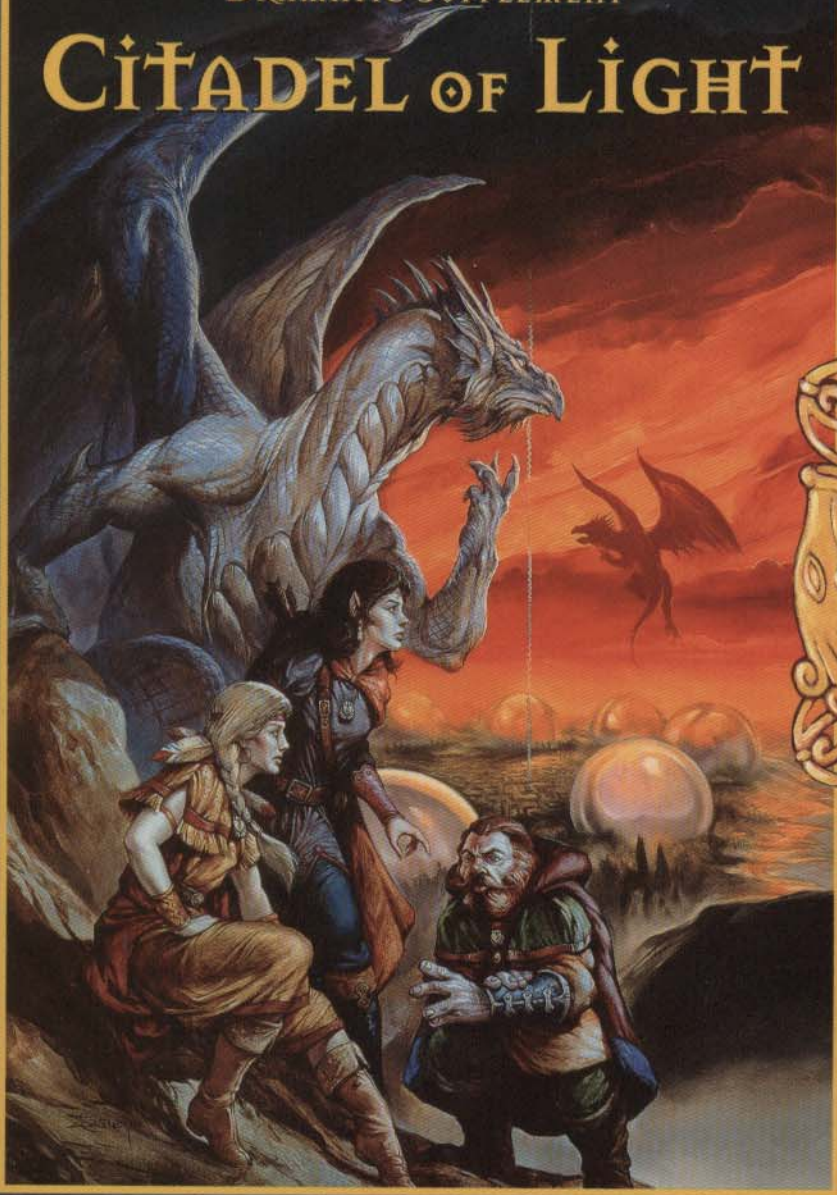


DRAGONLANCE

Saga

DRAMATIC SUPPLEMENT

CITADEL OF LIGHT



SAGA[®]
GAME RULES



CITADEL OF LIGHT

BOOK ONE





THE LIGHT- BEARERS



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Author's foreword



As the first true cleric known to the Heroes of the Lance—perhaps the first true cleric in all of Ansalon following the Cataclysm—Goldmoon was at the center of the DRAGONLANCE® Saga as it began with *Dragons of Autumn Twilight*. Likewise, she is at the heart of the FIFTH AGE® setting.

As important as she was, however, she all but vanished from the novels after *Dragons of Autumn Twilight* while remaining central to the classic game adventures. This is, of course, a symptom of the difference between fiction and game material. When writing roleplaying supplements, our goal is to provide as many opportunities for adventures and storylines as we can possibly cram into the space available, leaving many details for players and Narrators to fill in as events unfold. The author of a novel, however, must craft a tight story focused around well-developed characters who eventually take it to a satisfying conclusion. In games, we create beginnings and leave the conclusions up to the players. That leaves us room to include a lot more characters.

Goldmoon's role at the center of Ansalon's two spiritual reawakenings has never been explored in as much detail as in *Citadel of Light*. While by no means exhaustive, this book and its companion bring forth the details behind the few paragraphs about Goldmoon mentioned in *Dusk or Dawn* from the FIFTH AGE boxed set. *The Light-Bearers*, meant for players as well as Narrators, is divided into two sections. Part One uses a narrative voice other than that of the omniscient author in an attempt to convey the attitudes and opinions of someone living in Fifth Age Ansalon. Iryl Songbrook, a Silvanesti elf and mystic of the Citadel of Light, serves as our guide around the isle of Schallsea and tells us a little about the Citadel's mystic activity in neighboring lands. Part Two offers new roles and characters to encourage Citadel-based campaigns.

Book Two, *A Light in the Darkness*, reveals secrets about the Citadel and its community of mystics meant for the Narrator only. It also translates certain aspects of Citadel life into game rules, which are folded into an adventure designed for Citadel heroes.

It was an honor and a joy for me to fully bring Goldmoon into the Age of Mortals. The original DRAGONLANCE design team and my colleagues at TSR gave me both a solid foundation for this supplement and the very best building materials to work with. I hope Narrators and players will find within these pages the inspiration to build their own tales and legends and experience the promise of the Fifth Age.

A handwritten signature in black ink, appearing to read "Steve Haskins".



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Iryl Songbrook's Preface

To Nathal Bartyn, Great Library of the Ages, Palanthas
From Iryl Songbrook, servant of the Citadel of Light
Written this 12th Fierswelt, in the year 33 Saer Cataclius

Esteemed Historian,

I send you this manuscript at the behest of the Herald and First Master Goldmoon, both individuals with whom I suspect you are acquainted. I hope you do not think me presumptuous, for I know I am not a scholar. I am but an elfmaid who was charged with a task for which she was wholly unsuited.

Six months prior to my setting down these words, a wandering storyteller came to the port of Schallsea. He called himself the Herald. He entertained the whole town with horror stories of the Great Dragons, heroic adventure tales of those who oppose them, and sweet romantic stories of lovers struggling to remain united despite all odds. In exchange, all he wanted was a meal, a warm bed, and for the townsfolk to tell him their stories.

When the storytelling was over, I offered the Herald hospitality. As he ate, he said he had seen me in the crowd and asked why I had not come forward with my own tales of mystic endeavor. I tried to explain to him that I was but a servant of Goldmoon and that what I had to say of the Citadel would be of no interest to anyone. But, as he insisted, I relented and told him of some of the more interesting things I've seen while serving Goldmoon.

As he prepared to leave the following morning, he gave me a note that I was to bring to Goldmoon. The note contained his suggestion that I write a detailed chronicle of the Citadel, to be sent to you for safekeeping at the Library. Goldmoon agreed and, despite the fact that I am most unqualified for the task, I have attempted to write the history and survey as requested. I trust a man of your great skill will be able to improve upon my humble efforts.

Respectfully,
Iryl Songbrook of House Cleric

A few Words from Goldmoon

Honored Nathal,

I have read every page of the enclosed manuscript, and I must tell you that dear Iryl is, as always, far too humble and self-effacing. This kind soul has spent her adult life as a tireless champion for Good, but, sadly, she has little sense of her own worth or of the quality of effort she puts forth in all she does.

You are undoubtedly aware of the unfortunate Silvanesti cultural obsession with perfection. Poor Iryl was born with a slight blemish upon her otherwise perfect skin—a star-shaped birthmark on her forehead—and from childhood it has instilled within her a great insecurity. Iryl's talents for observation are flawless, despite her insistence to the contrary. This manuscript accurately represents the Citadel and Schallsea, as well as myself and the others who dwell here. I urge you to consider her book worthy of inclusion in the collection of the Aesthetics.

Should you decide to add the book to the Library, I ask that you do Iryl the kindness of writing to inform her of this decision. Such a letter would be but a small effort for you, but that act of kindness would do her spirit an immeasurable amount of good.

Goldmoon, First Mystic of the Citadel of Light



THE CITADEL OF LIGHT

in the Year
33 Saer Cataclius



An Overview by Iryl Songbrook of House Cleric

*Reviewed and Approved by Goldmoon,
Honored First Mystic*

CHAPTER ONE

Being a survey of the island which is host to the Citadel of Light, the port of Schallsea, several unique peoples, and many mystic places.

The island of Schallsea has held mystic significance to many for generations due to the celestial ladder that rises into the sky near the isle's northwest coastline. Until the Citadel of Light's founding, however, most folk knew the island more for its lone port town and for the significant battle fought here during the War of the Lance.

Geographic Overview

Schallsea isle is located in the New Sea northeast of Abanasinia and south of Solamnia and the goblin nation of Throt. Due east lies the land of Onysablet, the Great Black dragon overlord. Before the Cataclysm, I am told, Schallsea was a hill-crested plateau on an otherwise flat plain between the Kharolis and Khalkist Mountains. When the gods visited their wrath upon Ansalon, the New Sea was created, with Schallsea at its heart.

The kidney-shaped island stretches about two hundred miles north to south and reaches eighty miles across at its widest point. It is covered mostly by grassy, rolling hills, but a small forest does surround the Citadel of Light and

envelop the northern tip of the island. In addition, a stretch of badlands consisting of a crest of broken hills runs along the center of the island.

Various legends attempt to explain why nothing will grow upon the Barren Hills. Some are easily dismissed, such as stories claiming the Chaos god brushed against the peaks. Indeed, I have heard stories of strange happenings in and around such "chaos marks" created at the dawn of this age, but I know these hills were not left stark by the Chaos god—I settled here in Schallsea in 375AC, forty years ago now, and the hilltops were barren even then. The Wemitowuk, a tribe of primitive humans living on the outskirts of these hills, believe the area was cursed by silver dragons when the tribe hunted them in ancient times. Other stories popular outside the Wemitowuk attribute the barrenness to the battle that cost the life of the Blue Dragon-army Highlord Kartilann during the War of the Lance. I don't know which of these legends are true, or even if any of them are. I can say, from my own visits to this area, that I have felt something unseen lingering in these hills.

The shore at the southern end of the island rises steeply from the New Sea, making the area inaccessible from the sea; boats or ships that attempt to approach invariably crash against the cliffside. The northern part of the island, however, slopes gently toward the sea, and it is here that the Citadel of Light stands in all its glory. The rest of Schallsea remains more or less inaccessible from the sea, and the island's natural harbors serve as trade centers for the Qué-Nal, the island's second native human population. They and the Wemitowuk both belong to the tribal cultures that the majority of Ansalonian scholars term "barbarians."

Only one harbor can handle large merchant ships or war galleys: the port of Schallsea on the island's central west

ISLE OF SCHALLSEA

coast. When I first settled here after the War of the Lance, this port was but another Qué-Nal village. With the founding of the Citadel of Light, however, a flourishing town has rapidly grown here.

Schallsea enjoys hot summers tempered by sea breezes. The Qué-Nal and Wemitowuk frequently wear only loincloths in summer, while the island's more "civilized" inhabitants dress in light cotton clothing. In winter, the moist air from the Straits of Schallsea brings heavy snows, sometimes isolating villages for as much as two months at a time. However, only during the harshest of winters do the harbors freeze completely.

Regions and Peoples

Schallsea can be broken down into four distinct areas, each of which roughly corresponds to one population group as follows:

- The residents of the port of Schallsea, who live, if not in town, then along the western coast;
- The Qué-Nal, who live in other coastal parts of the island;
- The Wemitowuk, who dwell around the Barren Hills; and
- The mystics of the Citadel of Light, who make their home within the crystalline domes in the northern part of the island.

The Citadel of Light serves as the center of authority over all of Schallsea, although the port city is considered the realm's temporal capital.

The Port of Schallsea


The port of Schallsea is situated on the island's only completely sheltered bay deep enough to permit large ships to safely enter and drop their anchors.

Three decades ago, Schallsea was the largest Qué-Nal settlement on the island, and basically the only point of intersection between the island's residents and the outside world. During the War of the Lance, the dragonarmies murdered all the port's residents by tying them to boulders and sinking them to the bottom of the bay. The Qué-Nal never really resettled the area, believing the bay to be haunted by the restless spirits of the men, women, and children so horribly slain. The dragonarmies were not bothered by any such vengeful spirits, nor have any plagued the port in modern times. In fact, during the War of the Lance, the dragonarmies used Schallsea as a staging area for their campaigns, once the natives had been subdued. It was Blue Army engineers who started construction on the docks and stronghold that Solamnic Knights and dwarven engineers would finish many decades later.

When Goldmoon first chose the island of Schallsea as the home of the Citadel of Light, I suspected that the bay and those partially constructed docks would be of value to her. I had been living on the island for a number of years already and had formed a deep friendship with Chief Skydancer, leader of the Qué-Nal. Only months before construction began on the Citadel domes and the Knights of Solamnia arrived on the island to offer their assistance, the chief ceded the supposedly haunted lands and bay of Schallsea to me, as a representative of the Citadel. By the end of that year, the town we now know was beginning to take shape.

Unlike other port towns, Schallsea was not constructed with trade in mind. The docks are capable of handling several medium-sized ships, of course, while larger vessels can anchor farther out, sheltered from storms by the steep cliffs that rise on two sides of the bay. But Schallsea has grown not





around the needs of merchants, but of the pilgrims who come in search of the Citadel of Light. The waterfront is no grim wall of warehouses punctuated by seedy taverns, such as you would see when visiting Port o' Call or New Ports on the mainland. Instead, Schallsea's waterfront is lined with a variety of inns and shops that cater to the needs of travelers planning to continue on to the Citadel.

Among these is the Cozy Hearth, a hostel where pilgrims and refugees who arrive without coin can stay free of charge while they either wait for a group to assemble and continue on toward the Citadel of Light, or for a ship willing to take them to a mainland port free of charge. I run this hostel and coordinate the parties that travel north to the Silver Stair under the protection of Citadel Guardians and Solamnic Knights. The hostel is financed with generous contributions from wealthy mystics and other allies, such as Shen Korras, a half-elf merchant who has supported the Citadel of Light since its earliest days.

Most other facilities are run by merchants and innkeepers who make their living providing services for the pilgrims and other visitors to the island (the Citadel also makes its healing services available to the needy in town). Some, however, give discounts to pilgrims who are a bit short on steel, particularly Shen Korras. His generosity rivals that of most Citadel mystics. He has never expressed an interest in becoming a mystic, however, and, sadly, even if he did seek to join, he could not be accepted—for reasons I will explain later.

Schallsea's most noticeable landmark is the Sentinel, a keep on a hill just off the bay. From here, ballistas and catapults can rain destruction down upon both the town and the harbor, or upon invaders threatening the harbor and town. When the Solamnic Knights decided to show their allegiance to the ideals the Citadel of Light seeks to bring to all of Ansalon, they

began work to complete a fortress that had stood half-finished since the defeat of the dragonarmies in 352AC.

The Sentinel is a small, simple fortification by the standards with which we measure the Solamnic keeps constructed in years past. Nevertheless, a combination of dwarven engineering and centuries of Solamnic study of warfare has resulted in a keep that, I am told, is equally defensible from a ground assault and an aerial attack. Further, its many ballistas are situated so they can be fired on enemies attacking from the sea as well as by land. I have seen many of Ansalon's great fortresses, including Vingaard Keep and the High Clerist's Tower before both were destroyed (in the War of the Lance and the Chaos War, respectively), and, although Sentinel does not match them in size, it is certainly their equal in construction.

The People

The people of Schallsea port are a varied lot, having come here from all over Ansalon, either to become students of the Citadel or to start businesses that serve students and pilgrims. Three groups in particular make up a sizable percentage of the town's population, which hovers somewhere around four thousand.

First, there are the Abanasinians, merchants who have come to Schallsea from Crossing or Zaradene to start new businesses and new lives. Their presence surely helps explain why Schallsea enjoys thriving boat traffic between the port and the Abanasinian mainland but markedly fewer options for travel to the Solamnic coast, which lies only slightly farther away to the northwest.

Second, there are members of the Qué-Nal tribe: those who have come to town since Chief Skydancer gave the area around the bay to the Citadel, as well as the few trying to resettle the area despite the presumed curse. Although these folk remain more or less faithful to their people's tribal

ways, they have also gained a better understanding of more "civilized" life through frequent dealings with the rest of the bayshore settlers. Many of the Qué-Nal who have ventured to the Citadel to learn from Goldmoon originally came from these townsfolk.

Next, there are the Solamnians. When a permanent shadow fell over Nightlund and the Great Blue seized over half of Solamnia, thousands of peasants were displaced. The majority fled to Northern Ergoth or Abanasinia, but shortly after the Citadel's founding, Shen Korras arrived on the island with several strong, young Solamnians who yearned to hear Goldmoon's word. A few years later, the Grand Master of the Solamnic Order commanded that a stronghold be built at the port of Schallsea to help defend the Citadel, should the enemies of Good ever mass against it.

The Knights have stationed a small garrison there. The leader of this circle is Camilla Weoledge, a hard-bitten, stubborn warrior who joined the Order during the dark days of the Chaos War. The force consists of two dozen Knights, one hundred foot soldiers, and a fully crewed war galley.

Lady Weoledge's first months in Schallsea were somewhat difficult both for the Citadel and the Knights under her command. You see, Lady Weoledge was a Knight of the Sword whose devotion to Kiri-Jolith, the patron deity of her order, neared fanatic levels. It disturbed her that she was to protect a group devoted, in her eyes, to encouraging the peoples of Ansalon to turn their backs on the gods, including hers. Eventually, however, she recognized the good that Goldmoon and the mystics achieve—all it took to change her mind was one experience with the close-minded hatred of the Qué-Nal faction that opposes the Citadel's presence.

After more than twenty years in Schallsea, Lady Weoledge has become a fast friend of Goldmoon, and she and her Knights relish their duties.

Port of Schallsea Mystic Sites

As mentioned previously, many Qué-Nal hold that the bayshore area is cursed by vengeful spirits of tribesfolk murdered by the dragonarmies more than sixty years ago. Although no mediums or spiritualists have detected any such hostile spirits, in my experience—particularly during my time as a sell-sword after the War of the Lance—it is very risky to immediately dismiss rumors or legends as false.

Although not a confirmed mystical site, legends surround a ruined shrine to Habbakuk (god of life and living things), which stands on a promontory at the mouth of Schallsea Bay. The Qué-Nal claim that those who sleep overnight in this ruin will receive visions pertaining to the sea and sailing—particularly hints to the best fishing spots for the next few months. Once again, attempts to determine the veracity of these claims have failed; Citadel mystics who have slept in the ruin have had no dreams worthy of comment.


The Wemitowuk Lands

The Wemitowuk are Schallsea's only truly native population. If I have interpreted their legends correctly, their oral history stretches back at least three thousand years.

The Wemitowuk are a simple, peaceful people who lead the lives of farmers. Their villages consist of mudbrick huts with thatched roofs. Each village maintains a small number of cattle and sheep, from which residents gain milk, cheese, wool, and leather. The Wemitowuk are devout vegetarians. Each of their four villages is surrounded by fields of beans, tomatoes, potatoes, and peppers. Small gardens of melons and grapes dot village perimeters.

The typical Wemitowuk is slender and dark skinned with deep brown eyes and flowing black hair. They are primitive even when compared to Schallsea's other "barbarian" tribe.





Wemitowuk farming tools are best described as basic, and the people make neither armor nor weapons. They dress in simple woven clothing—little more than loincloths during the summer, but thicker, more complete garments in winter.

The Wemitowuk are not a numerous people, and the tribe has dwindled even over the years I have lived here. Before the War of the Lance, roughly fourteen thousand Wemitowuk dwelled along the edge of the Barren Hills. Now there are only half that number. Many Wemitowuk died in the dragonarmy's invasion of Schallsea, but in at least one case, a whole village of tribesfolk mysteriously vanished.

In a variety of books collected by the Sage of the Citadel, I have found references to the village of Angat that call it one of the largest Wemitowuk settlements. I myself visited Angat back in the summer of 354 AC, during my first visit to Schallsea—at least, my diary says I did. My diary also relates that I met with a Chief Owlalago and a shaman by the name of Pawjada. Yet, when I read those words, it is as though a stranger entered them into my diary.

Neither I nor anyone I have met has any recollection of Angat and its people. Twenty years ago, out of curiosity, I visited the location indicated in my diary. Indeed, I found a town there, one which appeared to have been abandoned for at least a decade. Although the site boasts good farmland, the Wemitowuk have not resettled there.

I believe this was a wise decision, for, although I have no recollection of what might have once been there, a strange sense of dread hangs over the place—as though some unseen force watches a visitor's every move. The Wemitowuk chieftain, Dalalanic, has declared the abandoned town taboo, and the tribesfolk are as likely to disobey him as they are to engage in discussions of the finer points of elven poetry from the time of the Kinslayer War.

The People

The Wemitowuk as we know them today, like so many of Ansalon's peoples, are not the Wemitowuk that our ancestors knew. According to local oral tradition, the tribe was once far from peaceful. Stories claim that many centuries ago, the area that is now Schallsea was shared by the Wemitowuk and a large number of silver dragons. In that day, the tribesfolk were vicious warriors who preyed relentlessly on dragons: Their flesh provided food, their skins furnished tent covers and clothing, and their organs were used in religious ceremonies. Eventually, the savage Wemitowuk all but exterminated the area's silver dragons, who were too proud to leave their ancestral land yet not strong or wily enough to stand against the Wemitowuk.

Then came the Men from the North, an army led by a warrior more cunning than even the greatest Wemitowuk chieftain. The Men from the North conquered the Wemitowuk, reducing them to slaves. The last silver dragon of Schallsea revealed himself to the Wemitowuk chieftain then and told him that his metallic clan would have protected the tribe from the invaders, if other local silvers had survived. The tribe had created its own doom, the dragon said. Then he flew into the heavens and disappeared.

While scholars may scoff at mere humans hunting dragons to near extinction, the traditional symbol of office for the Wemitowuk chief is a tabard made from silver dragon hide. Further, there must be some reason for the tribe's total surrender to their conquerors from the north. The legends state that the Wemitowuk accepted their defeat, viewing it as the gods' punishment for their violence toward the dragons.

The rule of the Men from the North marked the beginning of many centuries of Wemitowuk servitude to foreign overlords. Through consultation with the Sage, I have determined that

the "Men from the North" must have been the horde of Ackal Ergot, although their legends also contain references to "king-priests," so clearly they have been under Solamnic or Istaran domination at some point as well. This servitude led to the development of perhaps the most pacifistic culture in all of Ansalon. Not only do they make no weapons; their belief in their punishment for their warlike past, combined with their subjugation to brutal ancient Ergothian masters, has made the Wemitowuk humble and courteous in the extreme.

Idle conversation is an unknown concept among the Wemitowuk. They speak as little as possible, and only after they have considered their words very carefully. Excessive verbiage is thought to be a profound insult to the listener. Therefore, all but the most complicated questions are answered in one or two words, and queries deemed trivial are ignored. This latter trait often makes visitors to Schallsea who venture into


Wemitowuk lands come away with the impression that they are a rude and stupid people, for such standards of politeness as "What is your name?" "How are you doing?" and "Have you lived here long?" are ignored more often than not. The Wemitowuk believe that answering such questions would be merely returning an insult with an insult, and they have no interest in starting a fight in this fashion.

The Tribe Today

Ironically, the Wemitowuk consider the Cataclysm, which destroyed Istar and sundered Ansalon, a sign of forgiveness and favor from their gods, for it ended their long servitude to the Men from the North. With the creation of the New Sea, the hills in which the Wemitowuk dwelled became an island, and the Men from the North were washed away.

For almost two centuries, the Wemitowuk believed themselves the only people left in the world—they thought





they had been delivered to an earthly Paradise! It wasn't until the Qué-Nal arrived in Schallsea in 182AC that the Wemitowuk recognized that they weren't alone in this "new" world.

Oddly enough, Wemitowuk shamans appear never to have lost their magic, not even during the darkest of the Shadow Years. To this day, they practice a religion that revolves around ancestor worship, although they recognize the existence of E'li (whom they call the Dragon Father and most know as Paladine) and Chislew, believing that these two deities were responsible for punishing their forebears. The tribe's shamans specialize in one or more forms of mysticism, typically animism or spiritualism. The Wemitowuk claim their shamans have been practicing these forms of magic since they were conquered by the Men from the North.

Citadel Masters, men and women far more knowledgeable on these matters than I, say it is not possible for the Wemitowuk to have been practicing the magic of the heart before the gods presented this final gift to the people of Krynn. Goldmoon takes a less absolutist view of the Wemitowuk, saying they could indeed have been practicing the mystic arts, suggesting that perhaps Chislew took pity upon the Wemitowuk after Paladine punished them and gave their shamans the secret. When I presented the question to the Sage, the man replied with a smile, "How do you think I learned of the powers of the heart, my dear Iryl?"

I wonder how much pain and suffering could have been avoided over the centuries if more of Ansalon's peoples had adopted the ways of the Wemitowuk, unlocking the powers of the heart rather than fighting their gods' battles for them. Undoubtedly Evil would still exist in the world, but would the Chaos War have occurred? Would the Knights of Takhisis have arisen? Would the War of the Lance ever have happened? These reflections are for another text and another time. Yet whenever I visit the War Memorial, which stands at the

heart of the Wemitowuk lands, I can't help but wonder whether the races of Ansalon—humans, elves, ogres, dragons, all of us—wouldn't have been able to exist in peace if not for the bickering and jealousy of beings who should be beyond such pettiness.

These are blasphemous thoughts, of course. But I miss my friends—particularly Tarr and Grenden Ravenseye, who were killed on their wedding day by clerics of Takhisis seeking revenge for the havoc my comrades and I once wreaked on their Dark Queen's schemes. Without the meddling of gods, my friends would still be with me today.

Mystic Sites of the Wemitowuk

Some people—particularly mystics strong in animism—might call the entire Barren Hills range a mystical site. They could be right, for it indeed seems mysterious that an island as fertile as Schallsea should have such a barren, desolate spot at its heart. Aside from the legends I mentioned earlier, however, I have neither seen nor heard evidence to *prove* it is not some natural phenomenon that has rendered these hills lifeless. It is only a feeling.

The War Memorial

Two locations in those hills are indisputably remarkable and important mystical sites, however. One is of special interest to those who have mastered the sphere of spiritualism—the War Memorial. This mystic site arose only recently. It is the primary reason why I believe that such supernatural places were not all created through the powers of the gods.

During the War of the Lance some six decades ago, the Blue Dragonarmy invaded Schallsea, intent on securing it as a base and from there controlling all travel into and out of the New Sea. The invasion did not go well, as the Qué-Nal not only fought back with unexpected ferocity, but had assistance from someone who has been described to me as a half-human, half-ogre shaman by the

name of Shirlinn. This woman could summon the very elements to defend her people with destructive fury, and she turned that fury upon the Blue Army's Highlord, Kartilann, and her mount, Khellendros, the dragon now ruling half of what was once Solamnia. The Highlord was slain, and, in his anger, the Great Blue destroyed hundreds of Qué-Nal and Wemitowuk, including Shirlinn. It seems it was an officer named Kitiara uth Matar who managed to get Khellendros to cease his enraged assaults and focus more clearly on ultimately defeating the puny barbarians on the island. (Those with historical knowledge will recognize Kitiara uth Matar as the warrior who ultimately assumed command of the Blue Army and led it to victory throughout south and central Ansalon.)

My source for this tale is Shen Korras, the Citadel's half-elf supporter who was visiting Schallsea when the Blue Army conquered the island. In fact, he witnessed the entire battle, hiding in the hills. Unfortunately, his young wife and daughter were not so lucky—they died during the dragon's rampage. In their memory, and in honor of all the other innocents who died during the War of the Lance, Korras had a simple marker raised in remembrance on the site where his beloved family died. It is a simple obelisk cut of the same bluish crystal used to construct the Citadel of Light. The base bears the following inscription, carved in Solamnic, Abanasinian, Estwilde, and Ergothian—a different language on each side:

*In memory of battles fought
And loves absent,
May we never forget
That which is dearer.*

The War Memorial is almost half a day's journey through the Barren Hills from the Silver Way, the road that runs from the port of Schallsea to the Citadel. Still, pilgrims used to detour here occasionally, and the Knights of Solamnia gave lectures here on the War of the Lance. However, in the last five

years or so, it has become apparent that the War Memorial is a focal point for the restless spirit of Highlord Kartilann and a number of other ghosts. The ghosts have become increasingly aggressive, as though something here on the island is agitating them. Now only the bravest of Knights and pilgrims dare approach the War Memorial, much to the distress of Shen Korras, who has invested much emotion in this monument.


So far, mediums and spiritualists have been unable to discern what suddenly caused these spirits to become hostile. The few ghosts willing to communicate rather than attack have said only that Highlord Kartilann is enraged over "being betrayed and then obligated to reside in the presence of the betrayer." What this means, not even the most skilled historians can discern. Unless the spirit of the dead Highlord decides to communicate with us, however, we probably will never know.

The Gardens of the Dead

Unlike the relatively new War Memorial, the other mystical site in the lands around the Barren Hills is as old as the Wemitowuk tribe itself. It may be related in some fashion to the disappearance of the people of Angat—not only from the face of Ansalon, but from memory as well. This is the Garden of the Dead.

The Garden of the Dead is actually one name describing two places. One is a hillside east of Angat which produces nothing edible. Although plants grow and mature there, they do so in a state of rotteness. Even as a vegetable or fruit growing in this soil ripens, it grows foul at the same time. Anyone who tries to eat the produce from the fields on this hillside gets very sick. No Wemitowuk have planted these fields for as long as anyone can recall, yet every spring the corn, tomatoes, peas, and potatoes pop up there nonetheless. Attempts to use animism to make the plants healthy and strong all have failed. Even elven woodshapers, many





of whom came to Schallsea from Quallesti during the early days of the Citadel, cannot work their magic on these blighted specimens. They do, however, confirm that the plants are not natural. Some of them further suggest that perhaps the area is cursed by Chislev, goddess of nature.

The second Garden of the Dead was a site holy to either Chemosh (god of the undead) or Chislev, or perhaps even both. During my adventures in Schallsea in the summer of 354AC, while I was recovering in Angat from injuries I had sustained battling a small green dragon (although, as I said, I do not remember ever setting foot in that village), my companions' travels took them into an underground passageway. After surviving several strange and terrifying magical obstacles, my comrades reported that they arrived in a cave that held a duplicate of the Garden of the Dead. Here, a number of Wemitowuk leaders from ages past were kept in eternal torment, tending the plants that bore only rotten produce as punishment for crimes they committed against their people and nature while they lived. In this second Garden of the Dead, apparently, lived even the chieftain who once sought to exterminate silver dragons.

When I returned to Schallsea some years before the Chaos War, I attempted to find the tunnel to the garden they had visited. My friends were forever vague in describing its location, but I had gathered it was somewhere near the fields on the surface that shared their name with the place. It was my intent to end the undead existence of those blackguards held there or die trying—I was feeling suicidal but was too much a coward to take my own life.

However, I could not find even the hint of a cave opening or underground tunnel, despite the fact that I spent weeks digging holes in and around the strange fields. The end result was a depression so deep that I couldn't do anything, even think of ending my life. In retrospect, this probably saved me,

for it was a few years later that I rescued Goldmoon, Jasper, and the Sage from the Qué-Nal, and they gave my life renewed purpose.

Perhaps the underground Garden of the Dead vanished when the gods departed. Perhaps the tunnel to it was Chemosh's version of the Silver Stair, and now that realm remains forever inaccessible. The Garden of the Dead continues to be a mystery that plagues me, and I probably will go on seeking it until the day I pass from this life.

The Qué-Nal Lands

The Qué-Nal originally hail from Abanasinia, and to the casual observer they seem identical to the tribes who live on those plains.

Like the "barbarians" of Abanasinia, the Qué-Nal rely on animals for much of the raw materials they use; they dress in buckskin and leathers, they make art objects, weapons, and tools from animal bones (although they also use stones), and of course they eat the meat. They do not forge metal weapons and objects, for the ore once present in the Barren Hills was mined long ago.

Physically, the Qué-Nal also resemble the mainland tribes. They are without doubt among the most beautiful humans in Ansalon. As children, they are lean and muscular, and as adults they stand tall and powerful. Even in old age, the plains barbarians of Abanasinia remain graceful and strong. They typically have dark hair, amber eyes, and olive skin. Occasionally, a child is born with fair hair and pale skin, but this is exceedingly rare.

The Qué-Nal differ from other Abanasinian tribes in several significant ways, however. Where the other tribes eschew the water, the Qué-Nal have embraced the sea. While other tribes build walled villages that hold burial chambers and great halls that stand abandoned for the summer months (during which the tribes roam the plains), Qué-Nal villages are built entirely of stone with slate (in the

southern part of the island) or wood and thatch (along the northern coasts). With the exception of the port of Schallsea, which is built at the site of a Qué-Nal village destroyed during the War of the Lance, and the vicinity surrounding the Citadel of Light, a Qué-Nal village stands almost anywhere it is possible to land and launch boats on the coast of Schallsea.

By my estimation, ten thousand Qué-Nal live in Schallsea, spread over some two dozen villages. Each village maintains several small fishing vessels, which supplement the efforts of the hunters. Larger villages also have at least one boat capable of traversing the New Sea; the Qué-Nal trade not only with merchants in the port of Schallsea but in centers of commerce as far away as Sanction. They trade bone carvings, leather, and a fish paste said to have healing properties. Unlike those of other tribes, their settlements are more or less permanent, but the Qué-Nal roam along the coastal lands in boats.

The People

It was the affinity for the sea that set the Qué-Nal apart from and at odds with the other tribes of Abanasinia. Like most other barbarian tribes, the majority of their religious life focused (and continues to focus, for that matter) on the worship of their ancestors, with homage also paid to some of the more powerful gods.

Most plains tribes honor the healing goddess Mishakal (or Meshal, as they call her), noble war god Kiri-Jolith (as Qu'an the Warrior), disease lord Morgion (as Morgi), and undead master Chemosh (as Chemos Joton). However, following the first Cataclysm—during which the Qué-Nal saw much of their hunting grounds vanish beneath the rush of water that created the New Sea—they turned to the worship of the Blue Phoenix (or Habbakuk, as the tribes know him) and sea goddess Zeboim (as Zebyr Jotun). They feared that Habbakuk and Zebyr Jotun would

wash away the rest of their lands if everyone didn't honor them. During the Shadow Years, the Qué-Nal became quite insistent that the rest of the tribes pay homage to their new gods. While the other tribes turned more and more to their ancestors, the Qué-Nal were launching a missionary crusade in favor of their newfound deities—a crusade that often turned bloody.

Eventually, the Qué-Shu and the Qué-Teh tribes united to strike back against the marauding Qué-Nal. By 182AC, the Qué-Nal were forced to throw themselves upon the mercy of the sea they had come to worship. They departed in a mass exodus that was probably reminiscent of the Kender Flight three decades ago: a broken people, driven from their native lands by an overpowering enemy.

In ships that were barely seaworthy—while the Qué-Nal worshiped the sea and the gods who held sway over it, they had not yet properly mastered ship-building techniques—they set out, heading east from their ancestral lands. They landed in Schallsea where the Port of Schallsea currently stands

Once on the island, they came upon the Wemitowuk, who fed and clothed the refugees and saw to it that they survived their first winter here. As the years went by, the Qué-Nal became more comfortable with the sea and their violent stripe of religious fanaticism faded with their fear. They began to harvest the riches of the New Sea and to explore the coasts in their boats.

Still, the Qué-Nal have not forgotten the fact that they were driven from their ancestral lands. This memory causes many of them to resent to Citadel of Light, due to the fact that Goldmoon was the Qué-Shu chieftain before coming to Schallsea. Qué-Nal shamans in particular harbor a strong resentment toward her and the Citadel. This resentment stems partly from the conservatism so typical of barbarian religious leaders—a conservatism which I view as a strength, not a weakness. Consider how quickly the “civi-





lized” men and women of Ansalon have turned from the gods. What will all these devout priests do should the gods return as they have done once before?

The shamans’ resentment of the Citadel is fueled by their role as the tribe’s lorekeepers. From childhood, shamans have been taught the tales of hardship suffered by their peoples at the hands of the Qué-Shu and Qué-Teh. Whether their accounts are biased (naturally, Qué-Shu tales paint the Qué-Nal as villains) is unimportant. The shamans believe their people were wronged, that it was only through the grace of the gods of the sea and the guiding spirits of their ancestors that they survived. From their perspective, Goldmoon is Qué-Shu, and that makes her an enemy. By extension, all who follow her are also their enemies.

Thankfully, Chief Skydancer, the leader of the Qué-Nal, is not so hide-bound and narrow-minded. He is a forward-looking man in his late thirties who grew as the Citadel grew,

unlike the head shaman. This ancient creature, Shadowwalker—who speaks out against the Citadel and slanders Goldmoon every chance he gets—was already aging when Chaos walked the land. Skydancer has urged his people to trade with the port of Schallsea and to consider the words of peace, unity, and wisdom taught by the Citadel mystics. For now, his voice is louder among his people than the snakelike hiss of Shadowwalker, who seeks to advance his own power as much as he strives to preserve tribal ways. Skydancer’s bright, sensitive son, Sunbringer, is currently a student at the Citadel. Hopefully, more young Qué-Nal will follow his example and thus stamp out the old prejudices.

Mystic Sites of the Qué-Nal

Each Qué-Nal and Wemitowuk village has what is called a “spirit pole.” A tradition that originates with the Wemitowuk, the spirit pole, typically made from the trunk of an ancient tree,

stands to the north of the village and is carved with oversized human faces. The left half of each face is painted red, the right half black. One face looks west, one east, one south, and one north. The Wemitowuk and Qué-Nal believe that the spirit pole serves as a home for the spirits watching over the village, and that they carry the shamans' prayers to the gods. Stories tell that the spirit poles warned the Wemitowuk of the impending first Cataclysm, so villagers who otherwise might have been drowned in the onrush of the New Sea managed to flee to safety.

Wemitowuk and Qué-Nal spiritualists and necromancers tend to focus their activities around the spirit poles. Contrary to their general belief, however, I and other Citadel mystics have never noticed any inherent mystic qualities in these poles—at least, in most of them.

One spirit pole bears noting, as it is exceptional on several accounts. It is the spirit pole of Qué-Theh. First, it does not stand on the outskirts of the village, but rather in a grove of trees some two hundred yards away. Second, it is not carved from a dead log, but rather from the still-living trunk of an ancient oak tree. Finally, this tree is home to a dryad, one of the few residing in Schallsea.

Unlike the dryads I occasionally encountered growing up in the Silvanesti Forest, this creature is not shy and reclusive. Although she never leaves her grove, she doesn't hide from visitors, nor does she use her unearthly beauty to lure mortals into whatever strange realms may exist within the tree to which her life is bonded.

This dryad, Nelakne by name, is truly the guardian of Qué-Theh. The crops the villagers plant grow healthier than in any other fields on the island, including those of the Citadel. When the village was menaced by slavers from Onysablet's realm a decade ago, Nelakne turned the nature spirits that dwell in her grove against them and drove the marauders off.

Mystics who are strong in animism find visiting Nelakne's grove relaxing. The force of nature is strong in that place, and its soothing whispers can be felt even without drawing upon the powers of the heart. The dryad is always happy to share her insights into the natural world with all who ask.

It should be noted that the Wemitowuk believe Nelakne to be an incarnation of Chislev and honor her in an annual ceremony on the spring equinox.

The Citadel of Light

The Citadel of Light is both a place and a state of mind. The place is located on the northwestern coast of Schallsea, surrounding the mystical site called the Silver Stair. It has expanded rapidly from a collection of tents to a complex of nine crystal domes that sparkle gloriously when the sun sets. The state of mind is one that focuses on the goodness within all of us and the knowledge that, while the gods have left the world to its fate, that fate will be what we make of it.

The Citadel has become known for the rediscovery of healing magic, among other miraculous powers thought lost when the gods withdrew from the world once and for all. In my opinion, there are more important aspects to the Citadel, such as its mission to draw the Good people of Ansalon into a united front against Evil.

The People

The people of the Citadel, led by Goldmoon, are committed to pulling individuals together across age-old biases, hatreds, and feuds. We hope to heal the rifts between the people of Ansalon that centuries of now-pointless warfare have caused. Only then can we all get about the business of reclaiming that which the Great Dragons have taken from us and healing the land. The Legion of Steel has a credo which can be summed up as "All we have is each other." If one were to reduce the beliefs of Goldmoon and other Citadel mys-





tics to a single phrase, it would be a similar one: "We are all in this together."

