into Alfheim from Darokin. The border between those nations in fact crosses the Loch. Its overflow continues on, meeting with other minor rivers that flow into the mightier Foestop just north of Shieldtree.

The side of Loch Eadaigh that is in Darokin's territory is often visited by human fishermen, for it has a particularly healthy and plentiful stock of fish; elves on the opposite shore sometimes fish as well. Some centuries ago, the fishermen kept snagging their hooks on bits of linen cloth, especially when far out in the lake; from this comes the name "Lake of Cloth." The source was assumed to be the lost cargo of some merchant, since no other reasonable explanation could be imagined.

The local mortals did not realize that at the bottom of the lake is a magnificent fairy palace, where, in a tantrum, a young *sidhe* princess magically moved all the palace's linen near the surface of the water. When the *daoine sidhe* heard of the mortals' new name for the lake, they liked it, and translated it to "Loch Eadaigh" in their own tongue.

The temperamental young princess, Eilain, has since grown up and become Queen of Loch Eadaigh. Her fairy Protectorate extends in a radius of about 50 miles around Loch Eadaigh, extending over parts of both Alfheim and Darokin. This means that she feels responsible for the upkeep of this territory; not all fairies in the region have sworn fealty to her, nor are they pressured to do so. Dreamland is part of her Protectorate; she gives special attention to the care of the site of the Fairy Court.

## Shieldtree

This elven settlement, home of the Red Arrow clan, is a particularly well-fortified settlement, since it lies on a route historically popular for invaders. Shieldtree is described more fully in GAZ 5, *The Elves of Alfheim*.

## Other Settings

The Dreamlands are presented as just one example of a woodland ecology; similar forest cultures can be found all over the game world. Each one would be different, reflecting local conditions (populations, climate, races present and how well they get along) and the surrounding environment. For example, a peaceful, isolated valley woodland might never develop any cooperative defenses; but in a forest that borders on the holdings of humanoids who often raid and burn, the woodland beings are likely to be very well organized for fighting off attackers, each race and individual contributing according to their particular abilities.

Some close-up examples of the workings of woodland society may be found in the *Adventures Booklet*.

# Personalities of the Forest

Many of the following non-player characters have been mentioned in the preceding text; others can be useful in creating woodland adventures, especially ones set in the Dreamlands. These beings might interact with the player characters, and they also serve as examples of the backgrounds, motivations, and abilities of woodland characters. Additional examples of NPCs can be found in the *Adventures Booklet*.

Notable Possessions lists only the extraordinary possessions of the character. An individual will have additional, more mundane items (magical and other, possibly including equipment, potions, scrolls, minor miscellaneous magic, armor, and weapons), appropriate to his background, class, and level.

**Languages:** Many of the woodland beings are shown to know Thyatian as a language. This empire's language is predominant in this area of the Known World.

**THACO:** This number (the combat roll needed to hit an Armor Class of 0) have been computed to include the creature's level/Hit Dice and any Strength adjustments; it does not include bonuses for magical weapons.

**Abbreviations:** The following standard abbreviations are recommended for woodland classes:

BW	Brownie	PK	Pooka
CT	Centaur	RS	Rogue sidhe
DY	Dryad	SP	Sprite
FN	Faun	TT	Treant
HS	Hsiao	WI	Wood imp
LP	Leprechaun	WD	Woodrake
PX	Pixie	WS	Warrior sidhe

## Iubadan

### *King of Faylinn, King of the Leprechauns*

Tiny but proud, Iubadan is the fantastic and legendary King of the Leprechauns. His ventures among mortals have made for tales among mortals and the Good People alike.

Iubadan does not live on the same continent as the Dreamlands; his personal castle and Protectorate are somewhere over the sea (perhaps on the Isle of Dawn), but the diminutive monarch has a liking for travel, for both pleasure and administrative duties.

As King of the Leprechauns, Iubadan rules Faylinn; this is the name of his personal Protectorate, true, but more importantly it is also every leprechaun, all of "leprechaundom" (at least in theory). It is more like a human craft guild than a state, for the leprechaun's primary vocation is as master craftsman. Faylinn regulates production and prices, sets and enforces standards for quality, and so forth. Also, the organization's information on members makes it possible to locate the best craftsman for a particular creation. The other fairy races (as well as those rare and exceptional mortals, and even some Immortals, who may gain access) can turn to Faylinn with their needs. All this adds up to Iubadan being a very important and equally busy administrator.

Ultimately, Faylinn is not as powerful as it may sound to human ears. Its services are valued, but actually dispensable; after all, the woodland races can all well enough depend on nature for sustenance and beauty, and often on themselves for magic. King Iubadan's "economic" hegemony could never eclipse the authority of High King Oberon.

Happily Iubadan doesn't have any such pretensions anyway. He is generally harried by endless details of delegating responsibility and covering up for people who fail to pull through for him (a thankfully rare occurrence among these industrious fairies). He would like sometime to abdicate and, with his queen, Bero, spend a few centuries satisfying some of his intense curiosity about everything in the world before retiring himself from conscious life before reincarnation.

Among the other important figures in the Court of Faylinn are Glower, the strong-man, and the Chief Bard, Eisert.



**Iubadan:** 24th-level leprechaun; AC -3; HD 9+14 (d4); hp 49; #AT 1; Dmg 1d20+5 or by weapon; THAC0 10; MV 60' (20'); Save E10; ML 10; AL L; S 11, I 17, W 15, D 16, C 13, Ch 18. (AC assumes non-magical chain mail.)

**Special Abilities:** Fairy spells (4 first, 4 second, 4 third, 4 fourth, 4 fifth level), *invisibility to mortals*. **Abilities & Skills:** Bargaining (Ch+1), knowledge—administration/economics (I), craftsman—cobbler (I), swordsmith (I), dancing (D), persuasion (Ch+1), riding (coltpixy, D+2).

**Languages:** Fairy, Lawful, Thyatian, Centaur, Storm Giant.

**Notable Possessions:** If the tales be true, Iubadan has an array of powerful enchanted devices, including a spear that is "the match of hundreds" (a leprechaun-sized *spear* +5 that, despite its size, inflicts 1-20 (+5) points of damage), a shield reputed to protect him from all wounds (a *shield* +6 whose protection extends against all attacks, including those from the rear), a belt that protects him from illness (and makes him immune to all disease attacks), and *shoes of white bronze* (see below). He also possesses a magical *cauldron*: stones placed in it over night will the next day have been transformed to meat fit for any king; and his herd of swine regenerates so that, though killed and eaten, they arise the next day from their bones.

## Lotis

### Dryad

This gentle nymph has lived near the shores of Loch Eadaigh since taking her first soul-tree, a birch, more than a century ago. She has a firm alliance with the fairies of the Loch, as well as numerous close friendships; some local elves (including one she once enthralled with her *charm*) are also her friends and allies.

Normally quite peaceful and mild-mannered, Lotis is enraged by nothing more than the wanton destruction of plant life; anyone she catches doing this will be quickly *polymorphed* into a toadstool or the like, unless they have an extremely good reason for their actions and are very persuasive.

Lotis dislikes fighting of any sort. She would much sooner call for her formidable allies (via *insect messenger*; a water beetle is used to contact the Loch's fairies) if a confrontation is expected, but if there is no other option she will enter a struggle herself.

Once a traveler in human society, Lotis has been out of touch with the world, but would enjoy hearing of events in the lands she once traveled. To those who have gained her favor, she may become a valuable source of clues for adventures.

**Lotis:** 12th-level dryad; AC 7; HD 7+7; hp 46; THAC0 12; MV 120' (40'); Save C12; ML 8; AL N; S 10, I 16, W 17, D 13, C 13, Ch 16.

**Special Abilities:** Druid spells (4 first, 4 second, 4 third, 3 fourth, 2 fifth, 1 sixth level), *charm person* (at will), *shapechange* to plant (five times per day;

forms: purple-blossomed lotus, birch sapling, bluegrass, water lily, forget-me-not), *speak with plants* (at will).

**Abilities & Skills:** Dancing (D), horticulture (W), hunting (I), knowledge—plant lore (I), medicine (I), musical instrument—lyre (Ch), persuasion (Ch), singing (Ch).

**Languages:** Dryad, Neutral, Thyatian, Elvish, Fairy, Treant, +1; can communicate with plants.

## Oberon

### High King of the Fairies

Mighty Oberon is High King of the Fairies, but official duties occupy relatively little of his time (especially considering that the Fairy Court meets in *timestop* . . .). The rest of the time he spends wandering, adventuring, and interfering with mortals' lives, like most any fairy, and alternately fighting and making up with his queen, Titania. On most of his escapades (including his squabbles and intrigues with Titania), he invariably brings Puck (Robin Goodfellow), his jester, chief advisor, best friend, and mischief-maker extraordinaire.

Oberon is a good king, but somewhat egocentric. Almost all the rest of fairykind defers to his leadership (and is happy to avoid the responsibility); chief among his rivals is in fact Titania.

The understanding of herbs, especially those imbued with magic, is a specialty of Oberon's; given loyal Puck to fetch the ingredients and an hour for preparation, Oberon can make any *potion* or magical *ointment* (or antidote) he wishes. His specialty is a *love potion* applied to the eyes of someone sleeping; upon awakening, the victim falls madly in love with the first creature upon which his eyes fall.

**Oberon:** 30th-level warrior sidhe; AC -2; HD 9+21; hp 80; #At 1; Dmg by weapon +2; THAC0 8; MV 120' (40'); Save F30; ML 10; AL N (Lawful tendencies); S 16, I 18, W 15, D 16, C 14, Ch 18.

**Special Abilities:** Fairy spells (6 first, 6 second, 6 third, 6 fourth, 4 fifth, 4 sixth, 4 seventh level), *invisibility to mortals*, can *breathe water*.

**Abilities & Skills:** Bargaining (Ch), knowledge—mythology and folklore (I), plant lore (I), politics (I), fairies (I+1), riding—coltpixy (D), persuasion (Ch), storytelling (Ch).

**Languages:** Fairy, Neutral, Thyatian, Elvish, Gnome, Dryad, Treant; can communicate with normal animals.

## Olyrrhoe

### Sage, Tutor, Prophetess

Wise Olyrrhoe, daughter of legendary Chiron, is undoubtedly the most respected centaur sage in the Known World today. Her home tribe is in the Dreamlands, in Alfheim; but she is often gone, seeking still more knowledge, and gathering rare texts for her library. The size of this library is unknown; and its existence in fact is only a matter of conjecture—but it is known that Olyrrhoe inherited all of her father's



books and scrolls. No doubt they are all stored, safe and secure.

Powerful mortals often seek out Olyrrhoe for one reason or another. She is a valued tutor. She takes students not for pay (she has means of supporting herself well enough), but because she believes it important to invest in a certain pupil's future. Though she charges no fee, as such, she will certainly demand that her pupils prove themselves in assorted difficult tasks.

Olyrrhoe is reputed to be a prophetess, able to glimpse the future. When questioned about this, her answers are elusive: "I am not unknown to the Immortals, and they may favor me with knowledge"; or "I am indeed a seer—I see through the eyes of reason"; or again, "You would ask me what will be your fate? Would you rather not freely create it yourself?"

**Olyrrhoe:** 12th-level centaur/8th-level shaman/8th-level wicca; AC 6; HD 10+6; hp 61; #AT 3; Dmg 1-6/1-6/by weapon +1; THAC0 9; MV 180' (60'); Save F15; ML 9; AL L; S 14, I 18, W 18, D 12, C 13, Ch 15.

**Special Abilities:** Shaman/druid spells (3 first, 3 second, 2 third, 1 fourth level) and wicca spells (3 first, 3 second, 2 third, 2 fourth level).

**Abilities & Skills:** Knowledge—history (I), general (I+1), medicine (I), persuasion (Ch), science—astrology/astronomy (I+1), general (I+1); teaching (Ch).

**Languages:** Centaur, Lawful, Thyatian, Dryad, Elvish, Fairy, Hsiao, Treant; can communicate with equines.

### Papasilenus

#### *Drunken Reveler, Prophet*

Papasilenus is a silenus, an aged faun; no one knows his age, but innumerable fauns claim him as their oldest living forbear. He appears as an old, decrepit, pot-bellied sot with the ears of an ass. He is always drunk, and usually is swinging about a partially full amphora of cheap wine to keep his balance on the donkey he rides. Amazingly, he always manages to stay on the beast. In this manner he carouses all about the Known World (but especially the Dreamlands), leading a debauched retinue of fauns, nymphs, and seekers of wisdom.

The last group follows the silenus because he has the reputation of prophecy; his slurred words are said to contain sometimes that which the Immortals or faith has decreed will come to pass. Whether or not this is the case, one cannot say; Papasilenus does not concern himself with the question—he blurts or belches whatever comes to mind and promptly forgets it.

An attempt to track down Papasilenus and hear him prophesy might make a suitable adventure. Note that his retinue is staunchly loyal and fiercely protective; even if Papasilenus would have trouble recognizing a spear, let alone putting it to use, his fanatic followers would quickly rend limb from limb anyone

who did the old creature harm. The rumor that the silenus has the favor of numerous Immortals also protects him well.

**Papasilenus:** 18th-level silenus; AC 7; HD 10+18 (d6); hp 83; #AT 1; Dmg by weapon +1, ability or item; THAC0 9; Save T18; ML 7; AL N; S 13, I 9, W 16, D 9, C 18, Ch 11.

**Special Abilities:** Emotion amplification, *growth of plants*; said to be capable of prophecy (up to DM).

**Abilities & Skills:** Drinking (C), eating (C), riding—donkey (D+6).

**Languages:** Dryad, Neutral, Thyatian; can communicate with normal animals.

**Notable Possessions:** An ever-full wine flask.

### Robin Goodfellow

#### *"Puck," Merry Wanderer of the Night, Oberon's Companion*

Robin claims to have been a changeling—a fairy child left to be raised by human parents, in place of their own child. As such, he spent the early years of his life in shape other than that of a proper sprite; and he has come to prefer the taller stature. (He has the special ability of being able to *shapechange* at will between sprite shape and that of a human.)

In due course Robin discovered his true heritage, and left his adoptive parents. He set off to seek his fortune in the world of men and fairies (whichever he happened to find!), and made quite a name for himself. He has been acknowledged as the greatest fairy prankster. He is well known among mortals, since he travels among them frequently, and likes to let it be known when he has perpetrated some prank or other.

Robin often goes by the nickname "Puck." This term sometimes refers to an evil, malicious sprite; but Robin took it as his own and spread its use. Gentle Puck is a sprite of good humor, however; his unofficial title in the fairy court is Merry Wanderer of the Night!

Somewhere along the way, Robin became best friend and closest advisor of King Oberon. He gained this position by tricking the Emperor of Thyatis into thinking he was fully clothed in resplendent robes, while he walked through his capital naked; and he played the very same prank on Oberon himself when he was called before the Fairy Court to be censured for making a fool of such an important mortal. Oberon, recognizing talent, signed Puck on to help in his own escapades.

Puck has perfected the art of *polymorphing* others, to the extent that he is able to transform just parts of another being, if he so wishes; for example, he has been known to change a man's head into that of an ass. He can also cast such a partial *polymorph*, with limited duration, as a *curse*.

**Robin Goodfellow:** 27th-level sprite; AC 7; HD 10+18 (d4); hp 56; #AT 1; Dmg by weapon; THAC0 10; MV 60' (20')/fly 180' (60'); Save E10; ML 9; AL C (Neutral tendencies); S 9, I 18, W 12, D 17, C 14, Ch 18.

**Special Abilities:** Fairy spells (7 first, 7 second, 7 third, 7 fourth, 7 fifth, 6 sixth, 6 seventh level), *invisibility to mortals* (at will), *shapechange* to sprite/human shape at will.

**Abilities & Skills:** Acting (Ch +1), bargaining (Ch), dancing (D), forest survival (I), hiding (I), hunting (I), knowledge—fairy politics (I), humans (I), persuasion (Ch), riding—coltpixy (D), storytelling (Ch), tracking (I).

**Languages:** Fairy, Neutral, Thyatian, Elvish, Gnome, Halfling, Dwarvish, Orcish, Wood Imp; can communicate with normal animals.

### Titania

#### Queen of the Fairies

There is little rivalry for the Fey Throne of Oberon; ironically, Oberon's chief rival is his own queen, Titania. She tends to be quite independent and defiant, especially when she thinks Oberon has been cheating on her with mortal women; and this grates against Oberon's royal ego. So even in court they are often at odds; but over the centuries, things have always managed to work out (to the relief of those around the couple).

Titania is always attended by a train of fairies. Her favorites among them are named Peaseblossom, Cobweb, Moth, and Mustardseed. Sometimes a young human changeling boy is in her retinue (though Oberon is often jealous of him).

**Titania:** 25th-level warrior sidhe; AC 0; HD 9 + 16; hp 67; #AT 1; Dmg by weapon +1; THAC0 10; MV 120' (40'); Save F25; ML 10; ALN; S 13, I 18, W 13, D 16, C 13, Ch 18.

**Special Abilities:** Fairy spells (5 first, 5 second, 4 third, 4 fourth, 4 fifth, 4 sixth, 4 seventh level), *invisibility to mortals*, can *breathe water*.

**Abilities & Skills:** Bargaining (Ch), hunting (I), knowledge—fairies (I), humans (I), politics (I), woodland beings (I), riding—coltpixy (D), science—astronomy/astrology, biology, singing (Ch), storytelling (Ch).

**Languages:** Fairy, Neutral, Dryad, Elvish, Gold Dragon, Gnome, Halfling, Hsiao, Thyatian, Treant; can communicate with normal animals.

### Tyrk-tyrk Hsuu

#### Scholar, Philosopher

Tyrk-tyrk is a four-foot tall hsiao of particularly bland plumage. Most woodland beings who know him respect him quite highly, especially the elves. He lived in a number of elven communities in Alfheim, freely sharing his wisdom and skills of healing, while his true purpose was to study the lives of several woodrakes.

Tyrk-tyrk's primary area of study is fairy genealogy: the various races of the Fair Folk and how they came about. The woodrakes are his specialty within that area. His ultimate goal is, he says, "to perceive and understand the order that underlies the whole pageant of fairykind, which I believe is very inti-

mately connected to the fundamental order of the universe."

Naturally, Tyrk-tyrk has had a lot of contact with fairies as he has conducted research over the decades. Oberon himself permanently granted the avian sage *second sight* as a bond of friendship between the fairies and Tyrk-tyrk Hsuu.

Fairies often come to Tyrk-tyrk for advice and healing; since the fairies usually stay *invisible*, it quite often puzzles the hsiao's mortal friends, such as the elves, to see the venerable bird speaking and gesturing toward empty air!

Other woodland beings also seek Tyrk-tyrk out, for aid or as an impartial arbitrator of disputes.

Those who offend Tyrk-tyrk are likely to be sent on quests for obscure bits of lore concerning the history of woodrakes and their kin.

**Tyrk-tyrk Hsuu:** 8th-level hsiao; AC 3; HD 12; hp 54; #AT 3; Dmg 1-6/1-6/1-4; THAC0 9; MV 90' (30')/fly 210' (70'); Save C8; ML 9; ALL; S 9, I 16, W 17, D 12, C 11, Ch 14.

**Special Abilities:** Cleric spells (4 first, 4 second, 4 third, 3 fourth, 2 fifth, 1 sixth level), *second sight*.

**Abilities & Skills:** Forest survival (I), hunting (I), knowledge—history (I), fairies (I), philosophy (I), woodrakes (I+1).

**Languages:** Hsiao, Lawful, Centaur, Dryad, Elvish, Fairy, Thyatian, Treant, +2; can communicate with birds.

**Notable Possessions:** *Hsiao armor +1*.





# New Magic Items

This chapter provides a number of new magical items that are in some way associated with the creatures which this volume has been detailing. These items ought to be used in conjunction with those in the D&D® game rulebooks.

The DM should note that these items may be extremely rare, at least to humans and other “normal” characters. Their placement in a campaign should always be done with careful consideration and justification. For example, one wouldn't find *ointment of second sight* just lying around any old dungeon; the Good People wouldn't want it just around for the taking, especially since it could fall into the hands of some industrious alchemist or wizard.

Then again, these items can provide a basis for adventures; in the same example, supposing a jar of the precious *ointment* was lying around some dungeon, Oberon might arrange for some fairies (player creatures, of course) to go on an quest to recover it from mortal hands.

## Cap of Teleportation

This red bonnet permits its bearer to *teleport without error* to another location and back again once per day. The wearer raises his right hand, says, “Here's off to—,” and instantly finds himself in the place stated. The destination can be no more specific than a city, and the wearer has no control over where exactly he will appear. To return, one raises the left hand and says, “Here's off back to—,” naming the place from whence one originally *teleported*. Again, the destination is hazy; the wearer will arrive somewhere within 0-3 miles (1d4-1) of his point of original departure. A character is transported with his immediate possessions. One tale tells of a man who was about to be hanged in a city to which he had somewhat inadvertently *teleported* himself; as his last wish, he asked “to wear the red cap in my pocket.” He then promptly *teleported* himself home, bringing not only the hangman's noose about his neck, but the gallows-plank as well!

## Ointment of Second Sight

Only the powerful and wise of the daoine sidhe know the secret of how to manufacture this precious *ointment*. If applied to a mortal eye, that eye permanently gains the power of *second sight*—it is able to perceive *invisible* or *shapechanged* fairies in their true form.

Note that fairies do not wish many mortals to gain this precious power; the *ointment* is generally made only for a specific purpose, such as rewarding a truly exceptional mortal for outstanding service to fairy-kind. It is always used on human changelings, of course, for otherwise those persons would be unable to join fairy society.

Other magical *ointments* may grant *invisibility*, *silence* movement, and assorted other effects.

## Pipes of Panic

These appear to be a normal set of shepherd's pipes. But when properly played (requiring a music skill check, if the skills system is used), they may be used to the same effect as a *wand of fear*; except everyone within 120' of the musician is prey to the effect, if they fail their Saving Throws—it is not selective between friends and foes.

A faun using *pipes of panic* need not use them solely for the evocation of fear (see “Creature Heroes” for details of faun's musical powers), and can direct the *pipes'* effects at specific individuals (within range). The magic of the *pipes* combines with the faun's ability so that targets must save at -2 (cumulative with any other positive or negative adjustments) to avoid the intended effect.

## Shoes of White Bronze

Famed as cobblers, the leprechauns manufacture this enchanted footwear, which will magically adjust to the size of a foot small as a leprechaun's or large as a storm giant's. One wearing them is able to *walk on water* as easily as on land.



# DMing NPC Woodland Beings

Some DMs may feel it inappropriate that players use "monsters" as PCs, and might not permit player creatures in their campaigns; or the focus of the campaign might not have much of a niche for woodland beings. And of course, some players might simply have no interest in playing any of these creatures. If any of these situations is true for you, what then to do? Does it mean this book is good for nothing more than casual reading? By no means! The information we have presented should be of value in almost any campaign.

First of all, it is the DM's right to permit or to forbid the use of player creatures. The DM must decide whether or not these fit the milieu and goals of his campaign.

If he decides not to permit player creatures, there are two further options. First, the rules of creature hero generation can be ignored outright; woodland beings can be played just as "monsters," as they appear in the rulebooks, in terms of abilities. New creatures (fauns, brownies, etc.) can be adopted or left out as the DM wishes.

The other choice is to use the creature hero rules as "NPC classes," just as mystics can be (see the *Master DM's Book*). Most creatures encountered by characters are of the "normal monster" variety (as most people are "normal humans"); but by using the creature hero rules, individuals can be made more distinct, either more or less powerful than the norm. Younger, less powerful creatures can help expand the choices of monsters for low-level parties to face. More powerful NPC woodland creature heroes can be worthy opponents (or allies) for player characters all the way through Master level.

Such NPC woodland beings would of course also play roles in campaigns with player creatures. The *Adventures Booklet* features a number of scenarios that showcase woodland beings, both as normal monsters and at other levels; and most of these can be played by woodland, "normal," and mixed character parties.

If the players can be kept guessing about the nature and power of whatever they're facing, better role-playing might be encouraged. Instead of immediately blowing off a pixie as a little pipsqueak nuisance, even a Master-level character might stop to see (through role-playing interaction) whether the little fellow is more than one might first suppose.

Normal monsters or more, we hope that the information presented in this sourcebook helps flesh out the place of the woodland races in the world, and makes it easier for the DM to play them.

Adventure "hooks" abound in the very natures of woodland beings; many have been suggested already. Brownies might be the unknown guardians of many a house; pixies and sprites are already well-established mischief makers in the D&D® game; hsiao can have sagacious advice and knowledge lost to humans; and treants can brew rare, precious elixirs. Leprechauns, as manufacturers of magic, might be sought by many an adventurer.

The huge barbarian stalks toward you, his mighty sinews nearly bursting out of his skin. He slams his flagon of ale on your tabletop, breaking it nearly in two.

"Big rabbit," he bellows, "tell me you say me STOOPID." Bill (the "rabbit," a pooka) takes a break from flirting with the serving wenches to whisper in your ear, "You've been getting soft lately. Thought you could use some combat practice before we take on the dragon tomorrow."

Somewhere in your mind lurks the question, "What dragon? . . ."

Fairy familiars can also be quite fun for the DM to role-play, as a lively alternative to more mundane henchmen and retainers. Their abilities can be helpful; but the same mischievous, fun-loving attitude that attracted one to a character might bring a variety of misadventures.

One sees in folklore the reverse case as well—the mortal serving as henchman to a fairy. This is usually not a voluntary arrangement; it may be repayment for a debt, or it may be as punishment for evil actions. (DMs take note: this is a good way of enforcing alignment!) Fairies use their mortal henchmen only on occasion, usually at night, and for mysterious purposes. Often a mortal is needed when someone has to go into a place sacred to the Immortals, where the Good People are unable to pass (e.g., sanctified temples, graveyards, etc.). Fairies can be most vicious when their henchmen disobey; and they are not quick to release a mortal from service.

Woodland beings, since most of them have a firm grounding in the mythology and folklore of our own world, will probably add some distinctive flavor into the role-playing of a campaign. Part of this will come unconsciously to those role-players who have any familiarity with the literary sources of these creatures.

As DM, you can bring out the flavor even more by role-playing NPC creatures effectively, understanding their backgrounds, motivation and behavior. To learn more, you are encouraged to delve into "real" folklore, which is absolutely stuffed with ideas for role-playing and adventures.

You might also wish to use various "gimmicks" of language. A pooka might have a Welsh accent (and would spell his race "pwca"); or a leprechaun, an Irish brogue. A carefully articulate, upper class British accent would suit Oberon well. But don't limit yourself to the British Isles; why not centaurs with American inner city speech, or satyrs with a Southern drawl? or a Russian dryad? Try anything.

A more difficult language trick, which is a sort of sport among the fairy races, is to speak in verse. Limericks are popular, as are rhymes in general. Barring that, try to make fairy speech smooth, rhythmic, and flowing. Here you can see a smooth, eloquent blend of rhyme and meter:

*If we shadows have offended,  
Think but this, and all is mended—  
That you have but slumb'ed here  
While these visions did appear.  
And this weak and idle theme,  
No more yielding but a dream,  
Gentles, do not reprehend.  
If you pardon, we will mend.  
And, as I am an honest Puck,  
If we have unearned luck  
Now to scape the serpent's tongue,  
We will make amends ere long;  
Else the Puck a liar call.  
So, good night unto you all.  
Give me your hands, if we be friends,  
And Robin shall restore amends.*

—Shakespeare

*A Midsummer Night's Dream, Act V, Scene i.*

With Puck's celebrated wisdom, we end this book. His advice can be well applied to our game, "no more yielding but a dream." Where you find a difficulty, tinker with it, and mend it as best you can (and feel encouraged to write TSR and tell us about it). It's your game, your fantasy, your "dream" . . .

So good night—and happy moonlight adventuring!

## Glossary

**Pronunciation Note:** A number of the words that have been used in this book are of Gaelic origin, and may be difficult to pronounce; just give it your best shot. A few things to remember: Gaelic has no sh spelling—a plain s is used (e.g., "Sean," pronounced "Shaun"); there is no th sound (as in "these three things"), so th is pronounced just as t; and bh and mh are usually pronounced as v, a letter that doesn't exist in the Gaelic alphabet. If you don't know, guess; if any of your players knows better, accept criticism graciously. Since the D&D® game is not primarily concerned with foreign language pronunciation, the important thing is to create the flavor or illusion of the culture—which is why we use these spellings at all. Also, by seeing common letter arrangements, you can make up phoney (a Gaelic word itself, incidentally) names with a Gaelic flavor, such as "Sibhairthaid" ("Shee-VAR-tad").

**Anima:** A spirit found in nature, the materialization of the auras of living things (cf. dryad, faun, treant).

**Anwnn:** A legendary underground fairy kingdom, believed to have been isolated from the surface in the Blackmoor cataclysm. Its king is Gwyn ap Nudd.

**Ard Ri:** High King.

**Awakening:** The "birth" of a treant, when a normal tree becomes conscious and mobile.

**Canolbarth Forest:** The great forest of Alfheim, created and sustained by powerful elven magic.



**Changeling:** A mortal child stolen by fairies, or the *shapchanged* fairy or enchanted item left in the place of a stolen child.

**Clurichaun:** A leprechaun that inhabits wine cellars.

**Coltpixy:** Fey steed.

**Dragontree:** A "bad magic" point in Alfheim (cf. GAZ 5, *The Elves of Alfheim*).

**Dreamland:** A "good magic" point in Alfheim, where Oberon holds court (cf. GAZ 5).

**Erysichthon's Curse:** See famine curse.

**Faerie:** A being of the air, related to the Good People, but in fact of a demi-human race.

**Familiar, Fairy Familiar:** A fairy that serves a human being (usually voluntarily), like a henchman or retainer.

**Famine Curse:** A special dryad ability for punishing those who abuse the forest.

**Faunalia:** Two festivals each year (February 13 and December 5) sacred to the Immortal, Faunus.

**Faunus:** Immortal of the Sphere of Thought; patron of herding, hunting, shepherding, and poetry. Also known as Inuus or Lupercus. (Cf. faun.)

**Fay or fey:** Fairy (adjective, usually).

**Faylinn:** Kingdom of the Leprechauns, led by Iubadan; more similar to a human craft guild than a political state.

**Hamadryad:** The anima of a tree with a particularly intense aura; unlike their dryad offspring, a hamadryad can never leave the soul-tree from whence it sprang.

**Inuus:** "The fertilizer." See Faunus.

**Ixion:** Immortal of the Sphere of Energy; mythic progenitor of the centaur race.

**Lupercus:** "One who wards off wolves." See Faunus.

**Pixy-led:** Lost, supposedly led astray by fairies.

**Pixy-ridden:** Pestered by *invisible* fairies, or clumsy.

**Protectorate:** An area cared for by a woodland being, similar to a human Dominion.

**Puck:** A mischievous or evil fairy, especially a sprite; also the nickname of Robin Goodfellow.

**Pwca:** Pooka (Welsh spelling). "Puca" and "phooka" are other variant spellings.

**Redcap:** An evil brownie who haunts ruins. (Cf. brownie; "Sith Bruaich," in *Adventures Booklet*.)

**Ri:** King.

**Satyr:** Another term for faun.

**Second Sight:** The ability to see through fairy disguises and *invisibility*.

**Silen:** An aged faun or satyr, reputed to have prophetic abilities. Plural *sileni*.

**Sith Bruaich:** A hill believed sacred to, or haunted by, fairies.

**Soul-tree:** The tree to which a dryad or hamadryad's spirit is bound.

**Stalkbrow:** A "bad magic" point, from whence it is believed the wood imps originate. (Cf. GAZ 5)

**Tabhaider:** A mortal with *second sight*; a seer who communicates with fairies.

## Bibliography

Besides the rulebooks and *Creature Catalogue*, the following sources are acknowledged for their use in creating this game supplement. Particularly great is the debt to Bruce Heard for *The Orcs of Thar*, which pioneered the project of "player creatures" in the the D&D® game. Players and DMs are encouraged to find and peruse these texts in their local library, bookstore, or hobby shop.

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## Part II: ADVENTURES Booklet

This booklet is strictly reserved for the Dungeon Masters' eyes; if you are planning to be a player in any of the adventures presented here, do not read this booklet! To do so would only spoil the surprises and ruin your own enjoyment.

Dungeon Masters, welcome. This booklet, complementing the longer Part I, is mostly devoted to a number of adventures, most ready to play, that feature woodland NPCs, player creatures, and settings. There are several miniadventures, most suitable for perhaps half an hour to two hours' play. There is also a larger adventure, "The Lost Seneschal." You may find this scenario particularly useful for introducing yourself and your players to the woodland environment; it features a wide number of woodland beings as NPCs, woodland player creatures may play in it, and it is designed for low-level parties.

In addition to these adventures, the first chapters of this booklet are devoted to the topic of woodland adventures in general, including converting adventures for woodland PC use. You may find these chapters valuable to read, particularly if you are planning to have a campaign with very many woodland player creatures.

### Woodland Adventures

One problem with player creature rules is that exactly the special quirks that make them fun to play also make them difficult to use with many conventional adventures. Dungeons, for instance, have been an ever-popular D&D® adventure setting; but they're not very accessible to treants and centaurs.

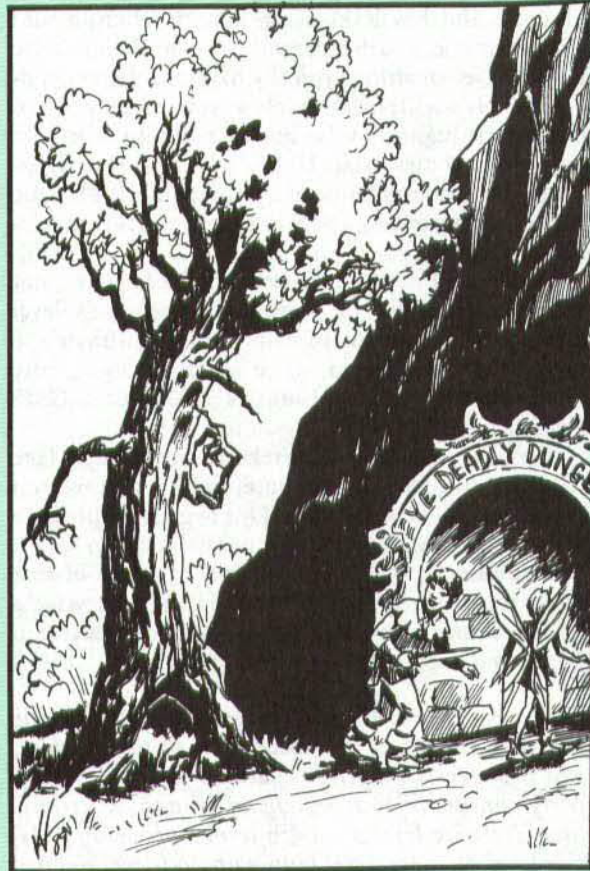
Some adventures, waiting to be used, are provided later in this booklet; but after you've gone through them all, what then? Or, for that matter, between them—they provide samples of different level woodland adventures, not a continuous string.

You are of course encouraged to design your own adventures. This has numerous advantages; it's personally rewarding, and it is easier by designing your own scenarios to tailor them to the characters and creatures that will play in them.

But designing adventures, rewarding though it may be, might take time that you don't have to spare; or you may get tired of scraping for another idea for each week's game. At some point, you'll probably look into published adventures that you might use. This section is meant to help you adapt adventures for use with woodland player creature rules.

When you do look into published D&D adventures, you may run into a difficulty that might have been avoided when you wrote your own adventures. A DM often writes adventures specifically for the player characters or creatures in his campaign; he knows their power, their abilities, and their limitations, and this influences the way he designs the scenario.

Professional writers usually don't have this advantage, when they write for a general audience rather



than specific characters. Instead, a published adventure usually specifies a level range, such as "For character levels 1-3" or "For character levels 5-7." This is to help the Dungeon Master estimate whether an adventure would be suitable for his players' characters.

These level ranges, which can run from 1 to 36, are difficult to apply to player creatures. As you know, player creatures start at "normal monster" level, not 1st; and some have experience levels below that. The way that they progress also may be different from the way human characters, toward whom the level ranges are geared, do. Some woodland creatures have levels at which they don't gain Hit Dice, for example.

This problem doesn't merely concern woodland beings as against humans. It also is relevant when comparing woodland beings to each other. A 1st-level treant, for instance, is in no way equal to a 1st-level leprechaun.

To deal with this problem of comparison, the "Relative Character Levels" chart has been created (see Table 20).

**Note:** Relative character levels are an optional addition to the game; they are for the DM's use only, to assist in planning and adapting adventures; do *not* confuse them with experience levels or any such thing.

A character's relative level is roughly how powerful or skilled the creature would be as a human character.

## ADVENTURES BOOKLET

Humans and low-level demi-humans, then, would have the same actual experience level as their relative level. Player creatures typically have different experience levels and relative levels at lower levels; when they reach higher levels, however, the two balance out and become equal. Unless otherwise stated, assume that the level range in a published D&D® game adventure (including those in this booklet) is in relative levels.

These suggested comparisons on Table 20 are not hard and fast; like a published adventure's level range, they are simply to help the DM estimate the difficulty of a scenario, or to compute Total Party Level for balancing encounters (cf. *Master DM's Book*, p. 9).

To find a player creature's relative level, simply take the column of the character race, find on that column the character's experience level (or negative experience total, if the character is below normal monster level). The number in the "Relative Level" column of that row is then the character's suggested relative level. As DM, you may adjust this if you feel the character in question is particularly powerful or weak.

*Example:* The DM wants to use the scenario, "The Hanging Hideout," presented later in this booklet, which suggests (relative) character levels 3-5. The party consists of four woodland beings: a 1st-level hsiao (relative level 5), a 4th-level leprechaun (relative level 4), a 3rd-level faun with 2nd-level shaman ability (relative level 4), and a 2nd-level pixie (relative level 3). All of these characters would probably be suitable for the adventure. A 3rd-level treant (relative level 9), however, most certainly would not be!

Relative character levels should make many published adventures more accessible, and should help you balance the ones you design. Still, the original problem remains: 99% or more of the published adventures you will find were not written with woodland player creatures in mind, and this situation is not likely to change.

The project, then, is to find creative ways of using published adventures, converting and adapting them so that you may use them, in whole or in part, for woodland player creatures.

There are three main considerations you must keep in mind as you approach a published adventure that you're interested in converting: background, setting, and the special abilities of the woodland creatures that will be played in the adventure. The three are of course closely interrelated; but it may help to try to deal with them separately.

**Background:** A background is provided for most published adventures, and if it is not tailored to a specific class or sort of adventures, it at least assumes conventional characters.

Read the adventure carefully, and ask yourself: how crucial is the background, as it stands, to the rest

of the adventure? Would it radically change the plot if the background were different? How much would the background have to be changed for your woodland PCs? How much *can* it be changed?

To illustrate adventure conversion, let us imagine a published adventure, which we'll call "Adventure X." Adventure X concerns the human lord of a dominion, a player character, who discovers a dire prophecy. It foretells that six years' blight will strike his barony if by the new year's eve a certain holy relic is not found and enshrined in the baronial manor. The relic is held by an order of evil priests, serving an Immortal of Entropy, who live in an underground dungeon complex with their assorted minions.

With regard to background: could it be changed that an NPC rules the dominion, and he seeks the characters' help? Or might the characters volunteer, seeing the need even before the ruler? Then again, the dominion could be part of a protectorate. Perhaps one player creature (or an NPC friend) is a brownie who is the guardian of the lord's manor. Realizing the need for the holy relic, he teams up with a band of adventurer friends to go and find it.

**Setting:** Where does the crucial action of the adventure take place? This is its setting. Some woodland creatures, especially treants and centaurs, are limited by the size and shape of their bodies, so that they may not (or would not, because of their nature—treants, particularly) adventure in certain settings. A treant has no interest in desert treks; a centaur probably wouldn't be involved in second-story burglary adventures. Other woodland creatures (e.g., water-breathing sidhe, flying hsiao) may even be able to adventure in settings normally closed to their human counterparts.