The Citadel hopes eventually to bring the free governments of Ansalon together for the common good. We hope that some day the Legion of Steel and the Knights of Solamnia will overcome their differences and realize they seek the same goal. We hope that even the Knights of Takhisis will turn away from the goddess who abandoned them and the dragons who use them as pawns. Finally—and this is a desire close to my heart—it is our hope that the Silvanesti will some day rejoin the rest of Ansalon, lowering their magical shield and joining the union that would build a better Ansalon for everyone.

The Citadel of Light community came first, and the dome complex was built out of the state of mind we all shared. The vision of the former Qué-Shu chieftain Goldmoon guided our efforts. The Sage, a human of Est-wildian origins, came up with the basic design for the complex. Shen Korras funded the purchase of the supplies and secured ships to ferry them and the workers. Jasper Fireforge and his hill dwarf clan, led by a mountain dwarf named Redstone, did the actual construction of the complex. A tragic afflicted kender has made our herbarium grow beyond anyone's wildest expectations. Students have come to us from Palanthas, Ergoth, and nomadic tribes; they are elves, humans, dwarves, gnomes, and even kender.

The Citadel of Light illuminates a path that unites all the Good people of Ansalon. No matter how bleak things may seem at times, Good always triumphs over Evil in the end. We are building the future at the Citadel of Light—the next chapter of this volume examines what the foundation of that future looks like.

Citadel Mystic Sites

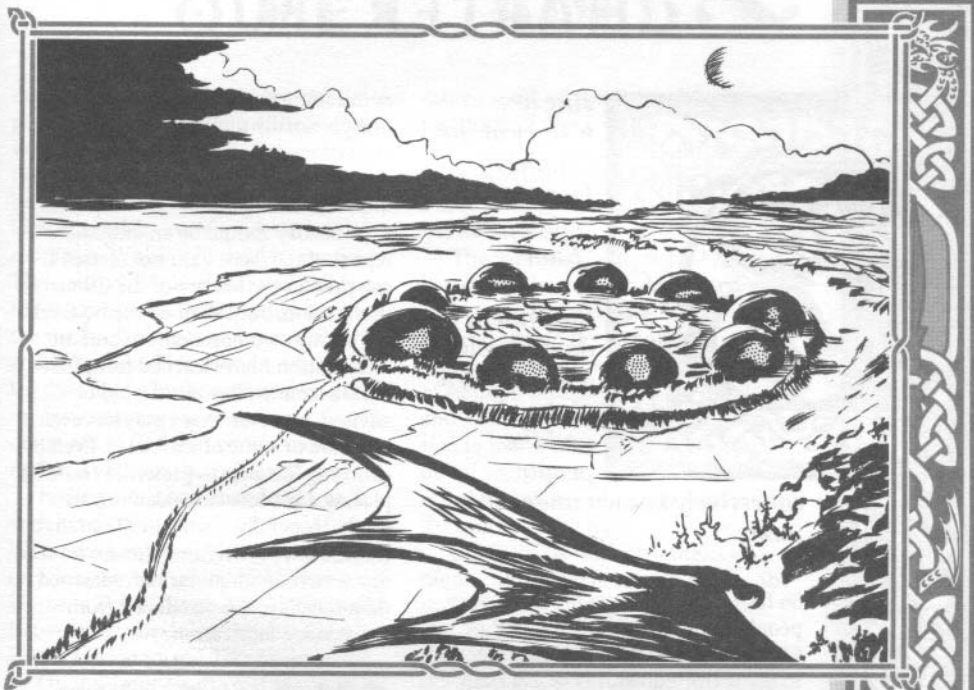
As is fitting for Ansalon's greatest center of mysticism, the Citadel of Light is home to many mystical sites. A num-

ber of these have been created by Goldmoon and the Sage with occasional help from Mirror, a silver dragon who lairs at the Citadel. Most of them are used in training aspirants: They enhance a mystic's ability to focus on a certain sphere or reduce the effort of drawing upon the powers of the heart. I deal with these locales in the next chapter. Here, I will simply touch on the most famous mystical site in Schallsea, the Silver Stair.

At one time, there were three celestial ladders in Ansalon, each of which would take those who dared climb it to the home of one of the old gods of magic. The Star Stones in the mountains of Taman Busuk (present-day Neraka) reportedly led to the realm of Nuitari, the Moon Steps in Northern Ergoth were said to reach the realm of Lunitari, and the Silver Stair on Schallsea was believed to be a path to Solinari's realm. (In addition, some myths mention a fourth celestial ladder called the Silver Stairway, which leads to a place called "the Silver Summit." However, since this mystic site supposedly lies on the Misty Isle in the Dragon Isles, the truth of its existence is hard for mortals such as us to prove!)

Actually, whether there is truth to *any* of these legends likely will never be known. The Star Stones and Moon Steps both collapsed during or shortly after the Summer of Chaos at the dawn of the Fifth Age. The Silver Stair remained intact, however, a symbol to some that Good will ultimately triumph in our troubled world.

The Silver Stair is only visible in the moonlight, a ghostly spiral that winds its way into the clouds. Many years ago, Goldmoon climbed the Stair and received a vision prompting her to declare Schallsea the location for her Citadel of Light. Now, all aspirants at the Citadel must climb the stair twice: first, when they come seeking to study under the Masters, and second, when they are deemed ready to join the ranks of the Masters of mysticism. The first trip is merely to see whether the students are



strong enough to face their inner demons. On the second trip, they are expected to conquer them. Those who fail to do so are not expelled from the fellowship, but instead may not advance to the rank of Master. There are many Citadel mystics who have yet to overcome the darkness in their spirits, yet they continue to serve as valuable members and missionaries. I am among those who have yet to overcome my spiritual weaknesses, but every few months I try again. And that's all Goldmoon asks—that we try to improve ourselves with every act we take.

Climbing the Silver Stair is a different experience for each person. Although the initial ascent is the same—you climb until you reach the silvery clouds always hovering around it—what one discovers at the top varies. Some find it a pleasant experience where they meet departed loved ones and get to say things they neglected to say in life. For others, it is a harrowing, terrifying episode in which old childhood fears return to

haunt them and enemies appear on all sides. For me, climbing the Silver Stair has never been a good experience.

The first climb makes a person aware of the unresolved situations or un confronted fears that linger in the dark corners of his or her mind. The second climb presents the mystic with the opportunity to deal with these potential spiritual weak spots, hidden resentments or fears that might cause a person to give in to Evil one day.

Why the Silver Stair has adopted this effect is unknown. In ages past, this quality was completely absent among the celestial ladders. One mystic, a former priest of Gilean, postulated that everything that has happened in the Age of Mortals was part of the High God's plan from the beginning. This priest held that, once the gods departed and severed the connection to Solinari's realm, the Silver Stair was fated to serve as a window into the hearts of those who climb it. Whether or not this is the case, the Silver Stair is the most powerful mystic site known in Ansalon today.

CHAPTER TWO

Being a history of the Citadel of Light from Goldmoon's "final journey" to the present day, as well as a description of the place and the people

collectively known under that name.

So far, I have discussed the lands, the people, and the history surrounding the Citadel of Light. With that introduction to the surroundings, I now feel I can discuss the Citadel itself.

This chapter is broken down into three broad categories. First, I discuss the history of the Citadel movement and the structure raised for us by the dwarves of Hillhome. Second, I explore the current organization of Citadel mystics. Third, I provide a description of the interior of the complex termed the Citadel of Light, touching upon the primary functions of the major domes.

Once again, I feel obligated to remind my readers that I am not a scholar, nor am I an elf who has spent much time reading books. I suspect I am committing any number of formal violations in the organization of this chapter. Nonetheless, I hope readers will find the information of use in their studies.

A Short History

Writing an unbiased account of historical events when the participants are still alive is a difficult thing at best. When one is writing about people for whom one holds nothing but respect and

admiration, as well as events in which one personally took part, it becomes even more difficult to remain objective—the personal perspective is almost impossible to ignore.

A history should be an unbiased report of the facts. I am not certain I can present the history of the Citadel in this fashion, but I shall do my best, relying on my own observations and on information I have learned from first-hand accounts. Readers should be advised, however, that I may not even be aware of some of my biases. Even in choosing the facts to present, I could be placing a subconscious slant on an event. Hopefully, I am wiser than that. If not, I am positive that those who read this text, individuals far more learned than I, will be able to tell fact from unintended fabrication.

Goldmoon's Epiphany

Goldmoon and the Sage have both related the following events to me, and I have no doubt that everything they recounted is true.

Five years after the Chaos War and the Second Cataclysm, Goldmoon of the Qué-Shu resolved to end her life. Like so many other priests who had spread the teachings of the gods following the War of the Lance, she had been left feeling alone and abandoned when the gods retreated from Ansalon. On top of that, she lost her husband of three decades and a beloved daughter to the ravaging flames of Malystryx the Red, while her elder daughter returned to her terribly scarred. She arranged for her daughter, Moonson, to succeed her as the leader of the Qué-Shu, and left her home to die.

I have never been so devoted to any one god, so I cannot personally relate to what Goldmoon went through. She explained to me that when Mishakal departed, it was as though the sun had winked out from the sky. From the

THE CITADEL

moment she started her morning prayers to the second she drifted off to sleep at night, she used to always feel the goddess' power within her. It had been a constant, warm presence that lifted her spirits even in her darkest moments. Without it, she felt empty. The death of her husband and child and the scarring of her other daughter filled the void in Goldmoon's heart with grief and bitterness. This woman, who had led the life of a healer and known nothing but compassion, must have despaired to find that compassion replaced with raw hatred for Malys.

Feeling alone and abandoned, and with her faith in Good and her love for life eroding away, Goldmoon embarked on a journey to the Inn of the Last Home in Solace, hoping to say farewell to two other surviving Heroes of the Lance, Caramon and Tika Majere.

On this journey, she met the Sage. A sudden rainstorm had come up, so Goldmoon sought refuge in a cave near the South Pass, some five miles from Solace. A distinguished older man had already taken shelter there, and, as he started a fire, he asked Goldmoon what troubled her. She tried to brush him off, but he replied that both of them were old, both had seen the rise and fall of the gods and the destruction of much that they held dear—what harm would there be in sharing their sorrows with each other?

Although he was a stranger to her, Goldmoon heard truth in his words and told him of the pain and hatred she carried inside her. She told him of the great loneliness she felt now that her healing goddess was gone.

The Sage thought about what Goldmoon had said for several minutes. Then he asked her, "How can the gods ever truly leave Kryn? They infused this world with their very essence. They created us from pieces of themselves. We all carry within in us the ultimate and permanent gift of the gods—we all

carry a spark of the divine. Most of us just never realize it is there.

"Don't despair, Lady Goldmoon. Your goddess is still with you. Look inside your heart, and you will see that her healing magics reside there now."

The Sage rose to his feet. The rain had stopped outside the cave. Before Goldmoon had a chance to question him, he wished her a continued safe journey and strode out into the shafts of sunlight breaking through the clouds and vanished from her view. She hurried to follow him, but he was already out of sight when she reached the cave opening, and he did not respond when she called out for him.

Confused by this encounter, Goldmoon continued on toward Solace. She walked the familiar path oblivious to her surroundings, deep in thought. If Mishakal were still with her, why could she not feel her? Should she dismiss the old man's words as an empty dream?

She remained lost in thought until she arrived at the base of the vallenwood tree upon which the Inn of the Last Home was perched. Here she was shocked into awareness when her old friend Caramon suddenly threw himself at her, shouting her name and tackling her to the ground. A split second later, the Inn of the Last Home came crashing to the ground, a large wooden beam landing where Goldmoon had stood. The air above Solace was filled with wheeling, battling green dragons. That day much of the treetop town was destroyed as the mighty beasts battled for survival in the first years of the Dragon Purge.

Dead and injured townsfolk lay everywhere. Goldmoon applied her considerable skill with medicine and nonmagical healing to the wounded wherever she could. However, amid the wreckage, she came upon a young hill dwarf cleric mortally wounded by falling debris. He was beyond bandages and healing salves, she could see. Tika



knelt beside him, tearfully wiping his brow and urging the dwarf to hang on. In a low, husky voice, Caramon informed Goldmoon that this was Jasper, the nephew of their old companion Flint Fireforge. Despairing at the death all around her, Goldmoon watched as his life slipped away and listened to his muttered prayers to Reorx. She trembled as his poor body went deeper into shock.

Goldmoon was desperate to do something, anything, to save this young dwarf dying before her very eyes. When her goddess was with her, she could have healed his broken body with a prayer and a gentle touch. Now she was powerless.

Then the Sage's words echoed in her head: We all hold within us a spark of the divine. At that moment, Goldmoon knew she had to believe in those words, that she carried within her a spark of her goddess. For to doubt now was to die, as surely as Jasper would.

Falling to her knees beside him, Goldmoon whispered a prayer. And as she reached for Jasper, searching the

innermost recesses of her soul and her fondest memories of the touch of Mishakal, she felt what she has described as a "glow" spread from her heart to her hands. Beneath her fingers, Jasper's body began to mend. After long minutes, the dwarf was completely healed. Then Goldmoon collapsed, spiritually and physically drained by the miracle she had performed.

At that moment amid the ruins of the Inn, Goldmoon had discovered within her a wondrous new gift—one that gave her a reason to live. The Qué-Shu woman would once again bring healing and comfort back to the suffering people of Krynn.

The Qué-Shu Years

Goldmoon returned to her tribe, assuming again the mantle of leadership over the united Plainsfolk of Abanasinia. She spent the next year contemplating what had happened in Solace and attempting to recapture the light she had discovered inside her. She knew it wasn't Mishakal—the sensation



had been similar, but the goddess had not been present. Nevertheless, the result had been the same: The young dwarf had lived, because Goldmoon had imbued him with mystical healing powers. She could not find that glowing ember again, however. Meditation, prayers, even anger—nothing worked.

Then the Sage reentered her life. He wandered into the Qué-Shu village with returning hunters one rainy spring afternoon. Goldmoon pressed him for answers and guidance. She had discovered the power to heal within her, but only for an instant. Now it was gone again. She begged the Sage for help.

"I can only help you if you believe in yourself," he said. "The teachings of your goddess are all still important for the moral guidance they offer, but now all you really need is belief in yourself. Do you believe again, or has adversity broken you?"

Goldmoon believed. For herself and for all those who cried out for guidance in those dark years after the Chaos War, she believed. She had found something special within her, something that all the people of Ansalon could benefit from. She asked the Sage to teach her what he knew, and he agreed to remain in Qué-Shu and help her grow in the powers of the heart.

The Sage's wisdom helped Goldmoon consistently tap the font of magical strength within her. Soon she was performing miracles that equaled, and sometimes even exceeded, those she had performed when Mishakal had been with her. Within the space of two seasons, she had learned how to use her inner power to heal the injured, to hear the voices of the plants and animals and speak back to them, and to see the true nature of a person's heart.

As she grew stronger in the art of mysticism, Goldmoon's loneliness evaporated, for she realized her beloved Riverwind was still with her. Although Goldmoon does not use the sphere of spiritualism, she told me that her bond with Riverwind remains so strong that she can see his aura and speak with him

using sensitivity. It was this contact with Riverwind's spirit that truly made Goldmoon realize the gift she had discovered, and the happiness and joy it could bring to bleak Ansalon.


Occasionally she reveals her continuing relationship with Riverwind to favored students and to those whom she wishes to help grow strong in sensitivity. Typically, sensitivity allows a mystic to read the auras of only living beings, but Goldmoon can detect the auras of even cherished friends who have passed on. She constantly hopes that others will expand the boundaries of other spheres in this fashion, and I believe they will. The powers of the heart do not manifest themselves the same way in any two mystics.

Goldmoon first taught this mystic magic to the priests of her people, most of whom were more than capable of mastering it. By the end of 7SC, word of Goldmoon's new magic and miraculous healing powers had spread through Abanasinia and beyond. Soon, priests who, like Goldmoon, had been abandoned by their gods, wizards seeking to rekindle the flame of High Sorcery, and simple healers from villages ravaged by the Dragon Purge began arriving at Qué-Shu, hoping to find the magic described in the fast-spreading rumors. Some, under the guidance of Goldmoon, learned to tap into the powers of the spirit, discovering abilities that were at once similar and different from her own.

I am not privy to the details, but it was during this early time that a student discovered the sphere of necromancy. Whatever this person did with this dark gift was so horrible that Goldmoon forbade any of her students from ever practicing it. To this day, a quarter of a century later, she still refuses to talk about what happened.

In the early days, Goldmoon accepted students in Qué-Shu, using the Temple of Mishakal as her classroom and as living quarters for the students. But as more and more people arrived in Abanasinia in search of





knowledge, she realized that she could no longer effectively lead the united Abanasinian tribes and continue to teach her mystic gift to others. It also became clear that, if she was to effectively spread her message, she needed to found a new spiritual center.

Founding the Citadel

In the spring of 8sc, Goldmoon left Abanasinia in the company of Jasper Fireforge, the dwarf whose life she had saved. This former cleric of Reorx had come, like so many others, to Qué-Shu to learn from her and the Sage. At the same time, three trios of her most successful students traveled to other parts of Ansalon. They all shared the same goal: To find a home for Goldmoon's fledgling order of mystics.

The Search

The various teams traveled to sites that were storied to be centers of spiritual power prior to the departure of the gods. Goldmoon's group ventured to Schallsea to investigate the Silver Stair, a wondrous magical ladder that, reportedly, once led either to a city of dragons in the sky or to the realm of Solinari, the old god of White Magic.

It was here that I met the First Master and her companions. In the years after the War of the Lance, I had experienced the greatest adventures of my life in Schallsea with the best friends I have ever had. Together, we saved the silver dragons of Ansalon from a deadly magical plague and thwarted the schemes of the Queen of Darkness herself. But, by the time I met Goldmoon, all my dear friends were gone. Some, like Shalindra, Blackstar, and the ever-cheerful Bennybeck Cloudberry, had succumbed to old age, driving home to me the true tragedy of the short-lived races—humans and kender just do not have enough time in this world to live their lives to the fullest. Others, like Grenden and Tarr, as I mentioned earlier, fell to cowardly assassination by clerics of Takhisis. And Trapiam,

unable to bear the loss of his magical arts, took his own life in the wake of the Chaos War.

In those days, I was like Goldmoon had been before the Sage showed her the powers within her heart. Life had lost its meaning for me, and I had come to Schallsea to lose myself in memories of a glorious time that was gone forever, while I slowly died.

I had existed on the edges of the barbarian societies for decades when, one day, I came upon Goldmoon and her companions surrounded by angry Qué-Nal youths, the retainers of a shaman bent on making Goldmoon pay for the "crimes" her people had committed against their tribe so long ago. For the first time in almost five years, I drew my sword in battle that day. Through the efforts of Jasper and myself, none of the Qué-Nal survived.

Later, Goldmoon told me about their quest. For the first time in years, I realized how my heart ached for companionship, so I accepted their invitation to join them. The trip took us two days, as we were forced to travel out of our way to avoid any further contact with members of the Qué-Nal tribe—we had no interest in fighting all of them.

We reached the Silver Stair shortly after the moon rose—an alien thing in what had become an alien sky. Even after more than thirty years, I still cannot get used to the new heavens of our world. The Silver Stair rose into the sky, a faint and ghostlike image of steps spiraling upward to infinity. Before the Chaos War, it was visible only when Solinari was full in the sky. Now, it's visible, only faintly, whenever the new moon shines upon it.

As Goldmoon looked upon the faint image of the Silver Stair, great sadness appeared on her features. "Once we strove to be with our gods, to ascend into the heavens even while we were bound to the world and the flesh," she said. "Now, all we have are the ghosts of memories." Then she gathered her cloak protectively around her and began moving toward the stairway. The Sage

and Jasper protested, but Goldmoon silenced them with a wave of her hand. She reached the foot of the stairs and started to climb. I tried to follow, but the Sage held me back, saying that whatever she finds at the top of those stairs, she must face alone. And so we watched her climb until she was out of sight.

As we waited for Goldmoon to return, Jasper told me of some of the miracles she had performed. Until that moment I had not realized that I was traveling the company of one of the priestesses who had first shown my old friend Blackstar the ways of the Holy Orders of the Stars during the War of the Lance. Jasper also told me about the powers of the heart, the god-given magic that exists within all of us. To be truthful, I was skeptical at first. Since my days in House Cleric as a young woman, I had never been able to put much stock in the gods who had seen fit to withhold from me the powers of a true priest. I acknowledged their existence, of course, but, as they had never brought me anything but pain, I felt no need to honor them beyond conducting the requisite sacrifices to the gods of my people—E’li, Astarin, and Kiri-Jolith—on their holy days. The others meant nothing to me.

But hearing Jasper tell how pitiful and small he had felt when Reorx withdrew from the world put me in mind of my feelings as I wept over the bodies of my friends Tarr and Grenden. I still did not think the power of the heart could possibly exist within someone like me, a simple warrior whom the gods had marked an outcast from birth. Thankfully, however, that soon changed.

As Jasper and I spoke through the night, he explained to me one of the paths of mysticism. Humoring him, I tried following the mental exercises he described. To my astonishment, I suddenly found that his body was enveloped in a swirling green and yellow glow, with a hint of violet. The Sage was engulfed in a light that shone even brighter, in shades of violet and indigo. The experience confused and frightened

me, and the vision faded as quickly as it had come upon me. Jasper was ecstatic, however; I was the first person within whom he had awakened the powers of the heart.

Jasper continued to help me gain control over my newly discovered mystical sensitivity—something I now understand I had already gradually been unlocking during my years alone. We were so engrossed in our efforts that we failed to notice Goldmoon had returned to the camp until she spoke.

“This is where we will build our stronghold, our citadel of light,” she said. “The Silver Stair leads to no god-home, but I believe it can show us how to drive the darkness from our hearts.”

Goldmoon later explained that, as she climbed the celestial ladder, she found herself confronted with a scene spawned by the hatred she harbored in heart: hatred for Malystrixx, for the kender who lived while her beloved Riverwind had died, and even for the goddess Mishakal for abandoning her faithful servant. Confronting and dealing with this bitterness atop the ghostly stair made Goldmoon a stronger person and gave her an inner peace befitting of the spiritual leader of the free world. Her experience on the Silver Stair did not remove her pain, or purge the hatred for Malys from her soul. But at least it helped her live with it.

Birth of the Citadel

Goldmoon and I remained at the foot of the Silver Stair while Jasper and the Sage returned to Abanasinia to summon the other members of her Order, which we immediately took to calling the Citadel of Light. Goldmoon furthered my mystical training, and, by the time those who had been waiting for word in Qué-Shu started arriving, I had fully mastered the ability to discern the life energies and inner natures of other beings—the sphere of sensitivity—and was on my way to unlocking other mystical powers within myself. I also climbed the Silver Stair during this





time, but I am sad to say that I did not find the enlightenment that my mentor found. I continue to climb the celestial ladder each season. Hopefully, someday I will experience something other than phantasms of those who tormented me during my childhood in Silvanesti.

Within a month of Goldmoon declaring the Silver Stair the location of the Citadel of Light, a small tent village had sprung up at its base. The nearby Qué-Nal took notice, and I was barely able to negotiate a peace with Chief Skydancer, then quite young. He knew me as an elf who valued peace and honor, and he trusted me when I assured him that the mystics on the island wanted only to dwell peacefully around the Silver Stair.

As time went by, more and more hopefuls found their way to Schallsea. By the end of 9sc, the tent village had grown into a small, makeshift shantytown, home to more than two hundred mystics of varying degrees of power. These residents included the half-elf merchant Shen Korras, who, to this day, remains one of the Citadel's biggest supporters.

Among those who sought out Goldmoon during those early months in Schallsea were many former priests of the Good- and Neutrally-aligned Holy Orders of the Stars, including such luminaries as Lady Crysania, the Revered Daughter of Paladine. The presence of this honored priestess brought a guard of Solamnic Knights to Schallsea.

The Solamnic High Council had heard of Goldmoon's efforts from one the parties she had sent to search Ansalon for a suitable location; besides her own group, this was the only party that had not vanished without a trace during the quest. As their contribution to Goldmoon's efforts, the Knights built a fortress in the port of Schallsea. Some difficulties arose with the outlying Qué-Nal when the construction efforts led to increased traffic up the coast. Fortunately, my friendly relationship with Skydancer prevented any physical con-

flict from erupting. And, no sooner had the Knights finished their keep in the summer of 10sc than Jasper Fireforge's entire clan showed up in Schallsea.

Jasper had left Schallsea in early 9sc for his birthtown of Hillhome. Both he and Goldmoon felt that he had mastered his mystic powers sufficiently to bring the Citadel's message to his people. In what remains the most successful missionary effort on the part of the Citadel, Jasper managed not only to bring Goldmoon's mystical magic to the dwarves, but move them with her message so greatly that they decided to repay the First Master in the best way they knew how: by building her a stronghold from which she could safely spread her teachings across the world.

Growth of the Citadel

The next two years were a flurry of activity. The dwarves mined and carved crystals on the very northern tip of the island near the village of Qué-Ash. When word of their project reached Thorbardin, self-styled "earth mystic" Drincabir Redstone betook herself to Schallsea immediately to direct the effort. Thanks in great part to this Hylar dwarf's innate rapport with the earth, the fantastic domed complex that comes to mind when most people think of the Citadel of Light began to take form.

Shen Korras

Much of our efforts were bankrolled by Shen Korras, and it was during this time that I became aware of how much the Sage disliked the half-elf. Both have explained to me that they have had less than cordial dealings with each other in the past, but neither will be specific. Yet, every chance he gets, the Sage attempts to convince Goldmoon to sever ties with Shen, even if the half-elf does appear to make an effort every so often to heal whatever rift exists between them.

Goldmoon and the other Citadel leaders, however, see Shen as a valuable supporter, despite the fact that he holds

too much rage in his heart to be a mystic. I have looked at his aura, and it is a spectacular collection of reds and blacks shot through with lightning. Despite this darkness in his soul, he has supported the Citadel from its inception and funds not only the hostel I manage but also an orphanage at the Citadel itself. He spends months away from Schallsea and frequently returns with some poor children who have lost their parents to minions of Evil. Many strong mystics have been culled from the ranks of these young people over the years.

As I've already mentioned, Shen also paid for the construction of the War Memorial in Wemitowuk territory. Although both he and the Sage refuse to speak about it, I think the animosity between these two otherwise decent men—not to mention the wrath seething deep within Shen's spirit—can be traced back to events that took place here on this island during the war. I am trying to unlock this mystery, but so far, no one has wanted to give me any answers. None of the Wemitowuk or Qué-Nal elders recall ever having seen the Sage or Shen on the island then. Mirror, the silver dragon who lives at the Citadel, has counseled me to let the source of their dispute remain between them; if the Sage or Shen wanted people to know it, they would tell me.

Despite the mystery, there can be no doubt that Shen genuinely has the Citadel's best interests at heart. In 11sc, he brought us rumors from the mainland that the priests of the Holy Orders were regaining their spellcasting gifts. Goldmoon dispatched parties of mystics to Godshome in the Khalkist Mountains and to the celestial ladders in Taman Busuk and Northern Ergoth to seek signs of the gods' return. Meanwhile, I was sent to Qualinesti to deliver a message to Goldmoon's old friend Laurana.

The Gift of the Qualinesti

At that time, the Dragon Purge was at its height and Goldmoon wanted to extend a helping hand to the Golden

General and her son Gilthas, whose nation—one of the Purge's premiere battlegrounds—remained under the thumb of the Dark Knights. General Laurana graciously accepted Goldmoon's offer of assistance and secretly arranged for the bulk of her nation's priests to stealthily relocate to the Citadel; they were already in hiding due to the fact that the Dark Knights had forbidden the worship of any deity but Takhisis in Qualinesti.

Here, under Goldmoon's guidance, many of these priests also discovered the mystic gift within themselves. Like the dwarves of Hillhome, they decided to repay Goldmoon's efforts with a lasting gift. Not long after the elves arrived in Schallsea, the woodshapers among them began to create a hedge maze around the Silver Stair. As they grew in the mystic arts, they managed to accelerate the development of the hedges so that the maze was fully grown within the space of three seasons. Their methods involved a unique combination of the healing and animism spheres that no one else has duplicated. The results rivaled those achieved by House Woodshaper in Silvanesti.

By 13sc, the Citadel—the first wonder of the new age—was complete. Meanwhile, the mystics who had gone to search for signs of the gods' return were coming back to Schallsea. Although they had established outposts at the mystic sites they visited, they were forced to return home empty handed. Their failure prompted Goldmoon to call a halt to all attempts to seek evidence of the gods' return. Instead, she declared, the Citadel would look to the future and do its utmost to help the people of Krynn adjust to the absence of their patron deities. She remembered keenly the corrupt Seeker faith that had held much of Abanasinia in terror during her youth and feared that, without a positive influence in the world, the errors of the past could be repeated.





Missionary Efforts

Goldmoon did not doubt that the Seeker faith, popular in Abanasinia during the Shadow Years, had been started by men and women who genuinely sought evidence of the gods. Yet, when the true gods did return to Ansalon generations later, the Seekers refused to acknowledge the truth: that gods were at work once again in Krynn, but they were not the Seeker gods. Because this theocracy had moved so far from its original intent, building its whole spiritual existence around a pantheon of false gods, the return of the deities of legend negated its reason for being. When the world ultimately recognized the return of the true gods, the Seeker movement quietly died out.

Spreading the Citadel's message of hope and awakening the mystic powers within the folk of Ansalon was too important a mission for Goldmoon to risk letting it be forgotten by future generations. So, in 135c, she organized a concerted missionary effort. Mystics were dispatched to the rulers of Ansalon's free realms to tell them of the glory that could be theirs despite the absence of the gods. The mystics also offered themselves to the rulers as advisors.

In addition, these missionaries contacted the decaying churches of the Holy Orders of Good and Neutrality. They sought to show priests who still attempted to guide their congregations along the true path that the powers of their gods resided within themselves. Particularly brave missionaries even ventured into lands controlled by the Dark Knights—notably the Qualinesti woodshapers, who chose to return home once they had mastered the powers of their heart.

Goldmoon herself serves as one of the prophets of the Order of Good, representing the faith of Mishakal in Chosen Prophet Crysanias work to further the worship of all the gods of Good. Citadel mystics still teach the stories of the true gods and believe in keeping the

precepts of their faiths alive. Though the gods are absent, Goldmoon urges her followers to cherish their memories in gratitude for all they have given the world and for the valuable moral lessons their teachings provide.


The Silver Dragon

As the student population grew, a most unusual mystic arrived to offer his services. One evening in 155c, as Goldmoon was returning to the Citadel from the opening of the hostel I manope in town, a huge dragon came swooping out of the sky. To onlookers, it appeared to be a red dragon, shining with a ruby glow that rivaled the intensity of the setting sun. Those who were not paralyzed with fear prepared to attack the beast, believing it an emissary of a Great Dragon who had turned its Evil intentions toward Schallsea.

Goldmoon, however, remained calm. She told the guards escorting her to lower their weapons, for she was convinced the creature meant them no harm. The guards wisely obeyed the First Master. When the dragon landed in the courtyard inside the Citadel, all could see that it was actually a silver dragon, whose shiny metallic skin had reflected the fire of the setting sun. The dragon was bleeding from deep gashes on his head and sides, and the tip of his tail had been freshly severed.

He said his name was Solomirathnius, but graciously permitted the mystics to call him Mirror. He then asked for their aid. A wing of black dragons from Sable's domain was pursuing him—he had only kept ahead of them by exhausting his spellpower to teleport here. If the mystics would use their healing powers to cure his injuries, he could once again defend himself against the onslaught. If they would not, then he would surely die. Naturally, Goldmoon rallied all the mystics with the power to heal, and, combining their abilities, they restored the silver dragon's vitality. His tail, unfortunately, was beyond repair.





No sooner had the last of the dragon's wounds healed than his black pursuers appeared above the Citadel's crystal domes. The first and only battle of the Dragon Purge to take place over Schallsea happened that night, and when it was over, three dead black dragons had sunk to the bottom of the New Sea.

Once the battle had ended, Goldmoon spoke to the silver dragon. "Mortals and dragons have fought side by side at the bidding of gods. Can mortals and dragons also struggle together to build peace and spread wisdom? You, Mirror, have lived for untold centuries and undoubtedly have gained wisdom beyond our ken. Would you be willing to share some of it with myself and my students? It would do the Citadel of Light great honor if you would consent to dwell here with us."

At first, Mirror laughed at the suggestion. "Dragons and humans have never coexisted peacefully in these hills," he stated, referring to the Wemitowuk tribe's slaughter of silver dragons thousands of years ago. But then he seemed to think better of it. "Still, this place is one small spark of hope for mortals," he said, and here I am told that he seemed to sniff the air, carefully studying the assembled mystics. Then he replied, "Yes. I will help you fan this spark into a flame. Better that I do, lest someone come along and extinguish it."

Mirror now lairs in the largest of the Citadel's domes and serves as an advisor for Masters—especially those who return from the field with supernatural mysteries they have uncovered.

The Citadel Today

Today, the Citadel of Light is firmly rooted in the isle of Schallsea. Hundreds of students, travelers, and pilgrims come to visit us each year, or at least take advantages of our facilities in the port of Schallsea. Small farmer's markets have even sprung up along the Silver Way to cater to their needs.

At present, two hundred students

live at the Citadel, and there are always at least a dozen Masters on hand—some dwelling there permanently, while others just visit. The orphanage, from which several highly gifted mystics have already emerged, holds about fifty displaced children.

The port of Schallsea also offers a number of facilities to assist those traveling to Schallsea in search of the Citadel. Although our mystics journey to the farthest reaches of Ansalon, there are still many hopeful folk who hear of the Citadel without actually having met a mystic. Others may, after encountering a traveling mystic, wish to seek out Goldmoon herself. Some of these men and women spend every bit of steel they have in the world to reach Schallsea. When they arrive, they can find help at the Cozy Hearth, the hostel I operate.

Additionally, the Citadel—despite being a peaceful organization—maintains its own small force of fighting men and women. These troops are an unfortunate necessity, for there are still elements among the Qué-Nal who would like to drive us from this island. They ambush travelers along the road between the Citadel and Schallsea. In fact, they have been doing so with greater frequency of late, thanks to the dark efforts of Shadowwalker, a Qué-Nal shaman.

The Citadel Guardians, as our small force is called, work with Schallsea's Solamnic Knights to defend travelers. Many of these Guardians initially came to the Citadel in search of Goldmoon's teachings; sadly, most of them hold too much resentment and anger in their hearts to free the powers within. Still, they believe in Goldmoon's words of peace and help defend her messengers both on the island and off. No mystic leaves Schallsea without the company of at least one Citadel Guardian, for the Qué-Nal—while they are the nearest enemies of the Citadel—are not the most powerful, nor the most evil. That distinction goes to the Knights of Takhisis. I discuss the enemies of the Citadel in more detail in Chapter Three.

Citadel Organization

The hierarchy of mystics at the Citadel of Light, to my mind, seems overly simplistic and entirely too fluid. Sometimes I'm a little surprised that we actually accomplish as much as we do.

On the other hand, I recognize that it could well be my heritage that leaves me with a bias toward complex and rigid social structures. In my homeland of Silvanesti, our status in life is determined, from cradle to grave, by the House to which we belong. These Houses give everyone in society a place and a function. One can be released from that function or marry outside one's House only if granted permission from a ranking member of a higher House.

At the Citadel, things are organized in a fashion similar to the traditions of the Order of Mishakal as practiced by the Plainsfolk of Abanasinia. As Goldmoon is the prophet of Mishakal, this is not terribly surprising. What that order lacked, and what the Citadel sometimes seem to lack is...well, *order*. Before his death, I frequently teased my good friend Blackstar (a Qué-Teh priest of Mishakal whom Goldmoon converted during the War of the Lance) about the chaotic nature of his church—that his holy scriptures contained no clear way to determine who would lead the church or how to advance through the ranks.

"Our goddess does not want us to get lost in the pursuit of titles and worldly stature," Blackstar would say. My retort would be that he had better not try to convert any Silvanesti, or even try to sway the priests who already followed Mishakal in my homeland. While Silvanesti do not typically pursue titles, the worldly stature granted by their House means everything to them.

Almost twenty years to the day after Blackstar's death, I tried to advise Goldmoon on how the growing ranks of Citadel mystics might be organized, so we could establish clear sets of responsibilities, duties, and tasks for each member of the community. I used

as my model the Order of E'li, in which I had been an acolyte. The First Master gently rejected my elaborate plan, which included a fixed number of mystics who could hold high-ranking positions, and twenty-one different steps between Initiate Mystics and the singular rank of Goldmoon herself.

"I know you mean well, Iryl," she told me, "and I appreciate all the work and thought you have put into this plan. I just don't believe it is right for us. Your arrangement would encourage those who come to us to seek validation outside themselves. But that is the old way. I would that the men and women who come to us find their measure of worth inside their own hearts, then spread that confidence and self-reliance to the rest of the world."

Summoning Jasper and the Sage, she proceeded to detail to us what she felt would be the best way to organize the ranks of mystics. Jasper and the Sage both agreed that the simplicity would foster a greater sense of community among the mystics, although the Sage did raise a question about the similarity of Goldmoon's plan to the functional hierarchy that had existed among priests of Mishakal; he didn't want the efforts here to be confused with that church. Our leader, naturally, saw no problem with following the example set by her goddess.

And, of course, Goldmoon was the wisest of us all. The model she established for the Citadel of Light fosters cooperation among all mystics while engendering within the less experienced of us a healthy respect for our betters. Men and women generally join the fellowship as aspirants, then progress to the level of mystic and, finally, to Master.

All members of the Citadel of Light work to serve the cause of Good in Ansalon. While aspirants rarely leave Schallsea, sooner or later all other mystics serve either as recruiters, missionaries, or simply as wandering mendicants, devoting a year or two of their lives to helping individuals across the land.





Aspirants

Aspirants are mystics-in-training. They hold the lowest rank among Citadel members, but they are also viewed as some of the most important members of the community, for they are the future of our mystic Order and the key to our continued success.

When potential mystics arrive at the Citadel, they are subjected to two tests. First, three mystics with sensitivity—frequently Goldmoon herself is among this trio—interview the applicants, using their mystical abilities to glean the true nature of their hearts. Rightly or wrongly, applicants judged to have a tendency toward Evil are, at present, turned away.

The second test is to travel through the hedge maze to the Silver Stair at its center and climb the celestial ladder. The trip through the maze is more or less an opportunity for the Masters to determine whether the applicant has a predilection toward a certain mystic sphere or spheres and to gauge certain aspects of the subject's personality. Although some candidates lose themselves in the maze and find themselves exiting again without ever reaching the center, the vast majority of applicants do win through to climb the ghostly steps. If a candidate is able to face what he or she finds at the top of those stairs—face, not necessarily defeat—the candidate is admitted into the fellowship of the Citadel of Light.

While in Schallsea, aspirants wear the same light-colored robes that all Citadel folk wear. Only the plain steel medallion around their necks, forged in the trapezoidal shape of the Order's symbol, identifies their status. When away from the Citadel, aspirants may don whatever clothing they like, but they must wear the medallion.

Aspirants spend their early time at the Citadel trying to achieve proficiency in their chosen mystical spheres. The results of the sometimes enigmatic tests within the hedge maze are not always clear to newcomers, and some must work hard to discover the spheres in

which their talent lies. This is done through guided self-exploration; certain areas of the Citadel are attuned to specific spheres, making it easier for aspirants to unlock the powers within themselves. Masters guide them in this effort, but aspirants must discover their spheres of power on their own.

Once the aspirant's natural spheres have been determined, training begins in earnest. Some students master only one sphere while others eventually manage to master three. Their instructors, Masters or mystics skilled in these spheres, once again guide the students as best they can, taking great care to counsel them on the dangers of wielding a particular sphere as well as showing them the most effective ways to use their gifts.

While aspirants devote most of their waking hours to mastering mystic spheres and growing strong in their use, Goldmoon insists that no student grow too removed from the outside world. Therefore, aspirants must spend at least five days out of every month greeting pilgrims on the docks and showing them around the Citadel, answering any questions they have. Alternately, they may spend these days working in the Cozy Hearth hostel. Particularly charismatic aspirants are sometimes charged with seeking out ship captains to handle special voyages for the Citadel. We approach only those captains known to be decent people; we don't want our pilgrims or mystics taken as slaves.