The setting of an adventure is often difficult to tamper with, not so much out of conceptual difficulties as practicality. Sure, you can take Adventure X and convert its setting to an aerial palace of evil hsiao clerics and evil faerie flunkies; but this would take a huge amount of work. The trick is to find what the minimum adjustments are for the adventure to be viable.

In "The Lost Seneschal," for example, an adventure in this booklet, a small change could make almost the whole adventure accessible to centaurs, perhaps even treants: simply say that the entrance to the basilisk's lair (part 1, encounter 6) is larger.

In our Adventure X, above, the scope of the setting problem would depend upon who the player creatures are. Most fairies and smaller creatures wouldn't have much trouble with the dungeon setting; but it might be a problem for centaurs and treants, and possibly hsiao as well, depending on exactly how the dungeon is built. Go through beforehand and note which areas could be problematic, and change them if it would help.

The most radical step, of course, is to change the setting entirely. You might change the underground dungeon to an above-ground area of dungeon-like,

dense forest, with a high, tight, ceiling-like canopy of branches that prevents flyers from ignoring your "walls."

Lastly: one idea to toy with is "mix and match" use of published adventures. (It may be that you do this already; many gamers do.) Take an adventure background that you like a lot, use the best wilderness encounters from a number of adventures, and for the main setting use something from an entirely different place (perhaps converted somewhat) that will suit the party make-up.

**Special Abilities:** The powers of woodland beings may be very specialized, and very potent within that specialization—take note! When you evaluate an adventure, consider how you would act as a player in it, if you had a woodland character. Fairies have virtually unlimited *invisibility* when dealing with non-fairy creatures; is the party entirely fairies? How will this affect their play in the adventure? Or, on the other hand, is the adventure so entirely out of the woodland areas of expertise that the player creatures will be

virtually helpless? (And if so, what are they doing there anyway? Recheck the background and setting.) If the party contains a lot of fairies who are usually *invisible*, liberally grant their opposition a few characters (perhaps fairies, too!) with *second sight* or *detect invisible* spells.

The best advice is: Know the characters. If you understand the character abilities inside out, you won't find yourself caught unawares when the woodrake's player says, "Oh! Well, I just shift to drake form and fly away!" You'll be prepared with a countermove.

Past all this advice—you're on your own to create and adapt adventures to the woodlands. Always keep an open and creative mind; always watch for something to draw in and use. Adventures written for the AD&D® game and other game systems might even be valuable (and the next section of this booklet details differences between D&D® and AD&D® games that you'll need to know if you want to draw on that game's resources), if you're willing to work out the conversions, or just want some inspirational material upon which to draw.

Table 20: Relative Character Levels (Optional)

Level	Relative Character Experience Level													
	Brownie	Centaur	Dryad	Faun	Hsiao	Leprechaun	Pixie	Pooka	Sidhe	Sprite	Treant	Wood Imp	Woodrake	
1	-2,000XP	-4,000XP	-2,000XP	NM-1	-8,000XP	NM-1	NM	-4,000XP	NM	NM	-48,000XP	NM-1	-16,000XP	
2	1	-3,000XP	NM-1	2	-6,000XP	2	1	NM	1-2	1	-42,250XP	2	-12,000XP	
3	2	NM	2	3	-4,000XP	3	2	1-2	3	2	-36,500XP	3	-8,000XP	
4	3-4	1	3-4	4	NM	4	3	3	4	3	-30,250XP	4	NM	
5	5	2	5	5	1	5	4	4	5	4	-24,000XP	5	1-2	
6	6	3-4	6	6	2	6	5	5-6	6	5	-12,000XP	6	3	
7	7	5	7	7	3	7	6	7	7	6	NM	7	4-5	
8	8	6-7	8	8	4	8	7	8	8	7	1-2	8	6	
9	9	8-9	9	9	5	9	8	9	9	8	3-4	9	7-8	
10	10	10	10	10	6	10	9-10	10	10	9-10	5-6	10	9	
11	11	11	11	11	7	11	11	11	11	11	7-8	11	10-11	
12	12	12	12	12	8	12	12	12	12	12	9-10	12	12	
13	13	13	13	13	9	13	13	13	13	13	11-12	13	13	
14	14	14	14	14	10	14	14	14	14	14	13-14	14	14	
15	15	15	15	15	11	15	15	15	15	15	15	15	15	
16	16	16	16	16	12-13	16	16	16	16	16	16	16	16	
17	17	17	17	17	14-15	17	17	17	17	17	17	17	17	
18	18	18	18	18	16-17	18	18	18	18	18	18	18	18	
19	19	19	19	19	18-19	19	19	19	19	19	19	19	19	
20	20	20	20	20	20	20	20	20	20	20	20	20	20	

All woodland player creatures of experience level 20 and above have a relative level equal to their experience level.

"NM" means "Normal Monster," so "NM-1" would mean "Normal Monster or First Level."

**Shamans and Wiccans:** Add half of the spellcasting levels (rounded up) to the relative level from Table 20 to compute the shaman or wicca's relative level.

*Example:* A 5th-level centaur with 3rd-level shaman ability would be relative level 9 (7 for centaur experience levels, plus 2 for shaman experience levels).





# AD&D® 2ND Edition Game Adaptation

This section has two uses: first, for D&D® game players who wish to convert AD&D® modules for D&D game use, especially for woodland player creatures; and, second, for those of you who are AD&D game enthusiasts and would like to adapt this supplement for use in your AD&D campaign.

The differences between the D&D and AD&D games are small enough that adaptation should not be much of a problem. However, for those of you who are not familiar at all with the D&D game, there are a few details that need to be clarified. For simplicity and reference, topics appear in alphabetical order.

Keep in mind when adapting your D&D adventures, that AD&D characters are slightly tougher at low level, but D&D characters can deliver much more damage at middle and high levels. The D&D game is designed to handle very high levels of play, up to a maximum of level 36. It is suggested that you keep the same levels of experience in the two games, up to level 14. Beyond, assume that each two D&D game levels equal one character level in the AD&D game, rounded up. Using this, a 36th-level D&D archmage would turn out to be a 20th-level wizard in AD&D.

Gazetteer nations, such as Alfheim and the Republic of Darokin mentioned in this supplement, can now be set up in other game worlds, such as those described in the FORGOTTEN REALMS™ Campaign Set, or the WORLD OF GREYHAWK® Fantasy Game Setting. This could offer interesting alternative developments to regions not yet charted, allowing you to continue your campaign without having to switch to the other game. The best of two worlds could create the greatest campaign ever!

Woodland beings, you will find, can be adapted without much difficulty to various campaign settings anywhere there's a forested region. Even the Dreamlands could be transported to a different world; for instance, in the Forgotten Realms you might decide that Oberon's Fairy Court meets in the Elven Court, in the region of the ruins of Myth Drannor.

**Alignments:** D&D game characters have only three alignments—Lawful, Neutral, or Chaotic. In the AD&D game, assign Good, Evil or Neutral alignments, depending on the context.

**Classes:** In the D&D game, elves, dwarves, and halflings are character classes. D&D game elves correspond to AD&D game elven fighter/wizards. D&D dwarves and halflings are fighters. At high levels, D&D demi-humans use Attack Ranks, which are abilities to fight better. Ignore these in AD&D gaming. Human fighters, clerics, and thieves are unchanged. Magic-users become mages in the AD&D game.

**Coins (cn):** The cn abbreviation stands for coin and is a measure of weight. Fifty cn are equal to one pound in the AD&D game.

**Dominions:** These are lands under a character's rule, like AD&D baronies. Rulers receive taxes from inhabitants as well as income from natural resources and services. The D&D game dominion populations grow an average 15% minus 5d10 people per month.

At 50 inhabitants per square mile, the growth tops out at 1d5% minus 5d10 people.

**Encumbrance:** See "Coins."

**Equipment:** The terminology in the D&D game is very similar to that in the AD&D game. Use the AD&D game statistics.

**Experience:** Total accumulated experience for characters is different between the two games, but again, not enough to have a substantial effect on play. Everybody understands the difference between a 1st-level magic-user and a 15th-level wizard . . . we hope!

**Immortals:** These are equivalent to the AD&D game's deities. Immortals often are NPCs who reached 36th level and completed a heroic quest of some sort. Immortals belong to various "spheres," namely:

**Matter:** Usually related to Lawful beings, fighter types, or the earth element. Opposes the Sphere of Time.

**Energy:** Usually related to Chaos, magic-users, or the element of fire. Opposes the Sphere of Thought.

**Time:** Usually related to Neutral beings, cleric types, or the element of water. Opposes the Sphere of Matter.

**Thought:** Usually related to any alignment, thief types, or the element of air. Opposes the Sphere of Energy.

**Entropy:** Not related to anything except destruction, it opposes all other spheres. It corresponds to the AD&D game lower planes.

**Morale:** Whenever NPCs or monsters run into difficulties, especially during combat, there is a possibility that they would surrender or flee. Use the AD&D 2nd Edition game morale system.

**Monsters:** Some monsters mentioned in this supplement do not exist in the AD&D game, or exist but are described differently. Keep an eye on balance; your best bet may be to go with what's presented here, at least as far as player creatures go. In other instances you may replace the monster with an appropriate AD&D creature.

**Movement:** Movement rates in the D&D game are given in *feet/turn*, and then, in parentheses, in *feet/round*. In the D&D game, 100'/turn equals 10 factors in the AD&D 2nd Edition game.

**Ranges:** All distances are expressed in feet, rather than inches.

**Rounds:** Rounds and turns are used the same way in both games. A D&D game round equals 10 seconds; a turn, 60 rounds (10 minutes). For simplicity use the AD&D game equivalents, without converting.

**Spells:** Some D&D spells have slightly different names than their AD&D counterparts. Simply use whatever comes closest. Dealing with fairies, of course, use the special fairy spell lists present in this supplement. Modify the number of memorized spells listed for spellcasters to match the AD&D game rules.

**Wiccans:** These are spellcasting monsters. The AD&D 2nd Edition game handles each spellcasting monster separately in the *Monstrous Compendium*.

# A Night Out on the Forest

This encounter would be suitable for a party of 1st-level characters. It may be easily inserted into most any forest setting.

## Set Up

\* Traveling through a forest, the party finds a little glade that would be a perfect place to camp. Later that night, the satyr and his entourage arrive.

\* Hours ago Mara and Rurik, brother and sister, were expected home from their aunt's house in a neighboring village, just a short walk away. No sign of them has been seen; checking with the aunt, they left hours ago! The worried parents try to find help in searching the woods to discover their children's fate.

\* As the characters traverse the woods by moonlight, a most curious sound is heard. They are drawn to its source: a glade where a strange group of creatures is engaged in a frenzied dance.

## DM's Background

Charsyas the satyr is a bit less impulsive than many of his kind. He has acquired a taste for things more elaborate; one might say he has discovered the existence of the future, while most fauns are oblivious to all but the present.

After a long morning of smelling flowers and nibbling flavorful leaves, Charsyas today found himself struck by the urge to make music and dance. He picked up his pipes (magical, though he does not realize it), and was about to begin, when he thought: "I'd like to dance with some other creatures!" But no one, save the plants, was around, and they're always slow and clumsy.

A brilliant thought then struck Charsyas, as he remembered his discovery of the future. He could play and dance later—delaying the action would allow him to find partners for the dance, which would make it more fun. The satyr danced a little in excited anticipation, and then went off to find some fellow dancers.

As night fell, he neared a human village, and saw two travelers on the path—a young man and woman. A fine couple to dance with! thought Charsyas; he began to play his pipes, weaving the enchanting notes that beckoned the couple to come, follow, and dance.

They danced on through the woods, passing more people on the way, and pulling them into the entourage. Charsyas became so caught up in his own playing and dancing that he now is hopelessly lost in it; the more he plays his pipes and dances, the more he is driven. Unless someone outside intervenes, the dancers will dance until, from exhaustion, they can move no more; they may literally dance themselves to death.

## The Adventure

This is the scene upon which the characters stumble. It is their job to save the dancers from themselves, in the least harmful manner, and at the same time avoid being pulled into the dance!

Every round characters observe the dance, each has a 5% cumulative chance (i.e., 10% on the second round, etc.) of having the urge to join in. Once the urge is present, they become susceptible to Charsyas' music; every round thereafter they must Save vs. Spells or be swept up by the impulse, and join the dance. Modifications to the Saving Throw are +2 the first round, +1 the second, etc., to -6 on the 5th and subsequent rounds. (These numbers take into account Charsyas' magic pipes.) Characters who are kept from hearing the music are not at all susceptible to it.

Any number of means can stop Charsyas from playing; once he does, the spell is lifted. Characters might continue to dance, but it's no longer magically sustained, so they will probably stop without music.

Following are the descriptions of the eight dancers, and notes on their role in this scenario:

*Charsyas, faun:* AC 7; HD 1; hp 4; #AT 1; Dmg 1-4; THAC0 19; Save T1; ML 6; AL N. Charsyas is four feet tall, with goat-legs and hooves, but no tail, and ram's horns on his head. If he needs to fight, Charsyas will pick up and use a heavy branch from the ground as a club. Charsyas' most prized possession is a set of *pipes of panic*, which he plays as he leads the dance.

If Charsyas is attacked in an attempt to stop his playing, he will flee, and seek revenge on the party at a later date. He would most likely do so by stirring feelings of jealousy in night guards, for example, hoping they might be driven to attack their companions.

*Mara and Rurik, young humans:* (Normal humans, hp 2) When the music stops, these two will collapse; they've danced without respite for nearly eight hours.

*Hamadryads (2):* AC 5; HD 2\*; hp 9; #AT 0; Save E4; ML 6; AL N; SA: *charm person*. One of these dryads is from close by; in thanks for being rescued, she'll try not to *charm* anyone in the party. However, a male of 16 or better Charisma is 50% likely to drive her to try, anyway.

The other hamadryad, however, is about one-third mile from her soul-tree; she'll die if she doesn't soon return to it, though in the euphoria of the dance she is oblivious to this fact. She'll pass out two rounds after the character arrive; one turn later, she will die. If characters save her by returning her to her tree before then, they should gain 25 XP, just as if they'd defeated her. Also, she will reward her rescuers with a piece of jewelry: a silver brooch in the shape of a wild boar, set with onyx, worth 45 gp.

*Fauns (3):* AC 7; HD 1; hp 4 each; #AT 1; Dmg 1-6; Save T1; ML 6; AL N. These fellows, who are carrying stone-headed spears, were out hunting when Charsyas and his troupe waltzed by. They thought a little dryad-chasing would be fun, and dancing wouldn't be bad, and almost immediately found themselves caught in the spell. When it's broken, and humans are seen, they'll quickly bolt into the forest and disappear.

# The Hanging Hideout

This adventure is designed for characters of 3rd to 5th level. As can be judged from the Set Up, the scenario allows for most player character classes and races, and it can easily be inserted into a larger, ongoing adventure.

The DM is invited to place the abandoned hsiao lair in any wilderness forest in his campaign.

## Set Up

The following three situations might be used to bring characters to this lair:

- \* Journeying through a wilderness forest (perhaps in the Dreamlands), the characters decide to investigate a curious structure noticed high in the trees.

- \* A woodrake steals something of value from the party; they track her to this place.

- \* A hsiao PC, or other woodland creature of Lawful alignment, is sent to the old hsiao lair in search of an item that was left behind (the DM should place this item in an appropriate location). The PC and his companions are not aware that the lair has new residents.

## DM's Background

Only two decades ago, this lair high above the forest floor was the thriving home of nearly a dozen hsiao; but their numbers had been gradually dwindling over the previous century, and continued to do so as disease struck, taking the lives of several old and weak birds, and younger ones departed in search of mates. Finally, about a decade ago, the last four birds decided it best to move elsewhere, to join younger, healthier communities.

After long lying empty, prey to decay and the elements, the lair was discovered by a young woodrake, named Genevieve; she decided to make it her hideout, a place to stash her stolen treasures. Then, just a few months ago, a small splinter tribe of wood imps discovered it as well, and made it their own; finding Genevieve's hoard, they took that as well.

The woodrake did not appreciate this; however, not feeling confident enough to challenge the intruders alone, she instead arranged an agreement with them, whereby a portion of the lair is for her use, and she cooperates with the imps, rather unwillingly, to keep intruders away. She bides her time, waiting for an opportunity to rid herself of the unwanted guests.

## The Adventure

It will be necessary to levitate, fly or climb trees to reach the lair, which is 40' above the forest floor. To successfully climb the trees, thieves must make successful climb sheer surfaces rolls (at +8% for ease), and other characters must roll Dexterity +1 (for ease) or less on 1d20. Check every 10 feet; if the roll fails, footing or a hand hold is lost. A Strength check (on 1d20) is then required to try to keep the character

from falling. Falling damage is 1-6 points per 10 feet; on account of all the tree growth, however, characters should be allowed a Save vs. Paralysis for each 10 feet; if successful, they pass that distance without significant injury.

Characters assaulting the lair will almost certainly be discovered by the four wood imps (hp 4 each) and their mounts (hp 8 each) that patrol the branches beneath it; they will attack with poisoned arrows and, if they fail to drive off the characters, will retreat to the lair to warn the rest of the tribe. Though Chaotic, the imps will cooperate to repulse intruders.

The lair is built of woven twigs, mud, and living branches of the trees that hold it high above the ground. Since the departure of the hsiao, it has been falling apart: Some parts of the floor and ceiling have fallen out entirely, and others are weak (any creature of halfling weight or more has a 1 in 8 chance of falling through when walking on a weak area; falling damage as above).

Notes on Wood Imps: All the wood imps in this adventure carry bows, arrows, and two-handed swords (all miniature in human terms, of course, but suitably sized for the small fairy races). Arrows inflict 1-4 points of damage, the swords 1-6. When wood imps are found riding spiders, they may coat their arrows with the poison of their mounts; to do so takes one round, and the poisoned missile must be used the following round, or the poison will evaporate.

Huge wood spider poison, directly from the spider's bite or from an envenomed arrow, inflicts an additional 1-8 points of damage and renders its victim sluggish for 2d4 + 2 rounds. Sluggish victims move at half speed and suffer -2 on initiative rolls; sluggishness from additional poison is not cumulative. A successful Save vs. Poison annuls all effects.

Where no ability scores are given in a creature's statistics, assume them all to be in the average range (i.e., 9-12); if one is needed specifically, roll 1d4 + 8 to determine it.

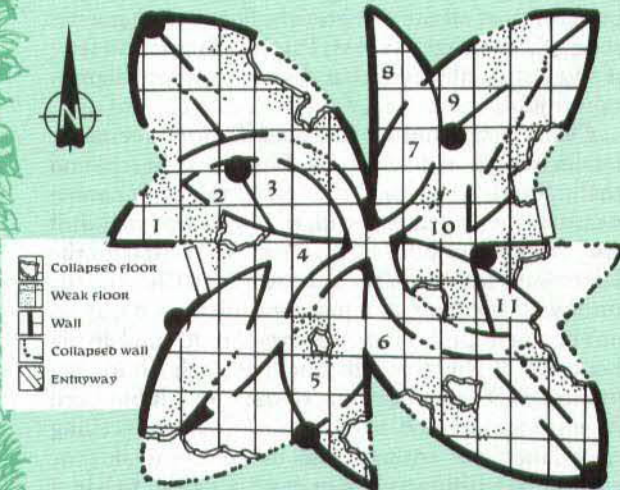
Due to natural camouflage and stealth, wood imps normally gain surprise on 1-3 (1d6).

Wood imps that are listed below with only hit points are normal monster level, and have the following stats: AC 6; HD 3/4\*; #AT 1; Dmg 1-4 or 1-6; THAC0 19; MV 90' (30'); Save NM; ML 7 or 9; AL C. They have ML 9 when Halyk or Sherralil is present, otherwise 7. Each has personal treasure of 2-8 gp total value.

Huge wood spiders, listed similarly, all have: AC 6; HD 1+3\*; #AT 1; Dmg 1-6 + poison; THAC0 18; MV 120' (40'); Save F1; ML 8; AL N.

Final Note: A band of eight wood imps (hp 5 each) and their spiders (hp 8 each) are out hunting when the party invades the lair. If the party is doing particularly well, the DM may have some or all of them return and join the fray. Otherwise they return to find the lair in whatever shape the party leaves it; they may thereafter track and ambush the party in retribution.