Aspirant training is complete when the student's instructor and Goldmoon deem that he or she has learned enough to wield the magic of at least one sphere effectively. At this point, the aspirant receives the title of "Citadel mystic" and, when ready, may climb the Silver Stair a second time. If in doing so the mystic fails to confront and defeat his or her fears, or refuses to climb the Stair again, the mystic may advance no further in rank. (Many mystics return from the second climb fundamentally changed—usually for the better but, on rare occasions, failure has been known to rob a person of sanity.)

Citadel Guardians

As I mentioned previously, the *Guardians* are the Citadel's own defense force. Many Guardians are warriors who come to Schallsea to become mystics but who, for one reason or another, never quite reach that goal. Others do become mystics, but decide they would prefer to take a more active role in the fight against the Order's enemies.

These men and women are warriors whose dedication to the Citadel rivals that which the Solamnics show to their Measure and the Knights of Takhisis to their departed goddess. The Guardians keep a tireless vigil against the Citadel's numerous enemies and, when such enemies attempt to strike, this force frequently manages to strike first.

The Guardians' primary duty is to ensure the safety of the Citadel and its mystics. To this end, they spend much of their time in weapons training and honing their senses in preparation for battle and for fending off potential ambushes.

When in Schallsea, the Guardians wear distinctive sky-blue tunics, the fronts of which bear the Citadel's symbol sewn in red. When they travel off the island, escorting mystics on quests, they dress like typical fighting men and women. The exceptions to this rule are Guardians assigned by Goldmoon to protect a Citadel advisor in attendance at the court of one of Ansalon's lords. These Guardians return to the uniforms they wear in Schallsea. (See the section on Citadel advisors on the next page.)

Like all members of the fellowship, each Guardian possesses a medallion in the shape of the Citadel's symbol. If the warrior assumed this role in life while still an aspirant, this medallion is plain, like theirs. Otherwise, it is inscribed with the symbol of the mystic rank he or she earned before becoming a Guardian.

These forces work with the Solamnics Knights to protect the pilgrims traveling from the port of Schallsea to the

Citadel. Occasionally, they have even assisted members of the Qué-Nal tribe when slavers from the land of Sable the Great Black launch assaults on their villages and fishing expeditions.

Citadel Mystics

The most common members of our fellowship are the Citadel *mystics*, among whose number I belong. We are the mid-ranked mystics, fairly strong in one or more mystical spheres.

Citadel mystics have climbed the Silver Stair but have not yet managed to shore up the weaknesses in their spirits by defeating what waited for them at the top.


When in Schallsea, we Citadel mystics wear the normal pale robes of the fellowship. We are distinguished from aspirants by the heart-shaped symbol engraved upon our medallions.

Citadel mystics assume virtually every imaginable task. Some serve as teachers for the aspirants. Others travel Ansalon in search of men, women and children strong and pure in spirit, to make them aware of the skills they can learn at the Citadel of Light. In their travels, these mystics also seek out those who have mastered the powers of the heart without guidance and suggest they turn to the Citadel to grow even stronger and to find fellowship with other mystics. I have heard horror stories of superstitious villagers burning these natural mystics at the stake, assuming them to be demons.

The mystics who roam Ansalon attempt to raise public awareness of the powers of the heart, so such events become things of the past. A rare few Citadel mystics—mostly warriors—take up weapons to fight against violent oppressors, drawing the Guardians traveling with them into the battle as well.

Citadel mystics have committed themselves to bettering the lives of the common men and women of Ansalon. To this end, they frequently take up residence in needy villages, using their mystic powers to help crops grow bet-





ter, heal injuries, cure diseases, and so on. Those who are former priests of the Good or Neutral gods frequently also try to provide some moral guidance—but their teachings are always colored by Goldmoon's desire to make all of Ansalon understand that we must now rely on ourselves to create Good in the world, for our gods are far away.

Citadel Masters

The rank of *Master* is awarded to those mystics who have reached the highest level of skill in mysticism, experienced a wide variety of adventures out in the world, and banished their inner darkness by defeating their deepest fears atop the Silver Stair. I have known a few particularly strong and pure-hearted people who have moved straight from aspirant to Master level, but in such cases, the individuals' experiences on the Stair typically change them profoundly.

Unlike those at the aspirant or mystic levels, Masters generally have more specialized tasks, some of which overlap the duties of mystics. Many Masters, especially those with a great deal of world experience, serve as mentors to younger members of the fellowship.

Like all mystics, the Masters wear simple light-colored robes when in Schallsea. Their medallion distinguishes them from other mystics by its additional carvings: The heart symbol is framed by a series of lines that represents the use of the powers of the heart and their influence on the world. The Master's medallion is a perfect rendering of the symbol of the Citadel of Light.

Some members of the fellowship are chosen to join one of the two special divisions of Master: Citadel advisor and missionary.

Advisors

Advisors are a special group of Masters who, since 13sc, have served essentially as ambassadors from the Citadel of Light. Although we have mystics at

work among Ansalon's common folk, Goldmoon felt it important to give the rulers of the land a more personal opportunity to hear and understand the Citadel's message.

Those in power can easily misinterpret this message—after all, we teach people that they have the potential within themselves not only to prevail, but to perform miracles! It is understandable that a lord might believe we seek to stir once loyal subjects into rebellion, particularly if he or she hears our message third-hand or from a counselor who bears the Citadel of Light ill will.

To minimize the risk of such a misunderstanding, Goldmoon sends one or more Masters, with Guardians serving as bodyguards, to visit the rulers of Ansalon's most powerful free realms. It is their duty to explain the intentions of the Citadel, counsel the lord on behalf of the fellowship, and even teach the monarch's family or officials how to master the powers of their own hearts.

Citadel advisors are the rarest members of Master rank. They typically have mastered three spheres of mysticism, one of which is sensitivity, for they must evaluate lords before offering to teach them. If the ruler's spirit is dark, the advisor may not teach him or her the ways of mysticism—even if it means expulsion from court.

At present, advisors belong to a half-dozen or so of Ansalon's courts, including the realms of Gunthar upon Sancrist, Nordmaar, Solammia, and the united tribes of Abanasinia. We continue to approach others, however, and even return to those that have rejected us in the past, hoping for a change in the lord's heart and mind.

Another contributing factor to the scarcity of these advisors is that Goldmoon considers a person's background important to the appointment. Since advisors communicate directly with Ansalon's royalty and nobility, the First Master believes it key that these envoys belong to a social class similar to that of the rulers they advise.

Missionaries

Although many mystics wander Ansalon spreading the words of Goldmoon, *missionaries* are Masters who try to carry the Citadel of Light's message to places where other mystics have failed.

Citadel missionaries are deeply dedicated individuals. They preach the fellowship's message of hope anywhere, any time, and to anyone who will hear it—regardless of whether their audience is predisposed to listening.

Typically, missionaries venture into dangerous lands to spread the message. They purposefully approach followers of the decaying Holy Orders of the Stars, hoping to show them that the gods who no longer watch over the world always meant for us to follow the path toward self-reliance. These Masters fearlessly tilt at windmills, argue issues of philosophy, and sometimes even drive priests from their own temples. Often, Citadel missionaries know more than most modern-day priests about the doctrine, dogma, and traditional teachings of the true gods, for to defeat a foe, one must truly understand that foe.

But these missionaries are more than philosophers. They also work alongside the common folk they seek to convert. If a village has recently been attacked by dragons or marauders, missionaries help repair damaged buildings. If a community is starving due to outmoded local farming methods, missionaries use animism to improve the yields and even teach farmers the newest theories of planting. And in towns where most of the adults have been killed in battle or taken away by slavers, missionaries see to it that the children are educated and taught how to survive. Wherever they find themselves, Citadel missionaries live alongside the people as they teach Goldmoon's message, essentially becoming one of them.

Citadel missionaries are part spiritual messenger and part defender of the downtrodden. They primarily travel in

lands ruled by the Great Dragons, Dark Knights, or others committed to Evil and oppression. As Master mystics, they teach the powers of the heart to village leaders and others strong in spirit, thus helping to build grass-roots resistance movements against the brutal tyranny of the land.

Occasionally, Citadel missionaries get swept up in quests undertaken by independent heroes fighting for the cause of Good. This is how many future Guardians encounter Citadel mystics and learn first-hand of the fellowship's true nature and motives.

Senior Masters

Many of the Masters who have been with the Citadel for ten years or more are considered *senior Masters*, with the additional responsibility of serving as Goldmoon's counselors. While a few junior mystics also advise the First Master on occasion, typically only Masters have spent enough time with her to have earned her complete trust.

Senior Masters also have the painful duty of sitting in judgment over members of the fellowship who have been accused of wrongdoing. After investigating the charges, they must, together with Goldmoon, decide the fate of the alleged offender. It is not a duty I envy.


Leaving the Fellowship

Being an active member of the Citadel of Light need not be a lifetime commitment. Mystics can leave the fellowship voluntarily in good standing; on the other hand, mystics are expelled from the Order from time to time.

Voluntary Departure

To voluntarily leave the Citadel, mystics merely must return their medallions to Goldmoon. Of course, she will ask the reason for this decision. Occasionally, a young man or woman will have fallen in love with someone outside the Order and wish to settle down. Other times a mystic simply wants to spend more





time with family and friends, and thus desires to return home. Such mystics might assume they are obligated to retire from the fellowship, but nothing is farther from the truth.

Mystics who ask to leave the Order to refocus their lives need not turn their back on us. Goldmoon will release such mystics with her blessing, allowing them to retain the symbol of their rank within the Citadel and letting them know they are welcome to return whenever they wish.

On the other hand, if the mystic for some reason simply cannot bear to remain part of the Citadel any longer, neither Goldmoon nor any other member of the fellowship would force such a person to stay. Everyone is free to make the personal choices they believe are right for them.

Expulsion

On rare occasions, members of the fellowship will be asked to leave the Citadel of Light. This punishment befalls those proven to have knowingly endangered innocents, helped our enemies harm us, or attacked and injured another member of the Order. Other infractions could result in a mystic being expelled, but these are even rarer than those mentioned above. In the last twenty years, untold men and women have joined the fellowship. Only seven have been asked to leave.

After a thorough investigation into a mystic's alleged misbehavior, Goldmoon and her senior Masters decide the severity of the punishment. If the offense warrants expulsion, they tell the accused to be ready to defend his or her actions or face the Order's strictest punishment. Like so much else at the Citadel, the ceremony to cast a mystic out of the community is simple and straightforward, a stark contrast to the ways of my people—they take three entire days of uninterrupted rituals to name a Silvanesti a dark elf outcast.

First, all mystics assemble along the cobblestone road that leads to the port

of Schallsea. The accused emerges from the Citadel, along with Goldmoon, an escort of Guardians, and two senior Masters skilled in sensitivity and mentalism. Before the assembly, Goldmoon and the Masters question the accused about the alleged wrongdoings and determine not only the truth of the charges, but the rationale behind the mystic's questionable actions.

Once Goldmoon and her counselors determine the guilt and motives of the accused, they must rule whether to cast out the mystic. If, after silent deliberation, both senior Masters turn their backs on the accused, Goldmoon moves forward to remove the mystic's medallion. Then she turns her back on the poor soul as well. If only one Master turns away at this time, the First Master makes the decision on her own.

Should the Masters instead judge the accused innocent of wrongdoing or find the actions justified, no one turns away from the mystic. Instead, Goldmoon embraces him or her. Once, I stood near enough to hear her words to a mystic thus exonerated. "We are sorry for the pain we have caused you, dear friend," she said tearfully. "Please accept our apologies and try to find it in your heart to forgive us."

If found guilty, the expelled mystic must walk down the road toward Schallsea, away from the crystalline domes. As the outcast passes, all those lining the path silently turn their backs. The guilty mystic enters the wilderness surrounding the Citadel in total silence, except for the whistle of the wind.

As I understand it, this ceremony is based on the traditions of the Qué-Shu. The whole experience is heart-wrenching for all involved. The five times I have been in Schallsea to see a mystic cast out, I cried through the entire ceremony—even during the expulsion of a mystic found guilty of murder. There are few fates in this world worse than knowing you can no longer be with those who love you. It is a fate I wish on no one.

The Citadel Proper

There are few sites more beautiful in Ansalon than the splendid domes of the Citadel of Light. (The only place to compare with it, in my opinion, is the restored Tower of the Stars in my homeland's capital, Silvanost.) A true monument to the spirit of the Good people of Ansalon, the crystal domes of the Citadel are the products of the labor and love of many races.

The Wilds

A stretch of three miles of untamed wilderness surrounds the Citadel. Except for the Silver Way, the ruined Castle Vila due north of the Citadel, and the tiny farm community of Heartspring (which provides the Citadel with fresh produce), there is no evidence of civilization in this stretch of land thickly covered with brambles, undergrowth, and trees.

When the Citadel was under construction, Goldmoon knew she wanted to give mystics attuned to nature—especially animists—a place to relax. Therefore, she asked that, beyond the hamlet of Heartspring, this wilderness be kept intact; any additional buildings the fellowship needed would be constructed in the port of Schallsea.

The Citadel Guardians used to patrol the Wilds fairly heavily, not only to watch for possible threats to the Citadel, but also to protect travelers and meditating mystics from marauding Qué-Nal warriors. Since the spring of 30sc, however, they have limited their patrols to the outskirts of the Wilds, due to some new inhabitants there.

Returning one day from one of his trips away from Schallsea, Mirror brought with him some rather unusual refugees—a trio of dryads, delicate forest creatures whose grove had recently been discovered and destroyed by minions of Malys. According to Mirror and the dryads, pockets of woodlands still exist within the Desolation, although they are growing scarcer and scarcer.

Through the use of magic—presumably the same magic the Evil dragons have used to reshape Ansalon in their image—Mirror severed the mystic bond that existed between the dryads and their grove and transplanted them in Schallsea, where they bound themselves to the plants of the Wilds.

Travelers in the Wilds rarely see the dryads, for they are shy beings who prefer to spend their days in the company of each other, running playfully through the forest. Despite this reclusiveness, they have encountered enough would-be Qué-Nal raiders to make these tribesfolk start to believe the Wilds haunted by the spirits of women who died while in the throes of an unrequited love.

While the dryads have little need for companionship beyond each other, once in a while a traveler will catch the attention of one of these creatures. In such cases, the dryad instinctively uses her irresistible charms to make the visitor join in their revelry. Once word of the missing traveler reaches the Citadel, our mystics must then seek out the dryads and retrieve the individual, frequently to the disappointment of dryads and guest alike. Mystics strong in animism are better able to resist the lure of dryads, and woodshapers (a particularly gifted breed of elf) appear completely immune to it.


The Grounds

At the edge of the Wilds, travelers approaching from the southwest come to a small ridge. Upon climbing it, the pilgrims can gaze upon the Citadel of Light in all its glory. The ring of crystal domes, which have a slight bluish tint, rise like perfect soap bubbles from an expansive garden. The domes themselves encircle a broad courtyard, its greenery just visible through the translucent walls.

The Walk

As the Silver Way reaches the bottom of the ridge, it turns into a broad, cobbled path that leads to a wide set of stairs





and an immense archway that is the main entrance to the Citadel of Light. This paved path, called the Walk, continues down to the water about a mile away from the Silver Way junction.

The heart-shaped archway leading into the Citadel is flanked by two immense sculptures resembling gold dragons whose heads touch to form the top of the arch. It took five of the finest dwarf artisans more than two years to create these ornate figures of gold.

The Docks

The Citadel's modest docks are located in Pelican Cove on Schallsea's western shore. Stairs have been carved into the sharply rising cliff face, and the ascent from the docks to the Walk is almost one hundred feet.

The cove and docks are too small to handle any ships of consequence, but they provide a suitable location for vessels such as the *Wind Chaser* from New Ports on the Abanasinian mainland to land. In addition, Citadel folk can launch small vessels, such as the community's three fishing boats, from these docks without fear of encountering hostile Qué-Nal. Most of the daily catches are dried and salted and stored for use as rations should the Citadel ever come under siege. Goldmoon also has been known to offer these provisions to poor, hungry travelers in town or at the Citadel gates.

A small guard post stands just above the docks, manned at all times by Citadel Guardians who are also skilled mariners. They watch for any attempts by the Citadel's enemies to land, as well as for attacks on the fishermen. A skiff for their use is always tied to the dock.

The Hedge Maze

Within the ring formed by the Citadel's domes rises the Silver Stair, invisible to all during daylight. As a gift to the Citadel from Goldmoon's old comrade-in-arms, Laurana, Qualinesti woodshapers created a hedge maze around it during the early years of the Order.

The maze is a decorative structure, not a defensive one. Visitors who enter this fragrant array of concentric circular hedges merely seeking a quiet stroll through the parklike setting can find their way through it easily to the celestial ladder at its center. Those who attempt to force their way through the hedges to the center can cut through the greenery, although mystics who try always find themselves faced with furious woodshapers upon their exit.

However, those who enter the maze as a ritual prelude to climbing the Silver Stair have quite a different experience: The magic of the Masters twists the familiar paths into new patterns and places illusions within its corridors to challenge a mystic's abilities. I have never seen the path to the center of the maze repeat itself on my trips through, nor do the challenges around each corner remain the same each time.

The hedge maze is popular with residents of the Citadel because it is typically a place where one can retreat to meditate in peace. Except during a ritual ascension of the Stair (when the maze is closed to visitors), it is one of the most restful and tranquil places in all of Schallsea.

The Domes

The Citadel consists of nine interconnected crystal domes, each about four stories tall. These domes—or *lyceums*, as we call them, to remind us of their instructory nature—represent each sphere of mysticism but necromancy (a magic forbidden us). The largest dome, called the Grand Lyceum, handles reception and houses special facilities, such as the Citadel's kitchens and dining hall, the main barracks of the Guardians, and the orphanage. All the domes are heated in the cool months by hot vents, truly a feat of dwarven engineering!

The Grand Lyceum

To enter the dome complex, one must leave the Walk and pass beneath the upstretched wings of the twin golden

dragon statues flanking the arched Citadel entrance.

Inside, the visitor stands in the main dome's Grand Hall, the crossroads of the Citadel. From here, one can enter any of several reception rooms which, in turn, lead to other areas of the complex. By continuing straight through the archway, the new arrival enters a balcony. Stairs lead down from it to the large courtyard at the center of the ring of domes. Here, as described earlier, the Silver Stair soars invisibly into the sky, surrounded by the hedge maze.

The Orphanage

The devastation wrought by the Great Dragons has combined with the violent oppression of the Dark Knights to leave many, many children parentless today.

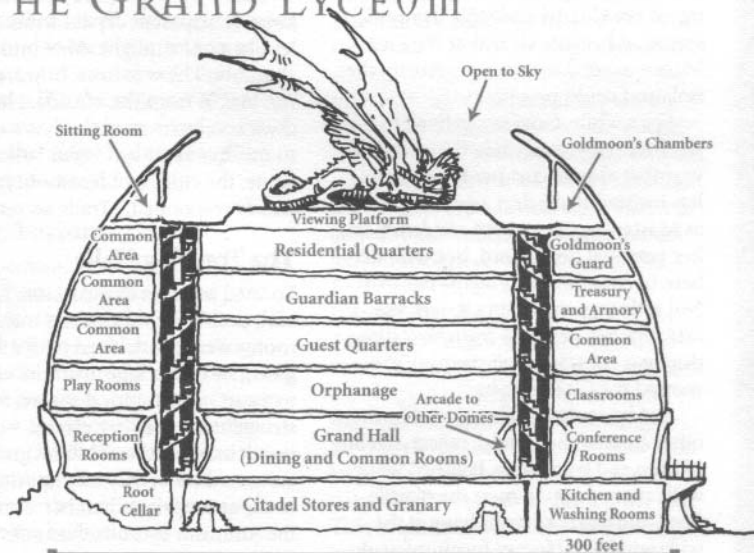
At the suggestion of Shen Korras, the Citadel sponsors an orphanage, located in the Grand Lyceum. Goldmoon has issued a standing order to all wandering mystics to seek out orphaned children who have no home and no one to care for them—especially youngsters who might have mysti-

cal potential—and invite them to come to Schallsea. Though it has beds for almost one hundred children, as of this writing the orphanage houses some four dozen boys and girls who otherwise would be suffering on the streets of Ansalon's cities. It operates entirely on food that Shen Korras supplies free of charge.

Fully half the children who arrived at the orphanage ten years ago when it opened have grown up to become mystics in the Order. Several others have entered the ranks of the Guardians, saying they wished to give something of themselves back to the fellowship that nurtured them. To think, if they hadn't come here, they might have fallen into the clutches of the Dark Knights!

As children, the orphans are schooled in the basics of reading, writing, science, and mathematics. In addition, they work either as pages in the Citadel or as assistants to the shopkeepers and artisans in town. These jobs give them the chance to learn trades, should they choose not to join the fellowship when they are older.

THE GRAND LYCEUM





Mirror's Lair

The largest of all the domes has a significant section of roof open to the sky. The dwarves left it this way purposely, intending it to be a sky-window through which the mystics could gaze up at the new moon and wondrous ruby star in the heavens from the dome's top floor. With the coming of Mirror, however, most of this level has been ceded to him as a lair—the open viewing platform is a perfect place for him to lounge about or from which he can take flight.

Mirror has devoted one of the chambers on this level to a sitting room in which he meets with Masters and other mystics who want his advice. He prefers to meet with them in his human form—that of a silver-haired young man, handsome despite the fact that his face still shows traces of the scars that mar Mirror's dragon body. The dragon believes this man-shape puts visitors at ease and encourages them to get to the point.

Goldmoon's Chambers

Goldmoon lives in the top level of the Grand Lyceum with Mirror. At one time, all the mystics lived in this dome. However, when the Dark Knights infiltrated the Citadel and stole its mystic secrets, it became clear that the First Master needed the greater security that isolation could provide.

For a while, Goldmoon lived by herself here. However, since the attack last year that almost cost her her life, she has insisted that select aspirants, as well as Masters in permanent residence and her personal bodyguard, live with her here in chambers just below her own. Not only was she feeling lonely, she said, but her isolation from the fellowship was contrary to everything she wanted the Citadel to be.

Goldmoon's oval chambers, like many other areas of the Citadel, reflect a feeling of calm and tranquility. Polished white walls curve down to meet the marble floor, and gauzy curtains hang at the wide windows. Homey furniture made of birch wood completes the picture.

One of the prize possessions the First Master keeps in her chambers is a full-length mirror, a gift from Palin Majere many years ago. This ornament is not only decorative but also a powerful divination device. Although she is not a sorcerer, Goldmoon can use the mirror's powers in combination with her own sensitivity to let her see and speak with mystics and friends anywhere in Ansalon.

The Lecture Halls

Most of the domes contain lecture halls built to accommodate a dozen or so people. However, the raised podiums one might expect to find at the front of these academic chambers are conspicuously absent. I recall that the dwarven builders had planned to place a lectern in each room (for that is the way dwarves build their own schools), but Goldmoon had gently voiced an objection. Our lecture halls, she said, should reflect the Citadel ideal that we are all more or less equal. Of course, the builders relented. And indeed, Goldmoon correctly anticipated our needs, for most Masters prefer to walk among their students as they teach, and even sit with them.

Each of these lecture halls features large, transparent crystal windows that let plenty of sunlight shine into the chamber. The windows, however, are not visible from the outside. How the dwarves constructed them is a mystery to me, but years ago when I asked Redstone, the chief builder, about it she tersely responded, "Trade secret."

The Training Halls

Located adjacent to the lecture halls in each dome, the windowless training rooms were constructed under the direct guidance of the Sage to attune each one to a particular mystical sphere. Students struggling to master a certain aspect of mysticism find their abilities greatly enhanced when they attempt their magic in the appropriate chamber: animists in the Animism Lyceum, channelers in the Channeling Lyceum, and so on.

Further, if mystics choose to relax or study in the training halls, they find that they can more quickly recover their mental and spiritual energies, drained from the exertion of drawing upon the powers of the heart, than they could outside these rooms. Such facilities are immensely valuable in training new mystics, though many aspirants find themselves unprepared for the difficulty of casting spells in the "real world" outside the training halls!

Residential Quarters

Most aspirants and visiting mystics live in dormitory-style rooms that hold four to eight people. They are quartered by gender within the dome appropriate to their favored mystic sphere. Initially, this arrangement was intended to encourage students to learn from one another as well as from their instructors. However, with the number of students growing virtually every month, communal quarters have become a must.

Masters and mystics with permanent residences at the Citadel have private suites within the dome of their specialty sphere (or the sphere in which they have achieved greatest mastery). Members of the fellowship who have married other members dwell with their spouses and children in these apartments as well. These quarters are not communal dormitories like the majority of our residential areas, but are reserved exclusively for the individuals and families who live in them.

The Herbarium

The herbarium, located in the Animism Lyceum, is part greenhouse and part resource for medicinal herbs. Many rare trees and plants—which, according to conventional wisdom, should not grow anywhere but on one particular mountain or in a specific valley—flourish here under the gentle care of Scanion Ribtickler, a tragic afflicted kender. (Even one of the mighty vallenwoods thrives in the herbarium.)

No one is sure where Scanion came

from. One day, an aspirant spotted him tending the plants in the herbarium. When she tried to speak with him, he fled in terror and hid among the greenery.

Scanion remains shyer than even the most reclusive dryad. He has never spoken a word to anyone in the years he has been at the Citadel, and it is only through the use of mentalism that we even know his name. From his age, I would guess that he was a young child when the Great Red ravaged Kendermore. Who can say what other horrific experiences he has suffered before finally finding a haven among the plants here at the Citadel?

Scanion continues to hide from most members of the fellowship who enter the herbarium. Thus far, only Jasper and Goldmoon have gained his trust. However, he does have a way with plants, and it is to Scanion's credit that the rarest of species not native to Schallsea will grow for him here at the Citadel. Whether he is using animism or simply has a talent for helping life flourish, Scanion can make even the most sickly bit of greenery grow healthy and strong.


The Library

The library, part of the Mentalism Lyceum, is a relatively new addition to the Citadel. At this writing, most of the ceiling-to-floor shelves are empty. Yet with each mystic who returns from a trip beyond Schallsea, a scroll containing a personal account of some unusual use of mysticism or a book of mystical, theological, or historical significance is added to the collection. While our collection shall never rival those of the Ergothian Imperial Library in Gwynned or the Great Library of the Ages in Palanthas, the Sage and Goldmoon hope that eventually we will have a collection of mystical lore that will help our students in their training.

Like the lecture halls, the library has large windows that permit plenty of natural light to pour in during the day. This bright ambiance allows seekers of knowledge to study for long hours before their eyes start to get tired.



CHAPTER THREE



Being a look at the friends and the enemies of the Citadel of Light throughout our war-torn lands.

As with any group that tries to effect change in the world, the Citadel of Light has its share of both enemies and allies. Although such relationships frequently shift, changes are unlikely to occur with regard to the Citadel and its enemies.

While other groups tend to ally with each other until they meet a certain goal, the friends and foes of the Citadel of Light stand with it or against it due to matters far less transitory than politics. Those who oppose the Citadel do so mainly over issues of freedom and personal choice: We want all of Ansalon's people to know they can exercise this freedom, and that the powers of the heart can help them do so, while our enemies want to reserve freedom only for themselves.

It is a sad commentary on the world that the Citadel's enemies typically wield far more power than our allies. However, with each passing year our message reaches more people and our allies grow in power, as illustrated by the increasing ability of Palin Majere's Academy of Sorcery to refine sorcerous magic.

This chapter is devoted to a brief survey of the Citadel of Light's most remarkable allies and enemies at the time of this writing. The memory of

one or more of these groups may one day be washed away by the River of Time. If that happens, I hope at least their natures will be remembered through this manuscript, should it be deemed worthy of inclusion in the new collection at the Great Library.

Allies of the Citadel

Every individual who takes charge of his or her own destiny and draws upon reservoirs of personal strength is an ally of the Citadel. Unfortunately, the majority of these stalwart souls will go unrecognized by history, for most are unknown to its chroniclers. I know these Good folk exist in great numbers, but, as I do not know all their names, I cannot write about them here. I can only admire these countless people for their strength and courage.

Instead, I will mention some of the nations, groups, and powerful individuals who support the Citadel. This section is broken down by region.

Abanasinia

Citadel allies based in the free realm of Abanasinia include the Legion of Steel, the Academy of Sorcery, and the united plains tribes of Abanasinia.

Some members of the Legion of Steel hold that the Citadel is too restrictive in its approach to its membership and mission. In turn, many of our mystics think the Legion's failure to acknowledge that Good and Evil are governed by the spirit will lead to its infiltration and eventual corruption by the Knights of Takhisis. Although the Citadel's relationship with the Legion of Steel is occasionally rocky due to these differences, members of the two groups generally work together whenever they find each other in tight situations. We have too many common enemies to make foes of each other.

FRIENDS AND FOES

The Academy of Sorcery is more of an unconditional ally. Its leader, Palin Majere, grew up with Goldmoon's son and daughters and has known and trusted the First Master since childhood. Although Palin was initially disappointed that the powers of the heart were not the old magic that he knew, practiced, and loved, he and his fellow sorcerers have worked closely with Citadel mystics ever since the Academy was founded.

While the sorcerers deny this possibility, many mystics believe this "new" magic is simply another manifestation of the powers of the heart. To this end, many Citadel mystics spend time at the Academy trying to master the sorcerer arts. In turn, sorcerers often visit the Citadel of Light, and those whom Goldmoon finds worthy learn from us. Both the Academy and the Citadel are devoted to spreading magic to as many of Ansalon's people as possible, for the good of us all. It is upon this shared objective that our alliance is built.

The area's most powerful ally of the Citadel, however, is the nation of Plainsfolk under the leadership of Goldmoon's daughter, Moonsong. These united tribes are quickly becoming the most spiritually aware peoples in all of Ansalon.

There is virtually no tribe in the Plains of Abanasinia that has not received the Citadel's message, and many tribal shamans and warriors have studied at the Citadel or with traveling mystics. Goldmoon's own son, Wanderer, is a Citadel Guardian who roams the realm of Duntollik with a group of mystics. Their goal is to carry the Citadel's message to the barbarian tribes who share territory with the centaurs, while keeping an eye on the borders of nearby Dragon Realms.

Someone whom I and others of my race trapped outside the Silvanesti Shield view as an ally is Alhana Starbreeze, exiled Speaker of the Stars. She

presently lives in Haven but spends much of her time on the Silvanesti border; no one works as tirelessly as she at finding a way to circumvent the strange magical barrier that has cut us off from our homeland. Human and elf mystics and Masters work with her on a regular basis, although we try to have other Silvanesti elves teach the mystic ways to what Silvanesti followers she has.

Even though I personally have no desire to return to Silvanesti, I think it deplorable that those who wish to cannot. Even more deplorable, however, is the scorn with which Alhana is treated on the rare occasions when she encounters an elf who upholds her exile. Most elves—including all of us here at the Citadel—disdained her treatment at the hands of the Sinthal-Elish, but there are some who agree that her interest in elven unity rightly brands her a dark elf.


The Blood Sea Isles

Grand Mariner Trelleau Hankel of Saifhum is one of the Ansalonian rulers who has welcomed an advisor from the Citadel into his midst. I am told that this grizzled pirate has mastered the sphere of alteration and that other mystics are teaching the folk of Saifhum how to unlock their own mystical powers.

The people of Saifhum have always been a strong-willed, independent lot, and they took the Citadel's message to heart almost immediately. This island very probably could become Ansalon's second spiritual center, if not for the persistent threat of the minotaurs dwelling in nearby Mithas and Kothas. Since the departure of its patron god Sargas the Destroyer (Sargonnas to other races), the minotaur empire has been growing increasingly erratic in its dealings with its neighbors and the ships that sail the Blood Sea.

The problem, as I understand it, is the minotaur priests. Like the shamans





of the Qué-Nal in Schallsea, these spiritual leaders appear to be grasping for power—even if it means overthrowing venerable Emperor Chot Es-Kalin.

The Citadel has made an attempt to assist the emperor for, under his rule, the minotaurs have been slowly growing less warlike. Rather than raiding all ships they happen upon in the Blood Sea, they have increasingly hired themselves out as mercenary sailors, working for both the Solamnic Knights and the Knights of Takhisis. Perceiving this trend as a step in the right direction, Goldmoon offered the emperor her support.

Emperor Chot Es-Kalin seemed interested in the powers of the heart at first, but he did not have the patience to stay with his studies and eventually blamed his failures on the Master teaching him. His response was to drive all Citadel followers from the minotaur isles. Since then, however, mystics have returned to the human colony in Kothas and from there have begun trying to teach the ways of mysticism to the common minotaur.

The situation in the political arena grows steadily worse, however. If the priests have their way, the Blood Sea will be even more aptly named, for the minotaur race will be the terror of the seas once again. The people of Saifhum and the Citadel of Light would like to prevent that from happening.

Ergoth

When my grandfather was a child, the Empire of Ergoth was the most civilized human nation in Ansalon, and it served as the center of culture for almost one thousand years. When my father was a child, Ergoth was the only human nation to dare stand against the excessive and Evil proclamations of the Kingpriest. And in the ensuing Cataclysm, the nation was all but wiped from the face of the world.

For centuries, the remnants of the Ergothian Empire languished in obscurity. But, with the coming of the

Great Dragons, much of the population of Solamnia has fled to Ergoth. With this influx of artists, scholars, and military men, Ergoth is gradually emerging as the center of culture on Ansalon again.

Emperor Mercador Redic VI has welcomed both Solamnic Knights and Citadel advisors to his court. Although this gentle, righteous man has not himself shown any talent for wielding mysticism, he has permitted his daughter Mercidith, to travel to the Citadel of Light and study among us. As of this writing, we still await her arrival, but, based on what we have heard of her, Goldmoon expects that she will grow strong in the powers of the heart.

At the Imperial Court in Gwynned, the Citadel advisor frequently serves as mediator between the emperor, Solamnic refugees, Ergothian nobles, and a tribe of curiously civilized goblins who live on the island's southern tip. The Citadel is rapidly gaining the respect of all factions on the island, and the emperor is considering sending the members of his personal guard whom his advisor finds worthy to study here as well.

Gunthar

Since the Second Cataclysm and the ensuing onslaught of the Great Dragons, Castle Uth Wistan in the realm of Gunthar upon Sancrist Isle has served as the headquarters for the Knights of Solamnia. Grand Master Liam Ehrling's High Council directs the activities of knightly circles across the continent, and a Citadel advisor has stood by his side since before Goldmoon began formally dispatching mystics to counsel Ansalon's rulers.

Lady Crysania, the Citadel advisor to Lord Liam, is also known as the Revered Daughter of Paladine and the Chosen Prophet of the Order of Good faiths. Aside from Goldmoon, she is the only high-ranking priest of the old Holy Orders of the Stars who has been able to shift from relying on her god to rely-

ing on the powers within herself.

The Solamnic Knights are our greatest allies. Wherever mystics find themselves, if there is a knightly circle nearby, they can expect aid and protection. Goldmoon and Lord Liam both are very keen on seeing the Citadel and the Knights work together almost as one body.

Nordmaar

The realm of Nordmaar is surrounded by enemies, yet this bastion of Good remains strong. This tropical kingdom is bolstered not only by a detachment of Knights of Solamnia but also by a Citadel advisor who stands beside King Shredler Kerian in all matters.

King Shredler has ruled Nordmaar since just after the end of the Blue Lady's War, and he has spent his whole life trying to keep his nation and people free. Now in his eighties, this giant of a man permits the Citadel to use his lands, particularly his fortress of North Keep, as a base from which we can launch missionary efforts into the Estwilde, Kern, and Neraka—three nations whose rulers have violently rejected the Citadel's previous advances of friendship.

Sanction

Lord Governor Hogan Bight is one of the more controversial figures of current-day Ansalon. Through the use of magic, diplomacy, and occasional ruthlessness, he has kept his city of Sanction more or less free of the influences of all three major armed forces—the Knights of Solamnia, the Legion of Steel, and the Knights of Takhisis.

Naturally, the leaders of these three Orders paint the Lord Governor as a villain, since he often opposes their efforts. However, he has welcomed the Citadel mystics into his city with open arms—even if he has refused all offers of support from Citadel advisors.

Hogan Bight remains aloof from every faction, including the Citadel.

However, he ordered the ancient Temple of Huerzyd refurbished for use by the Citadel of Light as a base of operations. From this small white temple, we assist the many refugees that find their way to Sanction Vale and dispatch missionaries over the Khalkist Mountains and into the lands controlled by Malys, the Great Red.


I believe Hogan Bight to be a man with a great passion for freedom. He has used his considerable powers, whatever their origin, to keep those who would dictate right and wrong outside the walls of Sanction. Thus it stands today as a bastion of total freedom—except from Bight's own laws, of course.

I do not pretend to understand why the Lord Governor publicly shuns the Knights of Solamnia and the Legion of Steel, even while he shuns the Dark Knights. It seems he wishes to isolate himself from all the influential groups of Ansalon—save the Citadel of Light. For this Goldmoon is grateful. And, despite what Solamnians might say about the man, the one time I met Hogan Bight, I detected no darkness in his spirit.

Enemies of the Citadel

The Citadel of Light has a number of enemies. Many oppose us because they do not really understand what it is we are trying to accomplish. Others oppose us because they see the Citadel as a threat to their power—sometimes the greatest threat to a dictator is a message of freedom and empowerment. And, since the Citadel of Light's mission is to teach the Good people of Ansalon how to tap into an inner reserve of power, we are often viewed as threats by petty rulers. Sometimes we find opposition even from priests of the true gods, who fear they would become useless should their congregations discover that they carry something divine within themselves.





Such fear is understandable, for it is part of the nature of all mortals. The men and women who oppose the Citadel because of such fears, though a danger to missionaries, constitute only a minor threat in the larger picture. In my opinion, we have only three significant enemies to be concerned about: the Great Dragons, the Knights of Takhisis, and the shamans of Schallsea's Qué-Nal tribe.

The Great Dragons

The beasts that have laid claim to much of Ansalon spread hopelessness across the land like the sun spreads light. Mirror once told me that part of him sympathizes with the Ansalonian dragons who have conquered lands, be they metallic or chromatic. Many dragons feel that Krynn should be theirs, first and foremost—they were the first children of the gods, and they lived peacefully for the most part until mortals began forcing them from their homes.

While it is almost an instinctual reaction on my part to take issue with a claim that the green dragons should have a valid claim to the Silvanesti Forest, I cannot help but remember the stories I thrilled to as a young girl—the ancient tales of heroes driving out the green wyrms and making the forest safe for elves. I have no understanding of how green dragons rear their young, but I can imagine that their bedtime stories do not paint the ancient Silvanesti as brave heroes. When I attempt to take a dragon's view, I too can see why they wish to conquer Ansalon.

But Mirror stated very clearly that the majority of the Great Dragons have no place in Ansalon and no claim to any of the territories they have seized. They are invaders and vandals, he believes, and they deserve nothing but to be destroyed. When I asked him why so few of the metallic dragons have attempted to stand against them, he got testy and told me to curb the impatience so typical of mortals. "Effective

strategies take time to plan," he said. "Wait and see."

While we wait, however, the dragon overlords reign as seemingly undefeatable foes. To those who must live in one of the Dragon Realms, these beasts seem even more powerful than the gods, for the gods rarely made their presence in the world known in so heavy-handed a manner as the Great Dragons.

Even the less destructive overlords like Khellendros and Beryllinthranox (the first a native dragon, the second one from across the sea) twist the very nature of their land to suit their fancy and employ brutal Knights of Takhisis (or worse creatures) as enforcers of their will. The true monsters are those like Red Malystrixy, who scorched much of the Goodlund Peninsula beyond habitability with her fiery breath and magic, and Onysabet, who transformed not only her land but the local people and animals as well into foul corruptions of their former selves. These dragons all wield powers we once thought reserved for gods, and, with each new atrocity they commit, hope fades a little more for thousands of men and women in Ansalon.

The Citadel is committed to opposing the rule of the Great Dragons. Somehow, Goldmoon says, we must show that these beasts are *not* gods; they can be thwarted, stopped, and even defeated. To this end, she has recruited heroes from among the pilgrims to the Last Heroes Tomb in Solace. At present, our activities include the following:

- ✧ In the realm of Beryl, missionaries aid Qualinesti priests in rapidly spreading knowledge of the powers of the heart to the long-suffering elves.
- ✧ Within the lands of Khellendros, missionaries and Masters work with covert knightly circles to stave off the spread of the Dark Knights' Takhisis-centered philosophy with our message of hope. In addition, Goldmoon's heroes have discovered the horrors of Skie's spawning prac-

tices and conducted a devastating attack on one of the Blue's vital strongholds.

- ♣ In addition, Goldmoon's heroes have liberated the dragonlance of Huma from the clutches of the mighty Frost.
- ♣ Mystics strong in the arts of healing, animism, and alteration seek to undo the horrible transformations that Sable's experiments have caused in human and animal life alike, while others work with members of the Legion of Steel to rescue slaves from the caravans heading toward Shrentak and to liberate the unfortunates already held there.