## The Hanging Hideout



Scale: 1 square = 10 feet

### ENCOUNTER KEY

1. **Guard Post.** Two wood imps (hp 4, 3) mounted on wood spiders (hp 7, 6) watch for intruders.

2. **Common Room.** Three wood imps (hp 5, 2) are currently here.

3. **Chieftain's Room.** The chieftain is eating a dinner of raw squirrel when he learns of the invaders.

*Halyk, male wood imp chieftain:* LVL 4; AC 6; HD 4\* (d6); hp 16; #AT 1; Dmg 1-4 or 2-7; THAC0 15; MV 90' (30'); Save F4; ML 10; AL C; S 13, I 11, W 9, D 8, C 9, Ch 10.

Halyk is relatively reasonable, as wood imps go. It took pressure from Sherralil for him to lead a break from the old tribe; he fears her powers and stature. Despite her implicit disapproval, he made the cooperative agreement with Genevieve.

The tribe's common treasure, including what was taken from Genevieve, is kept here in a locked iron box. It consists of 98 cp, 330 sp, 114 ep, 286 gp, 16 pp, and a small amethyst worth 30 gp.

4. **Common Room.** Presently empty.

5. **Spider Equipment Room.** In this chamber are kept saddles and such riding equipment for the spiders, and the spiders' keeper and trainer (hp 4) lives here as well. If attacked and outnumbered, he will quickly flee to room 6, seeking the loyal spiders' help.

6. **Spiders' Room.** On, above, and beneath the ceiling and floor, the tribe's wood spiders have spun their lairs, cocoon-like nests (there are 24 total). Eight wood spiders (hp 8 each) are presently to be found here. There is no treasure.

7. **Tribal Meeting Room.** This room is tended by Sherralil's assistant, Cohruloch, who lives here.

*Cohruloch, male wood imp shaman:* LVL 1/shaman 1; AC 6; HD 1\* (d6); hp 5; #AT 1; Dmg 1-4 or 1-6; THAC0 19; MV 90' (30'); Save F1; ML 8 (9 if Sherralil is present and alive); AL C; S 10, I 12, W 15, D 9, C 14, Ch 11.

8. **Shaman's Private Chamber.** Sherralil, the young tribe's shaman, is a schemer. She used Halyk to orchestrate the splinter with the old tribe, which cost many lives; ultimately she hopes to depose the chieftain and either take his position or put her loyal servant, Cohruloch, in his place. She does not trust Genevieve at all.

*Sherralil, female wood imp shaman:* LVL 3/shaman 3; AC 6; HD 3\*\* (d6); hp 11; #AT 1; Dmg 1-4 or 1-5 (1d6-1) or by spell; THAC0 18; MV 90' (30'); Save F3; ML 9; AL C; S 7, I 13, W 15, D 9, C 12, Ch 5; spells learned: *cure light wounds, protection from evil*. Her private treasures, which she carries, are 20 pp, a gold necklace (worth 85 gp), and a *ring of animal control*.

A prisoner, a sprite captured on a hunting expedition, is kept here in a strong wooden cage. Sherralil intends to study and experiment with the poor fellow before serving him as the main course of a ritual feast for the tribe.

*Padraig, sprite:* LVL 4; AC 8; HD 2 (5d4); hp 11; #AT 1; Dmg by weapon (1 point damage)—currently unarmed—or spell; THAC0 18; MV 60' (20')/fly 180' (60'); Save E5; ML 8; AL N; S 9, I 13, W 12, D 13, C 11, Ch 12; SA: *invisibility to mortals*; Spells: *know alignment, ventriloquism*. Before being captured, he also knew *curse* and *magic missile*, but they were used against the wood imps.

9. **Common Room.** Three wood imps (hp 6, 5, 2) and a single spider (hp 9) are presently here.

10. **Guard Post.** As area 1, above.

11. **Woodrake's Hideout.** The chamber she has was the nest of a hsiao, and retains its luxuriant, warm coating of down.

As a fairy, Genevieve sees wood imps as inferiors; she loathes the ones here for stealing her treasure and home. She feels not at all bound by their agreement, and may work actively to bring the imps' downfall; if the second Set Up option was used, she deliberately made her trail easy to follow, hoping that the party will clear out the lair for her.

Genevieve is a wily liar and trickster, though she has not yet come into the full powers of a mature woodrake. She may use her *shapechanging* to deceive the party and gain their favor.

*Genevieve, immature female woodrake (-4000 XP range):* AC 2; HD 3\*\*\*; hp 13; #AT 3; Dmg 1-2/1-2/1-6; THAC0 17; MV 120' (40')/fly 30' (10'); Save M6; ML 7; AL C; S 9, I 10, W 8, D 17, C 9, Ch 14; thieves' abilities (LVL 3): OL 25%, FT 20%, RT 20%, PP 30%, MS 30%, CSS 89%, HS 20%, HN 40%. Genevieve may *shapechange* at will to halfling or elf form; in those shapes, the following stats are different: AC 5 (7 without armor); #AT 1; Dmg by weapon; MV 120' (40'). She possesses thieves' tools, a sling (and plenty of stones), a shortsword, suits of elf- and halfling-sized leather armor, and three magic potions (*ESP, fire resistance, and healing*), and 34 gp of miscellaneous treasure.

# Sith Bruaich

This adventure would be suited for a party of characters of 6th to 9th level. It may be used for parties of woodland beings or normal character classes, and should be placed wherever in the world is appropriate to the campaign.

## Background

Outside a village through which the party passes is a "fayrie-hill," as the locals call it, or sith bruaich in the antique dialect of the local fairies. Its legendary history is still quite alive in the mind of the villagers; how much legend is true history remains to be discovered.

A couple of centuries or so ago, there was a cottage upon the hill, the home of a prosperous farmer. His luck went suddenly bad one year, until ultimately—or so the foolish villagers believe—he was possessed by an evil spirit, and murdered his family before killing himself. The night after their pale, lifeless bodies were discovered, the house mysteriously burned to the ground. Only a few stones of the foundation remain, and can still be found on the hill.

The hill is now "haunted," many say by the same evil spirit that supposedly possessed the poor farmer. In the day people exploring the sith bruaich have found themselves pelted with stones, but no thrower has ever been found. At night lights are often seen at it, and phantom dogs breathing green flames are sometimes reported. The occasional foolish, igno-

rant, or pixy-led traveler that beds down too close to the hill is invariably found the next morning, bled of all his life.

Despite this, people still go to the hill on occasion, since local tales speak of treasure buried there.

## DM's Background

The hill is indeed haunted, but by neither demon nor undead. Rather it is a redcap, an evil fairy, named Macnamha.

Macnamha was always unstable, consumed by delusions of grandeur. The worst moments were when he saw through his delusions: when he realized that, despite how wonderful a guardian he thought he was, the family he protected over the course of five centuries never attained the status or wealth of other brownies' households. This realization would always drive him into a fit of rebellion, in which he would turn against his household and become negligent, even treacherous; hence the ill luck that plagued the farmer's family, as such "fortune" had plagued the family every few decades. Finally realizing the uselessness of his obstinacy, he grudgingly ceased his malicious deeds, and even did some household chores.

The family, relieved at the return of their brownie (whom they'd been afraid they'd offended), made him a fine little cap of silk as a gift, in addition to the usual cream and cakes.

This unwitting mistake of manners cost the family



## Sith Bruaich

their lives. Macnamha took it as an insult, devaluing the five centuries of service to the family and their ancestors. "All this time," he thought, "and they believed I was a criminal, working to pay for his evils! Was my labor so poor that they assumed it was unwilling?" Pushed entirely over the edge of sanity, Macnamha, not the farmer, murdered the family, stained his cap red with their blood, and then burned the cottage.

Keep this background in mind while playing Macnamha. He is very proud, and still believes himself among the noblest of fairies; and he loathes the "thankless mortal scum." He stays at the same hill where the cottage once stood, convinced that someday a worthy family will settle there and he'll be their protector, and will finally achieve greatness and honor. So far, however, he has driven off or slain all possible prospective residents.

### The Adventure

No map of the sith bruaich is provided; the DM should feel free to draw one if it will assist him, however.

The hill is small and green with a lush blanket of grass; scattered stone blocks and mortar atop it attest to the past presence of a structure, the farmer's cottage.

Characters who approach the hill will find themselves pelted with small stones. These do no damage, but they usually serve well enough to drive away trespassers. They are being thrown by the redcap, who hides behind the ruins and makes himself *invisible to mortals*.

Macnamha is not a particularly brave creature. He will personally engage in melee only with a party which he is convinced he can defeat (which means one with no more than two members, neither looking very powerful). Otherwise, he will continue to throw stones. If this fails to drive off the intruders, he might (50%) send his fey canine companions, the coin-sith, to intimidate or even attack the trespassers; or he may decide to leave them alone for the moment, hoping they'll leave or (even better) sleep here, so he can attack them when they're more vulnerable.

**Macnamha, redcap (brownie):** IVL 10; AC 4; HD 10+2; hp 57; #AT 1; Dmg 1d6+4; THACO 6; MV 120' (40'); Save F10; ML 10; AL C; S 13, I 10, W 8, D 10, C 15, Ch 6; SA: *invisibility to mortals*, item use; *chain mail* +1, *pikestaff* +3.

**Coin-sith (2):** AC 3; HD 2+3\*; hp 19 each; #AT 1; Dmg 2-12; THACO 17; MV 180' (60'); Save E3; ML 8; AL C. (See boxed section for the full description of this new monster.)

Macnamha will order his dogs to cease attacking and become *invisible* again if they are wounded by the characters.

The treasure of the redcap is kept in a locked bronze box, buried under a large stone. It contains:

1,342 cp, 1,214 sp, 423 ep, 129 gp, 34 pp, and a gold brooch in the shape of a wolf's head, with two tiny garnets for eyes (worth 85 gp total).

The box is severely corroded and may be difficult to open, but it is not trapped. Given enough time and tools, any party could open it. The problem is that the redcap will naturally take offense at anyone removing his hoard. A party involved in the removal and examination of the box would surely be a target for Macnamha and his loyal coin-sith.

Ultimately, Macnamha is not willing to lose his life on account of the treasure, however; if reduced below 5 hit points, he will return to *invisibility*. He is likely to follow the party, however, and exact vengeance by making life miserable and full of misfortune, if not short, for the PCs and those near them.

Fairy player creatures in this scenario will have a different situation dealing with Macnamha. They would have more opportunity to role-play with him, discovering his history and nature. Lawful fairies might wish to reform the redcap, though this would be difficult, at best; perhaps a quest could be made of bringing Macnamha to the Court of Oberon for judgment and possibly rehabilitation.

Less altruistic player creatures, or those just looking for thrills (pixies and sprites are often like this), might simply have the goal of tricking Macnamha so they can steal his treasure.

#### Coin-sith

Armor Class:	3
Save As:	Elf: 3
Hit Dice:	2+3*
Morale:	8
Move:	180' (60')
Treasure Type:	Nil
Attacks:	1 bite
Alignment:	Neutral
Damage:	2-12
XP Value:	35
No. Appearing:	1-3 (1-6)

The coin-sith are fey hounds, trained and used by the daoine sidhe as companions and watchdogs. Like fairies, they may become *invisible to mortals* at will, and prefer to be so. When visible, they appear as large, black, and green dogs; their eyes sometimes glow with a disturbing, flickering verdance; and their tongues may have a similarly fluctuating green radiance. These unusual characteristics are often described inaccurately as fire, like hellhounds; some do speculate, however, that there is some relation between the fairy dogs and those infernal canines.

Like normal dogs, coin-sith are intelligent and fiercely loyal to their masters.

# A Quiet Day Spent Fishing



This scenario may be used for a small party (say, two or three characters) of 12th-16th level. Normal human or demi-human characters would work best; humanoids (cf. *The Orcs of Thar*), centaurs, dryads, satyrs, and wood imps might possibly work as well.

## BACKGROUND

Loch Eadaigh is inhabited by fantastic and magical beings besides its fairies; notable among them are the talking fish and a lake monster. The folklore of the local humans is filled with tales of all three, but many people doubt the existence of any. The Loch Eadaigh monster is believed to be singular and very old, but in fact there is a small family of the creatures.

The Fair Folk are on good terms with the fish (who might be their distant kin), and tolerate the lake monsters, so long as they don't wreak too much havoc; one lake monster has even been trained to help guard Queen Eilain's palace.

## Set Up

\* The characters are simply traveling, vacationing, or adventuring in southwest Alfheim (or nearby Darokin), and Loch Eadaigh seems a pleasant spot to fish for relaxation and perhaps a fresh dinner.

\* Rumors of talking fish and fabulous, dog-headed monsters in the depths of Loch Eadaigh attract the adventurers' attention. A local wise-woman

sells them bait that, she claims, is supposedly *charmed* to catch one of the fish.

\* Under a quest or geas, or for some other purpose, a character is commanded to defeat the Loch's monster. A stout line with a lamb or something comparable is said to be adequate bait. (And why not just do some regular fishing at the same time?)

## The Adventure

Fishing in Loch Eadaigh is a popular pursuit, providing extra food for some and an entire livelihood for others. If characters do not have their own fishing lines, they can easily be purchased in human villages south of the Loch, or in such elvish communities as Shieldtree. The cost of lines runs from 3 sp to 5 gp (the latter designed for sea fishing—swordfish, sharks, etc.—or monster catching; a better monster line costs 50 gp). Rafts, canoes and rowboats (see the *Expert Rulebook* for details) might also be purchased, or could possibly be built by characters with appropriate skills; or, with minor modifications to the descriptions of events, below, the characters could fish from shore.

The first few hours pass with few events; the DM might make a few portentous (and in fact phoney) dice rolls, and describe a few tantalizing hints—a strike here, there a fish seems hooked, but escapes (along with the bait!). Perhaps some little sunfish could be caught, but nothing of importance.



## A Quiet Day Spent Fishing

Until someone gets a real bite, and it's on! Fighting the fish turns out to be a remarkably difficult task. Eventually, of course, the characters will pull in the fish; but a way of enacting the struggle would be subdual-like combat: the hooks inflict 1 point of damage per round (adjusted for the fisherman's Strength); when the fish's "hit points" are reduced to zero, it's been landed. The fish also makes attacks, against the fishing line (depending on how much was paid for it, AC ranges from 11 to 3, hit points from 1 to 10). Normal fish have 1-4 hit points, attack as normal men, and inflict 1 point of damage.

More interesting than normal fish, though, are of course the Loch's intelligent, talking fish. These are extremely rare, and usually clever enough to avoid fishing hooks. When the local fishermen do catch them, they reverently toss them back, lest they offend the "spirits of the lake" and never again have any good catches.

*Bradan, talking fish:* AC 5; HD 4\*\*; hp 18; #AT 1; Dmg 1-2 (bite) or by spell; THAC0 16; MV 10' (3')/swim 180' (60'); Save F4; ML 6; AL N; spells (cast as 6th-level sprite): *air breathing* (a variation on *water breathing*), *charm person*, *levitate*, *mirror image*, *polymorph self*, *ventriloquism*. Note: a talking fish is unable to cast spells when a hook is in its mouth!

Seeing that the adventurers are not local fishermen, Bradan will be more than a little worried. He has no wish to be filleted for these monsters' dinner! "Hello," he'll start, as soon as he's pulled above water, "you probably want to throw me back, right? My species does not taste very good, and I'm an exceptionally malnourished specimen. Probably poisonous to your kind, too."

This might surprise those who were not expecting talking fish; they might suspect it to be the practical joke of someone with a *ventriloquism* spell.

Bradan will do his utmost to convince them that he is a legitimately sentient, intelligent being. He is not above any plan—bargaining, lying, begging—to gain his freedom. He'll quickly make any promise the characters want: to bring back a fish much bigger and better and more delicious than he; to bring back a hoard of treasure (or directions to one). Of course, he has no treasure, nor knows where any is kept; and even if he could bring back another fish, he wouldn't betray it just for some human's culinary desires. He does know of the palace of the fairies beneath the waves, but their friendship with the fish is such that he'd sooner be filleted alive than betray their secrets to mortal ears (unless he was absolutely certain that he could double-cross them in the process).

He may claim to be a man *polymorphed* into a fish by an evil sprite or sorcerer, or even say he's a mage or fairy himself (especially if he thinks the characters are looking for talking fish parts for magical purposes). If he can get the hook removed from his mouth, he may cast spells, either to "prove" his true nature (by *polymorphing* to an appropriate shape), or to otherwise

bargain or escape. *Ventriloquism* might further his maneuverings, perhaps. Or he might *levitate* above the boat (carrying along anyone holding him) and hope a wind will blow him over open water.

Bradan is a smart-mouthed, saucy fellow (not in the sense of tartar sauce, of course he'd note), but he'll try to curb his tongue, not always with success, while in the characters' power.

The Loch Eadaigh Monster ("Eddy," as the human locals call the beasts) might also make an appearance to spice up the afternoon, and inspire even better "fish stories" when the party makes it back to the local tavern. The monster may appear for any of a number of reasons:

—It may be attracted by the motion of the boat.

—It might snag the normal fish lines.

—If the characters are specifically fishing for it, it has a 1 in 4 chance per hour of coming for the bait. (There is also a 1 in 6 chance per hour of some sub-aqueous trickster, probably a fairy, removing the bait for a joke, perhaps replacing it with seaweed, a bag of old bottles, a hill giant's moldering boot, or similar trash.) If Eddy goes for the bait, use the fishing system described above; the line (costing 50 gp) is AC 0 and 25 hp, and the hooks cause 2-8 points subdual damage, plus Strength adjustments, per round. Of that damage, 1-2 points is actual. Even if Eddy isn't successfully "caught," it will probably be so angry that it will attack the characters' boat.

—Bradan (or his friends, before or after Bradan's freedom) might annoy it and then turn its anger on the characters as revenge.

The beast explodes from the water: It is an amphibious, black-furred monster, its torso bulky and with flippers, its neck serpentine, and its head doglike and covered with shaggy, silver-streaked fur.

*"Eddy," the Loch Eadaigh Monster:* AC -4; HD 18; hp 81; #AT 1 bite/1 tail; Dmg 4-32/3-18; THAC0 6; MV 30' (10')/swim 120' (40'); Save F9; ML 10; AL C; I 2; SA: silver or magic weapons to hit.

This is the oldest monster of its kind in the Loch; it has passed more than two centuries. Smaller specimens are also to be found in the lake. If the party needs more challenge, one of them (different stats: AC 0; HD 14; hp 63; THAC0 8; Save F7) may aid the older beast, but the creatures are normally quite solitary.

# Cattle of the March

Assuming players approach the problems creatively, this adventure can be suitable for characters of any level. Characters who would hope to defeat the fairies here in a fight would probably need to be at least in the Companion level range.

Marquesa Rosalind's dominion should be placed in an appropriate place in the DM's campaign, with her name and title altered if appropriate.

A note of forewarning: this scenario is not fully developed; it will require some work before use, or some very good ad-libbing.

## BACKGROUND

The Eastern March has been ruled for six generations by the Rolkinn clan; the rule of each marquis has typically been notable for wisdom, justice, and moderation, and that of the Marquesa Rosalind has been no exception.

The Rolkinnns have also been famed for their cattle. Their herds, large and prosperous, are bred from the finest stock in the kingdom.

But now, literally overnight, Rosalind's private herd of the finest cows and bulls in all the March has become unwell. Every single one was discovered sickly, emaciated, as if it had endured a long and bitter famine. Attempts to nurse them back to their former state have failed entirely; none of the cattle has died, but they have shown no signs of recovery.

The Court Magicians have all examined the beasts; an aura of magic was detected, but its nature was indeterminate. Some suspected that a *curse* is involved, but attempts to lift it have failed miserably.

## Set Up

How the characters become involved in the scenario will vary according to their levels, backgrounds, and social status. Consider the following possibilities:

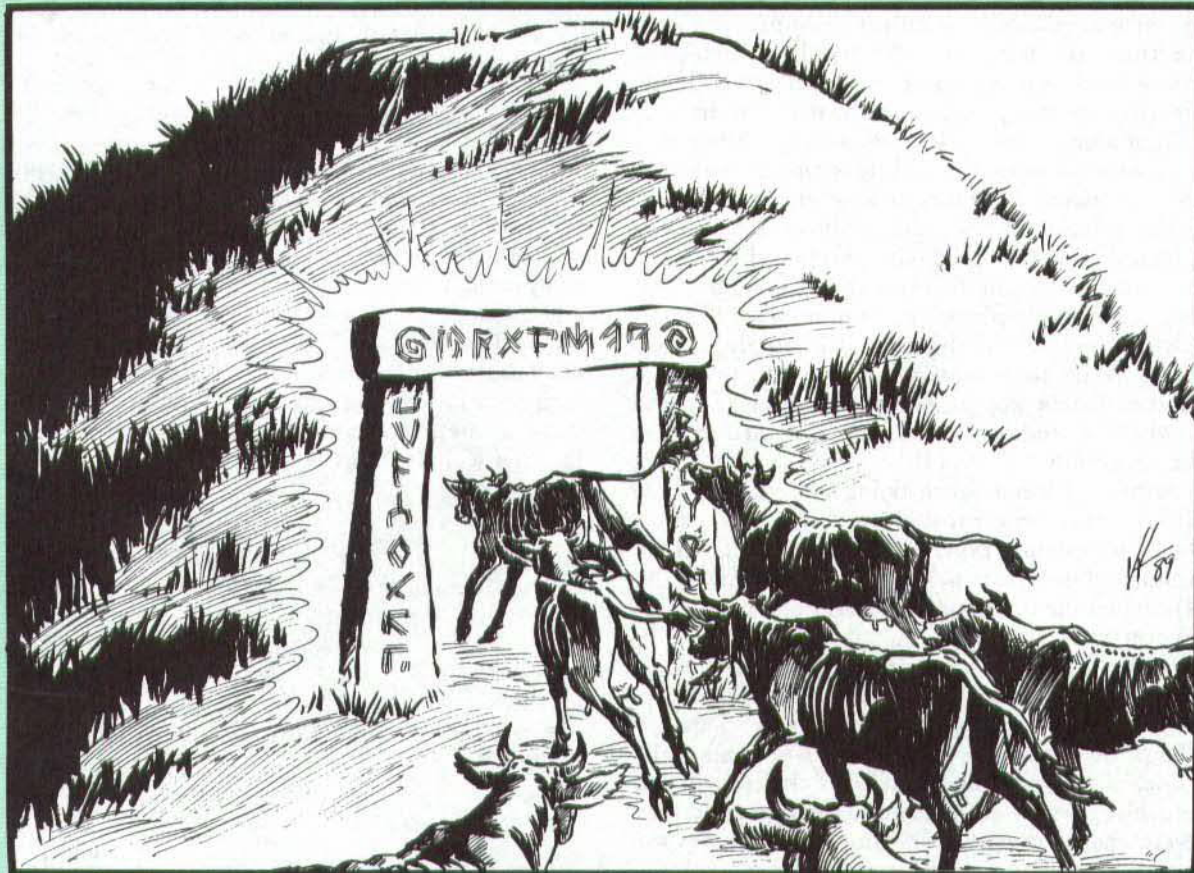
- \* Novice adventurers, the characters are eager to prove themselves by investigating and righting the origin of the Marquesa's misfortune.

- \* The adventurers are known to the Marquesa; either she has employed them in the past, or has heard of their exploits, and solicits their aid.

- \* The Marquesa is the liege of a high-level PC; political rewards could be gained by doing her a special service.

- \* A high-level character with an established and respectable domain is courting Rosalind's hand in marriage. The problem must be solved to prove the character's resourcefulness.

The last two ideas presuppose human characters; but woodland beings could also become involved as well, at least as allies of humans. Consider that a hsiao reputed for Wisdom could be invited to investigate the curious events, or a woodrake might suspect that his fairy kin are involved.



## Cattle of the March

### The Adventure

It is left to the DM to fully flesh out details of the scenario; following is a suggested synopsis.

The Rolkinn cattle, 70 head, contrary to all the evidence, are not ill. However, they also are not here; they were in fact stolen. The thieves are presently in the shape of emaciated cattle, which Rosalind has mistaken for her herd (as they intended).

The thieves are a bunch of local fairies (mostly sidhe, plus several sprites). What they have done with the cattle is not unlike what they do with human babies: they stole them away to their own realm, and left apparently sickly specimens in their place—actually *polymorphed* and *shapechanged* fairies. Over the course of the next week, they will all seem to die. The fairies will then be free, 70 head mortal cattle richer, renowned for their clever trick, and the mortals will be none the wiser, thinking nature stole their herd away. (In a way she did, rationalize the fairies, since they consider themselves her chief representatives.)

There may be a number of ways by which the characters might figure this out. They might find out themselves, by observing the bodies of the “dead” cattle (which always mysteriously disappear), and considering the action of the living. Discreet inquiries among the local woodland beings might reveal hints of what’s going on.

Once the characters discover that the cattle are not cattle, the fun just begins. They may decide to attack the cattle, or experiment with enchantments to bring out their true form, etc. When this happens, the whole herd will stampede with unearthly haste, breaking anything in their path; if characters grab hold of a beast, they’ll be carried along. When they reach a certain cairn, the hillside opens up, in they all go, and behind them the earth again closes.

The interior of the cairn is discovered to be a splendid palace, heaped with jewels and gold, and the cattle are seen in their true shapes as fairies. This may be a fun role-playing encounter, as the PCs bargain for the return of the cattle. Ultimately the fairies are willing to let most go—except one, to keep as a sort of mascot and memento of their mischief, and another, to send as a gift to Oberon, with word of the adventure.

**Fairies:** It’s not worth trying to detail up to 70 fairies; suffice to note that all are at least of a level capable of casting *polymorph self*. Their leader, Aminta (20th-level female sidhe thief-spellcaster; AL N) devised the theft, and she is acknowledged duchess of most local fairies.

Before departing, characters will each be offered a choice of a gift: any single thing in the room. Appearances in the fairy palace are deceiving; characters who prove honorable, resourceful, wise, and diplomatic, outside will find that their choice is in fact valuable, possibly even magical (appropriate to their level); characters who didn’t impress the fairies will

find their gifts to be of little value, or even worthless; a bag of what seemed gold might, for example, turn out to be dry, ordinary leaves.

A gift also is sent to Marquesa Rosalind, with the Good People’s respectful greetings. It is a graceful, demure, shaggy little horse. Despite its timid appearance, it is of part coltpixy stock, and capable of being ridden for up to 18 hours per day without respite. **Note:** A character could also take such a steed as a gift; it would turn out to be a weathered old nag, if the fairies were offended, however. Characters will be warned that if they ever use it for anything other than riding (even putting saddlebags on it), it will lose its exceptional stamina.

A small but elegant feast will then be prepared, followed by festivities of music and dancing. At last, after about 12 hours in all, the characters will be invited to rest; they fall asleep, and awaken to find themselves on the grass by the cairn, in a bright, dewy morning. Beside them are all the Fair Folk’s gifts, in their true shape, and Rosalind’s herd grazing quietly. Quite an evening, they may think!

They may be even more surprised when they discover that in the mortal realms a full three months have elapsed since they and the cattle disappeared.

Rosalind will receive them graciously, serving a fine banquet, eager to hear their tale; the whole March wondered at their disappearance, and feared they might never come back. She will thank them publicly, and might give them a small reward. Their curious adventure will surely be the most exciting story in the local inns for months to come, and will not be soon forgotten.

### Scenario Variations

The basic idea of this adventure appears in many shapes in myth and folklore, and similarly it may be used in D&D® campaigns in numerous ways other than the one suggested here. You and your players will probably find it most interesting when it’s given relevance to an entire campaign; for example, if rather than Marquesa Rosalind, a PC owns the sickened cattle. The fairies could then be established as a long-term factor in governing his dominion. The PC must be careful not to offend them, and if they are in fact particularly pleased, their favor might prove quite valuable.

# A Blight on the Forest

This adventure is designed for a party of higher Companion-level and lower Master-level characters. It is preferred that one of the characters have a domain that includes a large tract of woodlands. The character could be human, with a political domain; or a dryad, druid, fairy, or treant, who has taken the region as a protectorate; or a centaur who leads a tribe in the afflicted area. This character should bring in friends (other PCs) and henchmen to round out a total party level of about 100 (depending on how challenging the DM makes the adventure—see below).

## Background

A shadow has come to rest upon the forest. The chirping of birds is conspicuously absent, and playful squirrels are no longer seen chasing each other. Disease of disastrous proportions has assaulted the woods, leaving no one untouched. The dryads have retired into their soul-trees, trying to support their waning life forces; some of those who are able have in desperation begun the complicated, painful ritual of separation, hoping to save themselves in the face of the mighty plant's inevitable death.

The source of the problems is mysterious, but many suspect something sentient and evil. The forest has previously been entirely healthy, given endless loving care by its inhabitants; even the local humans, who are involved in some logging, are careful to cut trees in moderation, replacing those they take with new plants, and not taking too many from one area. This new disease harms everyone and can't be seen to help anyone.

One rumor circulating for a while was that a local tribe of wood imps, pariahs from woodland society, were behind the disease. An angry mob of satyrs, incensed by the thought, launched an impulsive (and very disorganized) assault on the wood imps. This resulted in quite a number of meaningless deaths (mostly satyrs); the imps had nothing to do with the disease, and in fact were trying to contain a plague among themselves.

As the blight's toll increases daily, it seems more and more likely that behind it all is something powerful and sinister indeed . . .

## Notes to the DM

The source of the forest's blight is, surprisingly, a treant, named Travestis. He is truly unique, and truly evil, among his race, a living perversion of their nature. After living long and prosperously, becoming very powerful, he came to fear the return to the sleep of a normal tree; he felt himself better, superior, fundamentally different. Ultimately, his philosophy changed so radically that he chose to pursue Immortality, a goal of virtually no value to any treant. Furthermore, he seeks to be elevated to the Sphere of Death.

As the Testimony part of his path to Immortality, Travestis must perform an incredible feat, incredible

particularly in that it is entirely against his nature. Treants are naturally life-promoting, the caretakers of the woods; to prove his worthiness to Entropy and Death, Travestis must pervert this nature by bringing death and decay to an entire forested region.

For several centuries Travestis has prepared and planned, devising fell diseases and ways of spreading them. The groundwork has been laid carefully; from his network of caves beneath the forest floor, Travestis has watered the trees with fell potions that rendered them susceptible to infection and infestation. (The DM may wish to drop hints of this earlier in the campaign to lead up to this adventure.) The plants, he realizes, are of primary importance; they are the base of the food chain, the source and destination of all life in the forest. The animal beings—those Travestis has saved until last. His hope is to strike swiftly (i.e., over the course of a decade or so); with sufficient preparation, the resistance of the animal races will be, he expects, useless. Once the base of the ecosystem has been pulled out, everything else will die or depart. And Travestis, having completed the Testimony, will have only a Task between himself and Immortality.

This is the sinister being against whom the PCs have been pitted.

## The Adventure

It is up to the DM to devise the particulars of the adventure, but do know that facing a would-be Immortal is no mean task! Travestis should be outfitted with a number of allied beings to beef up the defense of his stronghold. The stronghold consists of an expansive web of wet, moldy tunnels beneath the forest floor, not unlike the paths dug under a tree's bark by parasitic insects.

The following statistics and powers are recommended for Travestis:

*Travestis, 34th level-treant/10th-level druid:* AC 2; HD 12+75; hp 141; #AT 2; Dmg 2d6+3/2d6+3; THAC0 6; MV 60' (20'); Save F34; ML 11; ALC; S 18, I 13, W 14, D 13, C 14, Ch 6; SA: suffers only 1 point of damage from blunt attacks, surprise on 1-3, *animate trees at will* (*animated trees*: AC 2; HD 8; #AT 2; Dmg 2-12/2-12; THAC0 12; MV 30' (10'); Save F8; ML 12; AL L); spells: *bestow curse, call lightning, cause disease, create poison, cure light wounds, darkness, detect danger, dispel magic, faerie fire, hold person, insect plague, obscure, speak with animals, warp wood*.

(Note that woodland beings, such as treants, may have druidical ability even though they are not of Neutral alignment, because they are so attuned to nature; humans, on the other hand, must be absolutely Neutral to make themselves find the same harmony with the environment.)

This evil creature is huge, ancient, and scarred; he seems ravaged by the rot, mold, disease, and parasites that he has picked up in the course of his loathesome work, but in truth he has thrived amidst the decay.

# The Lost Seneschal

"The Lost Seneschal" is an adventure designed for a party of novice characters—1st to 3rd level. If you add up the levels of the party members, the total should be in the range of 7-10 (e.g., if there were two 1st-level characters, one 2nd and two 3rd, the total party level would be 10).

The scenario is flexible, permitting normal characters or player creatures (woodland beings or other). Almost every encounter is in an outdoor-type setting, so it should be possible to use any woodland race as player-characters. However, it would be inappropriate for such PCs to be native to the region; woodland PCs should have to discover what is going on, just as other races would.

The DM should be certain to read through the entire module before attempting to play it; it is of course important to understand the whole situation and how all the events of the adventure are related to each other.

## Tale for a Winter Night

It's a cold night in Alleybrooke, a town that lies on the trade route to Selenica, firmly as it did in the years before the Desert Nomad Wars.

Quiet settles amongst the travelers and regular patrons of the Glazed Gander Inn & Tavern, even as the embers in the great hearth settled also, 'midst their own ashes. Each traveler thinks about retiring, and perhaps the weather will clear by early morrow; but then young Paddy MacHugh, the scullery lad, speaks up.

"Gloomy an eve, this. Give us a tale, won't ye, Carrol?" he chirps to an old man who sits at the bar.

"Naw," waffles Carrol, but his evasions are drowned by a chorus of, "C'mon, Carrol! Jus' one yarn! Any one you know, old bard!"

"Well," says the old man, quaffing the last of his ale, "I don' right know which, and truly there be so many . . ."

"The Lost Seneschal!" cries out Paddy, "Tell us about the Lost Seneschal!"

"The Lost Seneschal," murmurs the ancient storyteller, scratching his balding pate as the barkeep refills his mug with the best—on the house, of course. "Thinkin' I may accommodate this young MacHugh's request." His stress on the word, parodying the stuffy language of rich or pretentious Darokinian merchants, brings appreciative smiles from the more common folk.

"It was some time ago," he begins, "past many a winter, most a sight longer and colder than the one we now weather—but 'twere good for the soul, mind ye—and past many summers, most more fruitful than this last one—which 'course dinnae do the body no harm. Both th'Immortals and the Good People, bless them, were most kindly then, and most people lived in happiness,

peace, and prosperity.

"Except in the Domain of Farstead, where they'd long been having little of any o' those things. Bad luck had plagued that land for two years, bringing drought, disease, and poor harvests, while the neighboring territories thrived. And more than one free farmer had sold his land and moved on, hoping for better times elsewhere.

"Lord Brennan was a kind man, but a bit out of touch sometimes. He didn't stop to realize that, on account of hard times, the people might be having trouble paying taxes. And all the while Sir Lucan, the seneschal, continued to make everyone pay in full, and never failed to extort an extra healthy bit, by demanding payment of bogus taxes that the Lord hadn't actually decreed. Of course, this did nothing for the Lord's popularity, though good Brennan knew it not.

"So one day Sir Lucan is out in the forest, collecting taxes from a poor woodcutter and his family. They said they couldn't pay; with hard times, not enough people could afford to pay the woodcutter, so they were cutting their firewood themselves. 'Well,' says he, 'it's tax time, and ye've got to pay, even if it means selling your children.' 'I cannae do that!' says the woodcutter, 'It's just no' fair! I must appeal to me Lord Brennan for relief.' The woodcutter, he wasn't much taught or nothing, but he knew a free man in Darokin has rights.

"Wicked Lucan was worried, though: his extortion racket might get blown if the woodcutter talked to Lord Brennan; no one had he cheated more than the simple forester people. The seneschal dinnae want to imagine what would be his fate if Brennan found out! So he makes his self a plan.

"Back at the Manor, he reported to Lord Brennan that he'd had trouble with some unruly subjects in the forest, who near attacked him! He asked for a squad of men-at-arms to go deal with them. Lord Brennan wanted to know all the details; Sir Lucan convinced him that he had to act immediately, before a revolt could break out and spread. Brennan deferred to his seneschal's greater experience, and gave him the soldiers.

"Lucan took only soldiers whose confidence, he knew, could be bought. His despicable plan was to kill the woodcutter and his family, and burn and pillage the house, making it look like a humanoid raid. He'd tell Lord Brennan he'd found it that way. Of course the truth would eventually be learned, but Lucan planned to have resigned by then, and to have left the country with the ill-gotten wealth he'd long been hoarding.

"But Lucan didn't return that evening, nor the next morning. By afternoon, Brennan was worried. Fearing the worst, he gathered together most of his guards, and set off to deal with the presumed uprising.



“But he couldn't even find the cottage Lucan was visiting! They followed the normal path, but always found themselves turned about and heading back toward the Manor. So they'd backtrack, and again the same would happen. Finally Brennan gave up. He heard nothing of any uprising, but still his top official and advisor, and a squad of valuable men-at-arms, had vanished. His own forest journey had been odd, to say the least.

“Without a seneschal to manage things, Brennan was overloaded with work. As he realized he'd never have the time to try to find Sir Lucan, which could have been a futile task anyway, he decided to offer a reward of 200 solid gold coins for the whereabouts of the seneschal—or, if worst be true—his remains.

“And there were in town adventurers willing to test themselves against the challenge.”

### Notes to the DM

The narration above is told from the perspective of centuries after the adventure, but conveys the essential background of the situation. The same tavern atmosphere would be suitable for presenting the problem to the players. The exceptionally ill luck of Farstead is known throughout Darokin (though the

prosperity of the rest of the country is exaggerated by the storyteller), and anywhere in or near the Dominion they might hear of the disappearance of Sir Lucan, and the reward posted by Lord Brennan. Lucan's evil plan would not be known, of course; but characters would quickly learn that the seneschal is not well liked.

Seeking an audience with the lord will be easy, if the characters make it clear that they are interested in finding Lucan. Any other reason gets put on a long waiting list—long exactly because Lucan's sharp administrative skills haven't been around to keep things in order.

Lord Brennan will succinctly fill in the party on any details he knows and they don't, give them his official sanction, and wish them the best of luck. He tells them first to try to reach the woodcutter's cabin, to which Lucan was traveling when he was last seen. Also, he warns that there may be some unrest out among the foresters. He'll answer any quick questions he can, but without paying much attention. For example, someone asking about Lucan's character will be told, honestly, that Brennan thinks highly of him, and why. The lord then apologizes for his audience being so terse, but he's extremely busy, with the absence of his top official, and asks the guards to show the characters out so they can get right to work

## The Lost Seneschal

### Farstead

In the background, Farstead is assumed to be located somewhere in the Republic of Darokin (see GAZ 11), in a forested area (perhaps by the Dreamlands). If the DM wishes, it can be placed elsewhere—wherever there is room in the campaign for a small, fairly insignificant dominion.

Lord Brennan is the third generation of his family to rule the Dominion of Farstead. Farstead Manor, where Brennan lives and conducts daily business, is the very structure built by his grandfather 75 years ago. Lord Brennan was an adventurer until he inherited his title a decade ago, upon his father's death. Because he spent so much time traveling and fighting, and so little learning to rule and be an administrator, Brennan has relied heavily on his staff—especially Lucan, his seneschal and most trusted advisor. Lord Brennan himself is most involved in diplomatic matters, dealing with neighboring nobles and dominions and the Councils in Darokin. He also is involved in long-term plans to bring more trade into his lands. He hopes to make Farstead an exporter of lumber, since it has much forested land. Cutting of trees on a large scale was beginning a couple of years ago, but has slacked off in the course of Farstead's economic depression.