The Knights of Takhisis

In 15sc, word reached the Citadel that Mirielle Abrena, Governor-General of Neraka and leader of the Knights of Takhisis, had announced that the Dark Queen would soon return to Ansalon. While we might have dismissed this claim as just a rumor, like those that led us to investigate Ansalon's mystic sites for divine activity, the Dark Knights also claimed that their Vision had returned.

As I understand the Vision, it is not unlike the experience mystics go through when they climb the Silver Stair, or the feeling that priests once had when they prayed to their gods. The Dark Knights certainly believe in the Vision—the fact that they have been expanding their dark influence across Ansalon for the last fifteen years illustrates just how much.

Goldmoon claims the return of the Vision is a fraud perpetrated through the use of the mystic sphere of mentalism. In putting these words to the page I will certainly draw the wrath of the Dark Knights, as will Goldmoon. We do not fear them, however, for a year before the Vision supposedly returned, they tried and failed to destroy the Citadel. Three of their number came here posing as war-weary soldiers hoping to find an oasis of peace. Goldmoon

and Jasper personally taught them, and I even befriended the half-elf among them. When they felt they had learned enough of the Citadel's secrets, these disguised Skull Knights slew four aspirants, attempted to assassinate Jasper and Goldmoon, then murdered an innocent fisherman in the port of Schallsea so they could steal his ship.

From that day, Goldmoon began limiting whom she would give access to the Citadel's mystic teachings. Now, all those who seek us out are scrutinized through the use of sensitivity. If their auras show they have a propensity for Evil, Goldmoon refuses to admit them. The First Master herself conducts most of these examinations, but sometimes she lets trusted assistants handle them.

Some might argue against such an exclusionary policy, saying it is those with a taint of Evil in their spirits who need the Citadel's teachings more than anyone. However, proponents of this view fail to understand that the Citadel and the Knights of Takhisis have been in a virtual state of war since 15sc.

The betrayal of the three Dark Knight students was only the first such attack upon Citadel mystics by the Evil Order. Our missionaries are constantly threatened by the servants of the departed Takhisis, and many have been brutally slain at their gauntleted hands. Over the years, Citadel mystics and other champions of Good have exposed plots by Dark Knights to undermine the governments of free realms, and we will continue to fight them, as long as the Dark Knights remain a threat to free spirits throughout Ansalon. However, the Knights are insidious foes. The best way the Citadel can defend itself from attacks emerging from within our own ranks is to deny potential Dark Knight spies and agents access to the fellowship.

Not all of the Masters agree with this policy. Some believe that the teachings of the Citadel can turn people away from the path of Evil. In my experience, these Masters are either former priests of Mishakal, who view Evil as a disease





that can be driven from a person's spirit, or the rare former priests of Sirrion, who view Evil as a fire—one can contain it and use it for good purpose, if one takes the proper measures. These Masters do not subscribe to the same philosophical beliefs about Good and Evil as Goldmoon and, I must add, myself and most Silvanesti. The tendency toward Good or Evil is something we are born with.

While it is true that the gods at one time were known to push their worshippers toward one side or the other of the moral scales, one school of thought holds that mortals are born with an inclination toward one side or the other, regardless of divine intervention. This basic part of our nature cannot be denied, just as we cannot deny our need for food and water to sustain our bodies. Of course, we can resist our natures—for example, we can fast. However, past experience has shown that such resistance rarely lasts, and it is simply too dangerous for the Citadel to expose itself to those likely to be

entirely unreceptive to our message or even predisposed to fight it.

Yes, we might convince some individuals to resist their Evil natures, once we have shown them how to do so. Such successes are few, however, and as long as the Dark Knights actively seek to destroy the Citadel, we must continue to watch for potential traitors. Hopefully, when enough Knights realize that their restored Vision is nothing but a sham, they will move away from Takhisis's banner. When the Citadel's message is so widespread that even those as deluded as the Knights of Takhisis face the fact that the gods have left us to our own devices, then we will be strong enough to challenge their close-minded Evil by allowing them into our midst.

For now, the Knights and the Citadel remain locked in a race to win the hearts and minds of the folk of Ansalon. While I believe the Governor-General designed her deception mainly to swell the ranks of the Dark Knights, the claim that Takhisis is returning keeps

alive a false hope among many former followers of the other gods that their deities might return, too—the gods have always maintained the Balance, so if the Dark Queen is coming, the others cannot be far behind.

This very logical conclusion based on what must be a false premise keeps intelligent, righteous men and women from accepting the truth of the gods' withdrawal. Therefore, it also keeps them from acknowledging the powers of the heart, for why should they look inside themselves to find their own power when they could continue looking to the heavens, hoping the old constellations will reform? We fight an uphill battle to disavow people of the old ways, and all the while, the Dark Knights grow stronger.

The Citadel is less concerned with fighting the Dark Knights—that war belongs to the Legion of Steel and Knights of Solamnia—and more with combating their lie of false hope. Efforts to discover the secret behind the returned "Vision" are underway. Many Citadel missionaries have infiltrated Neraka, both to investigate the Vision as well as bring our message to the people of that dark domain. So far, our attempts to infiltrate the Knighthood itself have failed, partly because the dark paladins recruit all their members as children and, second, because the Skull Knights, their dark mystics, are just as careful to scrutinize the inner nature of all recruits as we are.

Occasionally, the Citadel and the Dark Knights do find themselves arrayed against each other in armed combat. In fact, our mystics encounter the agents of Neraka on a disturbingly regular basis. Guardians typically succeed in defending their mystic companions and sometimes even manage to turn young recruits away from the path of darkness. More often than not, though, the Guardians end up having to beat a hasty retreat, since their primary duty is to ensure the safety of the mystics under their protection.

Eventually, the lie that is the Vision

will be exposed. Takhisis has left this world behind her. In my opinion, she is gone for good. She has to be—the idea that she will return to Ansalon is too terrible a thought to contemplate for long. If she were to command the Great Dragons as well as her Knights, the Queen of Darkness would destroy all life in Ansalon. The sooner the Dark Knights realize the falsity of their Vision and the myth of their deity's return, the sooner they can recognize and accept the truth of the Citadel's message. I believe in their redemption, because I have had dealings with Dark Knights whom I wouldn't consider Evil; they have merely been indoctrinated in their dark dogma since childhood and know no better way of living.


The Qué-Nal Shamans

Earlier, I explained that some members of the Qué-Nal tribe of Schallsea oppose the Citadel's presence and influence on the island. They actively try to turn their people against us by citing tradition, the way of their ancestors, and by raising the spectres of the gods.

They present compelling arguments. The Qué-Nal have prospered in Schallsea, and they continue to do so. Why should they tolerate the presence of a group claiming that their gods are gone—and, worse, a group led by a member of the tribe that drove them from Abanasinia many years ago? The tribe's shamans argue that the Qué-Nal will doom themselves if they listen to the message of the Citadel and turn their backs on the gods and the spirits of the ancestors they have worshiped for so long. Such a betrayal will destroy the tribe, the shamans hold, just like the Qué-Shu and their allies once desired.

This stance alone would not warrant the inclusion of the Qué-Nal shamans in the list of the Citadel's enemies, for we believe that all mortals have free will to speak as they choose. However, the tribe's ranking shaman, Shadowwalker, has a spirit as dark as his body is old and bent. He is most certainly a man of





unredeemable Evil, for I have looked at his aura and what I saw there chilled me to the core of my being.

The shaman says he is concerned only with the future of the Qué-Nal, and many of his people believe him, but I know his words to be lies. The black-souled Shadowwalker is concerned with one thing only—adding to his own personal power. He does all he can to discredit the Citadel of Light and weaken the position of Chief Skydancer and his oldest son, Sunbringer, soon to be a student of ours. The shamans, following Shadowwalker's commands, drive Citadel followers who are not of the tribe from Qué-Nal lands whenever they come upon them. Of late, Shadowwalker has also been stirring up the tribe's young warriors. He has convinced them that the spirits of their ancestors are restless and angry because of the many foreigners traveling through tribal land to the Citadel.

Attacks against pilgrims journeying to or from the Citadel have become increasingly common, and the Qué-Nal youths are growing bolder, despite the increased number of Solamnics and Guardians escorting the pilgrims. Although there have been injuries on both sides, no one has died in these attacks yet. I dread the day that this occurs, for when it does, Shadowwalker will claim that the minions of the Qué-Shu have declared war on the Qué-Nal. Peace will be very difficult to maintain, despite the Citadel's predilection against aggression. I suspect that not even the friendship between Chief Skydancer and myself will preclude the inevitable violence between the Citadel and the Qué-Nal.

If our two factions should erupt into a state of armed conflict, the shamans would have proof that the mystics are continuing the Abanasinian tribes' centuries-old vendetta against the Qué-Nal. Skydancer's efforts to forge ties between the Qué-Nal and Citadel would be viewed as foolish at best, and treacherous at worst. Shadowwalker

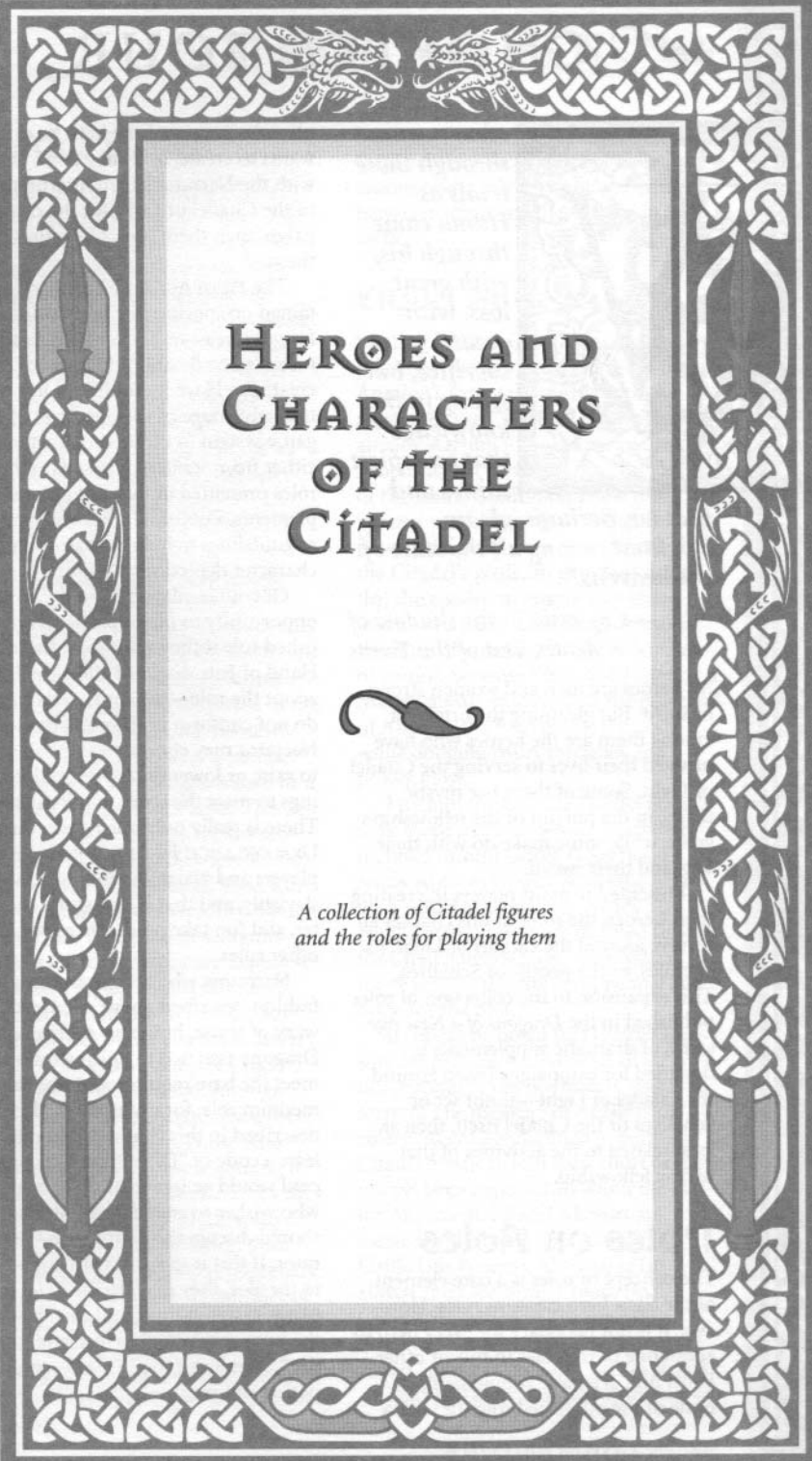
would have the power he sought, built on a foundation of blood and the bodies of innocents.

Thus, the shamans who unquestioningly follow Shadowwalker have become foes of the Citadel, and unwittingly of their own people as well. But theirs is an opposition born of blindness, much like that of the rank-and-file Knights of Takhisis. Their leader is deceiving them and, unless someone can present evidence of his Evil nature and selfish intent, the Qué-Nal will tear themselves apart. At the very least, the tribe will make of itself a target for the Citadel Guardians and the Solamnic Knights sworn to defend the Citadel.

A few members of the tribe have attempted to find out for themselves whether the spirits of their ancestors really are restless and angry. One elderly Qué-Nal man learned to access the sphere of spiritualism and used this magic to communicate with his deceased wife. He says that her shade assured him that the departed Qué-Nal had no objections to the Citadel's presence in Schallsea, nor did they mind the pilgrims traveling across the tribe's ancestral lands. In fact, the old man claimed, the spirit said that many of the ancestors believed the Citadel and its efforts would benefit the tribe in the long run.

Unfortunately, Shadowwalker and the three shamans most closely allied with him claim to have communicated with former chieftains and shamans, all of whom were angry with the Qué-Nal for being weak before their enemies. The shamans then drove the old man from his village, forcing him to take refuge at the Citadel.

The Qué-Nal problem is one I hope to see resolved peacefully. Many of these folk were kind to me during my darkest hours, and it pains me to think that I am losing dear friends because one man chooses to pervert his people's beliefs merely to further his own quest for power.




HEROES AND CHARACTERS OF THE CITADEL



*A collection of Citadel figures
and the roles for playing them*

CHAPTER FOUR



*W*e have come through these trials as Huma came through his, with great loss, with great sacrifice, but strong in the knowledge that our spirit shines and

that we, perhaps, gleam brightest among all the stars of the heavens."

—Crysanía in the shadow of death, *Test of the Twins*

All heroes are men and women strong of spirit. But gleaming the brightest among them are the heroes who have pledged their lives to serving the Citadel of Light. Some of them use mystic magic in the pursuit of the fellowship's goals, while some make do with their wits and their sword.

Presented to assist players in creating their heroes, the roles in this chapter all revolve around the Citadel of Light, its enemies, or the people of Schallsea. This expansion to the collection of roles published in the *Dragons of a New Age* series of dramatic supplements is designed for campaigns based around the Citadel of Light—if not set in Schallsea or the Citadel itself, then at least related to the activities of that mystic fellowship.

Notes on Roles

The concept of roles is a core element of the SAGA hero creation rules. However, it is not necessary for every hero to adopt one of the roles in this or other FIFTH AGE dramatic supplements. If none of the published roles fit with a

player's concept of the hero he or she wants to create, or if they don't work with the Narrator's own interpretation of the Citadel of Light for the campaign, then there is no obligation to use them.

The FIFTH AGE boxed set itself contained no specific role descriptions, and for good reason: The SAGA rules are meant to be flexible and to encourage creativity. Players should feel free to take advantage of the openness of this game system to create their own roles—either from scratch or based on the roles presented in this and other supplements. Published roles also can serve as guidelines to help Narrators enhance character depictions.

Of course, players should have every opportunity to play a particular published role if they want to. If the player's Hand of Fate does not allow the hero to adopt the role—the cards drawn simply do not conform to the guidelines—the Narrator may choose to allow the player to raise or lower the hero's ability ratings to meet the role's requirements. There is really only one rule in the DRAGONLANCE: FIFTH AGE game that players and Narrators should adhere to slavishly, and that is that story, character, and fun take precedence over all other rules.

Narrators who are generous in the fashion described above need to be wary of abuse, however. A Three of Dragons assigned to Spirit would not meet the base requirements for the medium role, for example; mediums as described in this chapter should have at least a code of "D," but the Dragons card would generate an "X." The player who wishes to create a medium hero should discuss this point with the Narrator. If this is the only card applicable to the slot, they may decide to let the player assign it there and then portray the hero as working to improve, raising the "X" in Spirit to a "D" after a suitable period of time.

Citadel Roles

The roles in this section give players and Narrators a taste of the variety of heroes that can take part in a Citadel-centered campaign. Of course, it is impossible to accommodate every single campaign possibility. If some of the roles in this chapter do not fit squarely into the Narrator's current campaign, they might instead serve as false roles (a concept introduced in the *Heroes of Defiance* supplement) or as templates for characters the heroes meet during a quest.

In any case, Narrators and players should keep in mind a few general requirements when creating heroes with Citadel roles. First, due to the Dark Knight infiltration of the Citadel some fifteen years ago, Goldmoon now forbids those with a predisposition toward Evil from being admitted to the fellowship. For this reason, no newly created Citadel heroes may generate their natures from a Dragons card or a Hearts card with a black aura. This limitation applies to all roles in this section. Allies of the organization are not subject to this requirement; Shen Korras, for example, has a wrathful nature, derived from the Seven of Dragons card. But Citadel mystics are expected to maintain higher moral standards.

Secondly, Goldmoon has also forbidden mystics of the Citadel to learn the sphere of necromancy. She has never fully explained why, although many of her close associates have their own personal theories. (Those who studied necromancy before coming to the Citadel may not practice it, but they do retain their mastery of the sphere.) On the other hand, Goldmoon does require that all mystics learn the sphere of healing if they can, as a reminder of the magic that brought the power of the heart to the world.

Finally, the Citadel of Light does not typically discriminate against a person

because of his or her race. Barring conflicts between racial score or code limitations and a role's requirements, any hero can adopt any of the roles in this section.

Citadel Advisor


Starting in 13sc, Goldmoon began dispatching Master mystics to the courts of Ansalon's free realms. Although the mystics of the Citadel of Light were already starting to walk among the people at that time, teaching the powers of the heart, Goldmoon knew the process would benefit if the land's most powerful figures were sympathetic to the Citadel's goals. To gain that sympathy, she needed to ensure that these leaders received her message without the filter of courtiers or the distortion of rumor. So arose the *Citadel advisor*, a Master mystic who teaches the powerful of Ansalon the final gift of the gods while dodging court intrigues and power plays.

Much in the way the Citadel admits only those students whose hearts are inclined toward Good, Goldmoon sends advisors to seek positions only with rulers of Good tendencies. (In realms whose rulers are deemed unfit for Citadel instruction, the mystics move among the common people and hope for the best.)

It should be noted that Citadel advisors are perhaps the rarest of all the mystics represented by the roles in this section. The majority of Ansalonian rulers either have declined to permit a Citadel mystic to join their court or have not yet been approached about the matter. At present, Citadel advisors are located in the realms of Gunthar (at Castle Uth Wistan), Abanasinia (in Haven and Qué-Shu), Ergoth (in Gwynned), Solamnia (in Solanthur), Nordmaar (at North Keep), and on the Blood Sea isle of Saifhum (in Sea Reach).

Lady Crysanina, Reversed Daughter of





Paladine, is one Citadel advisor. This aged woman dwells in Gunthar, where she advises the Lord Knights who guide the Solamnics.

Roleplaying

Citadel advisors are self-assured smooth-talkers. They are used to dealing with some of Ansalon's most learned and genteel individuals—as well as some of its most ignorant and crass, as the ranks of royalty include both.

Citadel advisors take their roles as “ambassadors” very seriously, even if they do frequently attend pleasant court social functions and grand balls. Although they never officially accept titles as lofty as “ambassador,” these heroes are the Citadel's premier representatives at court. They are there at once to provide rulers with spiritual guidance and to help them grow strong in the powers of the heart, as protection from those who would lead the monarchs astray or do them harm. Usually, the mystic's temperament closely matches that of the ruler.

Requirements

Generally speaking, the Citadel of Light cares nothing for a person's background and history. The exception is the Citadel advisor. These individuals are chosen as emissaries to certain courts based as much on their heritage as on their purity of heart.

As advisors are charged with fostering an understanding of the Citadel and its goals among Ansalon's powerful, Goldmoon considers it important that these mystics are people the lords can respect. Therefore, all Citadel advisors must have a social status of Gentry (6) or higher. Mystics are always sent to the courts of rulers whose social status is equal to or one category higher than the mystic's. Note that, using roles from *Heroes of Defiance*, a hero's social status might not necessarily reflect his or her true high-born background (as in a hero switching from the displaced

noble role to that of a Citadel advisor).

Like others in the fellowship, Citadel advisors have a Spirit score of at least 4. Unless stationed to a military post, they have little interest in weapons and battle; therefore, they have Strength and Dexterity codes of “C” or lower and Agility and Endurance codes of “B” or lower. In addition, the advisor requires a Presence score of at least 4 to garner respect from members of the nobility.

Only Master mystics—those who have achieved Master reputation and defeated their personal demons at the top of the Silver Stair—serve as advisors.

Finally, all advisors must have an “A” code in Spirit and, in addition to healing, practice mysticism from the sphere of sensitivity, to gauge the sentiments of courtiers and assist rulers in ferreting out potential traitors.

Advantages

Heroes of this role are well connected among and well respected by members of Ansalon's elite. Even lords who do not agree with the Citadel of Light typically acknowledge advisors as men and women of honor and high character. This respect among the upper classes means that any card played by advisors who are recognized as such becomes automatic trump for Presence actions to influence characters with social status of Gentry (6) or higher.

Heroes can adopt this role during play.

Disadvantages

Although they sympathize with the plight of Ansalon's poor and downtrodden, Citadel advisors are clearly not from their number. Members of the lower classes can recognize that this hero is a different kind of person than missionaries or other mystics and will react accordingly. Thus, cards played by advisors during Presence actions to influence characters with a social status of Guildsman (5) or less are never considered trump.

Citadel Aspirant

At the Citadel one can find mystics of all levels of training, from novices to masters. The role of *Citadel aspirant* describes the novices, heroes of great spiritual promise who have yet to fulfill their potential.

While it may seem odd to play a mystic with no mystical spellcasting powers, this is the perfect kind of hero for *A Light in the Darkness*, the adventure in Book Two. In fact, many of the heroes described in its Prologue hope to become Citadel aspirants.

Roleplaying

Aspirants tend to come in two varieties. Some are wide-eyed youths or other idealists eager to make a difference in the world. Just as many are jaded former street urchins, warriors, and others who have seen too much tragedy in their lives; they feel that if they don't master the powers within them, the world will continue its downward spiral toward inevitable self-destruction, for only they have the power to stop it.

The two kinds of mystics-in-training don't always get along well. Generally speaking, though, the exuberant, optimistic students learn restraint and patience from the world-worn ones, while the reminder of innocence they provide tempers some of the others' cynicism. Since the screening process ensures that all students of the Citadel are basically kind-hearted, small personality conflicts rarely escalate into feuds or full-fledged hatreds that would disrupt the aspirants' learning and growth.

Requirements

Aspirants are men and women with great spiritual potential who have not yet mastered the powers that dwell within them. They must have Spirit scores of 4 or better, but their Spirit codes cannot be higher than a "C." Heroes with this role gain their spellcasting powers over several quests.

Under rare circumstances, heroes with "B" or "A" codes can be considered aspirants. These heroes are trying to improve their Spirit scores rather than their codes. They have discovered their mystical talents on their own, but are not strong enough in Spirit to wield any discernible force. For example, a hero who had adopted the medium role but has a Spirit score of 2 points might choose to enter the Citadel of Light for training. Instead of increasing in code, this hero would work on improving the ability score.

Once heroes can cast spells outside the magically enhanced training halls—and when their Spirit ratings are at least 4B, their reputations at least Adventurer, and they have climbed the Silver Stair as described in *A Light in the Darkness*—the heroes automatically adopt the role of Citadel mystic. From there, they can move on to other Citadel-related roles.


If an aspirant enters into mystic training as a skilled warrior, the hero's Physical codes generally deteriorate while he or she concentrates on more mental pursuits. Therefore, by the time the aspirant is ready to move on to the role of Citadel mystic, he or she has Strength and Dexterity codes of "C" or lower and Agility and Endurance codes of "B" or lower to meet that role's requirements.

Note: If a channeler, Knight of Solamnia, etc. wishes to retain skills at arms, perhaps the hero's original role or that of the "mystic-warrior" (from *Heroes of Hope*) would be more appropriate, as it would not require a decrease in Physical codes. However, the hero's Citadel studies will take longer than normal if he or she spends time in weapons practice.

Advantages

Many heroes with this role have an easier time raising their ability codes than other heroes, because they arrive at the Citadel of Light virtually unaware of the powers within them. Thus they





remain free of preconceptions that might make them less than receptive to the teaching methods developed by Goldmoon.

Earlier in this book, Iryl Songbrook discussed the training of mystics, the tests they must pass, and the awakening which the trip up the Silver Stair causes within most of them. Aspirants improve in Spirit code through role-playing these tests rather than using the method described at the end of Chapter One in the *Book of the Fifth Age*. The rules for improvement through role-playing appear in the Prologue of Book Two, which is for the Narrator's eyes only; see also Act Two of *A Light in the Darkness*. Hero aspirants who seek to elevate their Spirit scores instead of their codes may do so through role-playing as well.

The role of aspirant can be adopted during play.

Disadvantages

Aside from having to earn their spell abilities through play, mystics-in-training have no disadvantages. Naturally, such heroes will not gain access to the sphere of necromancy, because no Citadel mystic will teach it.

Citadel Guardian

Not everyone who joins the Citadel of Light is destined to become a mystic. Some, while dedicated to the cause, simply do not have the spiritual fortitude to draw forth the power within their hearts. These men and women can still serve the fellowship as guards, spies, and escorts.

Citadel Guardians stand watch over the entrances to the Citadel and patrol the forest around it. They also police the streets of Schallsea port alongside Solamnic Knights, distinguished from them by their sky-blue tabards emblazoned with the Citadel's symbol.

Daneel Warnoc is a Citadel Guardian detailed in the Prologue of *A Light in the Darkness*.

Roleplaying

The Guardians are dedicated to protecting the Citadel and its mystics from harm. Where the mystics of the fellowship tend to look for the good in all, Guardians tend to look for the bad—and for good reason: The Citadel has many enemies. Some of these foes oppose the Order out of ignorance and fear, some because they see it as a threat to their continued power, while still others have hidden agendas to which the Citadel mystics appear a threat. All of these opponents are prone to using violence against mystics, the Guardians know. Their role as protectors leads them to expect the worst.

Many Guardians came to the Citadel after years as warriors or cutthroats, hoping to finally escape their lives of conflict and strife. As such, some of them are slightly bitter, for they find no escape from the pervasive force of Evil, even at the Citadel. But they can see the flame of goodness burning brightly within the members of the fellowship, and they take heart. Although many of these heroes are too disillusioned with themselves and the world to tap into the powers of the heart, they eagerly lend their expertise to protect those who can.

Other Guardians come to the Citadel in the hopes of one day entering the growing ranks of its mystics, joining its home guard as a stepping stone to that goal, or perhaps because they were unable to face their inner darkness upon the Silver Stair to become aspirants. Generally speaking, these Guardians are fairly young and far more optimistic than their battle-hardened fellows. In fact, many do manage to achieve their dreams of becoming Citadel mystics. Others even join the Guardians after having gained the talents of Citadel mystics or Masters, combining magic with the skills of a conventional warrior to carry out their duties.

The Guardians have something of a rivalry with the Solamnic Knights of

Schallsea. As both groups are there to protect the efforts of Goldmoon and the other mystics, it is understandable that they constantly try to outdo each other. When conducting joint patrols, young Knights and Guardians often engage in good-natured boasting contests, and some of the more free-spirited Guardians even challenge Solamnics to friendly duels. At the same time, however, it is not uncommon to see Solamnics and Guardians training together. They often form bonds of friendship and mutual respect strong enough to lead them to join each others' personal quests.

On the other hand, the Guardians view the Knights of Takhisis with contempt. Not only are these dark paladins purposefully Evil, they subjugate themselves to what they consider the will of the goddess Takhisis. Almost everything the Dark Knights stand for, Citadel followers oppose. There can be no friendly relations between Guardians and Dark Knights.


Requirements

There are two kinds of Guardians: Those who stay in Schallsea to protect the island, pilgrims, and the Citadel itself; and those who serve as bodyguards for missionaries traveling Ansalon or for mystics attached to a royal court.

Heroes who generally remain in Schallsea must have "B" codes or better in Dexterity, Strength, and Endurance, as well as a "C" code or better in Spirit. They engage in extensive weapons training so they may protect mystics and pilgrims from attack if need be. However, the Guardians are never the ones to initiate combat; they only react to aggression from others, whether it is directed at them or at their charges.

Guardian heroes who travel have slightly more diverse capabilities than those who keep the home fires safe. They are expected to interact with the lowest of street urchins and the most snobbish of princes. They must be every bit the diplomat but also remain on constant alert for danger and





treachery. To handle this taxing job, such heroes must have scores of 5 or more in Agility, Dexterity, Strength, Perception, and Presence, in addition to the above requirements.

Those who joined the Guardians after previously serving as Citadel aspirants, mystics, or Masters retain the requirements of their previous ranks wherever possible (that is, wherever these standards are not superceded by a Guardian prerequisite).

Advantages

The Guardians have the respect of the citizens of Schallsea port and the pilgrims who come to the island. When dealing with these folk, they receive a trump bonus for all Presence actions, except those to resist mystic magic.

Additionally, traveling Guardians always enjoy an automatic trump bonus for Perception actions to detect treachery, ambushes, and the like. This reflects their wariness and dedication to the safety of their charges.

If the Narrator deems it appropriate, Guardians may retain other advantages they earned in a former mystic rank. Also, any Guardians wishing to enter the Solamnic Knighthood automatically will have their petitions heard by a knightly council, due to the respect given the Citadel.

Heroes may adopt the role of Citadel Guardian during play.

Disadvantages

Guardians traveling with mystics can virtually never let their guard down, for they know that enemies of the Citadel may strike at any moment. Knights of Takhisis in particular are a threat to mystics and Guardians alike, for even if the Citadel group travels in disguise, a Skull Knight proficient in mentalism or sensitivity may recognize the travelers for what they are.

In Schallsea, however, the Guardians have a difficult time dealing with the Wemitowuk and Qué-Nal, as the former tribe distrusts warriors and many

in the latter tribe distrust the Citadel. Therefore, Guardians never enjoy a trump bonus for Presence actions involving Wemitowuk or Qué-Nal characters.

If the Guardian retains any advantages of a previous Citadel rank, he or she also retains appropriate disadvantages, as the Narrator sees fit.

Citadel Healer

Before the Chaos War, Goldmoon was a priestess of Mishakal, goddess of healing. It is therefore only natural that the Citadel of Light should produce a fair number of mystics who specialize in the healing arts. One of Goldmoon's greatest desires is to keep the spirit of the gods of Good alive on Krynn, and none contribute more to this goal than the *Citadel healers*.

Roleplaying

Citadel healers, in some ways, embody the ideal that priests of Mishakal once sought to attain. They are selflessly devoted to alleviating pain and suffering among the people of Ansalon. Downtrodden peasants and proud Knights, poor refugees and despotic warlords—all may receive the benefit of their healing magic. Some healers charge for their services or perform their miracles in exchange for room and board, but they never charge an excessive amount. (A hero who would charge a lord five steel pieces for healing his daughter might ask from a poor peasant only a dry corner in which to sleep for the same service.)

Without fail, Citadel healers are soft-spoken, gentle men and women. They try to avoid violence and defuse conflict whenever possible, but they also understand harsh reality well enough to know that sometimes violence is indeed the only answer. They always push for the solution that promises the least harm—and then only after exploring all avenues for negotiation with foes.

Requirements

Citadel healers must have at least a "B" code in Spirit, as well as access to the healing sphere. (Heroes with "A" codes may select any other two additional spheres allowed for Citadel mystics.)

Like other mystics of the fellowship, healers must have at least a Spirit score of 4. They are not interested in combat; therefore, they have Strength and Dexterity codes of "C" or lower and Agility and Endurance codes of "B" or lower. Finally, they must have attained a reputation of Adventurer to have progressed beyond aspirant level.

Advantages

Large parts of a Citadel healer's training are devoted to the study of the physiology of Ansalon's various intelligent races, as well as the use of salves, medicinal herbs and nonmagical healing methods. For this reason, these heroes always receive a trump bonus for treating injuries, wounds, and diseases in humans and humanoids or offering them first aid.

Additionally, Citadel healers can correctly diagnose illnesses or poisoning cases and identify poisons with a successful Reason action, whose difficulty is determined by the Narrator. (A mishap leads to a misdiagnosis.)

Heroes can adopt this role during play, although it requires a period of additional training for a mystic to learn the skills of a healing specialist.

Disadvantages

The primary disadvantage of Citadel healers is that they are not exceptionally skilled in the arts of war—they spend too much time healing injuries to learn how to cause them effectively. Therefore, they never receive a trump bonus for nonmystical attack actions.

Citadel Missionary

Of all the Masters who have emerged from the crystal domes of Schallsea to

teach mysticism to the world and change the hearts and minds of the people, only the very strongest can become *Citadel missionaries*.

Roleplaying

Missionaries are wandering mystics, many of whom travel in lands ruled by Great Dragons or by governments who refuse the Citadel's message. By teaching the common folk in these lands to open themselves to the power of the heart, they give the downtrodden hope for the future and the best weapon with which to fight the tyrants for whom they labor.

These heroes share a few common traits. First, they have a no-nonsense attitude that allows them to accomplish feats that few others would even think to try. They have a tenacity that keeps them going even in the face of great danger or terrible odds. And, lastly, these self-sacrificing individuals have a spirit of optimism and hope for the future that never dies.

Requirements

These Citadel mystics must have at least a Spirit code of "B" and score of 5. They need scores of 5 or better in Reason and Presence as well, due to the constant pressures of their missions—they must be able to convince doubters of the truth about the power of the heart through logic, by inspiration born of personal conviction, or by performing miracles. Frequently, all three tactics come into play, for missionaries must daily deal with individuals whose belief in a traditional religion is as strong as their own faith in Goldmoon's message.

Missionaries are usually given extra defensive training before journeying into a hostile area. Therefore, they need not conform to the usual Citadel Physical code standards. Instead, they have no code limit on their Agility and Endurance and may have as high as a "B" code in Strength and Dexterity.

Only Master mystics—those who have achieved Master reputation and





defeated their personal demons atop the Silver Stair—can be missionaries.

Advantages

Missionaries are highly effective debaters and experts in philosophy. When engaging in philosophical or moral discussions, they always enjoy a trump bonus for Reason actions. This expertise can also become the voice of reason to help calm mobs of peasants and even argue down officials bent on executing or imprisoning the missionary or other Citadel followers.

The difficulty of such actions (which are generally opposed) varies based on the beliefs of the characters involved and/or the severity of the hero's alleged offenses. A mishap at this action immediately turns even neutral listeners vehemently—and sometimes violently—against the missionary and his or her message.

Heroes who meet the role's requirements can become Citadel missionaries during play.

Disadvantages

While followers of the Citadel know they will always have a home in Schallsea, mystics who become missionaries rarely go there. And when they do, they never stay long.

Missionaries feel forever restless, for they know the pain and suffering the common folk endure due to their lack of spiritual guidance, and they want to alleviate it all. That is an impossible task, of course, but this desire prevents missionaries from staying very long in a place where their work is done. In fact, once they have lingered a week in a community cured of its major ills, they begin to ache for those suffering elsewhere and must move on.

Further, Citadel missionaries are viewed as a major threat by the Knights of Takhisis. Their tenaciousness and dedication to spreading the message of the Citadel directly threatens the Dark Knights' efforts to control Ansalon and prepare the populace for the return of Takhisis. Whenever Dark Knights hear

of a missionary in lands they control, they devote their full attention to hunting down and killing him or her. For every week a missionary operates in Dark Knight-held lands—even if the hero is careful not to reveal his or her identity—the player must make a random draw from the Fate Deck. If the result has a black aura, someone has betrayed the hero to the Dark Knights, but a local warns the mystic of this in time to flee. (However, if the randomly drawn card is from the Suit of Dragons, the missionary receives no advance warning beyond a chance to notice the Knights as they thunder into the village upon their black steeds.)

Citadel Mystic

The Citadel of Light is an institution that values individuality. Its teachings have spread to every corner of Ansalon, even if the powers that rule these lands don't always welcome the presence of *Citadel mystics*.

Gradually, however, representatives of the Citadel are becoming a more common sight in places ranging from three-hut villages to the courts of Ansalon's most powerful lords. Their reputation for fair-mindedness frequently earns them the job of arbiter in disputes among the common people, and their mystical abilities often make them excellent temporary advisors to the powerful. (Permanent royal counselors were described earlier, under the "Citadel advisor" role.)

A form of this role first appeared in the *Heroes of Hope* dramatic supplement. Citadel mystics include Jasper Fireforge, a Hero of the Heart.

Roleplaying

Citadel mystics are united by their dedication to the goal of spreading Goldmoon's word and the powers of the heart to all the people of Ansalon. Beyond that, however, they are as varied in personality and attitude as the members of any other organization.

Mystics work as teachers, spiritual advisors, and moral counselors to princes and paupers alike, but rarely are they overly aggressive in this pursuit. Once rebuked, they do not press their message. (The "missionary" role on the previous page describes a more aggressive Citadel mystic.)

These open-minded, friendly heroes appear genuinely concerned with the well-being of their fellow mortals. They are strong proponents of free will and work to convince those around them to use their free will to act in support of Good. Even the most cantankerous Citadel mystic is viewed as a fair and impartial judge by the common folk of Ansalon, and locals frequently turn to these figures to mediate local disputes.

Requirements


All Citadel mystics must have at least a Spirit score of 4 and code of "B." Most mystics are not interested in the arts of combat; therefore, they have Strength and Dexterity codes of "C" or lower and Agility and Endurance codes of "B" or lower.

Citadel mystics have reached the reputation of at least Adventurer (those of lower reputation are still considered aspirants). Mystics who have concluded at least eleven quests (Master reputation), are considered Master mystics once they defeat their spiritual foes atop the Silver Stair. Senior Masters have been with the Citadel for a decade or more and have achieved at least sixteen quests, earning them a reputation of Hero or higher. The duties of Masters and senior Masters are discussed in Chapter Two.

Advantages

Citadel mystics are known for their compassion and support of the rights of individuals. Once they have identified themselves as members of the Order, they gain a trump bonus for any Presence actions involving refugees, prisoners, or peasants (excepting Presence actions to resist the effects of mystic magic).





Additionally, since the Citadel enjoys respect among an increasing number of rulers and lords in the free realms of Ansalon, its mystics often can gain aid from local rulers, if they seek them out. To take advantage of this benefit, the mystic's player makes a random draw from the Fate Deck.

- ♣ If the card's aura is white or red, the lord feels favorably disposed toward the mystic and offers every possible aid.
- ♠ A black aura means the lord is neutrally disposed toward the Citadel and its mystics, but the heroes have an opportunity to convince the character of their good intentions. (Roleplaying and perhaps another random draw dictates whether the heroes receive the aid they sought.)
- ♣ Drawing a Dragons card reveals that the lord opposes the Citadel. The Narrator's story dictates whether this ruler simply turns the heroes away, dispatches men-of-arms against them, or pretends to be friendly while sending word to their enemies.

Finally, Citadel mystics can invariably rely upon help from the Solamnic Knights, should they need it. Typically, it won't be necessary, since a mystic abroad is usually accompanied by at least one Guardian, but in worst-case scenarios, a mystic can turn to the senior Knight of the local circle, who will devote whatever resources he or she can afford to protecting the mystic or furthering the hero's goals.

This role can be adopted during play.

Disadvantages

Not only may Citadel mystics never practice necromancy under any circumstances, any such heroes who wish to study spiritualism must first gain permission from Goldmoon. Mystics who break these commandments are expelled from the Citadel. Particularly gross offenders may even be hunted

down and slain by Solamnic Knights or the Guardians.

Furthermore, Citadel mystics have mortal enemies among the Knights of Takhisis. Because the goals and objectives of the Dark Knights are diametrically opposed to those of the Citadel, a mystic who falls into their hands can look forward to an unpleasant death in the clutches of the Skull Knights.

Citadel Renegade

As time goes by, people change. And, when heroes grow and interact with others, the way they view the world changes, too. Some people change for the better, some change for the worse, and others simply change.

Citadel renegades can be considered "fallen mystics." They are men and women who once subscribed to the Citadel's beliefs and upheld Goldmoon's standards, but no longer do so. These individuals have turned away from the fellowship of the Citadel, sometimes through events beyond their control but other times deliberately. Now they use their powers for other, perhaps darker, purposes.

As these heroes know the Citadel and its operations intimately, a renegade who has become an active enemy of the fellowship is a very dangerous foe indeed.

Roleplaying

Many Citadel renegades are bitter, feeling as though they have been betrayed either by Fate or by their former comrades. Many now harbor hatred for Goldmoon and her Order, while others hope one day to rejoin the fellowship. Typically, though, Citadel renegades have not turned to Evil. They still seek to use their powers to help others—even if that help means combating the Citadel of Light.

Together, the player and Narrator should decide why the hero has become a renegade. Did he leave voluntarily, or was he forced out? Does she feel she

was treated unfairly? Does the hero still consider certain members of the Citadel friends? The answers to these and similar questions might have an impact on how the renegade mystic is roleplayed.

Requirements

Renegade mystics must have at least a Spirit score of 4 and code of "B." However, as these mystics may have become more interested in battle than they were when they belonged to the fellowship, Narrators may allow them to disregard the Citadel Physical code standards where appropriate.

As with mystics of the Citadel, renegades may not assign Dragons cards to their nature. However, they may use Hearts cards with black auras for this purpose. Perhaps that assignment reflects the reason why the hero left the fellowship: The mystic's life experiences serving the Citadel caused the hero's very nature to change.

Advantages

Intimately familiar with the Citadel and the behavior of its followers, renegades may attempt to pass themselves off as members in good standing when dealing with Citadel mystics who are out of touch with events or who don't know them personally. This deceit is an *easy Presence (Reason)* action, and any card played for it is considered trump. (A mishap means the character thinks the hero is an enemy attempting to trick him.)

Further, renegades might be able to deal safely with the Knights of Takhisis and other enemies of the Citadel. A successful *average Presence (Reason)* action convinces a foe of the hero's sympathies; any card played for this action is considered trump. (On a mishap, the character believes the hero to be a Citadel mystic in good standing just trying to be devious.)

Disadvantages

Citadel mystics do not trust heroes recognized as renegades. Therefore, no card played by a known renegade for a Presence action to influence a Citadel mystic is ever trump.

A player may adopt this role for his or her hero during play only after the mystic has spent at least one quest establishing reasonable motivation to leave the Citadel.

Related Roles

Campaigns centered around the Citadel of Light can involve many different heroes with no actual ties to the fellowship. Other dramatic supplements offer roles for some of these heroes, such as Solamnic Knights, Legionnaires, mariners, and so on.

However, the Citadel also has some unique allies and enemies never before discussed in a dramatic supplement. The roles in this section offer more details on these new hero types, introduced by Iryl Songbrook in earlier chapters of this book.


The Elven Woodshaper

Among the elves of Krynn, certain children are born with an innate connection to the forests in which they make their homes. This connection is evident at an early age, as these elves tend to befriend animals easily and exhibit an instinctive knowledge of how to make even the most sickly plants grow strong.

Following the Chaos War, clerical and wizardly magic vanished from Krynn. However, *elven woodshapers* retained some of their power, for much of it did not depend on High Sorcery or spells granted from the gods. These individuals were born with their talents and, although many augmented them with High Sorcery and priestly spells, their woodland affinity came from within.

Ansalon's three elven cultures all





view these inborn talents as divine gifts and steer their woodshapers toward a path of service to the gods of nature and to their nation. However, exactly how they handle such talents varies widely by culture.

Shaman Woodshapers

The term “woodshaper” is a bit of a misnomer among the Kagonesti, for, unlike the Silvanesti and Qualinesti, the members of this subrace have no desire to bend the natural environment to their will. Instead, they wish to live in wild harmony with nature and in close contact with the heartbeat of Krynn. They view their cousins’ quest for “civilization” as a corruption of all that is elven; likewise, they consider those with an even closer than normal affinity with the forestland as blessed by the gods. Most such children are apprenticed to a shaman.

Unfortunately, most Kagonesti woodshapers are believed to have died resisting the White Dragon’s efforts to lay waste to much of Southern Ergoth. The survivors have joined the majority of their people on the isle of Cristyne, where they carefully watch the new generation of young wild elves for woodshapers to replace their fallen spiritual kin. For the first time in their long history, Kagonesti woodshapers are thinking of using their mystical powers for more than communing with the natural world—a white dragon has defiled their homeland, and, if they pooled their efforts, they could restore it.

House Woodshaper

The rigid, millennia-old Silvanesti caste system has limited the incidence of unusually strong woodland affinity exclusively to House Woodshaper. As mentioned above, rare elven children are born with these talents. When two elven woodshapers mate, they invariably produce an offspring with the same talent. However, if a woodshaper joins with someone else, the resulting child has only a one-in-three chance of

being a woodshaper. For this and other cultural reasons, members of House Woodshaper never marry outside their caste, and the affinity has literally been bred out of the rest of the Silvanesti.

In previous ages, these children would augment their natural talents by either training as a Wizard of High Sorcery or joining the Holy Order of the Tree of Life, a minor druidic Silvanesti cult devoted to the service of the goddess Chislev and her mate Zivilyn. In either case, the young elf learned to augment his or her gods-given gifts through High Sorcery or priestly magic and eventually joined the ranks of the woodshapers, the elves responsible for maintaining the ordered beauty of the Silvanesti Forest by helping the trees to grow tall and straight and strong. Even if the elf was unsuited to become a priest or wizard, a woodshaper’s birth status required him or her to become involved in the shaping somehow, even if only as an assistant. In the Fifth Age, the woodshapers of Silvanesti either rely exclusively on their inborn talents or learn to master mystical spheres.

Following the War of the Lance, House Woodshaper was among the most revered castes in all of Silvanesti. Members of this house were key to ridding the forest of the Nightmare curse that warped it during the war. Many of them gave their lives as they struggled alongside their ruler Alhana Starbreeze and her husband Porthios to restore the land. Some Silvanesti today believe that the mysterious shield isolating their homeland from the rest of Ansalon was created by members of House Woodshaper, who, having healed the forest, now wished to isolate it from the rest of Ansalon so it would never be threatened again.

Although many might scoff at the notion that House Woodshaper has seized control of Silvanesti, others point out that the woodshapers had made concerted efforts to restore Silvanesti’s defensive hedges after the Second Cataclysm, even if the departure of the gods had been greatly lessened their magical

resources. House Woodshaper may have tapped into the ancient, uncontrollable wild magic and isolated Silvanesti by accident.

Shapers of Destiny

In Qualinesti, elves born with a woodshaper's abilities are not forced to follow that path in life, for part of the reason this subrace separated from the Silvanesti nation was a desire to escape the rigid caste system. Instead, children are taught to pursue whatever field that attracts their interest. Of course, the Qualinesti still share the Silvanesti love for shaping the forest into a more orderly, utilitarian environment. Much like their cousins to the east, they use their skills to urge fruit- and nut-bearing trees to grow larger and carry more fruit, encourage undergrowth and brambles to flourish in great defensive hedges, and cause the trees to twine into the form of breathtaking elven abodes.

Being a woodshaper among the Qualinesti holds almost the same prestige as being a battle-mage or a wilderness runner. These woodshapers tend the land's crops, parks, and defensive border hedges. Although most do not believe they have a divinely sanctioned duty to bend nature to their will, many woodshapers feel certain that Chislev has touched them and that, at some point, they will perform a task for her with far-reaching effects on the world. They may never live to see these effects—or even recognize the key task they have performed—but they nonetheless believe this is their destiny. This attitude caused many woodshapers to become priests of Chislev during the period of the gods' return in the Fourth Age.

While Wizards of High Sorcery struggled to reclaim their magic at the dawn of the Age of Mortals and priests cried to the heavens, desperately trying to understand why their gods had forsaken them, the Qualinesti woodshapers adjusted to their reduced power levels and began drawing exclusively on

their inborn abilities to communicate with the natural world and bend it to their desires. Some discovered the powers of the heart on their own during this time. Others journeyed to the Citadel of Light to expand their mystical powers with others of like spirit.

Roleplaying

The personalities of woodshapers vary depending on their cultural background. Of course, they all share the elven reserved nature (which so many non-elves interpret as haughtiness), but that's where most similarities end.


Kagonesti Woodshapers

Kagonesti woodshapers believe they share their spirit with that of a particular tree in their homeland—in most cases, Southern Ergoth. For this reason, Gellidus's destruction of much of that island's forest was for woodshapers ten times the nightmare it was for the average Kagonesti. In fact, most Wilder elves believe that the woodshapers who fell fighting Gellidus would have died anyway, with the icy destruction of the trees whose spirits they shared.

These elves see it as their obligation to tend the forest however they can. They use their powers to cure blights afflicting the trees and to defend the woodlands from incursion by loggers, road builders, and others who would violate the forest's natural splendor. Typically, they think that Silvanesti and Qualinesti woodshapers have perverted their gift, and the more fanatical among them consider their kin's penchant for twisting and shaping trees into more "aesthetic" or "useful" forms almost as bad as destroying them. The woodshapers of the Kagonesti serve as shamans devoted to nature spirits, reputed to have the power to speak to all natural plants.

Kagonesti woodshapers tend to be loners, prone to strong, deeply held passions, yet slow to anger. Only willful destruction of nature will send these





woodshapers into a rage. Most of them prefer to resolve conflicts peacefully.

Silvanesti Woodshapers

Silvanesti woodshapers have always believed they were selected by Chislew and Zivilyn for the sacred task of bringing order to the forest. To them, shaping wild and uncontrolled natural environments into orderly and functional molds represents the triumph of Order over Chaos and, by extension, is the very manifestation of the Balance the High God sought to maintain. While not all members of House Woodshaper consider themselves priests, virtually all of them revere Chislew, the goddess of nature, and her mate Zivilyn, the god of wisdom.

Silvanesti woodshapers are among the most arrogant and racially intolerant of their people. Time and again, they have seen their efforts to shape the Silvanesti Forest into a perfect paradise threatened or undone by outsiders. The most severe of these episodes of sabotage occurred during the Green Dragonarmy's invasion early in the War of the Lance and the subsequent curse of Lorac's Nightmare.

These elves harbor a particularly strong hatred of Kagonesti and half-elves, but for different reasons. At best, Silvanesti woodshapers believe their Kagonesti counterparts squander their talents and, at worse, abuse them. As for half-elves, woodshapers view them—more than any creature except, perhaps, a shadow-wight or daemon warrior—as manifestations of Chaos. To the mind of a Silvanesti woodshaper, only unbridled lust would lead to the unions that create half-elves. The gods never intended such creatures to live, believe the woodshapers who belong to the Order of the Tree of Life, and therefore they are abominations, creatures of Chaos who are inherently destructive. Tales say that woodshapers in Silvanesti have led lynch mobs against half-elves of Silvanesti stock who “interfered” with their forest.

Qualinesti Woodshapers

Like the Qualinesti culture itself, Qualinesti woodshapers fall between the extremes of their Kagonesti and Silvanesti cousins. They are more sociable than the Kagonesti and they will deal productively with members of other races, even if they share a hint of the Silvanesti prejudice against interracial marriages.

Woodshapers count themselves among the most patriotic of their race, and the ranks of the resistance movements led both by Gilthas and Laurana and by Porthios and Alhana Starbreeze feature many woodshapers. These individuals are offended by the unnatural forest the Green Peril has created within and around Qualinesti and wish to free the land from her influence so they can reshape the forest to the way it once was.

A fair number of woodshapers belong to the ranks of the Citadel. These elves left their homeland at the bidding of Laurana, who initially had intended their stay to last only long enough to protect them from the immediate Dark Knight threat. With the coming of the Green Overlord, however, many woodshapers remained at the Citadel, serving as teachers for other Qualinesti and as suppliers for both the Citadel and the elven resistance movements. (The woodshapers have used their powers on the Citadel's crops as well as on Abanasinian fields, creating surpluses that feed elven rebels.)

Requirements

Elven woodshapers must meet all the requirements for full-blooded elves. (See Chapter One of the *Book of the Fifth Age* for these standards; alternate Kagonesti specifications appear in *Heroes of Hope*.)

Additionally, woodshaper heroes must have a Spirit score of 5 or higher, which reflects their deep and emotional ties to the natural world. The Kagonesti consider woodshapers a special type of

Kagonesti shaman; therefore, Kagonesti elves must meet the requirements for that role, introduced in *Heroes of Hope* (they retain that role's advantages and disadvantages, along with a woodshaper's).

Advantages

Woodshapers receive all the elf racial advantages, but have the additional ability to coax plants to grow in certain ways, to speed their growth, and to make them more hardy. The Prologue of *A Light in the Darkness* has more information on woodshaping magic, which will be shared with heroes who adopt this role.

Further, woodshapers have an affinity for elemental magic. Those who practice the schools of aeromancy, geomancy, hydromancy, or pyromancy never suffer the effects of a mishap while casting spells from those schools. The same is true of the mystical sphere of animism. Mishaps are treated as simple failures.

Finally, woodshapers never lose their inborn abilities. Heroes can adopt other roles, yet still retain a woodshaper's advantages.

Disadvantages

Just as woodshapers appear to be more naturally skilled in certain areas of magic, for reasons that are not understood, they simply cannot master other types of magic. Woodshapers can never master the sorcerous schools of enchantment, summoning, and transmutation, nor can they access the mystic spheres of mentalism or necromancy.

Just as heroes with the woodshaper role never lose the benefits it grants, they never lose its drawbacks, either.

Players may select this role only at the time of hero creation.

The Medium

Some mystics seem closer to the spirits of the dead than others. Many of these *mediums*, specialists in spiritualism, seek the answer to the question "What happens to us when we die?" Others devote their efforts to giving restless spirits the peace of the Beyond—or wherever they now belong.


The question of what happens to people's spirits when they die looms ever heavier in the minds of Ansalonian philosophers since the departure of the gods. Even following the first Cataclysm, many people held fast to the belief that the spirits of the dead went to join the true gods—after all, the moons and the divine constellations remained in the sky, a reminder of the divine presence. But now, those celestial bodies are gone.

Today, a wide range of beliefs about the afterlife have arisen:

- ✧ Some people cling to the old doctrine that the gods still watch over the folk of Krynn after they die.
- ✧ Others consider the god-realms as inaccessible (to both the living and the dead) as the gods themselves.
- ✧ More positive-minded philosophers postulate that when a person dies, the spirit of the deceased immediately enters the body of a baby being born on Krynn, and that corporeal undead begin to rise from the grave when the number of deaths exceeds the number of births in the world.
- ✧ Pessimistic thinkers believe that people's spirits cease to exist when they die—that everything they once were simply blinks from existence.

Few mystics who work their art within the spheres of necromancy and spiritualism are willing to dismiss the notion of reincarnation completely, but most at least question whether it's an accurate model. And none of these mystics believe that the spirits of Krynn's mortals cease to exist when their physical shells die. While it is possible to destroy the energy that makes





up a spirit, it does not simply cease to be when the body expires.

Mercidith Redic, a hero introduced in *A Light in the Darkness*, is a medium seeking to learn more traditional mystic magic at the Citadel of Light.

Roleplaying

Mediums are typically reclusive and introverted. Some become distrustful of humanity because of the tales they hear from cynical spirits; others are too busy pondering the mysteries of the afterlife or unlocking the meaning of spirits' cryptic remarks to bother interacting with the living. The end result is that mediums themselves end up being somewhat cryptic, communicating only what they consider vital information to those who ask them questions. (Why should they waste their time or mental energy explaining the context or background to some impatient visitor?) Rare mediums might be gregarious and hedonistic in the extreme, however—after interacting with so many spirits who felt they hadn't lived life to the fullest, mediums sometimes work to avoid making the same mistake in their own lives.

Mediums also tend to be pacifistic—or at least they shy away from weapons and spells that might kill an opponent. This hesitancy stems not only from their exposure to spirits who feel they led unsatisfying lives, but because mediums also know the terrible revenge that restless spirits can take upon the living.

Requirements

Mediums must have at least a "D" code in Spirit, and those who can use mysticism must pick spiritualism as one of their spheres. Mediums with Spirit codes of "C" or less are considered "naturals," gifted with the ability to communicate with spirits without formal training. (Mediums who are part of the Citadel remain subject to its nature requirements.)

Advantages

Some mystics specialize in spiritualism magic, which enables them to see and communicate with spirits and the non-corporeal undead (creatures with no physical forms). Spiritualism can also call spirits back to the world of the living and, subsequently, return them to where they came from.

Some mediums have these powers, but not all of them do (depending on Spirit code). However, all heroes with this role do share a special gift that lets them interact with spirits without needing to actually summon them.

A spirit can use a medium as a conduit between the world of the living and the world of the dead. Mediums can both *contact* spirits and *channel* them—the latter process being very different from the mystic sphere of the same name.

In order to use either power, the medium must be in a location where people once experienced powerful emotions, such as love, hate, fear, or passion. Although they have passed on, the spirits of the deceased still retain some ties to such places. Battlefields, academies, temples, and palaces—places where large numbers of people gathered in moments of great emotion—are some likely places for mediums to successfully contact or channel spirits.

Mediums first open themselves to the spirits by placing themselves in a trance (accomplished by performing a successful *average Spirit* action). If a spirit is watching the living, it will enter the hero's body and speak through his or her mouth, possibly even taking control of the body. This is called channeling. Through the medium, the spirit can answer questions or otherwise shed light upon mysteries that might be vexing those present. The medium can channel a spirit for a number of minutes equal to his or her Spirit score before collapsing from mental exhaustion. He or she cannot channel again until the next day, after a good rest.




While in a trance, mediums can also communicate with spirits without actually channeling them, offering much the same effect as channeling with perhaps less insight into the spirit's message. Speaking with spirits in this manner is a good deal less taxing than channeling them; mediums can remain in contact with spirits for a number of minutes equal to their Spirit score squared before reaching the point of exhaustion. It is easier to reach out to familiar spirits than unfamiliar ones. Thus, mediums can contact a spirit contacted less than a week ago without the initial trance action. Channeling, however, always requires the concentration of a trance state.

As mentioned above, even heroes with "C" and "D" Spirit codes can adopt this role. Such heroes are considered natural mediums. They can't cast spells, but they can channel and contact spirits. Heroes with "D" codes have no real control over when and where they might encounter a spirit. While they can attempt to channel or contact a

spirit themselves, they do so only after completing a successful trance action (as above) and if the Narrator turns a card with a white aura from the top of the Fate Deck on a random draw. Heroes with "C" codes have ability enough to establish a link with a spirit upon achieving a trance state and making another successful Spirit action (the difficulty set by the Narrator based on guidelines provided in the "Unskilled Mystics" section of the Prologue of *A Light in the Darkness*).

Heroes with "B" or "A" Spirit codes can both channel and contact spirits as above. They also can wield mystic spheres, if they have been trained in magic. Mediums tend to prefer the spheres of mentalism, necromancy (unless they trained at the Citadel of Light), and spiritualism.

Spirits that mediums reach generally know very little about recent and current world events. Their knowledge is anchored in the past, but they frequently hold the keys to ancient mysteries. For example, no being living or undead



knows where Highlord Kartilann of the Blue Dragonarmy hid religious relics she looted from the temples of Chislev during the War of the Lance—save Kartilann herself. Because she died in battle on the isle of Schallsea, heroes searching for these items as part of an adventure might travel there, hoping a medium can contact her spirit at the War Memorial. If the spirit of Kartilann remains attuned to the place of her death, it may choose to speak to or through the medium. Of course, before it tells the heroes where to find the relics, it may want them to take care of some unfinished business for it. The spirits a medium reaches are almost always helpful, but sometimes they want something in return for their aid.

All in all, using a medium to contact or channel spirits is far safer for most of those involved than using spiritualism to actually summon the spirit back to the living world: Spirits can *choose* to contact a medium, while those raised involuntarily through spiritualism may act hostile toward the mystic and could even be too strong to dismiss. When a medium establishes a link with a spirit, the only person in immediate danger is the medium, as explained under “Disadvantages.”

Finally, it should be noted that heroes who adopt this role are born with the special abilities it grants. As such, the advantages it gives cannot be lost, even if the hero adopts another role during play.

Disadvantages

Once a medium has contacted or channeled a spirit, it can contact him or her later through dreams. Spirits who either take a liking or disliking to the hero may haunt that hero's nights with disturbing dreams that cause the medium to lose all the refreshing benefits of sleep. The rules describing what might cause a spirit to haunt (or stop haunting) a hero appear in the Prologue of *A Light in the Darkness*. These rules are for the Narrator's eyes only, as

the hero never knows what might bring on or halt a visitation.

After three nights of such visitations, the hero loses one card. Then, with each passing night, the hero loses 1 Spirit and Reason point, until the spirit ceases the nocturnal visits. The hero then regains 2 points per day (in each ability) and gets a new card only after a good, long, uninterrupted sleep.

This role cannot be adopted through play, for mediums are born, not bred. That said, players should note that the disadvantages granted by this role are as permanent as its advantages.

The Natural Talent

The role of a *natural talent* is unusual in that it describes a hero who has been born with a specific mystic ability but does not have the power to wield traditional mystic magic.

Normally, only heroes with “A” and “B” Spirit codes can wield the powers of the heart. However, even those with Spirit codes of “X” have spell points at their disposal, since these points are derived from the score, not from the code—the code dictates only the ability to tap this inner reservoir of power to cast spells. A natural talent can draw upon his or her spell points to create specific mystical effects instinctively. In some ways, natural talents are much like woodshapers and mediums, with far more limited abilities.

Myrelana and Leana, half-elf sisters introduced in *Heroes of Defiance*, are natural talents in mentalism.

Roleplaying

There are no specific roleplaying guidelines for natural talents, as such people come from all walks of life. These heroes may at first seem frightened of their mystic natural abilities, especially if they manifest themselves unbidden. In time, however, heroes learn to control these latent powers, molding them into useful and generally predictable abilities.

Requirements

Natural talents may not have higher than a score of 7 in Spirit, for anything beyond this limit proves too powerful a spiritual force for the hero to control (see "Disadvantages"). In addition, their Spirit codes must be "X." Any higher code gives the hero enough knowledge of mystic spellcasting to overpower any instinctive inclinations.

Advantages

The natural talent can instinctively and repeatedly perform one specific mystical deed based on a particular sphere. The effect is limited in scope and can affect only the hero or one or two other individuals. The effect lasts only while the hero has spell points left to maintain it.

The player can define a unique power for a hero at the time of hero creation—with the Narrator's approval, of course. On the other hand, the player might prefer to make a random draw from the Fate Deck instead, and select a power from the list below based on the value of the card. Each of the powers is explained in the text that follows the chart.

Note: The Narrator can use the suggested powers to gauge whether a hero's invented natural talent is too powerful.

Draw	Powers
1-2	Alteration talent
3	Animism talent
4	Channeling talent
5	Healing talent
6	Meditation talent
7	Mentalism talent
8-10	Sensitivity talent

Alteration Talent

Heroes with an alteration ability can make minor changes to their appearances, such as darkening or lightening their skin tone, changing the color of their eyes or hair, and even subtly changing their bodies to appear more (or less) physically attractive. The change lasts one minute for each spell

point devoted to the effect. Whenever the effect needs to be renewed, the hero must concentrate undisturbed for at least fifteen seconds or the change fades away to reveal the normal features once more.

Animism Talent

The hero can speak with a specific type of air-breathing animal (fish are out of the question). The player must choose the type of creature (birds, snakes, cats, just to name a few) when the hero is created.

The hero can speak with one animal for one minute at the cost of 1 spell point. The duration can be expanded at the cost of 1 point for one additional minute. The hero can speak with only one animal at a time.

Narrators and players should be aware that the animal, having only limited intelligence, can answer only the most basic of questions.

Channeling Talent

In times of great stress or desperation, heroes with a channeling talent can increase their Strength scores 1 point for every 5 spell points currently available. For example, a hero with 25 spell points might cause an increase in Strength from 4 to 9, to gain a better chance of rolling a boulder off the legs of a pinned companion.


The Strength increase is only good for one action, and the hero must still play a card to see whether it succeeded. Once the action has been either completed or determined a failure, the hero's Strength returns to normal.

Healing Talent

Whenever a hero with a healing talent suffers damage that can't be absorbed by losing just a single card from his or her Hand of Fate, the hero may pay for the damage with spell points instead of with cards. For each damage point suffered, the hero spends 1 spell point.

Should the hero exhaust all spell points before resolving the situation causing the injury, he or she must suf-





fer the rest of the inflicted damage points normally. Even if the hero still has spell points left, he or she collapses from spiritual exhaustion once the foe is vanquished or the danger is over.

Meditation Talent

When attempting actions that involve a Mental ability, a hero with a meditation talent can increase the relevant ability score 1 point for every 5 spell points currently available. For example, heroes with 30 spell points might increase their Reason scores from 5 to 11 to help them solve a particularly difficult riddle.

The ability score increase lasts for only one action, and the hero still must play a card to see whether it succeeds. Once the action has been either completed or determined a failure, the affected Mental score returns to normal.

Mentalism Talent

A mentalism natural talent is very rare. It is found only among siblings, and then typically among identical twins. This talent permits the siblings to telepathically transmit their thoughts, emotions, and physical sensations to each other and receive them as well. Heroes can maintain this mental communication at the cost of 1 spell point for ten minutes; the siblings love each other as dearly as life itself, and it is this relationship, in part, that causes their bond.

Should one sibling ever die a violent or sudden death, the surviving hero must make a *desperate Spirit* action. Failure means that the pain of losing such a beloved family member, combined with the shock of feeling the sibling die, causes the hero to fall into a catatonic state. Each day thereafter, the player must make a random draw from the Fate Deck, the hero emerging from this stupor only if the resulting card's aura is white. The hero should still remain in a state of deep depression, but at least he or she will be able to act again.

Sensitivity Talent

Heroes with a sensitivity talent have an instinct about the nature of those they meet. Upon performing a successful *average Spirit* action and spending 5 spell points, the hero can sense enough about the aura of the person in question to get an idea of the individual's nature or immediate purpose (whichever the hero seeks to know).

Subjects of the use of this talent who are purposely trying to conceal their natures or intents oppose the Spirit action with Presence.

Disadvantages

This role cannot be adopted during play. Further, should the hero ever choose to study mystic magic (increase in Spirit code beyond "X"), he or she loses the natural talent; the hero's innate feel for mysticism gets lost amid the teachings of the "right way to do things."

Also, if the hero's Spirit score ever rises above 7, the natural talent starts to run amuck due to the strong spiritual energies accumulating within the hero. The subject then becomes a "wild talent" (as introduced in *Heroes of Sorcery*), with powers beyond any ability to control. Additional rules governing wild talents appear in the Prologue of *A Light in the Darkness*, for the Narrator's eyes only.

The Qué-Nal

The *Qué-Nal* are a people growing increasingly divided. The tribe's chieftain sees much benefit in allying with the Citadel of Light and having his people become skilled in the arts taught there. However, the tribal shamans see the Citadel as a corrupting force and Goldmoon as nothing more than the embodiment of all that is foul about the tribe's ancestral enemies, the *Qué-Shu* and *Qué-Teh*.

This troubled, divided people needs heroes, or they will tear themselves apart. A player who chooses to portray one of the *Qué-Nal* might very well cre-

ate a hero who will go down in legend, either as a visionary who led the tribe into a brave new age or as a defender of age-old traditions who staved off the corruption tainting the rest of Ansalon. Skydancer and Sunbringer are examples of the former type of character, while Shadowwalker typifies the latter.

It should be noted that heroes can be members of the Qué-Nal tribe without adopting this role. They can instead adopt other barbarian roles—like the “barbarian warrior” introduced in *Heroes of Steel* or the “Citadel mystic” detailed earlier, for example—and adjust them for the background, requirements, advantages, and disadvantages of this one.

Iryl Songbrook provides additional background on the Qué-Nal tribe in Chapter One.

Roleplaying

As a people, the Qué-Nal believe they were wronged by the Abanasinian tribes, to which they are culturally related. While the bards and loremasters of the area teach that the Qué-Nal turned to the worship of an Evil goddess centuries ago and had to be driven from the plains, Qué-Nal shamans (the keepers of tribal history) teach that they were driven from their ancestral lands because of Evil within the other tribes and the Plainsfolk’s jealousy at their brilliance.

Most Qué-Nal heroes are familiar with both of these viewpoints. However, they still hold nothing but pride in their heritage and consider the Qué-Nal a great people who have overcome adversity that would crush others. They take even the slightest disparaging remark against their tribe as a grave insult and will challenge the speaker of it to a duel.

However, Qué-Nal heroes must decide for themselves how they feel about the Citadel of Light and Goldmoon, for the split within the tribe on this matter grows deeper with each passing week.

On one hand, the shamans lead the tribe in the worship of Habbakuk and Zebyr Jotun (more widely known as Zeboim). They rail against Goldmoon and the Citadel mystics as blasphemers who want the Qué-Nal to doom themselves by turning their backs on the masters of the sea, the source of their livelihood. The fact that some of the elder shamans can perform miracles like those enacted by the mystics is taken by many Qué-Nal as evidence of the Citadel’s lies. It is entirely acceptable for a hero to support his or her tribal shamans and oppose the Citadel.

On the other hand, the current Qué-Nal chieftain, Skydancer, is not one to be trapped by the past. He sees the good that the Citadel mystics do, and he wants his people to be part of this good. He doesn’t fully believe the gods have departed Ansalon, but he thinks the Qué-Nal can both work with the Citadel of Light and worship Habbakuk and dread Zebyr Jotun. Almost as many members of the tribe support Skydancer’s viewpoint as the shamans’, and many among them fear that the shamans, hungry for power, seek to seize control of the tribe.


It should be noted that the Qué-Nal do not distinguish between sorcery and mysticism. They believe that all magic emanates from a single source, be it the gods, the natural world, or the inner strength of mortals themselves.

Requirements

Qué-Nal heroes are subject to the requirements for human barbarians in Chapter One of the *Book of the Fifth Age*. Their Physical ability scores’ total must exceed that of their Mental scores.

Additionally, most spellcasting Qué-Nal train under tribal shamans, although players may invent a different back story for their heroes if they wish. Shaman-trained Qué-Nal sorcerers must select hydromancy as one of their schools, while mystics should pick animism as one of their spheres. Some Qué-Nal mystics (such as Sunbringer,





Chieftain's Son) train at the Citadel of Light and, therefore, must meet the fellowship's nature and sphere requirements.

Weapons appropriate to plains barbarians are listed in the *Heroes of Steel* dramatic supplement.

Advantages

Like all new human barbarian heroes, members of the Qué-Nal tribe can raise one Physical ability score by 1 point at the time of hero creation.

Also, because the Qué-Nal learn how to fish and handle boats at an early age, they receive an automatic trump bonus when performing actions on board fishing vessels or involving nets.

Disadvantages

As outlined in the *Book of the Fifth Age*, barbarian heroes, including the Qué-Nal, must lower one of their Mental ability scores 1 point at creation.

An additional disadvantage for Qué-Nal heroes is that, just as their tribe holds an animosity toward the Qué-Shu and Qué-Teh, so do these mainland tribes carry an ancient hatred for the Qué-Nal. Unless disguised, a Qué-Nal hero never receives a trump bonus when attempting Presence actions involving members of the Abanasinian barbarian tribes (except actions to resist mysticism).

Only heroes born into the Qué-Nal tribe or adopted by it can switch to this role during play.

The Wemitowuk

As explained by Iryl Songbrook in Chapter One, the primitive *Wemitowuk* culture is one of total pacifism. Since many roleplaying games revolve around combat and defeating foes through force of arms, the *Wemitowuk* may seem a completely unsuitable people from which to draw a hero. However, playing a member of this tribe can prove an interesting roleplaying challenge, since they seem contrary

to so many hallmarks of the typical fantasy game hero: Where most heroes are brash and flamboyant, the *Wemitowuk* are meek and subdued, and where many heroes rush in with flashing blades, the *Wemitowuk* seek negotiation and peaceful solutions.

There won't be a whole lot of combat duty for *Wemitowuk* heroes, but for adventures based around spiritual matters, they might be exactly what is needed—they will never attack first and try to ask questions later.

Mirenhu, an honorary member of the *Wemitowuk* tribe, is described in Chapter Five.

Roleplaying

As stated in the *Book of the Fifth Age*, players should allow the hero's nature and demeanor, established during hero creation, to govern his or her behavior. However, players of *Wemitowuk* heroes face some additional roleplaying considerations.

The *Wemitowuk* are fearless, nonviolent, and extremely courteous. While they will not face foes who are dedicated to their destruction—the heroes would choose to hide rather than suffer certain death—threats of violence they might encounter don't frighten them. In fact, such threats made against a *Wemitowuk* typically garner only a simple "I am sorry I have offended."

The *Wemitowuk* are a people best described as tight-lipped. They consider it the height of bad manners to engage in excessive verbiage. Any questions or comments they consider trivial are ignored, so as not to return the insult leveled by the speaker. Once someone suggests a course of action that the *Wemitowuk* finds agreeable, he or she doesn't waste time acknowledging agreement or understanding but just goes about the task. Idle conversation is completely unknown in *Wemitowuk* culture.

When a reply to a question is warranted, or when a *Wemitowuk* needs to

initiate a conversation, the hero will consider each word carefully before speaking. If a Wemitowuk hero is asked, "What's the best way to protect ourselves from those dragons?" he or she will think through the response sometimes for several minutes before making a reply along the lines of "Hide."

Finally, all Wemitowuk believe the nature goddess Chislew still watches over them—if not personally, then through the spirits of animals, plants, trees, and so on. The Wemitowuk hero believes everything that exists is imbued with a spirit, and that those whom Chislew deems worthy are granted the power not only to speak to the nature spirits, but sometimes to the spirits of the dead as well.

Requirements

Wemitowuk heroes are human barbarians, so their total Physical scores must exceed their total Mental scores at the time of creation. There are some additional requirements, however.

Due to their peaceful, introspective natures, Wemitowuk heroes generally have fairly high spiritual ratings. Therefore, no Wemitowuk may have a Spirit score lower than 4 or a Spirit code lower than "C."

Wemitowuk with sufficient codes to allow them to wield mystic magic are considered shamans and must take animism or spiritualism as their first sphere. These shamans use their mystic abilities primarily to communicate with what they call "nature spirits" (through animism) or the spirits of their ancestors (through spiritualism).

Due to their pacifistic nature, Wemitowuk heroes never train with weapons or armor. Therefore, a Wemitowuk may not start play with a Physical ability code better than "D." (Players may voluntarily lower their heroes' initial codes to meet these requirements.) The rare tribe members who leave Schallsea—as a hero might well do—tend to gain expertise with armor and weapons eventually.

Advantages

Because the Wemitowuk spend a lot of time carefully contemplating their opinions on various matters, they know their inner selves better than most humans. This understanding of themselves makes them less susceptible to the mind-altering magics of the mentalism sphere. As such, any card a Wemitowuk plays for a Presence action to resist such magic is automatically considered trump.

Disadvantages

As discussed under "Requirements," Wemitowuk heroes do not use missile weapons, melee weapons, shields, or armor; as the tribe is vegetarian, they do not use weapons to hunt. Therefore, these heroes may not own any weapon heavier than *very light*, and these they use only as tools. Should someone give them heavier weapons (or if they attempt to use someone else's), they may not receive a trump bonus, regardless of the card played. The same drawback applies should the heroes attempt to wear armor or use a shield heavier than *very light*.


Once a Wemitowuk hero has gained enough weapons experience (achieved a new reputation category or completed at least three quests, whichever is greater) these limitations should no longer apply. However, at that point, the hero has lost touch with enough of the tribe's heritage to require a switch to the more general "barbarian warrior" or similar role.

Although the Wemitowuk are generally wise and in tune with their own spirits, they are naive about the world around them. To reflect this fact, players must lower the Reason score of a Wemitowuk hero by 1 point at the time of hero creation. (This takes the place of the barbarian human's mandatory Mental score reduction.)

As with the Qué-Nal, only heroes born into the tribe or adopted by it can switch to this role during play.



CHAPTER FIVE



*ften I myself
have
questioned,”
Goldmoon
faltered....
“In a dream,
once, I was
punished
for my
questioning,
for my lack
of faith.
Punished by*

*losing the one I love.”
Riverwind put his strong arm
around her and held her close.
“But whenever I feel ashamed
of my questioning, I am
reminded that it was my
questioning that led me to find
the ancient gods.”*

*—Goldmoon on divine mysteries,
Dragons of Spring Dawning*

No one in Ansalon today would deny that Goldmoon is an extraordinary person. Not only did she uphold the duties of Chieftain's Daughter for the Qué-Shu tribe in the years before the War of the Lance, she served as her tribe's spiritual leader after the death of her mother and became the first of the post-Cataclysm true priests.

This lifelong follower of Mishakal contributed to the defeat of the dragonarmies, united the tribes of Abanasinia into one political unit, and ruled as chieftain long after others would have passed the title on to a successor. And then, just when she thought her life was over, she discovered the power of the heart and realized that her greatest contribution to the folk of Krynn was yet to come.

Darkness and Light

However, Goldmoon is not the only extraordinary character to be touched by the powers of the heart in the FifthAge. This chapter describes some of these individuals, all of them integral to Citadel-based campaigns in one way or another. Some of them, such as Iryl Songbrook and Shen Korras, are important allies, while others, such as Shadowwalker and Jemtal Oermann, follow a darker path and serve as potential villains for new adventures.

Many of these individuals were introduced in Part One of this book. However, it's important to remember that Iryl Songbrook's writings were not entirely objective. Some of the character descriptions in this chapter—especially Iryl's own—reflect knowledge that the elf woman did not have at her disposal when she penned her chronicle of the Citadel.

Players of the *Dragons of a New Age* series may have met a number of these figures already—Goldmoon, of course, appeared in *Heroes of Steel* and *Heroes of Hope*, while Shen Korras was introduced in *Heroes of Defiance*. Mina played a small role in *Heroes of Hope*, while Camilla Weledge was referenced in *Heroes of Steel*. Other characters make appearances in the adventure *A Light in the Darkness*, Book Two of this dramatic supplement. In fact, all the personages in this chapter could be worked into that adventure with very little effort on the Narrator's part. In any case, the details here reflect the information players may have at their disposal at the outset of the adventure in the year 33sc.

The role descriptions in Chapter Four provide the basis for some of the characters described here; represented are the Wemitowuk (Mirenhu), the Qué-Nal (Shadowwalker and Sky-dancer), and, of course, the Citadel mystic (Iryl Songbrook and Goldmoon).

WHO'S WHO

Mina

At first glance, Mina seems to be an ordinary fourteen-year-old, if small for her age—just another of the poor souls who have lost their families to the ravages of this dangerous time. The orphanage at the Citadel houses dozens of children whose lives were destroyed by invading armies, marauding bandits, natural disasters, or dragon overlords. Nevertheless, Mina is special—or, at the very least, a mystery.

Mina came to the Citadel several years ago after washing up on the shores of Schallsea, a waterlogged ragamuffin clinging to a piece of driftwood. There had been no storms recently, and the mystics had not heard of any ships going down in the New Sea, yet here was Mina. Except for a chill and exhaustion from spending a day in the sea, the girl was in excellent health.

Mina has no memory prior to her arrival at the Citadel. Even with the help of the most skilled mentalists, she cannot remember anything about her parents or their fate. Goldmoon sent inquiries to all the major ports along the New Sea coast, giving Mina's description and details of her arrival on Schallsea, with hopes of finding some relatives willing to take in the child. An entire year passed with no replies, so Mina became a ward of the Citadel.

Goldmoon and the Sage concur that Mina is a special girl, gifted with amazing spiritual potential. Though she is still considered too young to exhibit any overt mystic powers, Mina shows an understanding of spellcasting and the nine spheres that is uncanny. She intuitively knows more than most adult students can learn in a year of study.

When not busy with schoolwork or page duties, Mina has free rein of the Citadel. She can often be found sitting



at the back of a group of aspirants, listening to an advanced lesson on the powers of the heart with a sly, knowing look on her face. More often, though, one might see her standing at the feet of a Citadel Master asking a barrage of questions that threaten to drive her target mad. For all her insights, she is still a rambunctious girl.

Goldmoon has taken a personal interest in Mina. She spends as much time as possible with the young girl, tutoring her in the powers of the heart, teaching her about the absent gods of Good, but more often simply playing with her. Many of the First Master's friends believe that Mina represents her hope for the future, that the little girl is a kind of surrogate for Goldmoon's own lost daughter, Brightdawn. Mina seems quite attached to Goldmoon too, though she looks upon her more as a best friend rather than a parental figure. She pouts and occasionally throws tantrums if Goldmoon's duties keep them apart for more than a day or two.