*Lord Brennan of Farstead:* AC 0; F9; hp 41; #AT 1; Dmg by weapon +1; THAC0 15; Save F9; ML 10; ALL; S 14, I 11, W 12, D 13, C 11, Ch 13. Plate mail, shield +1, sword, spear +2, longbow, three arrows +1, ring of spell turning (5 charges). Forty-three years old, Brennan is of medium height, with sandy hair, hazel eyes, and a fairly athletic build. He enjoys riding and falconry, but with the troubles of late has had precious little time for recreation.

Around Farstead Manor is a village of about 500 people. It includes an inn, a tavern, and other typical establishments. Most equipment adventurers might need can be found here, but at 41-60% (1d20 + 40) over normal prices.

### Sources of the Problems

As you may have suspected, Farstead's troubles are interrelated. The picture is a bit complicated, but here are the basic elements (in addition to some simple misfortune):

\* Sir Lucan's corruption. His overtaxing for huge personal profit has been hard on the free commoners who are the backbone of the dominion. He also has been corrupt in his administrative duties at the manor, though Brennan is totally oblivious to this; and while, to his credit, Lucan has kept the ship of state afloat, it's been taking in a lot of unnoticed water for some time.

\* Lucan's character. His cruelty to and unpopularity among those below his station has also led to a general lack of motivation and discontent.

\* The local woodland beings were miffed by the wholesale cutting of so much forest, without even replanting. A couple of hamadryads were unintentionally killed in the process, and innumerable animals made homeless. In retribution the woodland beings have been waging a secret war against the Dominion of Farstead, magically diverting rains, spoiling crops and food stores, and engaging in other forms of subtle sabotage. The effects have not been good for the dominion, but the goal of stopping the forest's destruction has been attained, at least for the time being.

\* The Good People have been offended by Lucan's evil behavior, especially with regard to the humans of the forest. Several brownies live in and protect forest cottages, and are aware of Lucan's corruption. The last straw was Lucan's plan to kill the poor woodcutter; the fairies mobilized, and captured Lucan and the soldiers.

### Running the Adventure

The woodland beings don't really mean harm to the dominion; they just have to protect their own interests. They'd rather reach some peaceful compromise, but are afraid of dealing directly with humans.

The character party will bridge the gap to the woodland beings; for this reason, it may be especially appropriate to have some woodland player creatures. Though they would not be aware of all the workings, they obviously would be on good terms with humans, and that relationship might help convince the wood folk to come to an arrangement.

The adventure progresses in a relatively linear fashion. This is in part due to the influence of the allied woodland beings. They want to return Lucan, but they want to make sure the humans serve him the justice he deserves. Much of what is thrown in the characters' way, therefore, consists of tests of their courage, determination, and character. Keep mental track of how the characters perform in this regard, and assume that eyes are following them everywhere they go, observing their progress and behavior and subtly directing them (though there will be no interference by the wood folk, except as stated in the encounters).

The adventure effectively falls into two parts: first the events in Farstead, from the moment the characters depart from Farstead Manor. There are no random encounters; the events here progress in a linear fashion, one after the other. Some do, of course, allow opportunity for diversions, but it should be clear to the players that they ought to stick to their goals.

The second part is the Feywood, an enchanted woodland ruled by the fairies, to which the party is transported through an enchanted portal. Here at last Lucan can be found and the party can fulfill their quest, if they prove themselves worthy.

## Part I: Farstead

**1. The Beggar.** This first encounter will occur just before the party reaches the edge of town: a beggar, a crippled young man with a withered leg, dressed in rags. Around his neck, on a tarnished silver chain (worth 2 sp), is a battered, corroded copper medallion.

The beggar, whose name is Louras, pleads for alms from the characters. He is weak and hungry; in these times there's little left for charity, if one is fortunate enough to feed oneself and one's family and pay taxes. If a character gives him any money, even a few coppers, he falls over himself in gratitude, crying (almost melodramatically), "Oh, thank you, thank you! May all the blessings of the Immortals and the Good People come to thee and thy children, gentle sir!" (or madam, as the case may be).

*Louras, beggar:* AC 11; NM; hp 2; #AT 1; Dmg 1-4; THAC0 20; Save NM; ML 4; AL N; S 9; I 9; W 13; D 5; C 8; Ch 8. If assaulted, Louras may attempt to defend himself by using his crutch as a rude club.

Some characters might be skeptical of this beggar who wears a chain of silver and a medallion around his neck; why doesn't he sell it or trade it for food? Louras will explain that it's his good luck charm; without it, he is convinced, he would not long survive. He will also say that a kind stranger gave it to him once, saying "I have no money; only this charm. But if you wear it, I promise you, it will bring you luck." The next person Louras begged from gave him a platinum coin, and Louras has worn the medallion ever since.

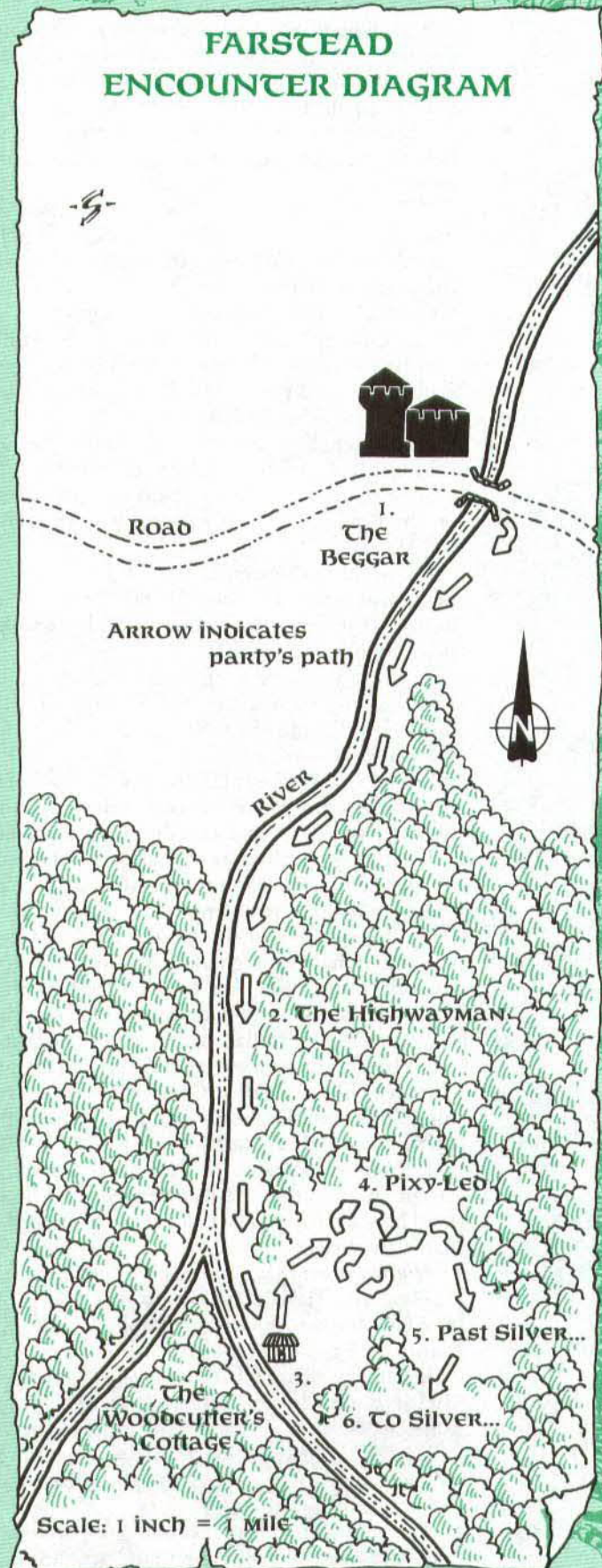
The "medallion" is actually a coin from Blackmoor, made more than 4,000 years ago. The details that show this are barely visible, obscured by the corrosion. The stranger who gave Louras the medallion was actually a sidhe; the medallion, which radiates magic, does not actually give Louras luck, but it does bless those who make a sincere and substantial (relative to their wealth) gift to him. Precise judgments are up to the DM; a character with no cash, for example, might give Louras his cloak, and that would be a worthy gift.

The blessing takes the form of +1 on attack rolls (but not damage) and Saving Throws for the next 24 hours. Note that if characters realized the medallion's power, they couldn't abuse it, because gifts not given sincerely are not rewarded.

Characters who abuse Louras will be cursed by the amulet; they will suffer -1 on the same rolls. Note that the curse, as the blessing, is applied to each individual according to his or her actions.

If the medallion is stolen or forcibly taken from Louras (he'll not part with it voluntarily), it loses its magic after pronouncing a double-strength curse on the whole party (Save vs. Spells for normal-strength curse).

This is, of course, one of the fairies' tests of the character of the party.





## The Lost Seneschal

**2. Highwaymen.** As the party continues on its way, entering the forest, they'll be waylaid by a small band of highwaymen. From behind a tree ahead of the party steps out the leader, Churley MacTaerdie, casually holding a loaded, cocked crossbow in his hands. Behind the party appear the other three highwaymen.

"G'day, Gentles. I'm afraid me men and meself must be askin' for the purses, that our poor bairns mayn't staurie!" Of course, this is a total lie; none of the highwaymen have any children—at least, none for whose welfare they have any concern.

But Churley likes the line. If the party warns that they are in the lord's service, the highwaymen will squeal with delight. "The laird," mocks Churley, "Laird Brennan of Farstead his self? Well now, if that ain't a delight anyways. Ye'll have to give the old coot the regards of Churley MacTaerdie; and pray tell him, modest though I be, I do think the price of 50 angels on me head to be a bit meagre, e'en in such hard times!"

"Now do be cooperative like, and set down all thy dear possessions. It's time for MacTaerdie's tax collecting! If ye aren't difficult, ye'll find us a whit gentler than ol' Lucan."

*Churley MacTaerdie, the robber:* AC 5; T3; hp 8; #AT 1; Dmg by weapon +1; THAC0 19; MV 90' (30'); Save T3; ML 9; AL N; S 13, I 12, W 9, D 15, C 11, Ch 9; Thieves' Abilities: OL 25, FT 20, RT 20, PP 30, MS 30, CSS 89, HS 20, HN 40; *leather armor* +1, sword, dagger, crossbow. Carries a pouch containing 5 pp, 11 sp, and a small garnet (worth 80 gp).

Churley is a well-known local personality and, as he mentioned, there is a reward of 50 gp for his capture. He doesn't steal from local peasants and free farmers, especially in the present hard times, when they rarely have enough valuables to make it worth the effort and risk. He's even helped out some of those who've shown him kindness in the past, by giving them money to pay taxes. The opportunity he's really hoping for is to waylay Sir Lucan. In the present climate of dissatisfaction, Churley is near becoming a sort of folk hero. Dealing with him might actually be, politically, a delicate task.

If things turn against his band, Churley will try to escape; barring that, he'll surrender, since he thinks he'd have a fairly good chance of escaping Lord Brennan's grasp later.

*Highwaymen (3):* AC 6; HD 1; hp 5 each; #AT 1; Dmg 1-6; THAC0 19; MV 90' (30'); Save T1; ML 8; AL C; *leather, shield, shortsword, crossbow*. Each carries 2-16 gp.

If Churley's bandits are allowed to get away with their robbery, the characters will be made, one at a time, to divest themselves of all weapons and valuables. Then they'll be moved away as a group, individually tied to trees, and searched for any other possessions.

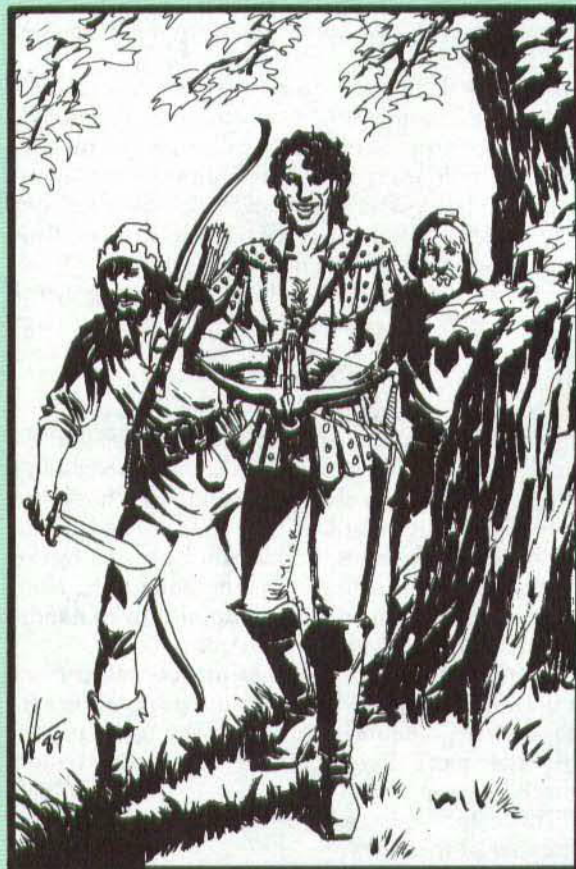
The highwaymen will take their pick of the characters' possessions; money, jewelry, and things that

might be magic are taken first; fine weapons might also be lifted. At last the band will disappear into the forest with their winnings.

All need not be lost for the characters, even if they're robbed to poverty. Within a half hour of Churley's departure, along the path will come a gentle priest, Father Tam; he is making his weekly rounds among the forest families to whom he ministers. He can free the characters, if they were unable to do it themselves.

*Father Tam:* AC 8; C3; hp 13; #AT 1; Dmg 1-6 or 2-12 (with *striking*); THAC0 19; MV 90' (30'); Save C3; ML 7; AL L; S 9, I 10, W 14, D 8, C 13, Ch 12; *leather armor, staff of striking* (9 charges). Tam appears to be neither armed nor armored, but in fact he wears tough leather protection under his clerical robes, and his walking staff is a potent weapon. Father Tam is peaceful, and wishes to appear that way, but he realizes the dangers of traveling the woodlands alone, and is well able to protect himself. He also carries his religious articles (holy symbol, water, scriptures), some food, and a half-full waterskin, but no money. Tam is a small, soft-spoken man, a little plump, pleasant and ruddy-faced. He respects the Good People, having often encountered their doings in his ministering, and thinks Sir Lucan is a scoundrel. Lord Brennan seems nice enough, and must be out of touch with the needs of his people.

After getting free of their bonds, the characters might be tempted to chase after the highwaymen



who humiliated them; but this would be an undesirable detour from their objective. Revenge would be best saved for a future date. Characters might simply get along without any equipment they lost, or could turn back to Farstead Manor and borrow some from the lord (who will not be pleased, needless to say).

**3. The Woodcutter's Cottage.** This small, half-timber structure sits in a clearing. Stacked by is quite a lot of wood that Darick, the woodcutter, has been unable to sell.

After the characters knock on the door to announce their presence, Elaen, Darick's wife, comes to the door and bids them welcome, though she confesses she really has nothing to offer them but the hospitality of an open door. Darick, she explains, is out in the forest, with their eldest son, Byn. The other four children, two boys and two girls, shyly hide in the recesses of the one-room cottage, clustered around Yssa, the eldest.

At some point the characters will surely let Elaen know that they are in the service of Lord Brennan. Her face at this will turn sad, even desperate; "Oh, kind gentlefolk, as we already told Sir Lucan, we are not able to pay our taxes yet. Has His Lordship (bless him) no mercy? Sir Lucan said we'd have to sell the children." At this, the youngest child begins to cry, and the others try to comfort him. "Oh, please allow us some time! My husband is trying to find a way to sell wood in other domains, but it's not easy . . ."

Before the characters are able to explain that they're not tax collectors, the door bursts open and in rushes Byn, breathless. He gasps and then exclaims: "Money, ma! Money! I found a bag of money in a tree trunk! Gold! Father's coming with it."

The excitement of this announcement delays the characters' explanation even further, as Elaen rushes out to meet her husband. Sure enough, here he comes, a few minutes behind his eager son, with a pouch of 18 gold coins.

*Darick the woodcutter:* AC 7; NM; hp 4; #AT 1; Dmg 2-7; THAC0 20; MV 120' (40'); Save NM; ML 7 (12 when defending his family); AL L; S 13, I 7, W 9, D 10, C 11, Ch 10; wears leather armor and owns a spear.

Darick's wife (Elaen) and children (Yssa, Byn, Darick, Merienne, and Ealic; ages 33, 11, 10, 8, 4, and 2, respectively): all AC 9; NM; hp 1-4; unarmed.

The topic of conversation finally turns to the characters, as the woodcutter and wife are about to give them their tax payment. Honest characters will of course tell Darick that they have nothing to do with taxes; he should go to Farstead Manor to pay, and also let Lord Brennan know about what has been going on.

And what has been going on? Darick is clueless, as far as Sir Lucan is concerned. He and his scribe left in a huff after Darick said he couldn't pay; the woodcutter will fully explain how loathsome a character Lucan is, and how he doesn't understand why there are so many and such confusing taxes. The characters

should be made to realize that Darick pays about twice as much as they would have expected; characters who know anything about the domain's actual tax rates (i.e., any local character) will realize that something is fishy about Sir Lucan's work.

Darick insists that the characters stay for dinner, to help celebrate the unexpected fortune. "Maybe it's a gift from the Good People!" squeals the youngest daughter, Merienne. The two eldest children run to the nearest neighbors' cottage to buy some food to prepare—relative to the recent fare, a veritable feast. It's the first time in over a month anyone in the house will actually have had his hunger completely sated.

As dusk approaches, the characters will finally be able to politely excuse themselves. The woodcutter will invite them to stay the night, if they wish to do so and don't mind the floor—it's the best he has; or, of course, they can make camp in the yard. The characters probably would best accept the hospitality, since they'll need rest before they can make the trip back to Farstead Manor.

**4. Pixy-led.** After the characters make sleeping arrangements, read them the following:

The night is peaceful—strangely so; and even those on watch fall asleep. You all dream, a fantastic dream of quests past and future, of indescribable glory—yea, Immortality—that might be won.

And your present quest: you dream of Lord Lucan, the lost seneschal whom you seek—somehow you recognize the figure in your dream to be him—held prisoner in some wondrous, verdant, fey land. You know that to be the place you seek—

But you are plunged suddenly into despair, fear, knowing how far from you that magical place is, and you know not how to reach it; and all around you, pressing on you, choking you, are the cares and fears of your world and your mortality. You all awaken, at the same time, trembling; the last dream image, burned into your minds, was a silver branch—a key, it seemed; your only hope.

Then, fully awake, you realize there is music in the still night air—strange, beckoning music—haunting, atonal whispers of flutes and pipes.

The source of this curious nightmare was a pooka (see below), giving the characters clues to guide them to the Feywood.

If the characters were sleeping in the woodcutter's cottage, Darick and his family are fast asleep, enchanted by fairy magic; the characters will not be able to awaken them.

Outside (or in a glade near the characters' campsite, if they did not stay in Darick and Elaen's cottage) the source of the music can be found. It is a host of woodland creatures, playing instruments and dancing: fauns, sprites, and pixies. The solitary pooka, in the shape of an owl, watches from the last remaining branch of a dead tree.

## The Lost Seneschal

When the characters come closer, the owl sees them and hoots; the dancers slow, and the music fades, giving way to an eerie, repeating chant:

*Past silver to silver  
Past a turn to rock  
To a turn through rock  
To the Feywood thither  
Past silver to silver . . .*

This chant itself then fades into laughter, and creatures begin to rush off, away from the characters. If the party does not follow, one sprite comes close and squeals, "Come, come, follow, mortals! Why do you tarry?" Last of all, after the characters have left, the pooka-owl alights into the sky.

**Fauns (7):** AC 7; HD 1/2; hp 3 each; #AT 1; Dmg 1-6; THAC0 19; MV 150' (50'); Save T1; ML 6; AL C.

**Pixies (4):** AC 3; HD 1\*\*; hp 5 each; #AT 1; Dmg 1-4; THAC0 18; MV 90' (30')/fly 180' (60'); Save E1; ML 7; AL N; SA: *invisibility to mortals*

**Sprites (5):** AC 7; HD 1/2\*; hp 3 each; #AT 0; MV 60' (20')/fly 180' (60'); Save E1; ML 7; AL N; SA: *invisibility to mortals, curse*.

**Pooka (1):** 10th level, owl shape; AC 6; HD 8 + 2; hp 38; #AT 3; Dmg 1-2/1-2/12; THAC0 11; MV 60' (20')/fly 210' (70'); Save T10; ML 9; AL N; SA: *invisibility to mortals, nightmares, shapechange* (normal animal forms only, three times per day), *age inanimate object, hasten self* (24 rounds per day), *hasten/slow other* (three times per day), *healing* (20 points per day), *dodge* (10 times per day).

If the characters are so foolish as to attack these peaceful beings, most will scatter; the sprites will fly into the air, out of the reach of weapons, and *curse* the aggressive characters. The pooka will *shapechange* to a black bear and attack the party for three rounds (bear-shape stats: AC 6; #AT 3; Dmg 1-3/1-3/1-6; if both claw attacks hit, hug for additional 2-16 points damage; MV 120' (40')), then become an eagle and fly away. The pooka will refrain from killing any characters unless woodland beings were killed by the characters' attack.

By attacking, characters would probably slash their chances of finding the seneschal, although they might find the silver branch and the portal to the Feywood on their own. The fairies there would not be too pleased with the party, however, and would probably make things more difficult than they otherwise would be.

**5. Past Silver . . .** The characters lose sight of the fauns and pixies and sprites, and so follow the laughter, chasing it through the moonlit woods until the last echoes are gone. They are left standing alone, entirely lost. The sound of crying is heard close by; closer yet, a feline hissing accompanies a shadow that glides among the trees.

A baby deer is seen, its hoof in a small hole in the ground, the sort dug by rodents. It whimpers and cries, sounding like a human child. It cannot pull out its leg, and smells the approach of both humans and the predatory mountain lion that circles, hoping for easy prey.

The deer is in fact the same pooka from encounter 4, testing the characters. It flew here, where the other creatures were to lead the party, and *shapechanged*. An unexpected and authentic addition to the otherwise planned scene is the mountain lion that circles around, very hungry. It will attack the characters, hoping to drive them away from its would-be dinner.

**Mountain lion (1):** AC 6; HD 3 + 2; hp 16; #AT 3; Dmg 1-3/1-3/1-6; THAC0 16; Save F2; ML 8; AL N.

**Pooka (1):** As encounter 4, above, except (deer shape) AC 7; #AT 1; Dmg 1-4; MV 240' (80').

If freed, the "fawn" hesitates for a moment, to poke with its nose at a shiny thing on the ground; then it bounds off into the trees. The shiny item is seen to be a silver brooch with the seal of Farstead (worth 10 gp)—exactly the sort of item one would expect to be worn by Farstead's seneschal.

Any character with tracking skill will be able to easily notice a number of footprints; other characters have a chance of spotting them equal to their chance of discovering secret doors. Following the tracks leads to encounter 6, below.

**6. . . . To Silver.** The tracks lead down into a rocky ravine that cleaves the forest floor. A brisk stream flows along it, into a natural cavern here in the side of the ravine, and then down into the earth's hidden depths. The cavern entrance over the stream is small, about three feet high, but the inside is spacious. This place, besides containing a portal to the Feywood, has been adopted as home by a young basilisk; it was formerly the den of a trio of robbers, whose granite shapes now serve as morbid decoration.

**Basilisk (1), small, young specimen:** AC 7; HD 3 + 1; hp 13; #AT 2; Dmg 1-10/*petrification*; THAC0 16; Save F3; ML 9; AL N.

The hoard of the robbers remains: 69 pp, 429 ep, a wooden box containing a set of a dozen silver spoons (worth 12 gp each), each extraordinarily well-crafted but currently much in need of polish. Added to this cache by the fairies is what seems exactly to be a tree branch, but it is made of silver (and radiates powerful magic).

At the rear of the cave, where the stream disappears into the ground, is a curious rock formation. It appears arched, like a doorway, and the rock face within is perfectly smooth. If the silver branch is touched to this surface, a keyhole appears, and the branch becomes a silver key; if pushed into the hole and turned, both key and keyhole vanish. The door then glows silver and fades gradually to a misty shimmer. It will remain like this for a turn, during which time the characters must all walk through it, thereby to be transported to the Feywood. If they don't walk through, the wall will after a turn be reconstituted, and the characters will have lost their chance to find Lord Lucan (unless the DM is generous and imagines some other way that they might get to the Feywood).

### The Feywood

Stepping through the enchanted portal, characters emerge from the basilisk's lair into a sunlit glade, at encounter area 1, as if they were *teleported* there.

### Random Encounters

The following four random encounters are optional. They can be used by the DM to delay or redirect the party as he sees fit, or as normal wandering monsters (check once per hour, 1 in 12 chance). None should be used more than once; no random encounters will occur while characters are initially recuperating in encounter area 1 (The Tourney).

1. **Crab spiders (1-3):** AC 7; HD 2+; hp 9 each; #AT 1; Dmg 1-8 + poison; THAC0 18; MV 120' (40'); Save F1; ML 7; AL N; SA: Blend with surroundings, and surprise on 1-4 (on 1d6); poison kills in 1-4 turns unless a Saving Throw is made at +2.

These arachnids are inhabitants of the Feywood. They are chiefly hunters of small animals.

2. **Kobolds (6):** AC 7; HD 1/2; hp 4, 3 (x3), 2, 1; #AT 1; Dmg 1-5; THAC0 19; MV 90' (30'); Save NM; ML 6; AL C.

This band of dog-men was out on a raid in Soderfjord, but in the confusion of battle, when a group of well-armored humans was encountered, they were separated from their comrades. They were then pixy-

led by a mischievous sprite, and ultimately *teleported* here to the Feywood. They're very confused and frustrated, and hungry (hence their low morale). Adventurers they meet will probably, to their minds, bear a distinct resemblance to a dinner.

Their leader is named Hrolfgurd Burnt-Ears.

Each kobold carries 3-24 copper coins, minted in Rockhome or one of the northlands (Vestland, Ostland, or Soderfjord).

3. **Shadow (1):** AC 7; HD 2+2\*; #AT 1; Dmg 1-4 + Strength drain; THAC0 17; MV 90' (30'); Save F2; ML 12; AL C.

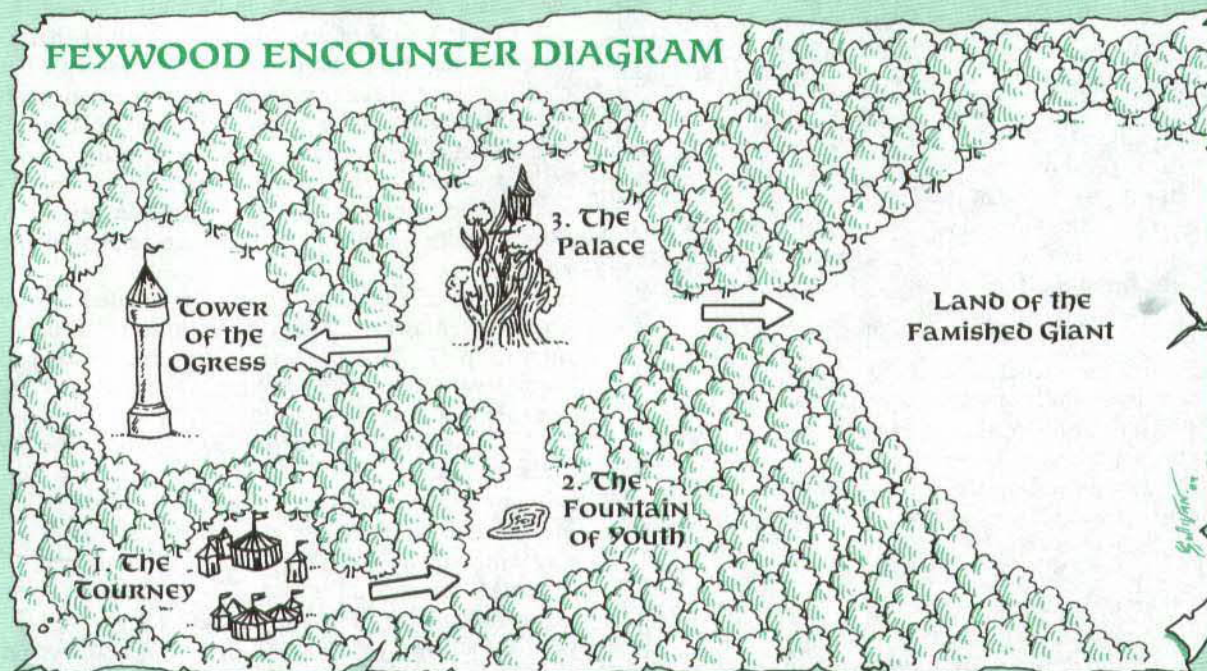
This evil being entered the Feywood with the kobolds, unnoticed.

4. **Stirges (1-4):** AC 7; HD 1\*; hp 4 each; #AT 1; Dmg 1-3; THAC0 19; MD 30' (10')/fly 180' (60'); Save F2; ML 9; AL N; SA +2 on first attack roll, continuous damage.

The stirges live in the Feywood, preying on anything from which they can hope to suck some nourishing blood. They are pests, but the other creatures haven't yet managed to exterminate them all.

### Encounter Key

1. **The Tourney.** When all player characters have arrived here in the Feywood, read them the following description:





Stepping through the mysterious, magical portal, you find yourselves in a sunlit forest glade. It was night when you entered the basilisk's cavern, but here it's bright as midday; and the forest around you is different—more lush, thriving, dense. You wonder if this glade in which you stand holds its own against this blossoming of life, or if some strange power assists it.

The glade is carpeted with dense, neatly trimmed green grass. In its center, hardly a step from you, is a colorful pavilion; you peek inside and see a number of cots—the same number as the members in your party! A veritable cornucopia of the finest food and drink is placed on tables beside the cots.

At this point there is no pathway leaving the glade; the dense walls of vegetation bar the characters' departure. The DM should remind the characters that they failed to get a decent night's sleep, and are quite tired after running about the night forest, chasing after fauns and fairies. Besides, there really seems to be nothing else to do but wait.

Eating, drinking, and rest will rapidly heal any wounds suffered by characters; also, spellcasters will have a chance to regain any lost spells.

After eight hours of respite (and it's still daylight), the eastern wall of forest parts to permit the entrance of a great knight upon a proud stallion. This is in fact

a sidhe, in silver-coated bronze plate armor, riding a coltpixy. This knight, named Cait Milisleat, leads another mount, a mortal steed (and a lance), suitable for the most powerful fighter character in the party, whom she challenges to a friendly joust.

If that character refuses, she will ask other characters who might use the lance; if no one accepts her challenge, she shrugs and asks, "If you are all such cowards, how can you possibly expect to find Lucan?" She and the horses depart; another opening in the wall of vegetation opens to let her pass, and closes again. The opening through which she originally came remains open, for the characters to explore the Feywood.

Jousting in the D&D® game is detailed in the *Dungeon Masters Companion*, under "Tournaments," p. 7. That discussion is in the context of name-level and higher characters, which is clearly not the case in this encounter; but if you own the rulebook, it might help to read the section. The following is adapted from it.

Cait and her opponent will face off from opposite ends of the glade, and then charge each other, attempting to unseat the opponent with the lance. There are three such "passes." The victor will be the character who wins two of the three.

Roll each attack as if it were normal combat, and don't forget the bonus for charging, which both contestants receive. Unlike a normal joust, damage in this will be "mock"; characters of the level playing

this adventure would probably not be able to survive a "real" joust with Cait. Whenever a hit is scored, the character struck must Save vs. Wands or be unseated. If neither opponent scores a hit, both must make Saving Throws. If both fail, the pass is not counted and must be replayed. If one falls, the pass is won by the contestant still on horseback.

**Cait Milisleat:** 7th-level warrior sidhe; AC 2; HD 7; hp 32; #AT 1; Dmg by weapon +2; THAC0 13; MV 60' (20'); Save F7; ML 10; ALL; S 17, I 14, W 13, D 13, C 12, Ch 14; Spells: *charm person, detect invisible, haste, hold person, polymorph self, sleep, web*; bronze plate mail (silver-plated), bronze shield (see below), lance, sword +3.

**Coltpixy (1):** AC 6; HD 3\*; hp 14; #AT 2; Dmg 2-8/2-8; THAC0 17; MV 900' (300') [but for the joust travels the speed of a normal horse]; Save E3; ML 10; ALL.

Cait will probably win the joust; if she is actually defeated, she will be very impressed by her opponent's skill and will offer him, as a reward, her enchanted shield. It is made of bronze, embossed and lacquered on one side with a stylized tree. A mortal character will be granted the ability to see fairies, those *invisible to mortals*, and will gain a bonus of +2 on Saving Throws against fairy magic when the shield is worn. (These are the shield's only magical powers; it grants no defensive combat bonus.)

If the characters demonstrate themselves to be good sportsbeings, whether or not they are victorious, the knight will invite them back into the pavilion, where a sumptuous feast has appeared. She speaks little of herself, other than that she humbly served the ruler of the forest; she doesn't even say that she is a fairy. If asked she tells the party that, yes, the mortal knight Sir Lucan is here, in the Feywood, but she knows not where. She does advise them that, if they persevere, and are worthy, she is certain they will find what they seek. She suggests that they would best find the palace of the Prince of the Feywood, her lord, and seek his counsel.

After the meal, the sidhe steps outside and speaks to her coltpixy, which promptly shrinks to one-foot height and runs off into the trees. The sidhe herself then turns to bow to the characters, before *polymorphing* herself into a golden eagle and flying away.

**2. Fountain of Youth.** The next glade to which the characters come surrounds a crystal-clear pool of water. It might be thought strange that the trees do not grow near such a pool, especially one that appears so clean and fresh. Closer inspection reveals that, in fact, the vegetation around the pool is not grass—but seedling trees. The water will register strong magic if someone casts an appropriate detection spell.

The pool's water functions much like a potion of *longevity*; its imbiber becomes younger—1-10 years per sip. However, the years come back quickly (1-10 per turn until the character's original age is regained); and its effects work only in the Feywood, and are lost when the character goes elsewhere. Note, of course,

that fairies and Immortals, unaffected by age, would not at all be influenced by this water (although they would find it pleasantly refreshing).

Aside from serving as a curiosity, the water of this enchanted pool might be put to good use by clever characters in encounter 3.

**3. The Palace.** The palace of Cumnhall, Prince of the Feywood, is made of a plethora of living plants—trees, vines, creepers, and everything else, wound tightly around each other to make walls, enchanted to be strong as stone, and by nature far more resilient than that material—the walls grow back and repair themselves! The doorway is of living oak, an extension of the butler, a treant named Deepleaf.

**Deepleaf, treant:** AC 2; HD 8\*; hp 36; #AT 2; Dmg 2-12/2-12 (or bat away; see below); THAC0 12; MV 60' (20') [but note that he will not move away from his place unless absolutely necessary, since he is both guard and front gate of the prince's palace]; Save F8; ML 9; ALL.

If characters knock on the door, a face will be noticed in the "post" to the side—actually Deepleaf's trunk—as his eyes bounce open. "Yes?" asks Deepleaf, in his coarse, rumbling voice. "This is the palace of Prince Cumnhall; I am Deepleaf, the butler. What may I do for you?"

The characters must explain their business to Deepleaf, that they need an audience with the prince. After patiently hearing their story, Deepleaf rolls his eyes toward the sky for a moment, then says, "I'm sorry, the prince is busy; your request is denied." He closes his eyes and acts as though the party were not there.

There is no other way to get inside the palace; it doesn't help to climb the walls, or fly atop the structure. The plants are impervious to flame, and grow back within seconds if anyone tries to cut through them. Therefore the characters must regain Deepleaf's attention and deal with him for the privilege of an audience with Prince Cumnhall. The characters need to find some way to reason with or trick the treant into letting them inside.

Bribes may be attempted, but few things are of value or interest to the treant; he would likely take them and then declare: "I most certainly will not let you in. That you would bribe me is proof of your unworthy character."

Attacking Deepleaf does little good; he should be more than a match for the characters. Rather than seriously harm them, he will try to bat aggressors away: roll to hit, and, if successful, for damage. If the damage is 6 points or less, the character suffers 2 points of actual damage, but holds his ground. A hit rolled for 7 or more points of damage means the character suffers 2 points of damage and is sent sprawling to the ground, several (or more) yards away. A character successfully batted away has the wind knocked out of him and is thereby stunned for 1-3 rounds. If the party is serious, and seems capable of doing real harm to Deepleaf, he will fight for real.

## The Lost Seneschal

Any of a number of ruses might trick Deepleaf into leaving his post. The plants of the palace are impervious to fire, but the other trees of the Feywood are not. So, the party might distract Deepleaf by tricking him into believing the Feywood is aflame; or, they might actually set fire to some trees. (The latter is more hazardous, as Deepleaf would be made very angry, and Prince Cumhnall would be displeased as well.) Deepleaf's instinct to save trees overrides his desire to thwart annoying adventurers.

Perhaps the best means of incapacitating Deepleaf would be to use the water of the Fountain of Youth (encounter 2, above). A decent dose of this liquid would reduce Deepleaf to little more than a sapling, effectively removing the door! The water's effects will wear off soon, but the characters would have more than enough time to run inside.

Inside, Prince Cumhnall awaits the characters. The room that the characters enter is a great hall; the branches and vines arch high above their heads, and fragrant, living blossoms fill the air with sweet perfume. Upon an earthen dais sits Cumhnall, on a living throne, a cherry tree, strangely but beautifully twisted so that its trunk forms seat and back, and branches serve as armrests; other branches proffer fruit that the prince might select at his pleasure, while still other limbs aspire toward the ceiling.

Prince Cumhnall is a tall fairy, a *sidhe* with dark brown hair that cascades well past his shoulders, nearly to his waist. His face is long and sharp, his ears, pointed. His eyes are brown pools in which float green irises. A host of sprites flutters about Cumhnall, serving him or idly frolicking among the throne's branches.

"Mortals," speaks Cumhnall, "you seek Lucan, who was once seneschal of Farstead. How dearly do you desire to find him? Would you risk your mortal death for the sake of finding this man? This may be the price that must be paid. If you wish to abandon your quest, we will return you to Farstead without delay; but if you would go on, you must commit yourselves resolutely."

A sprite provides Cumhnall with a handful of cherries, which he enjoys as the characters talk and prepare their response.

If the characters do decide to abandon the quest, Cumhnall waves his hand, and the characters find themselves back in the basilisk's cave (Part 1, encounter 6); it is not a moment later than they left, and circumstances are exactly as they were before the party entered the Feywood—except that the silver branch is gone, and there is no means of re-entrance.

If, on the other hand, the characters state their commitment to the quest (as one would hope they would), Prince Cumhnall addresses them as follows:

"We have observed your progress with interest. Our Royal Highness wishes to assist you; but we require that you first prove yourself further, in a test of mind, a test of body, and a test of spirit. If you succeed in this testing, we assure you that Lucan will be

delivered safely unto you. There is no other way that you will find him; and since you have committed yourselves to the quest, if you will not submit to these tests, we will have to see that you are punished suitably as liars and cowards, before being cast out into the Feywood—a place that may be unkind to foolish mortals."

Presumably, the characters will agree to the tests—although, note, by Cumhnall's words it is not clear that there are three separate tests, not a single test of the three things. This ambiguity can be used to challenge players more; let them, if you wish, wonder if they will have one test, three—or more!—before Cumhnall will be satisfied. The prince might be too haughty to answer their impatient questions; he simply introduces them to the task at hand.

For reasons of space, the descriptions of these tests have been kept shorter than they might have been; the DM should feel free to embellish them as he sees fit.

### First Test

Read aloud the following, which Prince Cumhnall addresses to the party:

"Here, then, is a test:

"For a thousand years we have ruled the Feywood; but there was a time before that. It was when we were new to this, our present incarnation, and yet unfamiliar with the power we have since found. In our travels then we earned ourself a wondrous gift, an enchanted *cauldron*.

"This precious artifact replenishes itself with food, the finest meat stew that might ever grace even a fairy monarch's table, upon command; but never would it boil the meat of a coward.

"We were no coward then, but at times we were careless; we had not yet remembered our wisdom of former incarnations. Because of this, it came to pass that our *cauldron* was stolen.