She is less attached to the Sage, tactlessly remarking that the man is boring and smells funny. Interestingly, though, Mina appears terrified of Shen Korras. She always seems to know when the half-elf is in the vicinity and usually hides until he leaves. This behavior is doubly odd because, to the best of anyone's knowledge, the two have never met. The Sage uses Mina's discomfort regarding Shen Korras to press his point to Goldmoon that the merchant-sorcerer is untrustworthy. For her part, Goldmoon believes Mina's reaction has some connection to the girl's mysterious past and hopes that the truth of the matter will surface in time.

☞ *Mina: Human female child, curious demeanor, Rabble. Ag 7C, Dx 9B, En 3C, St 3D, Re 7C, Pe 8B, Sp 9C, Pr 7B, Dmg 0 (unarmed), Def 0 (common clothing).*





Goldmoon

It is difficult to believe there is anyone in Ansalon today unfamiliar with Goldmoon of the Qué-Shu. Her name is legendary as a Hero of the Lance, priestess of Mishakal, and now First Master of the Citadel of Light. However, precious few people truly understand this remarkable woman.

After more than eighty years of living, witnessing the return and subsequent withdrawal of the true gods, defeating the forces of Evil only to see them replaced by new threats, and suffering the violent deaths of a beloved husband and daughter, how can Goldmoon not only maintain her will to go on, but to remain Ansalon's greatest spiritual leader?

The answer is, in a word: responsibility. Goldmoon believes that before they withdrew, the gods gave her an important part to play in shaping Krynn's future. Her greatest fear is that she will fail in her duty, causing every mortal creature to suffer as a result.

Knowledge of the powers of the heart, says Goldmoon, is a personal responsibility given her by the goddess Mishakal. She calls mystic magic a gift of the gods, one which they worked into the fiber of every living creature so that no one need ever be truly alone. In all the lessons she gives, Goldmoon teaches her students to venerate the true gods and make their teachings the milestones of their lives. "Anyone can cast mystic spells, but only a soul who knows truth, beauty, and honor can really master the powers of the heart."

Following a recent attempt on her life by a force discovered to be loyal to Malys the Red, Goldmoon has become more determined than ever to spread her teachings. The Great Dragons would not give a moment's thought to a withered old woman like her, she says, unless her work posed a threat to them. So, with every passing day, she continues to take the sparks of hope burning in people's hearts and fan them into righteous flames.

This increased resolve following the attempt on her life has given Goldmoon a new strength. The Citadel folk say she is more physically active and brimming with energy than she has been in years. Whereas visitors to Schallsea used to be brought to meet the First Master in a sedate reception room with servants and attendants seeing to her comfort, now Goldmoon greets guests in the Grand Hall or even strides up the docks to meet their ships. She presents herself as proof that the heart holds the power to overcome any obstacle or infirmity.

Goldmoon has always insisted that her mystics do more than simply live a cloistered life of contemplation. The secrets of mysticism must be unlocked for all the people of Ansalon, she says, charging her students with traveling the land to teach those they meet, even as she taught them. For, united in mystic power, Ansalonians can achieve the impossible. "The heart is the one weapon against which the Great Dragons have no defense," she recently told a group of aspirants. "But no single heart is strong enough to overcome them. Only when all the folk of Ansalon stand as one—when their hearts beat with the power of hope—on that day, we will drive off the wyrms and reclaim our homes."

In recent years, however, Goldmoon has come think that sending missionaries into the world may not be enough. Parables and magic tricks can provide only a modicum of inspiration to those daily faced with the might of the Great Dragons, the Evil of the Knights of Takhisis, and the scars of the Chaos War. Everywhere lurk reminders that the world is a vastly different place than it was just over a generation ago; chaos marks dot the land, the sky is home to a single pale moon instead of three, and the strange constellations nightly tell the people that their gods are no longer with them. It is no wonder that hope is hard to come by and nearly impossible to hold.

To combat Ansalon's spiritual

ennui, Goldmoon has begun gathering heroes to undertake great quests, right terrible injustices, and—most importantly—return hope to people's hearts. The most famous of these adventurers are the Heroes of the Heart, who faced no fewer than four dragon overlords and ultimately thwarted Malystrix's plan to ascend to godhood. Goldmoon believes that hope will grow in the hearts of the people every time a bard tells of such modern-day heroes.

She has shared this belief with Palin Majere, a long-time friend, wise counselor, and head of the Academy of Sorcery. Goldmoon has known him since the day he was born and has watched him grow into Ansalon's finest sorcerer. Together with their best students, they aid individuals fighting for the cause of Good and continue to unravel the mysteries of the new magics, particularly in the area of successfully mixing mysticism and sorcery.

The First Master surrounds herself with friends and advisors of widely varied temperament. Strength comes from diversity, she often says. Though her friends may not particularly like or respect one another, their various opinions and experiences allow Goldmoon to consider a broad spectrum of approaches to any problem.

Two other valuable advisors of Goldmoon's are the Sage, her mentor in the mystic arts, and Shen Korras, a half-elf merchant who has been the Citadel of Light's greatest patron. While these two obviously hold great respect for each other, it is just as clear that neither one trusts the other in the least. The Sage constantly counsels Goldmoon against becoming too attached to Shen Korras. Although he never says a word directly against the half-elf, he leaves no doubt that he thinks the First Master should throw the merchant out of the Citadel permanently. Meanwhile, Shen Korras chooses to ignore the Sage

whenever possible, continuing to provide Goldmoon with vast amounts of steel as well as the goods or labor she needs to expand her work.

For her part, Goldmoon realizes that each of these antagonistic advisors likely has secret motives. The Sage, although a valuable teacher and insightful counselor, remains a complete cipher; she knows nothing about his past or his motives for teaching her.

Shen Korras is the most generous soul Goldmoon has ever met, already having given a fortune to the Citadel and offering more each day.

She knows, though, that true altruism is rare and often wonders what drives Shen Korras.

Moreso than from either of these advisors, however,

Goldmoon takes solace from her family. She stays in close contact with her surviving daughter, Moonson, chieftain of the united tribes of Abanasinian plains barbarians, and sees her son, Wanderer, whenever she can. Despite the fact that she is unskilled in the sphere of spiritualism, Goldmoon also can perceive and communicate with the spirit of her husband, Riverwind. She often says that it is only his love and support that allows her to go on with her work.

Although of no relation to her, an orphan named Mina has become as close as family to Goldmoon the last two years. The members of the fellowship are glad to see the First Master's fondness for the girl (her preoccupation with her dead husband troubled them) and believe Goldmoon is training this precocious child to be her successor.

☞ *Goldmoon: Human elder female (barbarian), compassionate demeanor, Legend, 3 ♥. Ag 3C, Dx 4D, En 5C, St 5C, Re 8C, Pe 8B, Sp 9A (81), Pr 9B, Dmg +5 (mitre), Def -2 (leather), also missile weapons (prodd/+1), acute eyesight, mysticism (animism, healing, sensitivity).*



Camilla Weoledge

Lady Weoledge is the senior Knight attached to the Solamnic circle in Schallsea. She commands a garrison of two dozen Knights and one hundred soldiers whose orders are to support and protect Goldmoon and her mystics.

The Weoledges are a noble family from Portsmouth in Coastlund. According to tradition, Camilla's eldest sibling, Kastil, joined the Solamnic Knights and she, the youngest in the family, was to become a priestess of Kiri-Jolith. However, Kastil found life in the Knighthood too rigid and austere to his taste and abandoned his post mere weeks after being accepted as a squire.

Young Camilla begged her father's permission to abandon her clerical studies and take Kastil's place in the Knighthood. This strapping, strong-willed young woman was, her tutors agreed, wholly unsuited to the priesthood, but held within her a deep devotion to Kiri-Jolith and Solamnic principles. Lord Weoledge agreed, and Camilla entered the Knighthood during the dark days of the Chaos War. By the time of her knighting, the Second Cataclysm was long past, and, on the day Lady Weoledge joined the Order of the Sword, a battle of the Dragon Purge raged across the skies overhead.

The fort at Schallsea was Lady Weoledge's first command. Although she had sworn to protect the budding Order of mystics from attack by dragons and the fanatical Qué-Nal, Camilla found the ideals of the Citadel personally offensive. Goldmoon's "magic of the heart" could serve only to push people away from the true gods who, though now absent from Krynn, were the single true source of wisdom and power.

Under her measured Solamnic

expression, Camilla's spirit and conscience waged a terrible battle. She believed the Solamnic High Council was mistaken to support the blasphemous activities in Schallsea, but she had sworn always to serve the Knighthood honorably as a way of atoning for her brother's desertion. Ultimately, it took only one encounter with several zealous Qué-Nal shamans to convince Camilla that the mystics represented a force for truth and fellowship, which Ansalon sorely needed in these dark days. The senior Knight was amazed to find that, regardless of her role as head of this new semireligious sect,

Goldmoon still considered herself a priestess of Mishakal and a prophet of the true gods.

When, not long afterward, the High Council approached her with an offer of a new post, Lady Weoledge

turned it down, opting to remain in Schallsea and learn

more about the power of the heart. Over the years, she and Goldmoon have become fast friends. While Camilla feels that mysticism may yet pose a threat to the worship of the true gods, she respects and trusts the First Master. They dine together at least once a week and usually stay up late into the night discussing and debating everything from theology to military strategy.

Lady Weoledge runs the garrison according to strict Solamnic principles, but makes sure her Knights understand the importance of the mystics to the people of Ansalon. They represent hope, she tells them. Without that, honor is just a hollow and empty word.

☞ **Camilla Weoledge, a Knight of the Sword:** *Human adult female, stubborn demeanor, Master.* Ag 6B, Dx 6C, En 9A, St 6A, Re 7C, Pe 8B, Sp 7D, Pr 8C, Dmg +7 (long sword), Def -5 (plate mail), also missile weapons (long bow/+6), acute hearing.



Jemtal Oermann

Jemtal is an aspirant studying healing at the Citadel of Light. He arrived in Schallsea about a year ago, dirty and malnourished, begging the mystics to take him in. It seems he came from Gold Dust, a community of miners and stone cutters who used to work among the dwarves of Thorbardin. When the mountain was sealed, however, the people of Gold Dust were left to eke out a meager living digging ore in the played out veins of the western Kharolis.

Jemtal's parents told him he had a natural talent for healing, and his people's continued work in abandoned tunnels with shoddy equipment gave him ample opportunity to hone these skills. However, when a mine shaft collapsed and Jemtal had to watch a dozen men and women die because his magic was not powerful enough to heal them, he reached a turning point in his life. If his people were to survive, they needed a trained healer—and so Jemtal set out to study with the Citadel mystics.

A kind and gentle soul, Jemtal is known and liked by practically everyone at the Citadel. He has been studying healing for a year but shows little improvement, though his mentors are at a loss to explain why. Jemtal is a keen student and a bright man, but for some reason cannot put the lessons he learns to practical application. Furthermore, his test before climbing the Silver Stair revealed strong aptitudes for animism and mentalism, but so far he has been unable to cast even the simplest spells from these spheres.

One of Jemtal's mentors mentioned the problem to a visiting member of the Academy of Sorcery, and the sorcerer agreed to see Jemtal. To his surprise, he found that the healer also had a strong disposition toward the school of aeromancy, which he likewise was com-



pletely unable to access. The mentor and the sorcerer continue to work with Jemtal, believing the cause of his "magical block" will provide a vital clue to the link between sorcery and mysticism.

The truth of the matter is that Jemtal was sent to Schallsea as a spy for the Knights of Takhisis; he is a Skull Knight, fully trained in the mystic arts. Since Jemtal's acceptance in the Citadel depended on his passing a test at the Silver Stair and an examination by Goldmoon herself, the Skull Knights used their advanced mentalism to wipe clean his mind. They then planted the memories of Gold Dust and its inhabitants, giving Jemtal a disguise so perfect that even he believed it was real.

The plan was for Jemtal to spend two years with the mystics, after which he would be "kidnapped," freed of his false memories, and restored to his old personality. However, the recent magical experiments on him have caused his cover personality to crack. As a result, Jemtal has been plagued by bizarre dreams of his years as a servant of Evil. He has begun to guess the truth and is sorely troubled by it. The "new" Jemtal has no wish to be wiped from existence, especially not for the cause of darkness.

So far Jemtal has told no one about his dreams and suspicions. However, he fears what would happen if his Evil side ever breaks free.

♣ **Jemtal Oermann:** *Human adult male, studious demeanor, Adventurer.* Ag 8C, Dx 6A, En 7C, St 6B, Re 7B (49)*, Pe 8B, Sp 7A (49), Pr 6B, Dmg +3 (short sword), Def -2 (leather), also mysticism* (healing).

* *Because his memory has been erased, all healing spells Jemtal casts are 3 points more difficult and cost 3 spell points more than normal. If his memory returns, this restriction vanishes and he gains the use of two other spheres (animism and mentalism) and one school of sorcery (aeromancy).*





Iryl Songbrook

The slight, fair-skinned Silvanesti elf named Iryl Songbrook has become one of the most important figures at the Citadel of Light. She runs the Cozy Hearth hostel in the port city of Schallsea, keeping its doors open for the pilgrims and penniless refugees who seek the power of the heart. In addition, her friendly relations with the local Qué-Nal tribe allow her to serve as a liaison between Chief Skydancer and Goldmoon; her kind words, fair-minded logic—and, when needed, ready sword—have resolved more than one misunderstanding. The dark-haired elf woman, demonstrating a keen understanding of the ways of the scholar, penned the most complete account of the Citadel's founding to date, which the Order of Aesthetics recently added to the collection at the Great Library of the Ages in Palanthas.

It seems that only Iryl herself fails to recognize her value.

As her parents belonged to House Advocate, the young elfmaid back in Silvanesti was to have followed in their footsteps as an advisor to members of House Royal. However, Iryl was born with a prominent birthmark: a star-shaped mark in the center of her forehead. Her family and others found the birthmark a blemish offensive to look upon rather than an omen of the gods' favor (as Goldmoon would later see it). Needless to say, Iryl was found unsuitable to accept the duties of House Advocate.

King Lorac Caladon, Speaker of the Stars, decreed that she should be adopted by House Cleric and trained in the ways of Paladine, whom the elves worship as the minor deity E'li. The young elf woman entered the priesthood as her king had commanded, but it soon became clear that she was not to find her place in life as a priestess.

The Order of E'li was organized along very rigid lines, allowing only a certain number of clergy to achieve

the ranks of patriarch, high priest, abbot, and bishop. The church elders—considering Iryl's birthmark a sign of her forebears' violation of Silvanesti racial purity guidelines—refused to grant her a status higher than that of acolyte. The optimistic Iryl, convinced that she merely needed to better demonstrate her loyalty to E'li and Silvanesti, worked even harder to earn the right to advance in the faith.

Perhaps, given time, she might have managed to overcome her “disfigurement” through dedication and good works and rise in the ranks as she had hoped. That possibility ended for her during the War of the Lance, however, when a priest returned to Silvanesti from the West with the true knowledge of the gods and the remarkable ability to perform miracles in their name. Although her fellows soon learned to command this priestly magic, Iryl never could. She blamed herself, thinking her faith in E'li too weak to earn her such a reward. And so, her medalion of faith remained just a piece of cold metal in her fair hands.

After spending fourteen years as an acolyte in the church, Iryl reached the Age of Independence and left Silvanesti. Immediately after the War of the Lance she worked as a sell-sword, traveling with a group of adventuring companions from all over Ansalon. These friends became very dear to her, for they accepted her as she was, mark and all. In the years that followed, they traveled across the continent from the Estwilde and the Astivar Mountains to Abanasinia and the Plains of Dust.

In the summer of 354AC, a quest brought Iryl and her comrades to the island of Schallsea. During their visit, the adventurers found themselves face to face with a green dragon. Though quite able with sword and bow, Iryl was gravely injured during the battle, and spent time recovering in the Wemitowuk village of Angat (which would later be destroyed by a cloud of shadow-wights during the Chaos War).

During her convalescence, her friends stumbled upon the underground Garden of the Dead (described in Chapter One), a frightening haven of undead. Although the group ultimately moved on to further adventures, this time in Schallsea remained pivotal to Iryl.

In the wake of the Chaos War, her comrades grew apart and eventually died—some of old age, others at the hands of longtime foes. The melancholy Iryl, left with no place to call home and no companions to call family, returned to Schallsea, seeking the Garden of the Dead her friends had visited. She would end her life in an assault on the tortured undead creatures there, the despairing woman had decided, giving herself up to one last noble goal. However, Fate would not allow Iryl to meet with such an end. Despite her careful search of the Wemitowuk lands her friends had described, she has never been able to find the frightful Garden.

During her search for this elusive mystic site, Iryl lived an empty life. She became acquainted with the ways of the local Wemitowuk tribe, as well as the less primitive Qué-Nal culture, but she never sought to join these peoples. As the years passed, she explored every inch of the isle. It was during this time that Goldmoon, Jasper, and the Sage came to Schallsea seeking the Silver Stair. Iryl came upon the mystic explorers just in time to save them from a group of hostile Qué-Nal, furious at the sight of the former Qué-Shu chieftain on their land. When Jasper taught her to harness the powers locked within her long-suffering heart, the elf woman knew that she had at last found friendship again, and new goals to enrich her life.

For more than forty years Iryl has lived in Schallsea, and during this time

she has formed many friendships outside the Citadel walls. In addition to her helpers at the hostel, she has found that she enjoys the company of Skydancer of the Qué-Nal—in fact, just prior to the Citadel's founding, he ceded his tribe's land around the port of Schallsea to the fellowship in her name. Unfortunately, Iryl's steadfast belief in her own inadequacy—the legacy of her star-shaped birth-

mark—prevents her from seeing this noble chieftain's love for her.

This feeling of unworthiness is the one spiritual weakness that prevents Iryl from becoming a Master mystic.

Every season when she climbs to the top of the Silver Stair, she fails to see beyond the mark

that has for so long branded her a stain on her House, the mark that she feels foretold her failure as a priest of E'li. She longs to graduate to the level of Citadel Master, and one day serve the fellowship as a mystic advisor—a role for which her House Advocate lineage makes her imminently well suited. However, until the day when she can proudly pull back her long hair and show her face to the world, she will never be ready to move on.

Meanwhile, Iryl remains always ready to perform whatever mission Goldmoon asks of her. She still hangs onto the short sword and self bow from her old adventuring days, as well as her old plate mail of renown and target shield of distinction, but she has no need of these items in Schallsea.

☞ **Iryl Songbrook:** *Silvanesti adult female, optimistic demeanor, Champion.* Ag 7C, Dx 7B, En 5A, St 5A, Re 8D, Pe 7C, Sp 7A (64), Pr 7B, Dmg 0 (unarmed), Def 0 (common clothing), also mysticism (sensitivity, meditation, channeling).





Shen Korras

A half-Qualinesti merchant from the town of Relgoth in the Blue Dragon's domain, Shen Korras has been a visitor to Schallsea since before the War of the Lance. His wife and daughter were killed during the Blue Dragonarmy's assault on the island. Shattered by the loss, Shen built a home in Schallsea. He continued to live the life of a merchant, but returned to the island regularly as an outlet for his grief.

When Goldmoon announced that she planned to build the Citadel of Light on Schallsea Island, Shen Korras was the first local to proclaim his support. It is unlikely that the fledgling mystics could have erected the Citadel as quickly or grandly as they did without Shen's generous donations. Whenever suspicious mystics would ask why a merchant gave away so much steel to an enterprise that would never make one coin back for him, Shen Korras would grow deadly serious. "Everything I own is too little to give to an organization dedicated to the power of life and love. Seeing the domes of the Citadel is worth every bit of steel I donated. Besides," he would add with a smile, "there is more than one way to make an enterprise profitable."

Although the Citadel of Light functions as a self-sufficient community, many products and services are still more convenient for the mystics to buy than to make themselves. Shortly after the original tent village sprang up around the Silver Stair, Shen Korras opened his first shop. He sold his wares at reasonable prices, a necessity since the mystics were a threadbare group with precious few coins to spend. Still, he made a tidy profit and garnered a great deal of good will.

Over the years, Shen has opened a number of other shops in the port of Schallsea. In fact, he owns or is a partner in about a third of the established businesses in town. His interests include a general store, two restaurants, a clothier, and several inns

(including the Cozy Hearth hostel), as well as the ferries that run from Schallsea to New Ports and Port o' Call. All his shops offer quality merchandise at fair prices, and the merchants often give significant discounts to pilgrims traveling to the Citadel of Light.

As time passed, Shen Korras developed a reputation as a kind man with a business savvy exceeded only by his generosity. People see the War Memorial he commissioned and the orphanage he singlehandedly supports at the Citadel and say that Shen is a man unlike any other. Certainly, he has affected many lives and is rightly remembered in the prayers of people across the land. He has the ear of Schallsea's prominent figures, but not everyone holds the half-elf in such high regard.

Iryl Songbrook, who herself has benefited from Shen's generosity (he owns the hostel she runs), has expressed some uncertainty about the merchant. She has confided to Goldmoon and a few of her other teachers that, while honing her sensitivity skills, she read Shen's aura and was greatly disturbed by what she saw. It was not a clear reading, but she saw surrounding him a red aura shot through with black and lightning bolts—completely unlike any other aura she had ever seen. Iryl believes in judging a man by his actions, and Shen Korras has never been anything other than gracious and generous. Nevertheless, the question of his ominous aura troubles her.

Several Citadel Masters are aware of Iryl's discovery, but they are undecided as to whether it requires any action on their part. They have always found Shen Korras nearly impossible to read using any type of sorcery or mysticism (he seems naturally shrouded from detailed magical inspection), but he has never been anything other than magnanimous and selfless toward the Citadel. They see no need to badger and possibly insult their patron simply because his aura is unique.

The main reason the Citadel has

taken no official stance on Shen Korras is that Goldmoon still wavers in her opinion of him. She believes the half-elf is basically a sad man who seeks to lighten his grieving, lonely heart by using his fortune to build something pure and good. On the other hand, Goldmoon knows it is unnatural for anyone to grieve so completely for so long. She herself has lost a soulmate and a daughter, as well as many friends, and, though she misses them, she has built her life anew. Shen's inability to move beyond his loss worries Goldmoon and makes her wonder if his altruism masks some hidden agenda.



The nature of that agenda remains a mystery, though. Shen Korras has never asked the mystics of the Citadel for anything. He has spurned every offer of instruction in the powers of the heart and rejected efforts to help him lay to rest his tragic past and begin a new phase of his life. He seems satisfied by funding the Citadel and occasionally offering his opinion on upcoming projects. This is fortunate because, though he is a competent sorcerer and even has some animism skill, the poisonous rage he carries in his heart makes him unacceptable as an aspirant.

Anyone who has spent much time with the merchant is well acquainted with his infamous rage. When his terrible temper strikes him, the smallest setback or imagined slight will send the half-elf into a bout of foul language, violent threats, and hurled furniture. Thankfully, these tantrums rarely last more than a few minutes.

Shen Korras is an unassuming figure, standing about six feet tall, with long hair the color of brown autumn leaves and a moustache in the bushy Solamnic style. Usually, his ears are buried under the curls of his wavy hair, so the only hint of his elf heritage (a Qualinesti grandmother) are his clear,

sharp, startlingly blue eyes and the expressive tilt of his tapering eyebrows.

Though Shen has a home in Schallsea, he travels extensively, buying merchandise for his shops in Schallsea and Relgoth, and spends only about a third of the year on the island. Usually,

he will stay three or four weeks in Schallsea, then travel for about two months. While he is there, he divides his time among his various enterprises, delivering new merchandise and discussing business plans for the coming months. He also enjoys wandering the Citadel's

domes, observing the daily routine and asking questions about recent developments in spellcasting; the advancements in hybrid magic (spells that combine mysticism and sorcery) fascinate the merchant. Most of the time, though, he can be found talking to Goldmoon, visiting the foundlings in the orphanage, or alone at the War Memorial.

Recently, though, Shen Korras has visited less and less frequently. During the past year, he has come to Schallsea only twice, and each time has left again within a week. He has seemed preoccupied, lost in private and troubling thoughts. Often he was heard muttering to himself. Although no one could ever determine what personal demon he was wrestling with, Iryl Songbrook overheard him talking at the Cozy Hearth as though he was preparing to embark on a great journey, a personal quest for an object precious beyond all measure. Shen left Schallsea the next morning and hasn't been seen or heard from in half a year.

♣ Shen Korras: *Half-elf adult male, shrewd demeanor, Hero.* Ag 9A, Dx 8B, En 8C, St 10A, Re 10A (100), Pe 8B, Sp 8B (64), Pr 7A, Dmg +8 (great sword), Def -3 (chain mail), also sorcery (spectramancy, electromancy, aeromancy), mysticism (animism).



Scanion Ribtickler

There is no more inoffensive soul to be found at the Citadel of Light than Scanion Ribtickler. This afflicted kender works and lives

in the herbarium of the Animism

Lyceum. He is not an official member of the fellowship and, in fact, no one knows exactly when or how he came to the Citadel.

Some say he arrived in one of the boats of refugees fleeing the chaos of the Dragon Purge, but Goldmoon says she recalls the dwarves who built the Citadel complaining about a silent little kender they couldn't chase away from their camps.

In any case, Scanion is here now, and the fact of the matter is that he is quite a gifted gardener. The herbarium's plants actually seem to respond to his presence. Many animists swear they have seen trees and shrubs turn their blossoms toward the shy little fellow as he walks through the groves. Unfortunately, Scanion cannot reveal the secret of his rapport with plants—he has not uttered a word in all the time he has been at the Citadel. Add to that the fact that he is terribly timid, hiding among the shrubs whenever strangers enter the herbarium, and one can see why he remains one of the Citadel's most puzzling residents.

The only people around whom Scanion has seemed at ease have been Jasper Fireforge and Goldmoon. Through mentalism they determined his name but pressed no further into his secret world. They figured he would tell them more when he wished to. Goldmoon suspects he has animism skill but thinks his rapport with plants is a natural talent.

In recent months, Scanion has become slightly bolder, appearing without warning next to gardeners or

animism students struggling to properly tend a sensitive sprout. He provides aid by taking the gardener's hands and wordlessly guiding him or her through the correct steps.

A few people still send Scanion running for cover no matter who else is around, though. Mostly these are large, gregarious humans whom he finds threatening because of their loud, touchy style. He also runs from both the Sage and Shen Korras, probably

because they constantly argue in raised voices. Oddly, Scanion also avoids Logan Willowine, a kender mentor who has devised a spell to cure the afflicted of the heaviness of their hearts. Whatever it is that keeps the gardener silent and skittish, he is not yet ready to resume a kender's normal life.

Heroes who frequent the herbarium will see Scanion from time to time, dirt under his nails and on his face, constantly brushing his wild, unrestrained hair from his eyes as he tends his beloved plants. At first he will dash into hiding the minute he's spotted but, if the heroes are patient and show a genuine interest in the plants, eventually he will accept them and come out to aid their work (adding a +5 action bonus to their gardening actions).

Goldmoon believes that Scanion is at a turning point, almost ready to break his silence. The Narrator might have him take a particular shine to one of the heroes and begin speaking to him or her in hushed tones. If this happens, he will talk only about the plants in the herbarium. He may even couch vague advice in this form, using plants, weeds, and gardening techniques as metaphors to represent the heroes, their foes, and their current quest.

♣ Scanion Ribtickler: *Afflicted kender adult male, timid demeanor, Adventurer.* Ag 8D, Dx 9A, En 6C, St 4C, Re 7C, Pe 8A, Sp 7B (49), Pr 6X, Dmg +3 (sickle), Def 0 (common clothing), also acute eye-sight and touch, mysticism (animism).



Mirenhu

The Wemitowuk have lived in Schallsea longer than any other group, but they are still the most misunderstood people on the island. Their pacifistic culture and peculiar style of conversation makes this barbarian tribe particularly inaccessible. What little communication exists between the Citadel mystics and the tribe is due solely to the efforts of a man the Wemitowuk call Mirenhu.

He is a lanky man with long, stringy, blond hair that is beginning to thin on the top—decidedly different than most Wemitowuk, who tend to be dark haired and swarthy. Mirenhu's given name is Peytre Koendal, and he traveled from the Vingaard Mountains to Schallsea with the dream of one day becoming a Citadel mystic.

Peytre's test in the hedge maze revealed mystic aptitude in animism, and he began his studies in earnest. From the beginning, though, he felt uncomfortable with the Citadel's style of instruction—so much emphasis was placed on discussion. For Peytre, mysticism was an intensely private subject, best studied through long hours of personal reflection. The methods of the fellowship seemed to him too light-hearted for a spiritual conclave.

Peytre haunted the Animism Lyceum, spending as much time avoiding lecture and discussion groups as he spent actually studying. His only regular companion was Ukon, a foot-long lizard he found living in the dome's herbarium. Ukon was a test subject for novices' spells, but was retired when one spell left him permanently altered (his tail now constantly shifts from deep crimson to sky blue to bright pink in no discernable sequence). Often the two could be found in the herbarium, Peytre silently watching for hours as Ukon climbed among the branches,

changing color and eating insects.

Although Goldmoon stressed the fact that every mystic must follow his or her own path, Peytre felt completely out of place among the bustle and babble of life in the domes. Just when he was planning to discontinue his studies and return home, though, he read a treatise on the Wemitowuk tribe's ancient shamanistic version of animism. The description of their culture so intrigued Peytre that the very next day he draped Ukon across his shoulders and set out for the Barren Hills.

With the Wemitowuk, Peytre found the perfect meditative environment. The tribe's unique arrangement of a tightly knit community that disdained unnecessary communication was exactly what he had been searching for. The Wemitowuk were shocked to meet a "Man from the North" who actually appreciated their culture. Typically, though, they said nothing and simply accepted Peytre into the tribe, dubbing

him *Mirenhu*. (Like most Wemitowuk words, the name is difficult to translate succinctly, but the general meaning is "a distant relative who visits in disguise to test the family's honor.")

Mirenhu joined the Wemitowuk nearly fifteen years ago, and has long since stopped answering to the name Peytre. He visits the Citadel and the Solamnic fort about twice a year as the tribe's representative. Heroes who visit the Barren Hills and have extended contact with the Wemitowuk will soon receive a visit from Mirenhu and Ukon to help alleviate any cultural friction. At first they may find Mirenhu as tight-lipped and "impolite" as the rest of the Wemitowuk, but he can give them insights into this barbarian culture.

♣ *Mirenhu: Human adult male, deliberate demeanor, Novice.* Ag 5C, Dx 6C, En 5C, St 6C, Re 7C, Pe 8B, Sp 5B (25), Pr 6B, Dmg +3 (spear), Def 0 (common clothing), also acute hearing, mysticism (animism).





The Sage

The aged Estwildian man known as the Sage is arguably the most important mystic ever to walk Krynn. While it is certainly true that Goldmoon brought mysticism to the people of Ansalon, the Sage is the one who taught the "First Master" how to unlock the powers of her own heart. Without his insights and encouragement, she might have submitted to the voices calling her to the Beyond. In the years following her enlightenment, the Sage became Goldmoon's mentor and a fixture at her side, offering her valuable advice and alternate perspectives.

When the two met during a rainstorm nearly thirty years ago, the Sage was sitting in a comfortably dry cave, a wizened old pilgrim with a warm smile and deceptively practical advice. Goldmoon has said that she was never certain whether he really wanted to escape the weather or if he was sitting in that cave because he knew she would come, in need of his words. Although his mysterious nature at first led her to distrust the Sage, Goldmoon quickly found that his comforting platitudes applied directly to her current troubles. The more she thought about the simple truisms he presented, the stronger they seemed to resonate within her. Goldmoon still marvels at the Sage's ability to assess any situation and distill invaluable information into brief, pithy comments; in all her days, she has never met a more clever, or infuriating, teacher.

As the years passed, the Sage continued to pass nuggets of wisdom on to Goldmoon, often at the most unexpected times or in terribly inconvenient locations. The First Master eventually questioned her mentor about his teaching methods. Given his uncanny ability to know exactly what lessons she would need in order to overcome the coming days' perils, why didn't he simply tell her how to avoid the perilous situations entirely?

"And what would you have learned

then, my friend?" he asked. "Nothing! All knowledge comes at a price, but you buy it sight unseen. It is up to you to decide how much you are willing to pay and, in the end, hope that you've gotten a bargain."

Although he is not officially a Citadel mentor, the Sage can often be found engaging young aspirants in casual discussions about their current studies. Most beginning students find him a pleasant, if somewhat distracted, companion. They say his mind tends to wander, that he is likely to interrupt an enjoyable debate with a non-sequitur, such as a local farmer's adage or a trite old proverb, and then simply walk off, as though there were nothing more to say on the matter at hand. A few hours later, if the student is at all clever, the real meaning behind the Sage's comment becomes clear.

Perhaps the man's age is one reason so many people have difficulty seeing the truth beneath his words. The Sage is at least ninety years old (no one is certain of his exact age), and it is quite easy for the small-minded to dismiss his impulsive metaphors and cryptic clichés as the onset of senility. The truth is, though, he is a terribly intelligent man, as mentally acute as ever, who believes that wordplay is the best way to teach.

Although his advice or opinion is often hidden within puns and riddles, the Sage always speaks and carries himself with the utmost dignity and seriousness. His language games are clearly no joke; they are his way of testing students at the same time he is teaching them. The real difficulty in dealing with the Sage is the ease with which one may overlook key elements of his counsel. Every word he chooses painstakingly, and every nuance is important to his ultimate message.

Anyone who lives on Schallsea Island will run into the Sage eventually. Although he spends a great deal of his time conferring with Goldmoon, most mystic Masters are eager to get a few minutes of his time as well (it may

take them months to discover the full impact of even a short conversation). Nevertheless, the Sage prefers to talk with aspirants. "The problem with experienced students," he has said on many occasions, "is that they know too much. The ones who do not know so many things ask the wrong questions and thereby learn the right answers."

After teaching, the Sage's other great passion is the Citadel's library. He has taken it as a personal responsibility not only to supervise the collection, but also to add to it. The old man spends at least four months of the year traveling Ansalon in search of books on mystic subjects to add to the library's shelves. He regularly visits Bertrem the Aesthetic at the Great Library of the Ages to read new manuscripts, discuss recently unearthed volumes, and commission transcriptions of important tomes from the Palanthas collection.

The Sage is also known to regularly visit the sorcerer Palin Majere, the Solamnic Grand Master Liam Ehrling, and the dwarf earth mystic Drincabir Redstone. Where else he goes on his trips is as much a mystery as the old man himself. Some say he is working on a book of his own—a book that would allow readers to feel the powers of the heart (and even cast simple healing spells) simply by reading the pages. Others say he makes pilgrimages to learn more about the powers of the heart from his old master. Here the rumors always drop to a whisper, for many say that this mysterious master of his is in fact an ancient silver dragon who lives in the Dragon Isles.

The Sage does nothing to either confirm or deny these rumors. It mat-

ters very little to him what others think about his private affairs. He urges his students, though, to judge things by what they know about them rather than what they suspect. Of course, he is quick to admit that what you *don't* know about something is just as important as what you *do* know. He also is quick to acknowledge the irony in the fact that so little is known about his past, yet he is nevertheless accepted as a prominent member of the Citadel's fellowship.

Nearly everyone gets along well with the Sage. Even those who feel intimidated by his mystic skill and august status find the old man to be a pleasant companion. For his part, the Sage seems to have something worthwhile to say about nearly everyone he has ever met—everyone, that is, except Shen Korras.

For the most part, Shen simply pays no attention to the Sage and goes about his business. The Sage, on the other hand, never misses an opportunity to advise Goldmoon to separate herself and the Citadel from the merchant's influence. Some mystics suggest that this counsel merely reflects the old man's desire to remove the Citadel from worldly affairs. However, those who know him best can see that there is a painful history between these two that neither one is willing to discuss.

☞ *The Sage: Human elder male, insightful demeanor, Legend. Ag 5c, Dx 6c, En 6c, St 5b, Re 8b (64), Pe 9b, Sp 10a (100), Pr 8a, Dmg +2 (quarterstaff), Def 0 (common clothing), also acute hearing, mysticism (healing, mentalism, spiritualism), sorcery (aeromancy).*



Chief Skydancer

Chief Skydancer has ruled the Qué-Nal for fifteen years now—fifteen years of constant struggle to retain the respect and leadership of his people, due to the machinations and undermining efforts of the tribal shamans, led by the aged Shadowwalker. His life has not been made any easier by the fact that he is married to Shadowwalker's daughter.

Time and again, Skydancer's advisors have urged him to kill the shamans and all who serve them as punishment for their disloyalty. The open-minded and fair chieftain listens patiently to these opinions, as he always does the views of others, weighing them against what he believes is right. In the end, he always refuses, both out of respect for his wife and because he believes in the ideals the Citadel of Light espouses: the philosophy of self-sufficiency and peaceful coexistence. (When a fight is called for, however, the chief can be ruthless—as his enemies will attest.)

Skydancer very much wants all of his people to reach their full spiritual potential, which requires the assistance of the Citadel mystics. At the same time, he encourages the Qué-Nal to believe that their gods still watch over them as best they can. Ultimately, the chieftain thinks, the gods will decide who wins the power struggle within the tribe—him or Shadowwalker.

In the meantime, the optimistic Skydancer remains a firm ally of the Citadel and its mystics. In fact, he has sent his oldest child and heir to study at the Citadel of Light. He hopes that Sunbringer can become a bridge between the old tribal faith and the new ideas, opening the minds of the people to new possibilities.

Skydancer has been in love with Iryl Songbrook since he first laid eyes on her as a teenager. Unfortunately, the reality of keeping the tribe unified meant that he could never act on this love. His duties required a political



marriage with Seasinger, who is herself a shaman. This sacrifice is something he has learned to live with—it's one thing for him to accept new philosophies, but it would be something entirely different for him to divorce his wife to marry a nonhuman. For this reason, Skydancer has never told Iryl of his feelings, although he does act strongly protective of her.

Skydancer is in his late thirties but still in his physical prime. This barbarian is a broad-chested man with dusky skin and a mane of night-black hair. He dresses in the skins that are the traditional garb of his people. His facial features are sharp and his chin strong.

Skydancer also has a daughter, Rainsong, who is just seven years old. The child idolizes her older brother and hopes one day to attend the Citadel of Light as he does. Seasinger will never allow both of her children to seek training at that heretical institution, however, and has, in fact, forbidden Sunbringer to speak with his sister while he remains with the Citadel.

☞ *Skydancer: Human barbarian adult male, practical demeanor, Master. Ag 6C, Dx 5B, En 8C, St 8A, Re 5C, Pe 7A, Sp 6C, Pr 7B, Dmg +9 (war hammer), Def -5 (leather/target), also missile weapons (self bow/+2), acute vision and touch.*

Shadowwalker

Shadowwalker was raised from childhood to be the spiritual leader of his people. Zebyr Jotun, the Queen of the Sea and his tribe's patron deity, herself sent a vision to his predecessor offering her blessing upon him and so, from the age of five onward, all Shadowwalker learned were the traditions of his tribe. This domineering man became the chief shaman of the Qué-Nal only months before the Summer of Chaos and the withdrawal of the gods.

No one knows how severely the loss of his relationship with his goddess affected Shadowwalker's mind. Although he kept the tribe's shamans together through the sheer force of his charisma, the lack of contact with the divine slowly drove the man insane. In time, he came to believe that his goddess was still with him as a voice he heard in his mind.

So devoted was he to these delusions that, in a way, they became true: Shadowwalker stumbled upon the final gift of the gods, the powers of the heart, only months after Goldmoon discovered the magic within herself. Since that time, Shadowwalker has taught these powers to other Qué-Nal shamans and has even unlocked some of the secrets of sorcery.

Shadowwalker has mastered the mystic spheres of channeling, healing, and necromancy. He has also discovered how to manipulate the power behind the sorcerous school of hydromancy. Shadowwalker and all other Qué-Nal shamans with magical abilities believe them to be powers granted by their goddess.

Not only does his goddess grant him his spellcasting abilities, the fanatical Shadowwalker believes she also directs his every move. It is Zebyr Jotun who has declared the Citadel of Light a blight on Ansalon, just as the presence of the Qué-Shu woman remains a slap in the face to the tribe. He genuinely feels that any Qué-Nal who adhere to Citadel philosophies condemn them-

selves to painful destruction at the hands of divine beings in the next life. He continually reminds his daughter of this fact, contributing to the tension between Seasinger and her husband, Chief Skydancer.

At seventy-three years of age, Shadowwalker has begun to show signs of the wear of time. His hair is white as snow, and wrinkles crease his face. His body looks like nothing more than skin and bones. Yet despite this decrepit appearance, the old shaman makes for quite an imposing figure and commands a great deal of respect in the tribe.

Shadowwalker dresses in skins and wears the trappings of a Qué-Nal shaman: holy symbols of Zebyr Jotun and jewelry made from the bones of various sea creatures.

♣ *Shadowwalker**: Human barbarian elder male, dogmatic demeanor, Hero. Ag 5C, Dx 4B, En 8C, St 4C, Re 4B (16), Pe 8C, Sp 7A (49), Pr 8B, Dmg +2 (sling), Def 0 (common clothing), also sorcery (hydromancy), mysticism (channeling, healing, necromancy).

* *Although he is a barbarian human, Shadowwalker's advanced age has caused his total Physical ability scores to drop below his Mental score total. However, he often uses his channeling magic to boost his Physical abilities artificially.*





Solomíraithníus (Mirror)

The great wyrm Mirror has adopted the Citadel of Light as his home, granting all of Schallsea a great deal of protection from the more destructive factions at work in Ansalon today. It is unlikely the Great Dragons or the Knights of Takhisis would have allowed an institute dedicated to bolstering the hope and faith of the common folk to grow to such prominence if it did not have such a powerful patron. His association with the Citadel, however, has provided Mirror with something he had lost in this Age of Mortals—the hope to continue his battle against Evil.

He came to Schallsea quite by accident during the Dragon Purge, landing there after a wing of black dragons had ambushed and severely wounded him. He was exhausted, badly injured, and drained of all magical reserves. The black dragons would have finished off the wounded silver easily if not for the Citadel mystics, who cast healing spells on Mirror that allowed him to destroy or drive off his tormentors.

After the battle, Goldmoon asked the silver to share his wisdom with her and, through the Citadel, the rest of Ansalon. This idea at first amused Mirror, particularly since Schallsea had such a bloody history when it came to human-dragon relations. However, with the Great Dragons already having laid claim to huge swaths of the countryside, it was becoming harder for Mirror to find havens from which to operate. After only a little reflection, he decided it would be best for him to settle down and defend one place, no matter how small, before he was forced to flee the continent forever. And regardless of the history of this place, the Citadel mystics were at least trying to create the world of peaceful coexistence that the silver dragon had always dreamed of.

Although he does not claim rulership over Schallsea, Mirror acts as guardian for the territory, defending it from other more avaricious dragons, as

well as from threats of a mortal nature (such as the Knights of Takhisis). He has several lairs on the island, but prefers the one in the upper level of the Citadel's largest dome. It is the most comfortable of his homes but, more importantly, it is also the most public. Mirror reasons that if every ship that passes through Schallsea's harbor sees a silver dragon circling the island, or even perched atop one of the Citadel's domes, most raiders will choose less defended targets. So far, this strategy has worked. In the nearly twenty years that Mirror has lived in Schallsea, there have been no organized attacks on the island or on the ships sailing its waters.

Still, not everyone is happy about the dragon's presence in Schallsea. In particular, the shaman Shadowwalker constantly works to sow the seeds of distrust among his tribesmen. He tells them that, no matter how elegantly Mirror speaks about protecting the island and its people from subjugation by the Great Dragons, in reality *he* is the dragon lord of Schallsea. The shaman reminds them of how the island's residents long ago drove domineering silver dragons from Schallsea and urges warriors to follow this "noble heritage" and be ready to take up arms against Mirror when the time comes.

Fortunately, Chief Skydancer and other cooler heads always remind the tribe that Mirror has never done anything to interfere with them (or with any other group in Schallsea). If the dragon were truly a tyrannical despot, he would take steps to silence rabble rousers like Shadowwalker at least. For that matter, if the silver dragon wished to, he could destroy every member of the Qué-Nal in less time than it would take to recount how it happened.

A more common complaint about Mirror is that he is a pawn of the Citadel rather than an impartial protector of all the people of the island. He lives in one of the Citadel's domes, the argument goes, and rarely speaks to anyone outside the fellowship. With the might of a dragon backing them,

the mystics could force the people of Schallsea, not to mention the land itself, to bend to their whims. Of course, the fact that the mystics have demonstrated even less interest in political power than Mirror manages to escape the notice of such nay-sayers.

In truth, the people of Schallsea speak to Mirror quite often, but very few know it. The dragon has always cared about staying in touch with the needs of the people with whom he shares his home, so he regularly walks among them in disguise. Townsfolk, merchants, and even barbarian tribesmen would be shocked to know that the silver-haired, handsome young man who wanders out of the hills every few months is really Mirror in his human guise. Certain members of the fellowship would recognize this form, since the dragon usually adopts it during meetings at the Citadel, but they have sworn themselves to secrecy.

There are similarities between Mirror's two forms. For instance, both bodies have vicious scars, the results of the dragon's many battles during the Dragon Purge and other wars, though in human form he claims they are marks left by the hard life of a mountain vagabond. Of course there is also the young man's silver hair which, while not unheard of among some Ansalonian peoples, seems an obvious clue once the truth is revealed. However, since locals see Mirror flying above the island in lazy circles at least three times a week, very few of them even consider the possibility that he might walk among them in another form.

Typically, the dragon can be found in his lair atop the Citadel's Grand Lyceum. Although he lounges in his

dragon form, basking in the sunlight shining through the dome's open roof, Mirror usually changes into his human form when interacting with visitors. He periodically flies out to make his presence known, and often stays away for days visiting different parts of the island in his human guise. Among his favorite spots to mingle with the common folk of Schallsea are the

Cozy Hearth hostel, a Wemitowuk village near the Gardens of the Dead, and a fishing village called Qué-Ash on the northern tip of the island.

Mirror has been alive and active in Ansalon for nearly fifteen hundred years. He has seen countless generations of mortals live and die, empires rise and fall, and lived through *two* cataclysms that completely reshaped the world. In other words, he literally has seen it all. Mirror is one of the longest lived dragons known, and although he fears for the fate of the world should the Great Dragons succeed in their plans of conquest, he has come to realize the historic significance of this Age of Mortals. The humans, elves, and other races must forge their place in Krynn's hierarchy on their own, without relying on the support of dragons—even the metallic ones. In his estimation, the best thing he can do in the coming years is give the Citadel mystics, whom he sees as the most righteous of the mortal forces, the benefit of his experience. If his mere presence also affords them a measure of protection from the forces of Evil, so much the better.

☞ **Solomirathnius (Mirror):** *Silver male great wyrm, eccentric demeanor.* Co 13, Ph 60, In 18 (324), Es 18 (324), Dmg +50, Def -35, also dragon breath, swallow whole, dragonawe, dive attack, mysticism (healing, mentalism, spiritualism), sorcery (aeromancy, cryomancy).



APPENDIX ONE

Citadel Advisor

Ability Scores	Ability Codes	Other Req's	Advantages	Disadvantages
SP 4 min. PR 4 min.	AG "B" max. DX "C" max. EN "B" max. ST "C" max. SP "A"	Cannot derive nature from Dragons or black aura Hearts cards; necromancy forbidden; healing and sensitivity required; Master mystic and reputation (min.); wealth 6 min.	Trump bonus for PR actions to influence those of wealth 6 or higher; can adopt the role during play.	No trump bonus for PR actions to influence those of wealth 5 or lower.

Citadel Aspirant

Ability Scores	Ability Codes	Other Req's	Advantages	Disadvantages
SP 4 min.	SP "C" max. (can exceed code limit if SP score is below min.)	Cannot derive nature from Dragons or black aura Hearts cards; must switch to Citadel mystic role after study.	May raise SP code (or score) through roleplaying; can adopt the role during play.	Unable to cast mystic spells outside Citadel training halls.

Citadel Guardian*

Ability Scores	Ability Codes	Other Req's	Advantages	Disadvantages
<i>AG 5 min. DX 5 min. PE 5 min. PR 5 min.</i>	DX "B" min. EN "B" min. ST "B" min. SP "C" min.	Cannot derive nature from Dragons or black aura Hearts cards; necromancy forbidden and healing required for mystics.	Trump bonus for PR actions involving pilgrims or locals <i>and wary PE actions</i> ; may retain benefits of former Citadel role or rank; automatic petition for Knighthood; can adopt role during play.	Constant wariness; no trump bonus for PR actions involving Qué-Nal or Wemitowuk; may retain drawbacks of former Citadel role or rank.

*Items in italics refer to traveling Guardians only.

Citadel Healer

Ability Scores	Ability Codes	Other Req's	Advantages	Disadvantages
SP 4 min.	AG "B" max. DX "C" max. EN "B" max. ST "C" max. SP "B" min.	Cannot derive nature from Dragons or black aura Hearts cards; necromancy forbidden; healing required; at least Adventurer reputation.	Trump bonus for nonmagical healing; RE action to diagnose illness or identify poison; can adopt the role during play.	No trump bonus for nonmystical attack actions.

Citadel Missionary

Ability Scores	Ability Codes	Other Req's	Advantages	Disadvantages
RE 5 min. SP 5 min. PR 5 min.	DX "B" max. ST "B" max. SP "B" min.	Cannot derive nature from Dragons or black aura Hearts cards; necromancy forbidden; healing required; Master mystic and reputation (min.).	Trump bonus for RE actions in debate or to sway mobs or officials; can adopt the role during play.	Can't stay in one place longer than a week once their work has ended; hunted by Knights of Takhisis.

Citadel Mystic

Ability Scores	Ability Codes	Other Req's	Advantages	Disadvantages
SP 4 min.	AG "B" max. DX "C" max. EN "B" max. ST "C" max. SP "B" min.	Cannot derive nature from Dragons or black aura Hearts cards; necromancy forbidden; healing required; at least Adventurer reputation.	Trump bonus for PR actions involving peasants; random draw for aid from lords of free realms; automatic Solamninc aid; can adopt role during play.	Permission needed to learn sphere of spiritualism; death if captured by Dark Knights.

ROLES QUICK REFERENCE

Citadel Renegade

Ability Scores Sp 4 min.	Ability Codes Sp "B" min.	Other Req's Cannot derive nature from Dragons cards; healing sphere required.	Advantages Trump bonus for impersonating a Citadel mystic and for dealing with Citadel foes.
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Disadvantages
No trump bonus for PR actions to influence Citadel mystics; difficult to adopt role during play.

The Elven Woodshaper*

Ability Scores AG 6 min. DX 6 min. EN 8 max. (or no limit) St 8 max. (or no limit) Re 7 max. Sp 5 min. Pr 6 min.	Ability Codes AG "C" max. (or "D" max.) DX "C" min. (or "B" min.) EN "C" max. (or "D" max.) St "B" min. (or "B" max.) PE "B" max. Sp "D" min.	Other Req's By subrace.	Advantages Trump bonus in sword combat (or for attacks with straight or recurved bows) and for using PE (and moving silently and hiding) in a forest; each day can enchant one arrow for every card in Hand of Fate as an arrow of renown; can influence plant growth; no mishaps for elemental magic and animism.
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Disadvantages
No trump bonus for non-elf related PR actions (or for PR actions with other races; -3 action penalty with *Silvanesti*, -2 with *Qualinesti*); cryomancy, electromancy, spectramancy, transmutation, necromancy, and spiritualism forbidden; summoning, enchantment, transmutation, mentalism, and necromancy forbidden; cannot adopt role during play.

*Kagonesti standards, in italics where different from those of the other elf races, use the specifications described in Heroes of Hope.

The Medium

Ability Scores None	Ability Codes Sp "D" min.	Other Req's Spiritualism required for all mystics.	Advantages Can channel and contact spirits.
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Disadvantages
May receive spirit visitations in dreams; cannot adopt role during play.

The Natural Talent

Ability Scores Sp 7 max.	Ability Codes Sp "X"	Other Req's None.	Advantages Has one natural and controllable mystic talent based on a certain sphere.
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Disadvantages
Talent vanishes with Sp code beyond "X" and becomes wild with Sp score beyond 7; can't adopt role during play.

The Qué-Nal

Ability Scores Physical score total must exceed Mental score total.	Ability Codes EN "B" max. or PE "B" max.	Other Req's Hydromancy or animism required for shaman-trained heroes.	Advantages Trump bonus for actions aboard fishing vessels or involving nets; can raise one Physical score 1 point.
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Disadvantages
No trump bonus for PR actions to interact with Plainsfolk; must lower one Mental score 1 point; difficult to adopt role during play.

The Wemitowuk

Ability Scores Physical score total must exceed Mental score total; Sp 4 min.	Ability Codes All Physical codes "D" max. to start; Sp "C" min.	Other Req's Spiritualism or animism required for mystics.	Advantages Trump bonus for PR actions to resist mentalism; can raise one Physical score 1 point.
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Disadvantages
Can own only VL weapons; no trump bonus to use heavier weapons, armor, or shields; must lower RE score 1 point; difficult to adopt role during play.



APPENDIX TWO

DRAGONLANCE Novels

Join the heroes of the DRAGONLANCE Saga as they stand up to the Evil that abides in the world of Krynn, from the very earliest days to the Age of Mortals.

Chronicles Trilogy

By Margaret Weis and
Tracy Hickman

Dragons of Autumn Twilight
Dragons of Winter Night
Dragons of Spring Dawning

Elven Nations Trilogy*

By Paul B. Thompson
and Tonya R. Carter

The Kinslayer Wars
(Douglas Niles)

The Qualinesti
(Thompson and Carter)

Heroes Series*

The Legend of Huma
(Richard A. Knaak)

Stormblade
(Nancy Varian Berberick)

Weasel's Luck
(Michael Williams)

Kaz the Minotaur
(Richard A. Knaak)

The Gates of Thorbardin
(Dan Parkinson)

Galen Beknighted
(Michael Williams)

Meetings Sextet*

Kindred Spirits
(Porath and Mark Anthony)

Wanderlust
(Kirchoff and Steve Winter)

Dark Heart (Tina Daniell)

The Oath and the Measure
(Michael Williams)

Steel and Stone (Ellen Porath)

The Companions
(Tina Daniell)

Original Hardcover

The Second Generation †
(Weis and Hickman)

Dragons of Summer Flame †
(Weis and Hickman)

The Soulforge * (Weis)

Murder in Tarsis
(John Maddox Roberts)

The Chaos War Series*

The Doom Brigade
(Weis and Perrin)

The Last Thane (Niles)

Legends Trilogy*

By Weis and Hickman

Time of the Twins
Test of the Twins

War of the Twins

Dwarven Nations Trilogy*

By Dan Parkinson

Covenant of the Forge
Hammer and Axe

The Swordsheath Scroll

Defenders of Magic*

By Mary Kirchoff

Night of the Eye
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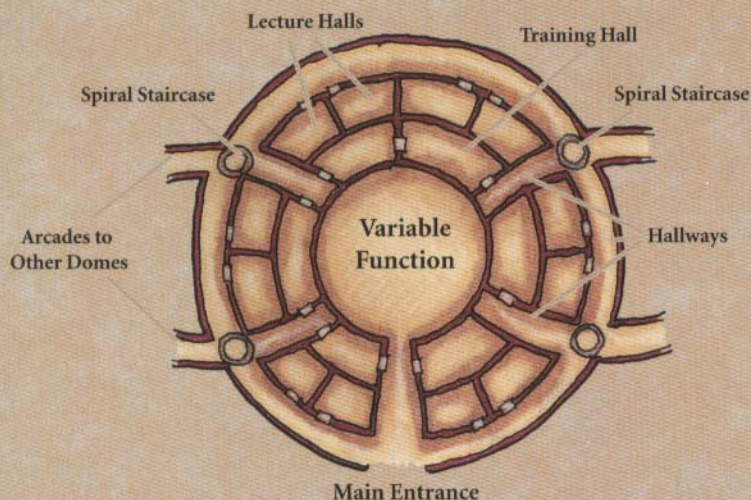
* Prequel to *Chronicles*

‡ Sequel to *Chronicles*

† Prehistory



TYPICAL LYCEUM TRAINING LEVEL (FIRST FLOOR)



THE DOMES OF THE CITADEL

Each dome in the Citadel complex contains residential quarters as well as study and training areas. However, each dome also has a variable, unique function as well.

- Alteration Lyceum
- Animism Lyceum
- Channeling Lyceum
- Healing Lyceum
- Meditation Lyceum
- Mentalism Lyceum
- Sensitivity Lyceum
- Spiritualism Lyceum

A map of the Grand Lyceum appears in Chapter Two.



CITADEL OF LIGHT

BOOK TWO





A LIGHT IN THE DARKNESS



By Steve Miller and Miranda Horner

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Special Thanks To Jean Rabe for the Heroes of the Heart, William W. Connors and Skip Williams for their great ideas, Jonas Williams for his research, and Enya for *The Memory of Trees*, to which most of this book was written.

This book is intended only for Narrators!

Players are encouraged to read Book One, The Light-Bearers, which contains suggested hero roles and all the information that people of Fifth Age Ansalon might know about the island of Schallsea and the Citadel of Light.

The authors gratefully acknowledge the original pioneers of Krynn:

Larry Elmore, Jeff Grubb, Harold Johnson, Douglas Niles, Carl Smith, Michael Williams—and of course, Margaret Weis and Tracy Hickman.

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Authors' Foreword



One of the elements that originally made the DRAGONLANCE® game setting unique was the role of priests and all things spiritual. Krynn was a world undergoing a spiritual reawakening: Gods were reasserting their authority over the land, and an age-old, titanic battle for the fate of the planet was reaching a climax. Good triumphed, the world survived, and fledgling churches devoted to the gods sprang up across Ansalon. And in the thousands of DRAGONLANCE campaigns the world over, the ranks of these churches swelled with adventure-some priests who spread the word of the true gods far and wide.

With the events of Margaret Weis and Tracy Hickman's cataclysmic novel *Dragons of Summer Flame*, the purpose of these priests appeared to have come to an end: In order to protect the world from the fury of the Chaos god, the deities of Ansalon withdrew from the world once and for all. The priests and holy warriors who had devoted their lives to them were left behind, alone and abandoned.

But the people of Ansalon have always been survivors. In the wake of the devastation wrought by the Chaos god and suffering from the assaults of dragons no longer kept in check by divine powers, the mortals of Ansalon have managed to persevere. They have even learned to tap into magical sources without the intercession of the gods. Primary among these sources are the "powers of the heart" or *mysticism*. In striving to harness the potential of the divine spark within themselves, mystics carry to new heights the spiritual reawakening that took place at the end of Krynn's Fourth Age.

Book One of this supplement provides an "inside look" at the Citadel of Light, from the point of view of the elven mystic Iryl Songbrook. This book fills in some of the gaps with game-oriented information for the Narrator. The adventure in these pages covers the mystic education of a group of heroes from their arrival at the Citadel of Light to their achievement of Master rank. Each act, in addition to offering linked adventure scenes, also clarifies background provided by Iryl in *The Light-Bearers* and provides SAGA® game information for many Citadel personalities. Each act contains new rules and other material that applies directly to the foregoing scenes, from a description of the Citadel interview process to the specifics of a trip through the hedge maze and a climb up the Silver Stair.

Narrators should recognize that this book is intended for them alone. It is best if players who assume the roles of heroes in a FIFTH AGE® game become acquainted with the information described in these pages not by reading it but through adventures of discovery—just like the mystics of the Citadel of Light.

Steve _____
Miranda Hines



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PROLOGUE

F or though some might choose to walk the paths of night . . . while others walk the paths of day, the rough and rock-strewn trails of both can be made

easier by the touch of a hand, the voice of a friend. The capacity to love, to care, is given to us all—the greatest gift of the gods to all the races.”

—Crysanía on heart-magic,
Test of the Twins

As the passage above describes, heroes strong of heart can walk a great variety of paths. A sampling of such heroes appears in this Prologue to complement the storyline of *A Light in the Darkness*. This tale as written, wholly original to the DRAGONLANCE game line, revolves around these pregenerated heroes. However, it could just as easily involve heroes of the players' own creation—or a mixture of both. For a Citadel-based campaign, the Narrator and players should feel free to adjust the heroes as needed.

This book serves not only as a full adventure, but also as an additional sourcebook on the Citadel of Light and its practices. Narrators who decide not to play the scenario as written may interweave its scenes and situations through a campaign of their own devising. In such a case, the heroes of light presented here can serve as characters for other heroes to meet.

The Heroes

Some of the heroes presented in this Prologue are familiar to readers of previous dramatic supplements and *Dragons of a New Age* novels. Others, however, are all new, created specifically for *A Light in the Darkness*.

The following pages feature descriptions of all these heroes. These descriptions use the format featured in the *Dragons of a New Age* adventure cycle, with the addition of a section called “Roleplaying.” The roleplaying tips, as well as notifying players as to the possible long-term goals of the heroes are intended to prepare them for campaign developments. They also encourage players to guide their heroes in the right direction without the need for excessive interference from the Narrator.

More potential heroes appear here than the adventure requires, in order to give players a broader choice and to account for players who join the campaign late. “Extras” can serve as back-up heroes also, should a player need a replacement.

Even Heroes Can Grow

As an examination of the hero descriptions will show, virtually all of these figures have a weakness or growth area. This quality was intentionally designed into each hero's background, so a player can roleplay through the evolution the hero undergoes over the course of the campaign.

In brief, the heroes and their growth areas are as follows:

Rig Mer-Krel

Once a happy-go-lucky freebooter, Rig lost Shaon, the woman he loved, during a quest against the Great Dragons. He can't shake his sense of guilt over his failure to save her. He is growing increasingly bitter and lonely, despite

HEROES OF LIGHT

the merry facade he tries to put up.

In the course of this campaign, Rig will have several opportunities to redeem himself in his own eyes. He can successfully protect or even rescue the young daughter of the Emperor of Ergoth, or he can learn to master the sphere of spiritualism at the Citadel of Light and contact Shaon. During this adventure, Rig will be presented with a chance to study at the Citadel of Light. Should his player choose to act on this opportunity, the first sphere Rig masters is spiritualism; the second and third spheres are alteration and channeling.

This hero was featured in the *Dragons of a New Age* novel trilogy and adventure cycle. If Rig or Shaon (a hero introduced in the *Heroes of Steel* dramatic supplement) are already heroes in an ongoing campaign, Rig might need a different rationale for participating in this adventure; perhaps he is just interested in supporting his friend Blister.

Marda Summershade

Introduced in the *Heroes of Defiance* dramatic supplement, Marda is a barbarian woman whose mystical powers were awakened due to the tortures to which she was subjected by minions of Sable the Black. A subconscious ability to wield sorcery was awakened in her as well. The combination of these skills allows Marda to see the future at random intervals and draw other people into horrible dreamscapes created by her mind.

Marda wants nothing more than to learn how to master her mystical powers. Once she has mastered the sphere of mentalism, however, Marda plans to leave the Citadel of Light and have nothing more to do with the mystics. In fact, she will want to travel to the Academy of Sorcery in Solace so she can master the second source of her problems—a wild talent in the school of divination. Once she has completed

her studies there, she could well become one of Ansalon's most powerful mentalists and diviners. For Marda, however, her magical powers are a curse she would rather be rid of.

According to the wishes of the player and the dictates of the campaign, Marda might try to convince other heroes to travel with her to the Citadel, particularly her brother, Wilie.

Rules for wild talents appear later in this Prologue.

Wilie Summershade

Wilie, who appeared briefly in *Heroes of Defiance*, has divided the world into two kinds of people: those he can use, and those he can't. Those he can use, he tries to manipulate as best he can. And right now, the only people he finds useful are the ones who can help his sister Marda get her powers under control.


Wilie is a boy who never really had a childhood, for he was chased out of his home by the acid breath of Sable the Black and later captured and made the slave of a Dark Knight. Over the course of this adventure, however, he will have the opportunity to go from being a user to appreciating the decency in all people.

Depending on the player's wishes, a doomed puppy love might develop between Wilie and Mercidith Redic (see below). He may even choose to study at the Citadel. If the player puts him on the path to mystic mastery, Wilie has the potential to become skilled in healing, necromancy (which isn't taught at the Citadel), and sensitivity.

Mercidith 'Mercy' Redic

Mercidith Redic is the only daughter of the Emperor of Ergoth. Like Marda, she has a magical talent. Unlike Marda, however, she does not view it as a curse, for it has given her a *real* invisible friend—the spirit of a long-dead Ergothian knight.





Mercy (as she likes friends to call her) has come to the Citadel to master the sphere of spiritualism. During this adventure, however, this young woman does a lot of growing up. As events unfold, she may come to question her ethnic belief that women must always defer to men and begin to take greater control of her destiny.

Depending on the player, this evolution may lead Mercy to stay at the Citadel of Light and go on to raise her Spirit code so she can master additional spheres of the player's choice. On the other hand, she might return to the Empire of Ergoth, where she subtly begins trying to change her people's attitudes about women. Regardless, Mercy will return to her homeland eventually, for the emperor's daughter has important responsibilities there.

Daneel Warnoc

Daneel is a capable and brave fighter. He has no fear of losing his life fighting for a just cause—and he is so skilled a warrior, he feels certain he has many years still before him.

Daneel has always viewed himself as an honorable man, but his heart is heavy with guilt, the legacy of working for a lord whom he discovered to be Evil. The warrior's bravery wavers only at the thought of having his true self revealed to him at the top of the Silver Stair. For this reason, the Narrator should try to discourage Daneel from climbing the Stair. Before this hero can make peace with his past, the player will have to overcome both Daneel's insecurities and the hand of Fate.

The Narrator and player can work out together which spheres Daneel can access or generate the list randomly.

Blister Nimblefingers

Following her involvement (with Rig and a number of other companions) in thwarting Malys's ascension ceremony as recounted in the *Dragons of a New Age* series, Blister decided to study the

powers of mysticism with Goldmoon. The First Master changed the afflicted kender's life profoundly during that adventure by removing the pain from her misshapen hands, burned by acid in an accident that taught the kender the meaning of caution. Ever since, Blister has had an affinity for the quiet priestess.

Blister has always made friends easily, from true kender like her old buddy Raph to the exotic sea elf Veylona, whom she met during a quest to the realm of the Dimernesti. However, the motherly kender often takes too much responsibility for her friends. She still has not fully overcome her guilt for the death of Raph in a mishap at sea. She also feels partially responsible for the recent death of the mystic Jasper in a confrontation with the Red Dragon. (Should Jasper or Raph have survived in the Narrator's own campaign, the player may substitute other fallen friends here, perhaps ones who died long ago during the Kender Flight.) Only when Blister has freed herself of her feeling of accountability for the misfortunes of those close to her will she be able to beat her personal demons atop the Silver Stair.


A candidate to become a Citadel aspirant, Blister hopes to emulate her friend Jasper by learning the power of healing, which she saw him use so skillfully in their journeys together.

Linsha Majere

Granddaughter of two of the Heroes of the Lance and daughter of the man credited with rediscovering sorcery in Ansalon, Linsha also became the first non-Solamnian woman to ascend to the Order of the Rose among the Solamnic Knights. Most people would probably think she had already made her place in history.

But not Linsha Majere. Linsha fears she'll never have the opportunity to prove herself worthy of her family name, nor to live up to the ancient traditions of the Knighthood.





In the course of this adventure, Linsha Majere can come to recognize that her role as a covert Knight of Solamnia allows her to strike blows against the forces of Evil, just as her famous parents and grandparents did. In addition, she serves as a role model for Mercy, showing her exactly how capable and self-reliant women can be.

Sunbringer

The son of Chief Skydancer of the Qué-Nal and a prospective student at the Citadel, Sunbringer knows his father wants him to become a bridge between his people and the Citadel folk. Nevertheless, he is ever mindful that his responsibilities are to his tribe first and his studies second.

His application to the Citadel caused a great stir among the Qué-Nal, particularly within his own family. His mother, a tribal shaman, is very disappointed in Sunbringer's occupational choice and has made him swear to sever ties with his younger sister, Rainsong, so she will not follow him along this path.

During this adventure, Sunbringer will be confronted with his greatest fear—that he will let his father down and fail to prevent the split within the Qué-Nal from growing unmendable. He has the opportunity, however, to be exactly the peacemaker his destiny calls him to be, and also to become reunited with his sister.

The Harmony of Heroes

It is always within the Narrator's rights to say "no" to players, if what they want for their heroes' personalities, backgrounds, or roles runs contrary to the story or the general nature of the party. For example, a Knight of Takhisis does not fit in with a party of Solamnic Knights, and a Qué-Nal hero who staunchly supports his tribal shamans doesn't work well with a party comprising Citadel mystics (nor does a Citadel mystic fit into a party of such barbarians). Forbidding the entry of such heroes into a campaign allows the Nar-

rator to avoid the sort of inter-party conflict that could derail the story.

On the other hand, skilled role-players find such differences the true meat of the FIFTH AGE game. Epic stories frequently arise from a group of heroes who start the adventure with nothing in common—possibly even hating each other. Yet, the struggle against a common foe forges new understandings and friendships.

Generally speaking, however, unless a Narrator is familiar with the sensibilities and playing styles of those taking part in the campaign, he or she should build some semblance of unity and harmony into the party from the outset. Only skilled Narrators running adventures for experienced, familiar players might consider riskier approaches, if the players are willing.

For example, a Qué-Nal warrior might join a group of Citadel mystics, pretending to be a supporter of his chieftain when he is in fact on the side of the shamans. Such a hero might merely spy on the rest of the group, or go so far as to attempt to sabotage their efforts—at least initially. At some point, however, the spy should come around to share in the goal of the rest of the party, allowing them to evolve through play into a solid group of individuals loyal to one another. Until then, however, the "treacherous" hero's true motivations remain a secret.

Guidelines for running campaigns for heroes with secret agendas, such as the one described above, appear in *Heroes of Defiance*. However, such games are exceedingly difficult to maintain over an extended period of time; one-shot adventures are best for such secret-laden groups of heroes. Nevertheless, if the Narrator wants to experiment and permit a party of heroes to work at cross-purposes occasionally, *Heroes of Defiance* can be a valuable resource. Such campaigns can prove challenging but, when done correctly, they frequently feature excellent roleplaying and produce storylines and encounters satisfying to all involved.

Wilie Summershade

Description	Human male (barbarian)		
Demeanor	Resourceful (2 ↗)		
Nature	Conniving (8 ☾)		
Reputation	Adventurer (Quests 4, Hand 4)		
Social status	Peasant (Wealth 2)		

Agility	5C	Reason	7D
Dexterity	9B	Perception	8B
Endurance	8B	Spirit	3C
Strength	3D	Presence	6C
Melee weapon	None		
Missile weapon	Sling (+2)		
Armor	None		
Shield	None		

"I don't think there's anyone in the world who hates dragons more than I do. Not only did the black dragons kill my mom and dad, but they wiped out all my aunts and uncles and everyone I knew. And they took my sister Marda captive and did terrible things to her.

"Some day, I'm going to become a warrior. When I do, I will hunt black dragons and make them pay for what they did.

"Right now, though, I need to help take care of Marda. I'm not sure what the dragons did to her, and she doesn't want to talk about it, but I know that the powers she has scare her and sometimes even hurt her.

"We need to get to the Citadel of Light so she can get help. A dwarf who was a mystic there told us about the place and the woman who runs it. Marda and me have started fortune-telling again to get money to buy passage there, and hopefully we'll have enough steel soon. I don't like it when she has her spells—I want to help, but there's never anything I can do.

"But at least I know that when we reach the Citadel, they'll fix her up. Then I won't have to look out for her

anymore. I can find a knight to take me on as a squire or something, and then the dragons are going to pay."

Game Information

Over the last couple years, Wilie has grown skilled at picking pockets (he can't always round up enough fortune-telling business for Marda). He may attempt the action to pick a pocket (described in the *Book of the Fifth Age*) with a +2 bonus to his action score.

The youth is also a very good flute player and has a strong ear for music (acute hearing). A successful *easy Dexterity* action lets him play a wide number of Ansalonian folk and dance tunes, and a successful *average Reason* action means he can skillfully play a song after hearing it.

Appearance

Wilie is a handsome, lean, fourteen-year-old boy. He has dusky skin and long black hair, which he typically wears tied back with a leather strap. The strap is actually a sling, which he can untie at a moment's notice and use to hurl bullets at enemies.

He wears ragged clothes, preferring to save his money for more important things.

Roleplaying

Wilie is a boy who has grown up too fast in the harsh world of the Fifth Age. Everyone he meets he first evaluates in light of how they might be able to help Marda and him. If Mercidith Redic is in play, Wilie should try to befriend her, thinking that her wealth could take care of him and Marda indefinitely. However, he slowly grows to care for the princess more for herself than for her treasury.

Wilie's ultimate goal is to become a knight or other warrior.





Marda Summershade

Description	Human female (barbarian)		
Demeanor	Reserved (1☾)		
Nature	Fair (2☞)		
Reputation	Adventurer (Quests 5, Hand 4)		
Social status	Peasant (Wealth 2)		
Agility	8A	Reason	8X (64)
Dexterity	9B	Perception	7C
Endurance	5B	Spirit	9X (81)
Strength	5C	Presence	7A
Melee weapon	Dagger (+1)		
Missile weapon	Sling (+2)		
Armor	None		
Shield	None		

"I was born into a tribe that used to wander the coasts of the New Sea. My family and I moved from town to town in our beautifully painted caravans, entertaining the settled folk. They called us 'barbarians,' but we didn't care, because their money was good.

"When the Great Black conquered the southern lands, my people thought they would be able to continue as they had for centuries—traveling the coastline, entertaining people. It had worked for our parents and grandparents during the War of the Lance, and we expected that the same would be true now. After all, entertainers are always needed, no matter who's in charge.

"But we were wrong. My tribe was destroyed by the Black's minions, and I was captured and brought to the dragon's lair in Shrentak. I was subjected to horrible tortures that never seemed to end, for the dragon wanted to see how much pain a human could endure. Although I have tried so hard to forget what happened while I was imprisoned, I nevertheless remember all too well. The Sivak torturers wanted to 'harden' me, they said. I'm not sure whether they succeeded or not. All I know is that, after undergoing their horrid experiments and facing the foul

creatures of Sable's swamp, not much scares me anymore.

"Thank the gods, I was rescued from my imprisonment in the thick of the swamp by my little brother, Wilie—a child forced to become a man by the horrors of the world. I wound up saving him from slavery to a group of Dark Knights only a few years later. I couldn't even imagine losing him now, after all we had been through together. Life has shown us that all we can really count on is each other.

"Wilie and I are the only survivors of our tribe—at least, the only ones we know of. For the last couple years, we've wandered Solamnia and the Blue's realm. Considering what I've been through, I guess I'm lucky I still have my sanity. Of course, when I began seeing and hearing things that weren't there, I started to wonder if I had even that. Apparently, the Black's tortures somehow awakened within me a second sight, the ability to see the future sometimes.

"Unfortunately, at other times I also relive the horrors that were inflicted upon me by the dragon's minions. I feel again the leather restraints that bound me to that wooden board in the dank chamber below Shrentak. I cannot move my head to see much of anything, but I smell the horrible, rotting stench of the place and hear the screams of the other prisoners like me.

"Just as I have been blessed with second sight, I have been cursed with the power to inadvertently force others to share those terrible memories, linking my mind to theirs. No one deserves to experience those tortures of mine—except, perhaps, the draconians that conducted them.

"How my powers came to be, I do not know. But some time ago, Wilie and I met Jasper Fireforge of the Citadel of Light, who urged us to travel to his mystic home and meet with Goldmoon, the First Master of the Citadel. He said that she could help me learn to control these strange abilities.

"Wilie and I have gotten as far as

the port town of Crossing in northern Abanasinia. Now we're trying to scrape together enough steel to buy passage across to Schallsea.

Although my powers have begun to frighten me, it's clear that I can make us more money by telling fortunes than by dancing, which is what I used to do before the Black Dragon butchered our tribe.

"When I tell fortunes, I use the old Talis deck that Wilie managed to save from the smoking ruins of our caravan. Sometimes, when I use the cards for people, I have real visions of the future. Other times, I simply invent something to make the customers happy. But whenever I have a real vision, I always tell the truth about it. Although customers usually pay more when the fortune is a pleasant one, I can't bring myself to lie about it. Even if I know that the man across the table is going to die the next day, I have to tell him so.

"I don't want these powers, but if I can't be rid of them, I must at least learn to control them. Wilie and I need to get to the Citadel of Light as quickly as we can."

Game Information

As a young girl, Marda was trained as a dancer. She is familiar with a variety of folk and exotic dances of Abanasinia, Solamnia, and the New Coast. As a result, she is very nimble and always plays in trump when performing Agility actions. Furthermore, she can make additional money by performing professionally or even on street corners. Her brother Wilie usually accompanies her on his flute during her performances.



Although barbarian humans' Physical ability scores are usually higher than their Mental scores, Marda's period of imprisonment has lowered her Endurance and Strength enough to make her an exception to this rule.

Finally, Marda has powerful mystical and sorcerous abilities that were awakened within her when she was tortured by the draconians of the Black Dragon. Until someone teaches her how to master these powers, however, they will continue to manifest themselves at random, as described in the "Wild Talents" section at the end of this Prologue.

Appearance

Marda is a dusky-skinned beauty in her early twenties. Long, black hair cascades over her shoulders. She typically wears loose white shirts and billowing, colorful skirts. A small dagger hangs from a belt around her waist, and she carries a sling and some bullets in a pouch.

Roleplaying

Whoever chooses to play Marda will take on the role of a hero who is becoming afraid of the mystical powers running rampant inside her. Because she does not like what they do to her (and to others), she is eager to learn how to control them.

Around strangers Marda acts quiet and withdrawn. Ashamed of her uncontrolled powers, she prefers to let Wilie interact with others on her behalf. Marda is basically a friendly, sociable woman who is unhappy in her self-imposed isolation. Once she gets to know the other heroes in the group, she should begin to act far less reserved toward them.



Mercidith Redic

Description	Human female (civilized), medium role		
Demeanor	Optimistic (2 ♡)		
Nature	Just (1 👑)		
Reputation	Adventurer (Quests 4, Hand 4)		
Social status	Royalty (Wealth 10)		
Agility	8A	Reason	7B (49)
Dexterity	6X	Perception	9A
Endurance	5D	Spirit	8C
Strength	3D	Presence	7A
Melee weapon	Stiletto of renown (+5)		
Missile weapon	None		
Armor	Brooch of renown (-4)		
Shield	None		

"I am the daughter of the Emperor of Ergoth. Father tells me I should insist on being called 'Princess Meridith,' but really I prefer to be called Mercy.

"My father and mother are just and righteous rulers, and the gods smile upon them, so I am their only daughter. One of my three brothers will some day inherit the throne, and I will marry a high-ranking nobleman. Some day I shall have children who will stand by my brothers' children and support them the way I support my brothers.

"Before I left the Imperial Palace in Gwynned, Father told me that I am the first daughter of an emperor to leave Ergoth since the Cataclysm. He said this opportunity was a great honor and he urged me to be strong. He said he would count the days until I returned to him safely with a full range of mystical powers. He even gave me a magical weapon to use in my own defense, should the worst happen and the mainland barbarians attack. This stiletto used to belong to another emperor's daughter, long ago, and he

said that she used it to defend herself against the savage Ackalites, the barbarians of Ergoth's northern province.

"I'm not afraid, though, because I've got Lord Julius watching over me. Ever since I was a little girl, he has been with me, and now he travels with me to the Citadel of Light. No, Lord Julius is not a Citadel Guardian, nor is he one of our Imperial Guards. He's the spirit of a soldier who once loved the daughter of Ackal Ergot, founder of the empire. Julius started speaking to me when I was a girl because he was lonely, and we've been together ever since. It was Julius who convinced me to go to the Citadel. He thinks it's very important that I learn all about my spiritual powers before I choose a husband. Julius thinks it will help me make the right decisions. And so far, he has never been wrong in any advice he's given me. He's even wiser than Father.



"My escort and I arrived in Crossing late yesterday. The Gale near Southern Ergoth forced us to take to port in Caer-goth and travel overland from there through Solamnia.

What beautiful country! It was a trip full of sights I will remember and cherish forever.

"Solamnian towns, though, aren't as nice as the countryside. Every town we stopped in was dirty, with the people packed in behind walls patrolled by armored Knights. I much prefer the towns and cities of the empire. We have walls, too, but we don't pack our citizens in like rats in a sewer. I guess the people must like it or they would have fled to freedom in the empire.

"But, I suppose commoners must survive as best they can. It is not my place to judge—although I do feel pity for them. If their rulers were as beneficent as Father, they would not be living in such conditions. Particularly not the people of Crossing. I've never seen such a filthy town, and I'm shocked at the way ruffians molest the citizens

without the law stepping in.

"But we'll be away from here soon enough. The Citadel Guardian we're traveling with went to secure passage on a ship to Schallsea. As we get closer to the island, I get more anxious. I don't know if I'll even be able to sleep during this final part of our journey!"