"We have not seen it since then. We do know that its thieves soon met their end; they were devoured by the Famished Giant, whose appetite can never be sated. We understand the *cauldron* has served him quite well nonetheless for the past millenium, and it still serves him, in his home beyond the eastern horizon.

"There you must travel; bring us this *Cauldron* of the Famished Giant by whatever means you see expedient."

Cumhnall will lend the party a magic *wand*. If the characters hold hands and touch the *wand* to the walls of the palace, they'll transport through plants to the edge of the Feywood, near the home of the Famished Giant. To be returned to the palace, they need only hold hands again and touch the *wand* to another living plant.

After using the *wand*, the characters find themselves on the eastern border of the Feywood. The forest, dense as ever, suddenly slides into grass and then barrenness: the home of the Famished Giant.

The Famished Giant lives in a barren, desert land, a land of painted stone spires and deep ravines, dry and entirely lacking vegetation. Legends say that this is because the Giant, in his insatiable hunger, ate everything not protected by the magic of the Feywood.

The Famished Giant is a huge creature, 50 feet tall. His pallid skin is burned red as lobster by the desert's merciless sun; his face is pocked with acne; and his stomach is always empty. Fortunately, one might well say the same about his skull.

*The Famished Giant:* AC 6; HD 20; hp 90; #AT 1; Dmg 0 first round (grabbing victim) then 2-20 (bite) on subsequent rounds (roll an attack roll at +2 for each bite); THACO 5; MV 240' (80'); Save F10; ML 8; ALC. The Giant attacks first by grabbing a victim. If this is successful, the next round he takes a nice juicy bite of the fresh food. Another attack roll, at +2 because the target is constrained, is required for each bite attempted.

This is the test of wits. There is simply no way a party of beginning characters could defeat this brute in a plain fight; they must use their cunning instead. They luckily do not have to slay the giant; they have only to steal its magical *cauldron*.

As you play out the players' plans for the theft, the following information may be relevant:

\* The giant and his *cauldron* are almost inseparable. The only time the giant leaves his little hillside cave (see map) is when he goes to get a drink of fresh water at the trickle of a stream; he then brings the *cauldron* with him to scoop it out.

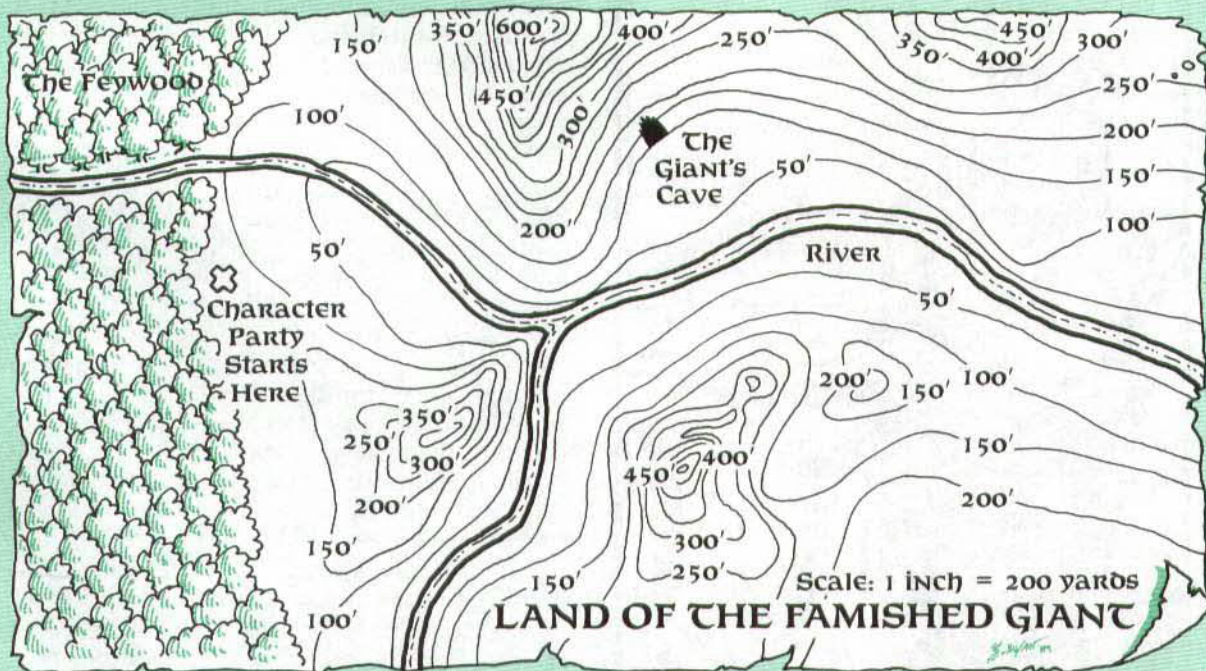
\* One reason the giant might let go of his precious *cauldron* would be to grab some new and interesting piece of food (perhaps a decoy placed by the party).

\* The giant cannot see persons or items that are *invisible to mortals*.

\* It might be possible to negotiate with the giant, but this requires very convincing role-playing; the dense giant's first impulse is always to grab and bite. His second impulse is to keep tight hold on his *cauldron*, since thieves have tried in the past to steal it.

\* The magic *wand* will transport the characters back so long as it is touched to a living plant; this means that the characters may uproot a plant from the edge of the Feywood and make their getaway quicker.

\* Really fiendish players might work it out that they transport their characters, the *cauldron*, and the Famished Giant back to Cumhnall's palace. This could be done, and would fulfill the prescribed task (the prince said to bring him the *cauldron*, but didn't say its owner had to be left behind); Cumhnall would be good-naturedly amused, and would simply *teleport* the giant back to its home.





## The Lost Seneschal

### Second Test

Upon successful completion of the first test, Cumhnall invites the party to dine and rest in the palace. He then summons them before his throne, and addresses them about the second test:

You have done well, mortals, proving yourself in the test of the mind by recovering my *cauldron*; but there remain body and spirit to be tried!

For your next task, you must rescue this seneschal, Lucan, whom you seek. He is kept in a tower west of here, prisoner of the ogress who captured him. I'll open the fey paths for you to walk there.

When you have managed to wrest him from the ogress, return to this palace with him, and we'll soon be seeing about sending you all home to Farstead."

Once the paths are opened, the Tower of the Ogress is a four-hour journey west of the palace.

Lucan is kept in a fairly average tower of the fairytale variety, the sort with a window facing the west, where he can watch the sunset and lament his fate. His hostess-captor sits downstairs, idly sharpening her nails and teeth as she daydreams, belching thoughtfully, wondering whether she'll eat this fellow right off, as she did his companions (the men-at-arms of Farstead); or whether perhaps she'd like to marry him first. The



lovely thing about husbands, she thinks, is that when you're tired of them, or if times become lean, they make great dinners (as long as you've kept them well fed). He does seem so feisty and independent minded—which is all fine and well, she supposes; she'll just have to keep him locked safely away upstairs whenever she can't keep a careful eye on him.

*Ogress:* AC 5; HD 4+1; hp 19; #AT 1; Dmg 1d6 + 2; THAC0 15; MV 90' (30'); Save F4; ML 10; AL C. Wears a chain mail apron and fights with a meat cleaver.

*Lucan:* AC 9; F2; hp 9; #AT 1; Dmg by weapon; THAC0 19; MV 120' (40'); Save F2; ML 6; AL C. Presently has neither armor nor weapons.

Characters may attempt to bargain with the ogress, but talks will fail. She absolutely refuses to part with her "honey" ("I think he'd be delicious with honey," she muses), regardless of whether her intentions end up matrimonial or culinary. If the characters really want him, it'll have to be over her dead body.

Lucan, crying with joy at the prospect of rescue, cheers the characters through the battle (but his support for the opposition merely endears the ogress to him all the more; "Isn't he rebellious?" she beams).

To hear that he's going to be returned to Farstead makes the seneschal absolutely joyful. He happily shares his "story" with the party: he was out with a group of men-at-arms, "aiming to put down a minor insurrection"; but they mysteriously became lost, and found themselves in this evil forest. Through a succession of unpleasant encounters, culminating in this ogress, all of his men-at-arms met their doom. And now, after three hellish months, there is at last hope! (Characters might wonder about this three months bit; but Lucan is quite certain, and has a beard to prove it. In fact, time flows differently in the Feywood and Farstead, as the characters will themselves discover later.)

### Third Test

"Well, well, mortals!" says Prince Cumhnall. "It would seem you've proven your strengths of mind and body . . . which leaves spirit. How shall I test your spirit?"

"Ah, I know! There's something I've always wondered . . . and now that I have the *cauldron* back, I can experiment and find out!

"You see, it is said of this *cauldron* that, 'It will not boil the meat of a coward.' Most people take that to mean, for instance, that if you are a coward and you have a leg of lamb, this *cauldron* simply will not boil it for you.

"But one could take the same statement and interpret it as meaning that the actual, living flesh of a coward could not be boiled by this great pot. I mean to see if this is the case." The prince smiles evilly.



“Lucan!” he shouts, and branches reach down from the walls to hold the seneschal tight. “You worthless mortal; I’ve watched you long, and seen your wicked and, above all, cowardly ways. Imagine! To plan to kill a poor woodcutter and his family, because they could not pay your false taxes, with which you lined your own pockets at the expense of the dominion and your lord! You, Lucan, I know to be a coward! And nothing do I loathe more than cowardice.” He pauses. “I’d like to know if this *cauldron* will boil your living flesh.

“But . . . to experiment properly, I need a control. I need someone truly brave. And that, dear adventurers, is where you come in. Which of you is brave?—brave enough to risk, nay, to sacrifice his life for the quest? You all said you’d risk death for this quest of yours; now you must prove it! If not one of you has not the courage, then how can I perform my experiment? I fear, out of anger (for I hate cowardice) I’d boil you all alive in cauldrons that would willingly accept your craven flesh, and send the resulting feast to the Famished Giant, who very badly misses that which you stole.

“But should one of you courageously accept death . . . I’ll let your weak-willed companions go, and they may take this wicked seneschal with them. I’d love to harm him in innumerable ways in retribution for his crimes; but I fear I must leave that to your mortal justice, which will surely be served—or Farstead will continue to suffer the hostility of the Good People.

“Who among you has true courage? You’ve been through many a trial together, just in the past days; you’ve come to know each other, you’ve risked possible death at each others’ sides. Now who would take certain death, that the others might live and prosper?”

Permit no consultation or communication among the players after the test of spirit has been explained; they must each write down their character’s name and choice on a slip of paper and pass it to the DM, who will then compile the results.

If none of the characters are willing to die for their companions, Prince Cumhnall says the following:

“You are indeed weak; and I had such hope! Yet not one of you was willing to give his life for the others . . . which wins death for all.

“But you showed such promise by succeeding in the tests of mind and body; and you have much experience yet to win. The just sentence, therefore, will be suspended.

“We cannot, however, entrust this evil man, Lucan, to your hands; I will personally see to it therefore that he is punished properly. You will tell his lord, Brennan of Farstead, of his wicked ways and his fate met and deserved.”

If at least one (but not every character) is willing to die, Cumhnall says the following:

“There is a brave one among you; rejoice, you who will go unnamed! Your courage has saved not only your comrades, but yourself! For your bravery . . . I suspend my experiment. Such courage and honor are too valuable to waste on such trivialities.

“I turn Lucan over to you, but with hesitation; you must see to it that justice is served! If you have not seen evidence enough, you will find with ease that he is a thoroughly wicked man. Tell Lord Brennan of his deeds, and you will win favor. Brennan has been misguided, but he is a good man.”

As Cumhnall does not tell the characters, do not tell the players which character(s) were willing to die for the rest; let it remain a secret. Do note it to yourself,

## The Lost Seneschal

however, as that character will be secretly rewarded (see "Fair Rewards," next column).

Finally, if all the characters in the party are willing to give up their lives, read the following aloud:

"How extraordinary! I am impressed; it is rare and precious indeed to see a group in which every single member is ready to give his life for the rest! For your bravery . . . I suspend my experiment. Such courage and honor are too valuable to waste on such trivialities.

"And I confidently deliver this wicked seneschal into your hands; I know that you will ensure that he receives justice."

If the characters succeed this final test, Lucan will be handed over to them, in unbreakable flower chains, able to be cut only by the thorn of a rose cut from the Farstead gardens by Lord Brennan himself.

Cumhnall also grants the favored party whatever treasure they might wish; he opens a huge room of the palace, heaping with every imaginable form of wealth. Whatever the characters want, they may take. (But see below.)

Finally, with a wave of his hand, the prince transports the party (and their prisoner, if they won him) back to the cave of the basilisk.

Amazingly, it is still night—hardly a minute has passed since the party entered the Feywood, judging by the location of the moon. Lucan, who was in the Feywood long enough to grow a beard, suddenly realizes that to the rest of the world he had disappeared only a few days.

Characters might think to examine the heaps of treasure they probably picked up. In fact, each finds that he has only one treasure, if even that, and it's not necessarily anything like what he picked out. Roll 1d8 to determine what it is, using column 1 if the character was not willing to die for his comrades, column 2 if he was.

	Result	
Roll	Column 1	Column 2
1	175 gp	250 gp
2	two pearls (75 gp each)	a large garnet (250 gp)
3	potion of <i>healing</i>	potion of <i>extra healing</i>
4	<i>dagger +1</i>	<i>sword +1</i>
5	<i>elven cloak</i>	<i>elven boots</i>
6	three ornate silver spoons (15 gp each)	a gold candelabrum (150 gp)
7	potion of <i>water breathing</i>	ointment of <i>second sight</i> (1 application)*
8	a pile of dead leaves	seven delicate leaves crafted impeccably from silver (20 gp each)

\* Optional—re-roll this result if it would at this point be disruptive to your campaign.

## Fair Rewards

First of all, those characters who in the test of spirit were willing to sacrifice themselves should each be awarded an extra 250 Experience Points.

Experience for other successes should be as follows (to be added with the total for killing monsters and gathering treasure, and divided among the party members):

Getting past Deepleaf: 750

Outwitting the Famished Giant: 1,000

## Conclusion

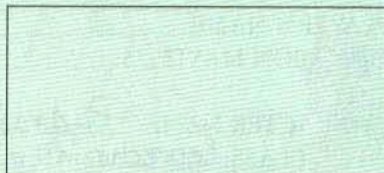
Once the party has returned from the Feywood, the journey from the basilisk's cave to Farstead Manor is easy and uneventful. Lord Brennan listens to their tale, and sees Lucan's condition (and the flower chain binding him) as proof of fairy influence. Lord Brennan thanks the characters, assures them that justice will be served, and awards them the promised 200 gold pieces, to divide among themselves.

Lucan is tried; overwhelming evidence is brought forth, proving his corruption. Lord Brennan confiscates all of the former seneschal's property, and uses it to benefit the peasants from whom it was unjustly taken. The seneschal is then branded in public as a criminal and exiled from the Dominion of Farstead; for him to be found again in its borders would warrant death. (Lucan is likely to get messed up in more evil schemes, and might plague the player characters in the future.)

Finally, as Lord Brennan reassesses the state of his dominion, and brings in new help, he'll give more thought and attention to the interests of the forest folk; their favor then will help Farstead be established as one of the most prosperous among its neighbors.

# Woodland Player Creature Record Sheet

PLAYER'S NAME: \_\_\_\_\_  
 DUNGEON MASTER'S: \_\_\_\_\_



Character Sketch  
or Symbol

CHARACTER NAME: \_\_\_\_\_  
 RACE/CLASS: \_\_\_\_\_ Sex: \_\_\_\_\_ Align: \_\_\_\_\_  
 LEVEL: \_\_\_\_\_ ACCUMULATED XP: \_\_\_\_\_  
 HIT DICE: \_\_\_\_\_ d \_\_\_\_\_ + \_\_\_\_\_ HIT POINTS: \_\_\_\_\_

ARMOR: Natural AC: \_\_\_\_\_ Armor Type \_\_\_\_\_ Languages: \_\_\_\_\_  
 or Description: \_\_\_\_\_

ABILITIES Adjustments  
 STR \_\_\_\_\_  
 INT \_\_\_\_\_  
 WIS \_\_\_\_\_  
 DEX \_\_\_\_\_  
 CON \_\_\_\_\_  
 CHR \_\_\_\_\_

WEAPONS: Natural Attacks & Damage: \_\_\_\_\_  
 Other Weapons \_\_\_\_\_

SPELLS: Type: \_\_\_\_\_ Fairy \_\_\_\_\_ Druid \_\_\_\_\_ Cleric \_\_\_\_\_ M-U  
 Number \_\_\_\_\_  
 Per Level 1 2 3 4 5 6 7  
 Spells Learned: \_\_\_\_\_

SAVING THROWS  
 Poison/Death Ray \_\_\_\_\_  
 Magic Wand \_\_\_\_\_  
 Paralysis \_\_\_\_\_  
 Dragon Breath \_\_\_\_\_  
 Spells/Staff \_\_\_\_\_

ST Notes/Adjustments \_\_\_\_\_

Special Abilities and Skills \_\_\_\_\_

Base Move: \_\_\_\_\_  
 Enc.: \_\_\_\_\_  
 Adj. Move: \_\_\_\_\_

ITEM USE (d%): Success: \_\_\_\_\_ - \_\_\_\_\_ Failure: \_\_\_\_\_ - \_\_\_\_\_  
 Backfire: \_\_\_\_\_ - \_\_\_\_\_ Unexpected Result: \_\_\_\_\_ - \_\_\_\_\_

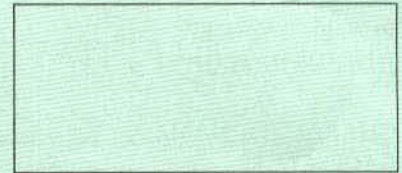
EQUIPMENT & MAGIC

TREASURE

CHARACTER DESCRIPTION/HISTORY: \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_

# Woodland Player Creature Record Sheet

PLAYER'S NAME: \_\_\_\_\_  
 DUNGEON MASTER'S: \_\_\_\_\_



CHARACTER NAME: Padraig O' Bleary  
 RACE/CLASS: Leprechaun Sex: M Align: Lawful  
 LEVEL: 3 ACCUMULATED XP: \_\_\_\_\_  
 HIT DICE: 3 d 4 + \_\_\_\_\_ HIT POINTS: 8

Character Sketch  
or Symbol

ARMOR: Natural AC: 9 Armor Type \_\_\_\_\_ Languages: Fairy, Thyatian, Elvish,  
 or Description: \_\_\_\_\_ Gnome, can communicate with  
animals

ABILITIES	Adjustments
STR <u>10</u>	<u>0</u>
INT <u>14</u>	<u>+1</u>
WIS <u>10</u>	<u>0</u>
DEX <u>9</u>	<u>0</u>
CON <u>10</u>	<u>0</u>
CHR <u>11</u>	<u>0</u>

WEAPONS: Natural Attacks & Damage: n/a  
 Other Weapons \_\_\_\_\_

SPELLS: Type:  Fairy \_\_\_\_\_ Druid \_\_\_\_\_ Cleric \_\_\_\_\_ M-U \_\_\_\_\_  
 Number 2 1 - - - - -  
 Per Level 1 2 3 4 5 6 7

Spells Learned: \_\_\_\_\_

SAVING THROWS  
 Poison/Death Ray \_\_\_\_\_  
 Magic Wand \_\_\_\_\_  
 Paralysis \_\_\_\_\_  
 Dragon Breath \_\_\_\_\_  
 Spells/Staff \_\_\_\_\_

Chill \_\_\_\_\_

Sleep \_\_\_\_\_

Knock \_\_\_\_\_

ST Notes/Adjustments \_\_\_\_\_

Special Abilities and Skills \_\_\_\_\_

Invisibility to Mortals

Base Move: 60' (20')  
 Enc.: \_\_\_\_\_  
 Adj. Move: \_\_\_\_\_

ITEM USE (d%): Success: \_\_\_\_\_ Failure: \_\_\_\_\_  
 Backfire: \_\_\_\_\_ Unexpected Result: \_\_\_\_\_

EQUIPMENT & MAGIC

TREASURE  
Carries 1sp in pouch;  
has pot of 350 gr hidden  
away

CHARACTER DESCRIPTION/HISTORY: \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_

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by John Nephew

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