Game Information

Mercy fits the role of a medium, as described in Chapter Four of *The Light-Bearers*. Thus, she can use an *average Spirit* action to place herself in a trance and, with a second Spirit action (difficulty decided by the Narrator according to the rules set forth in the "Mediums" section later in this Prologue), contact or even channel spirits. She generally only contacts a single entity, though: Lord Julius, a character under the control of the Narrator. She contacts him so often—he never leaves her—that she no longer even requires a trance to speak with him. He may come to Mercy's aid in particularly dire circumstances. As a disadvantage of her role, Mercy suffers occasional bouts of sleeplessness due to spiritual visitations in her dreams (as described for the medium role and in the "Mediums" section).

As the daughter of the Emperor of Ergoth, Mercy travels with a number of retainers under her direct control: a chamber maid, a chaperone, and five bodyguards. The servant and the chaperone are unarmed, but the bodyguards wear plate mail and carry long swords. These characters (except the maid) go virtually everywhere with the princess and do their utmost to defend her. She can issue these characters commands which they will obey without hesitation (except if ordered to "go away;" while they may allow Mercy her privacy, they will never stray far from her).

A Citadel Guardian, Daneel Warnoc (see next page), also travels with Mercy. He is sworn to protect the princess on her journey to the Citadel and whenever she is away from it, though he need not obey her commands.

Due to years of education in the social graces, Mercy always enjoys a trump bonus when attempting courtly actions (conversing, honoring a local lord or hero, giving public talks, formal dancing, etc.) or issuing orders to servants. However, Mercy's sweet, easygoing personality always makes her orders sound more like requests.

This hero has acute eyesight and a highly developed sense of touch. An enchanted brooch of renown from the Ergothian treasury provides her with a defense rating of -4.

Appearance

Mercy has dark hair and olive skin, against which her ice-blue eyes contrast strongly. She is small, delicate, and waiflike. Her elaborately braided hair marks her as a member of Ansalon's upper class, as does her refined movement and courtly manners. However, her quick smile shows that she is not snobbish, and she treats all people with equal respect.

While in court, Mercy typically wears a variety of fine gowns, but on this journey she has donned more practical traveling gear: riding leathers, shirts, pants, and boots that give her an almost boyish look. She wears expensive jewelry and carries her stiletto on a low-slung belt.

Roleplaying

Mercy projects a cultured, adultlike attitude, but under the surface bubbles the excitement of a fifteen-year-old away from home for the first time.

Although she is the emperor's daughter, Mercy has remained a nice, down-to-earth person. This sweet young woman rarely tries to "pull rank" on anyone and would prefer to get along with everyone she meets.

Mercy comes from a highly male-dominated culture. Because she has been taught that men are always right, she will defer to most men she encounters, save servants and idiots.



Daneel Warnoc

Description	Male human (civilized), Citadel Guardian role
Demeanor	Vigilant (5 ●)
Nature	Honorable (4 ♥)
Reputation	Adventurer (Quests 5, Hand 4)
Social status	Tradesman (Wealth 4)

Agility	6C	Reason	5D
Dexterity	5A	Perception	6C
Endurance	6B	Spirit	6C
Strength	6A	Presence	7B

Melee weapon	Long sword (+7)
Missile weapon	Light crossbow (+3)
Armor	Chain mail (-3)
Shield	Target (-3)

"I followed in my father's footsteps by becoming a soldier. One day, I was ordered to attack peasants who had come to my lord's castle to beg relief from taxes. I suddenly felt like I had closed my eyes to Evil while believing I was carrying on a grand family tradition.

"I fought with the peasants that day. I almost died with them, but a mystic from the Citadel of Light pulled me from among the bodies and used his power to bring me back to health. He told me about the Order and how a man with my heart and convictions could make great contributions there.

"So I traveled to Schallsea. The mystics accepted me as one of them. But when it came time to climb the Silver Stair, I realized that I couldn't do it. I was afraid of what I might find.

"The mystics did not hold this cowardice against me. Instead, I was offered a place among the Citadel Guardians until such time as I felt ready to begin my mystic training.

"For the last few years, I've been at the court of the Emperor of Ergoth, watching over the Citadel mystic who serves as his advisor. While there, I grew to admire the courage of the emperor's young daughter, Princess Merclidith. This delicate child has been haunted by ghosts her entire life, yet she has faced the ordeal bravely. Now she travels to the Citadel to climb the Silver Stair and become a mystic.

"Her courage both inspires and shames me. Perhaps I, too, should finally climb the Silver Stair."

Game Information

As a Citadel Guardian, Daneel gains a trump bonus for any Presence action involving pilgrims or Schallsea locals, as well as for any Perception action to protect his charge from treachery. Like all traveling Guardians, however, he finds the constant wariness he must maintain rather taxing. In addition, he never enjoys a trump bonus for actions involving the Qué-Nal or the Wemittowuk. Daneel's player may decide to abandon this role in favor of becoming a Citadel aspirant.



Appearance

Daneel is tall and broad-shouldered, with chiseled features, dark brown hair, and green eyes. When not wearing his Guardian uniform, he favors clothes of subdued colors and earth tones.

He is rarely seen without his sword nearby.

Roleplaying

Daneel takes his job as a Citadel Guardian very seriously. He believes in the works of the mystics and wants to support them in any way he can. He is also somewhat sexist and feels that women need to be protected. This attitude stems, in part, from his own feelings of insecurity over past deeds he now considers to be wrong.

Blister Nimblefingers

Description	Female kender (afflicted), Citadel aspirant role		
Demeanor	Cautious (4 ↗)		
Nature	Resourceful (2 ↗)		
Reputation	Champion (Quests 8, Hand 5)		
Social status	Tradesman (Wealth 4)		
Agility	8D	Reason	5C
Dexterity	7B	Perception	6A
Endurance	5D	Spirit	4C
Strength	5C	Presence	6B
Melee weapon	Bear claws (+1)*		
Missile weapon	Bolas (+2)*		
Armor	Leather (-2)		
Shield	None		

* Weapon introduced in *Heroes of Steel*.

"After all my recent adventures, what with visiting the Tower of High Sorcery, fighting dragonspawn, and helping to stop the Red Dragon from transforming herself into a goddess, I really needed a break. After all, I'm not as young as I used to be!

"But that's not the only reason I came to the Citadel of Light. I figured that becoming a healer is the least I can do for Goldmoon after I let our dwarf friend Jasper die. He was killed in battle with a dragon, and I could do nothing about it—just like I could do nothing to save my poor pal Raph a couple years back. I even let Kendermore down about thirty years ago when I was too slow in warning the Knights of Solamnia about the coming of Malys.

"So, I decided to become a mystic like Jasper. I know I'll never mean as much to Goldmoon as he did, considering as how she discovered the powers of the heart by saving his life. But I think she likes me a little bit, too, 'cause she cured me of the pain in my crippled hands. (They got that way when I was a girl and a trap sprayed acid all



over them. That's how I earned my nickname, Blister.) Anyway, Goldmoon showed me the pain was all in my head. I'd love to do that for someone!

"I like it a lot here at the Citadel. 'Course, as usual, people seem to think it's funny that I don't rush into things like other kender. Even though I explain about how my accident with the trap taught me caution, they just shake their heads and hide their purses. I don't know why they bother—the purses never have anything in them that might hurt me."

Game Information

As an afflicted kender, any card Blister (4 ↗) plays is trump if it involves stealth or graceful, careful movement. Because of her scarred hands, she carries an assortment of gloves and tools to help her with simple tasks.

Blister's mystic training as a Citadel aspirant will let her increase her Spirit code, but until she completes her study, she can cast spells only in the training halls. The kender's code limitation of "B" in all abilities but Perception will allow her to learn only the healing sphere. She also has acute hearing and eyesight.

Appearance

Blister has graying blond hair and a ruddy complexion. Her hands and fingers resemble a bird's feet: thin, twisted, and scaly from her injury.

Roleplaying

Like many kender, Blister is chatty and always interested in making new friends. She has lost many who were dear to her, so she seeks to protect new friends from the dangers of the world.

Blister failed once to face her fears atop the Silver Stair, so she has not begun her healing studies. As the story opens, she is in Crossing on errands for Goldmoon. She knows Rig, Marda, and Wilie from past adventures and has heard Linsha's mother, Usha, speak proudly about her Knight daughter.



Linsha Majere

Description	Human female (civilized), thug role <i>Knight of the Rose</i>		
Demeanor	Immoral (9 ♥)* <i>Confident</i> (3 ♠)		
Nature	Aggressive (7 1)* <i>Vigilant</i> (5 ●)		
Reputation	Adventurer (Quests 6, Hand 4)		
Social status	Commoner (Wealth 3)		
Agility	8A	Reason	6D
Dexterity	7C	Perception	6C
Endurance	3A	Spirit	7A (49)
Strength	4A	Presence	6B
Melee weapon	Short sword (+3) <i>Broad sword</i> (+6)		
Missile weapon	Sling (+2) <i>Crossbow</i> (+5)		
Armor	Leather (-2) <i>Plate</i> (-5)		
Shield	Target (-3)		

* Linsha Majere has adopted a false role and several false demeanors. Her true personality and profession appear in italics, as do the armor and weapons she bears when standing openly side-by-side with other Knights.

"Most of the people I've met in the last couple years think I'm a cutpurse named Lynn. I don't do anything to discourage that impression, because living that lie is how I attend to matters of honor.

"As a girl I went, at my parents' behest, to study with Goldmoon at the Citadel of Light. There, I discovered within me the power to speak with animals and plants, to read the auras of men and women, and to communicate with the spirits of the dead. These mystic powers aid me in my efforts to gather information for the Knighthood.

"A few years ago, I caused quite a stir by becoming the first woman from outside Solamnia to join the Order of the Rose. My parents, Usha and Palin Majere, and my grandparents, Tika and

Caramon, were so proud of me. I wish I could serve my Order today in a fashion that would continue to make them proud. But duty requires a different kind of service from me.

"I belong to a clandestine circle of Knights established in Sanction to keep watch over that city's mysterious lord, Hogan Bight. We remain ready to act should he ever reveal an allegiance with the Dark Knights and the Great Dragons. The people in Sanction know me as Lynn, a greedy and violent woman of loose morals. Occasionally I leave Sanction on missions for the circle, and when I do, I keep up the pretense of being a loose, dishonest cutthroat. However, despite the charade, my heart and soul still belong to the Order of the Rose, and I always repay honor with honor.

"Although I know that my work aids the cause of Good, I often feel as though the pretense I engage in does neither my brave parents and grandparents nor the Knighthood the honor they deserve. When last I visited my home in Solace, Grandfather told me how proud he was of me. The Grand Master himself has impressed upon me the necessity of my task and the honor inherent in my goal. Still, when I am alone with my thoughts, I wish I could live a more honorable life—like that led by others in my family, or by famous Knights like Huma Dragonbane and Riva Silvercrown.

"Lately, these feelings have been stronger than ever. I'm almost thirty now, and I'm starting to fear that I'll never have the chance to show that I am every bit as brave and honorable as my parents and uncles."

Game Information

Linsha (3 ♠) has assumed the false role of a thug. Reputedly she often seduces victims, then kills them (she actually has killed only rarely). She enjoys a trump bonus to use improvised weapons—a legacy of helping her mother, grand-

mother, and aunts around the Inn of the Last Home as a girl. It becomes a handy skill when subduing a would-be paramour as part of her cover identity.

This Knight of the Rose can cast mystic spells from the spheres of animism, sensitivity, and spiritualism. "Lynn" demonstrates her "aggressive" demeanor as a false nature to those she becomes acquainted with in her work.

When necessary, Linsha will reveal her true identity to another Knight of Solamnia. If recognized as a member of the Order, she gains the benefits and drawbacks of a Rose Knight (described fully in *Heroes of Steel*):

- ♣ Enjoys a trump bonus to close with the enemy, for combat with Legionnaires or Dark Knights, and for melee attacks while mounted.
- ♣ Can petition for an increase in Presence after increasing in reputation.
- ♣ Can draw from the Solamnic treasury using her Presence score instead of her wealth score.
- ♣ Receives no trump bonus to achieve surprise before combat.
- ♣ Presence score drops 1 point if she fails in a petition for advancement.
- ♣ Bound by the Solamnic Measure.
- ♣ Can abandon or refuse a fair fight only after a *daunting Reason* (Presence) action.
- ♣ Gives sixty days' service to the Order.
- ♣ Personal wealth falls 1 point with each increase in reputation (due to donations to the Order).

While she does not currently possess any of the trappings of a Knight of the Rose, Linsha's custom-made plate armor and the broad sword given to her by her grandfather, Caramon, upon her induction to the Order of the Rose wait for her back home in Solace.

Appearance

Linsha seems the spitting image of her grandmother, Tika, when she was young: stunning green eyes, rich auburn hair, high cheekbones, and a supple, lithe body. Slightly smaller in stature than her grandmother, she has short-cropped hair and



plentiful freckles, which help her appear younger than she actually is. Although she is nearing thirty, Linsha still can pass for a teen, which makes her even more valuable as a covert Solamnic operative. However, the first strands of gray are starting to show in her hair.

Roleplaying

Although tough and capable, Linsha Majere is beset with feelings of inadequacy generated by her clandestine assignment. Deep down, she feels that a double life is no life for a Solamnic Knight. Despite her accomplishments in Sanction, Linsha secretly fears she has not done enough to serve her Knighthood.

Linsha has the opportunity to meet the other heroes in the town of Crossing. She has stopped there on her way from Sanction to Schallsea, bearing secret correspondence from her senior Knight to Goldmoon and the Sage. She has been given leave during this courier mission to train again with the Citadel mystics, as befits one of her rank—up to now, her clandestine duties have given her no chance to further her mystic studies as due a Rose Knight.



Sunbringer

Description	Male human (plains barbarian), Qué-Nal role		
Demeanor	Commanding (2 $\frac{1}{2}$)		
Nature	Conscientious (5 \rightarrow 7)		
Reputation	Adventurer (Quests 5, Hand 4)		
Social status	Nobility (Wealth 8)		
Agility	7B	Reason	6C
Dexterity	6C	Perception	4C
Endurance	8B	Spirit	8B (64)
Strength	7C	Presence	6B
Melee weapon	Teeth chain (+3)*		
Missile weapon	Bolas (+2)*		
Armor	Leather (-2)		
Shield	None		

* Weapon introduced in *Heroes of Steel*.

"I am the oldest son of Sky-dancer, Chieftain of the Qué-Nal, and Seasinger, a shaman. I was raised to succeed my father as chieftain but, as I grew older, I felt myself drawn not to the warrior's way but toward the spiritual path and the dream of the Citadel.

"My father is a forward-looking man. His open-mindedness has turned the strife between the tribe and the Citadel into a cautious coexistence. However, I could see that, if peace was to last beyond his reign, the tribe must forge a stronger connection with the Citadel. That connection was me.

"Of course, the elders needed some convincing to permit me to study at the Citadel. To appease them, I swore that, should anything happen to Father, I would abandon my studies and assume his role as chieftain. Father, I think, was proud of me, but still he required me to prove I could represent the Qué-Nal with honor and courage. To this end, I was sent to meet with Moonson, leader of our ancient enemy, the Qué-Shu, and return with a ritual token of friendship.

"The most difficult task, however, was to appease Mother, for she holds Citadel mystics in contempt. Appalled as she was to lose her son to them, she feared even more that Rainsong, my sister, would follow in my footsteps. So, Mother made me break ties with my sister, to make sure she continues her shaman's training. My heart aches when I remember the wounded look Rainsong gave me as I left home.

"Yes, I received permission to enter the Citadel as an aspirant. I only hope the price I paid was not too great, and that I can be the bridge between the two peoples that Father needs me to be."

Game Information

As a member of the Qué-Nal, Sunbringer gains an automatic trump bonus to all actions on a fishing vessel or involving nets. Likewise, he never gains a trump bonus for Presence actions involving members of the Abanasinian barbarian tribes (except to resist mysticism).

Sunbringer has received a bit of mystic training from his mother, so he already has some skill in animism.



Appearance

Sunbringer is a healthy, eighteen-year-old with the classic dark features of a plains barbarian. He is a little taller and leaner than other Qué-Nal his age, who already spend their days working the tribe's fishing boats.

Roleplaying

Sunbringer believes that his joining the Citadel is in the best interests of his people. He never forgets that, as Chieftain's Son, he determines through his actions not only his future, but that of his tribe. Although being a mystic is his dream, he will never dishonor or endanger the Qué-Nal.

As Act One opens, Sunbringer has come to Crossing to get passage to the Citadel following his trip to Qué-Shu.

Rig Mer-Krel

Description	Human male (barbarian), mariner role		
Demeanor	Cynical (8 ♠)		
Nature	Clever (5 ♣)		
Reputation	Champion (Quests 10, Hand 5)		
Social status	Guildsman (Wealth 5)		
Agility	8C	Reason	5D
Dexterity	6A	Perception	5A
Endurance	9C	Spirit	4C
Strength	7C	Presence	5B
Melee weapon	Sabre of renown (+9)		
Missile weapon	Fang (+2)*		
Additional weapon	Glave of glory (+14)		
Armor	Padded silk (-1)		
Shield	None		

* Weapon introduced in *Heroes of Steel*.

"I've been a sailor ever since I celebrated my twelfth birthday by stowing away on a ship. I'm in my mid twenties now, and I've sailed from the Blood Sea to the New Sea and beyond.

"Two years ago I got drawn into a fight against Khellendros, which led to a showdown with the dragon overlords. A lot was lost, including my old shipmate Shaon. In the end we achieved some measure of success, but I'll never stop regretting that I was too pig-headed to tell her I loved her.

"I've just come across a fine caravel at the docks in Crossing. Once I fix her up, I'm off on a new mission against the dragons with some comrades. I want to see them again—especially that fiery-haired Solamnic Knight, Fiona. But how can I be with her when I'm beset by ghosts of my past?"



"Actually, I should have finished these repairs a while ago, but I can't stop feeling guilty that Shaon can't be here as first mate. There have been moments when I've felt like I could almost see her, hear her voice . . ."

Game Information

As a mariner, Rig (8 ♠) enjoys a trump bonus for any action involving combat at sea or an act of seamanship. When engaged in land combat, however, he suffers a -3 action penalty. (The mariner role appears in *Heroes of Steel*.)

This hero is always ready for a fight. Besides his two primary weapons, he carries a weighted sash, two daggers in his boots, and two more hidden under his shirt. He wears a fancy hat with a garrote in the headband and conceals razor-sharp blades in the soles of his boots. He even wears a dagger-shaped earring that doubles as a lockpick.

Among his treasures, Rig keeps a magically sharp glave of glory. He wielded this mighty weapon in battle against the Great Dragons during his recent adventures, which also earned him such a strong hatred for blue dragons that he has grown immune to the effects of dragonawe. Rig has acute eyesight and taste. Should he decide to study at the Citadel, he will discover a talent for spiritualism.

Appearance

Tall and muscular, Rig has brown skin and curly, short dark hair that mark him as Ergothian. He favors bright, flashy clothes.

Roleplaying

Rig was hard hit by the death of Shaon and has sensed at times the troubling presence of her spirit near him. He tries not to show his deep feelings of guilt, choosing to hide behind a facade of cynical bravado.





Spirit Advancement

The storyline of *A Light in the Darkness* involves many of the heroes learning about mysticism and growing as Citadel mystics. The one difficulty with this premise is that the strict advancement rules in Chapter One of the *Book of the Fifth Age* make it very hard to increase a hero's ability code. Further, the advancement scheme outlined there does not take into account the intense training heroes will undergo during the course of this campaign.

In the end, the most important rule when it comes to running DRAGONLANCE adventures is this: The story takes precedence over all rules. The adventure presented here is about students at the Citadel of Light. Therefore, the basic SAGA guidelines for hero advancement need to be supplemented with optional rules to fit the story.

Narrators might also find use for these rules beyond this campaign or modify them to include some ideas of their own. These guidelines are meant to be as adaptable as the standard SAGA rules. In addition, Narrators and players should keep in mind that all the material presented in this section is optional. Any groups that wish to play a Citadel of Light-based campaign using only the advancement rules from the basic game should feel free to do so—the second most important thing in any FIFTH AGE game is that all of those playing enjoy themselves.

Levels of Training

Before players can improve their heroes' Spirit scores or codes, they should have a clear idea what a hero at each level of skill can do. At the Citadel of Light, heroes with varying degrees of proficiency work alongside each other to increase everyone's knowledge and mastery of the powers of the heart. A hero's Spirit code determines what role he or she assumes in that process. This code also serves as a clear repre-

sentation of how much knowledge a hero has of the mystic arts, be it book knowledge or first-hand experience.

Spirit Code 'A'

Heroes and characters with "A" Spirit codes have undertaken extensive studies of mysticism. They have mastered all of their basic mystical talents (three spheres) and are aware of the principles behind the others. They frequently engage in philosophical debates with other mystics, as well as with priests who still hold to their faith in the absent gods. "A" code heroes are often the driving forces behind efforts to uncover new ways of applying the mystic spheres. If, in addition, they have Reason and Spirit scores of 5 or higher, they may serve as instructors at the Citadel, guiding less experienced mystics to reach their own full potential.

Spirit Code 'B'

Heroes and characters with "B" codes have enough command of the powers of the heart to make use of mystic abilities of a single sphere. Some of these heroes are dabblers who don't remain focused on any one thing for too long, others believe they have reached their mystic potential, and still others are still working to fully tap the reservoir of power within themselves.

Many people with Spirit codes of "B" have had no formal training, but through events in their lives have been encouraged to pursue mastery of a single sphere. (Mediums, for example, are inclined to master spiritualism, while woodshapers frequently master animism.) They can speak very eloquently and convincingly of the virtues of the sphere in which they are skilled, but have either limited or no understanding of other spheres—particularly if they have taught themselves. Self-taught heroes are eagerly sought after by Citadel recruiters. Heroes with Reason and Spirit scores of 6 or higher can teach students the skills of their single sphere.

Spirit Codes 'C' and 'D'

Heroes and characters with "C" and "D" codes cannot harness the powers within them to cause magical effects, although they more or less understand the workings of mysticism. Frequently, such individuals believe mysticism is old priestly magic or some form of sorcery. Many people with "C" codes accept that mystics generate the magical effects by drawing upon powers within themselves but do not believe themselves capable of wielding such powers.


Unless they visit the Citadel of Light, such individuals are rarely inclined to further develop their mystical talents. Even after exposure to the Citadel, many aren't inclined to do so; some, like Daneel, lack the courage, while others are either too weak or too dark in spirit to pursue mysticism further under the auspices of the Citadel. Heroes and characters with these codes are typical of Citadel aspirants.

Spirit Code 'X'

Heroes and characters with "X" Spirit codes have never encountered a mystic in the Fifth Age nor seen the god-given powers of a priest of old. They may have heard tales of both divine and mystical magic, but they have no reason to believe in such fantastical notions, for they have not seen evidence with their own eyes.

An uncommon individual with an "X" code may actually be very strong in Spirit. When Citadel mystics encounter such people, they encourage them to seek out the Citadel, even offering to escort them there themselves, if they have no pressing business. Such people frequently possess mystic "wild talents" which, if left untrained, could pose a danger to themselves and those around them. Such unfortunates might even think they are going mad when, for example, an animism wild talent manifests itself and the trees start speaking to them.





Methods of Spirit Score and Code Improvement

One of the primary activities of the Citadel of Light is the training of new mystics. (Act Two describes elements of this program.) When heroes undergo this training, naturally they become spiritually stronger and more adept at wielding the powers of the heart. In game terms, a hero's Spirit score and code advances while number of quests remains the same. There are two ways of approaching this period of training in play.

First, the Narrator can simply declare, after the players have role-played key elements of the training, that the hero has trained sufficiently to increase his or her Spirit score, code, or both. This option best suits Narrators who want all the heroes to have a certain level of mastery of the mystic arts for the campaign, yet wish them to play through the process of gaining that mastery. The only rules governing score and code advancement under this option are story requirements and the Narrator's estimation of how well the players roleplay the heroes' dedication.

Narrators and game groups who desire a more formal, rules-oriented way to determine a hero's progress through his Citadel training can try the following variation on the basic SAGA score and code improvement rules. It is intended for use with Act Two, which describes the training cycles for the various spheres taught at the Citadel. When a hero reaches the end of a training cycle, he or she has the opportunity to increase in Spirit score or code.

At the beginning of a training cycle, the player states whether the hero is devoting energy to improving in spiritual strength (the score) or in mastery of the powers of the heart (the code). Once the cycle is complete, the player turns over a card from the top of the Fate Deck. If the card's aura is white or red, the hero's score or code goes up by one. If the card is the One of Hearts,

the hero may advance in both score and code. If the aura is black, however, the hero failed to grasp the lessons taught during the cycle, and the score and code remain the same.

Heroes may attempt to raise their scores or codes through this method a maximum of four times. Failed attempts do count toward the total. For example, Mercy's player may try to raise her Spirit score three times and her Spirit code once, whether the attempts succeed or not. All other advancements must be gained normally through quests.

Narrators and players need to be aware that training at the Citadel of Light does not increase a hero's reputation. This can occur only through adventuring. In other words, even if Mercy's player successfully advances her to a Spirit rating of 9A through training at the Citadel, she would still have only a reputation of Adventurer, with four quests and a four-card hand. To improve her reputation, she must leave the Citadel, or at the very least defend it from danger.

Unskilled Mystics

In the basic SAGA rules, only heroes and characters with Spirit codes of "B" or "A" can use the powers within themselves to create mystical effects without using items of magic. However, since part of *A Light in the Darkness* involves the heroes developing their mystic talents, they need something to build on.

This section elaborates upon the innate mystic abilities of heroes who have adopted either the medium or elven woodshaper role, both introduced in *The Light-Bearers*. However, the details here are not known to players, not even to those playing heroes with these roles. Finally, this section goes on to describe the unpredictable powers of wild talent heroes like Marda Summershade. Heroes with these types of innate talents often make their way to the Citadel for formal training.

Mediums

This section offers a few additional rules related to using mediums as heroes in FIFTH AGE campaigns. This material appears here rather than under the description of the medium role due to the fact that no person in Ansalon completely understands the nature of spirits. The Narrator, however, knows far more about the world than any character or hero ever will.

Once a medium has achieved a trance (as described in Chapter Four of *The Light-Bearers*), he or she can contact or channel a spirit with an *average Spirit* action. If combat or some other distracting or dangerous activity is going on around the hero, the difficulty becomes *daunting*. Other situational modifiers may be added as needed.

It should be noted that mediums can communicate only with willing spirits. Only mystics who command spiritualism can force spirits (and other incorporeal undead such as banshees, ghosts, and spectres) to communicate.

The Nature of Spirits

There are substantial differences between spirits and the noncorporeal undead mentioned above. Generally speaking, the undead are unhappy with their existence in that state; spirits typically do not share this sentiment. Where undead creatures are hostile toward the living, most spirits are either neutrally inclined or helpful. Further, where undead were once humanoids or animals, some spirits have never been "alive."

The types of spirits are not easily classified, but they can be broken down into two basic categories: *sentient spirits* and *nature spirits*. Sentient spirits exist most commonly within creatures who have been born, hatched, or created, ranging from humans to earthworms. Even a few buildings—like the Tower of High Sorcery at Wayreth—possesses a sentient spirit. Nature spirits, on the other hand, inhabit things that grow or emerge through natural

processes other than procreation.

Typically, mediums are attuned to sentient spirits, while woodshapers communicate with nature spirits. However, it is not unheard of for elf or half-elf mediums to contact or channel nature spirits as well, with a *daunting Spirit* action (instead of an *average* one). Woodshapers, however, generally cannot communicate with sentient spirits.

All spirits have a specific place where one can contact them. For sentient spirits, it is either their place of death, the site upon which their bodies are buried, or a location where they felt great sorrow, joy, or pain. The spirit remains in only one of these locations, and moves from it only if it bonds to a medium and travels with him or her. Nature spirits do not bond with heroes or leave their places of origin; they dwell in a tree, a stream, or uncut rock and never leave it. Occasionally, nature spirits can become sentient, but this is very rare and even when they do, they never leave their homes.

A spirit may bond with a hero under a variety of circumstances. The most common way is if the hero suffers a mishap while attempting to contact or channel it. In these instances, the medium has come upon either a spirit who has a hidden agenda and wishes to accomplish it through the hero, or a spirit who finds the hero so fascinating, it decides to link their spiritual essences.

In either case, the bonded spirit eventually may try to take control of the hero's body for short periods, to either use it as a tool or in an attempt to protect the hero in times of need.

Spirits who try to take control of a hero's body or haunt his dreams as described in *The Light-Bearers* have bonded with the hero. A medium can win free of this bond by performing a series of quests for the spirit—quests which may go against the hero's personal beliefs, hence quests he or she is not likely to want to undertake. The medium also might seek out a spiritualist to drive off the spirit using mystic magic. A spell to drive a bonded spirit



away from a medium is an opposed casting (resisted by the spirit's Spirit or Essence score) with a difficulty rating of at least 13 points, assuming the maximum invocation and minimum range and duration for the spell.

Narrators should treat sentient spirits like characters with unique desires, goals, and personalities. To do justice to these spirits, the Narrator should role-play them in character. Nature spirits are a bit easier to handle, as they have fairly basic personalities and provide those who contact them with nothing but the barest of facts or impressions.

Hostile Spirits

The medium role description offers basic information for handling the interaction between spirit and medium during play. However, such communication might carry some risks not immediately evident to most mediums.

More often than not, spirits are not hostile. The two situations described below are the exceptions to the rule and describe sentient spirits only. In

both these cases, the Narrator should initially determine the spirit's Essence score, based on the score the sentient spirit might have held as a living creature. It should be noted, however, that animal spirits with Essence scores below 2 never develop into hostile spirits as described below.

Willful Spirits

While it is generally true that spirits who deal with mediums are more benign than Krynn's incorporeal undead, a *willful spirit* might try to force itself upon a medium. This hostility goes beyond haunting the medium's dreams or demanding favors—a spirit might try to take the medium's body as its own.

Should the medium be in contact with—or in the midst of channeling—a spirit that (for reasons known to it alone) wishes to possess a body, the medium must make a successful *desperate Spirit (Spirit)* action to get free of the spirit. If the action succeeds, the hero drives the spirit out.

If a spirit has successfully hijacked the medium's body, the hero can try to regain



control once every few hours; the Narrator subtracts the hero's Spirit score from twelve hours to determine how many hours must pass before the medium can attempt again to drive out the invader. A successful *daunting Spirit (Spirit)* action allows the hero to regain control.

Even then, however, the spirit may not have been driven out fully; if the aura of the card played for the successful action was black, the spirit still dwells within the hero's body. During times of stress or extreme fatigue on the hero's part, it may once again attempt to assert control. In these cases, the hero can regain control with an *average Spirit (Spirit)* action.

A spirit also can be cast out of a medium's body with the help of a spiritualist, as described for bonded spirits.

If the medium suffers a mishap in any attempt to drive out the spirit, the hero's *own* spirit is cast out of the body. The hero then exists as an invisible, noncorporeal being. In such an unusual situation, the Narrator might decide not to tell the players that this hero is no longer whom he or she appears to be. The spirit may try to make everyone believe that nothing is wrong, and the best way to handle such deception within a game is to keep it a secret from the players. The Narrator may, however, take the medium's player aside to reveal what has happened. Ultimately, the group can embark upon a quest to restore the spirit to its body.

Wrathful Spirits

Wrathful spirits want to take revenge on specific individuals, a certain race, or the world at large. As soon as a medium contacts or begins channeling such a spirit, it tries to take control of the hero's body. The hero can resist the control only with a successful *challenging Spirit (Spirit)* action. Usually, wrathful spirits seek to control either a member of the offending race, someone related to those it hates, or even someone who shares its particular hatred.

Should the spirit gain control, it goes about exacting its revenge—essen-

tially using the hero's body to inflict pain and terror on the object of its hatred. The spirit's control of the hero lasts a number of hours equal to the hero's Spirit score subtracted from fifteen hours. Once the control ends, the hero, if still alive, is left to deal with the consequences of the spirit's actions. However, this isn't the end of the hero's woes with the wrathful spirit. Even after the control has ended, the spirit is considered to have bonded with the hero and will now haunt his or her dreams, as described in *The Light-Bearers*.

The Gray and the Beyond

Chapter Four of *The Light-Bearers* lists some of the beliefs held by the people of Krynn regarding what happens to their spirits when they die. The exact details of what happens to a person's spirit at the time of death, or where a new spirit comes from when a baby is born, is best left up to the imaginations of individual Narrators.


There are a couple of "facts" Narrators do know about spirits, however:

- ♣ Spirits are the sparks that flew from Reorx's forge during the Age of Starbirth. The gods gave them physical forms and bid them live in the world.
- ♣ Countless legends exist of spirits who communicate with loved ones in Ansalon even after death.
- ♣ Dragons and huldrefolk believe in a place called "the Gray," once accessible through a number of portals created by the huldre ages ago. According to these beliefs, many spirits of the dead wander the Gray.

From these facts, one might extrapolate that only a finite number of spirits exist, and that no more can ever be created. When a being dies, its sentient spirit either rises as undead or goes to the Gray, where spirits contacted by mediums reside. The Gray appears to be a middle ground, where spirits who wish to interact with the living wait until they are called or until they decide to move on to the afterlife.

Whether this speculation applies to





an individual campaign is for the Narrator to decide. Heroes have no way to really learn this information, as the spirits that mediums contact know no more about the Beyond than the living do. No one has ever managed to contact a spirit who truly knows anything about what lies beyond the Gray—other than spirits from the Abyss, that is. However, these creatures are not native to Krynn but to other planes of existence entirely.

Hero Spirits

Heroes in the FIFTH AGE game are made of strong stuff and do not die easily. Still, the worst might happen, and a hero might fall beneath the blade of a foe with no hope of rescue. It might prove an interesting twist in such a case for the deceased hero to remain part of the storyline through contact with a medium in the party.

If the Narrator and the players of the slain hero and the medium all agree, the spirit of the deceased hero can bond with the medium after initial contact and a successful *challenging Spirit* action on the part of the medium. As with all other spirits, this action must be made either at the late hero's home, place of death, or some other location that might have a tie to the deceased. Once contacted, the hero spirit can bond with the medium and travel with the party, allowing the group to continue to benefit from the hero's personality and any valuable information he or she might have had. Perhaps the rest of the heroes might even embark on a quest to find a way to restore the dead hero to life.

Hero spirits retain their former Mental scores and codes but lose the codes from their Physical ratings with their physical bodies. Should the hero spirit take control of a medium's body, it uses the medium's Physical scores to attempt actions. The size of a hero spirit's Hand of Fate remains as it was in life, but no matter how many quests the hero spirit completes, the hand size never increases.

Elven Woodshapers

Most woodshaper abilities are described in *The Light-Bearers*. The only detail omitted was the fact that these elves wield their abilities by communicating with the nature spirits of Krynn that dwell in their forests.

Woodshapers who remain in their forests become so familiar with the spirits there that they gain extra powers. As described in the *Heroes of Hope* dramatic supplement, even nonwoodshaper Kagonesti gain benefits due to their close relationship with the land upon which they dwell.

As woodshapers grow in raw spiritual power, they become more capable at wielding their inborn powers. Unlike mysticism, the skills of woodshapers are tied to their Spirit scores, not codes.

Woodshapers can influence both the speed at which a plant grows, as well as the way in which it grows. Silvanesti woodshapers, for example, craft trees into archways or cause them to grow into perfect mirror images of each other along the nation's roads. Kagonesti woodshapers have made trees in Southern Ergoth hardier to stand up to the dragon-induced climate.

Woodshapers use their affinity with the nature spirits within plants and trees to encourage them to grow as they wish. Woodshapers must perform a successful average Spirit action for each day they try to influence the growth of up to four plants, and a successful daunting Spirit action for between five and ten plants. Woodshapers can make more than one attempt in a day.

Powerful woodshapers can sometimes influence several square miles at a time. This starts as an *impossible Spirit* action, with an additional point added to the target difficulty for every 5-mile radius the woodshaper is trying to affect. It's up to the Narrator to decide how many successes are required for the woodshaping to succeed, based on the degree of shaping attempted.

Wild Talents

Marda Summersshade, one of the heroes presented earlier in this Prologue, is described as having "wild talents" in both mysticism and sorcery. An optional rule introduced in *Heroes of Sorcery*, wild talents are heroes with Reason or Spirit codes of "X" who have an uncontrollable magical ability. Narrators are advised to read this section carefully before ruling on whether or not to give heroes wild talents—or, even whether or not to use Marda and Willie Summersshade as heroes at all.

If a hero (or character) has the 8, 9, or 10 of Dragons assigned to his Spirit score—thus giving him an ability rating of 8X, 9X, or 10X—he has some kind of mystic wild talent. The same logic gives those with a Reason rating of 8X, 9X, or 10X a sorcerous wild talent. This hero has a strong natural affinity for a magical sphere or school and can subconsciously tap into it.

Some traumatic event in the wild talent's life may have caused this latent ability to become active. Now, situations of great danger or stress may compel him to—involuntarily and with no conscious effort—use a minor magical effect to distract or eliminate the threat or source of stress. The hero or character, however, has no direct control over this ability.

This last point cannot be stressed enough. Wild talents are tools the Narrator can use to advance the plot, not ways to give players extra powers for their heroes. There is no telling if or when or how a wild talent will manifest. The only common elements should be that the wild talent derives from only one school (or sphere) of magic and that it activates only during times of stress or danger. The Narrator can make random draws from the Fate Deck whenever he sees a chance that the wild talent may activate (black and red auras mean that nothing happens; a white aura causes the wild talent to activate), or he can simply decide to let the wild talent manifest at a dramatically appro-

priate moment. The hero's player has no control over this decision.

The exact effect caused by a wild talent may change slightly from instance to instance, but it will always stem from the same sphere, one chosen by the Narrator when the hero (or character) is created.

Players do not play cards for wild talent "actions." Likewise, they do not calculate a spell-point cost for the magical effect. Instead, the player makes a random draw from the Fate Deck once the Narrator has decided that the wild talent has activated. The value and aura of the card drawn determines some of the nature of the wild talent manifestation.

First, the value of the card determines how many spell points the hero loses through the activation of the wild talent; unlike normal spells, the spell point expenditures of wild talent effects is not decided by the player. The effect is defined by the Narrator, regardless of the card value, though the strength of the effect can rely somewhat on the value. For instance, a hero with a necromantic wild talent might spontaneously raise a same number of dead warriors as zombies, regardless of the card he drew. However, he might raise more if he drew a Nine than if he drew a Two.

The aura of the card determines where the effect is directed. If the card has a white aura, the magical effect created by the wild talent is directed at the foes of the hero (or character). If the aura is red, the effect is directed at both his foes and friends. If the aura is black, the hero himself is adversely affected by the magic. Of course, the Narrator is free to ignore the aura of the card and make a ruling as to who sustains the magical effect, based on what outcome has the greatest story value. However, he should be consistent on this matter: He should either let the aura of the card decide the issue or make the choice himself. Switching back and forth between methods can lead to player frustration



INTRODUCTION



*ince when
did a kender
ever turn
down the
chance for an
adventure?...*
*"I'm just as
curious as the
next kender,"
Tas mumbled.
... "But it's
one thing to
be curious*

*about some place you've never
been before, and quite another
to be curious about home. ...
Home is not a place for
adventures, Caramon!"*

*—Tasslehoff and Caramon set out,
Test of the Twins*

Some of the heroes described in the Prologue make their home at the Citadel of Light on the isle of Schallsea. On the other hand, some of them see their arrival at the Citadel as the culmination of a grand adventure.

In truth, it is the very beginning of one.

Story Overview

A Light in the Darkness is a story about growth. In this adventure, a group of heroes travels to the Citadel of Light to master the powers of the heart. In the process, they discover things about themselves: friendship, love, and the importance of nurturing the goodness inherent in the human heart. In the climax of the adventure, they may even deal a significant blow to the plans of one of the Great Dragons.

Story direction and character development tips are provided, but the Narrator need not follow this material to

the letter. A campaign's direction can be established only by the players and Narrator. By providing just a starting point and detailed treatments of the key scenes, this book lets Narrators and players exercise their creativity, for it is up to them to expand various sections of the scenario to suit their own heroes and their personal campaign.

Act One: Into the Light

It is late summer in the year 33sc. The adventure opens in Crossing, one of the rougher towns along Abanasinia's northern coast. Here, confrontations with cutthroats and a botched attempt to kidnap Mercy bring some or all of the heroes together. (The rest are united by the fact that they all secure passage to Schallsea on the same ship.)

While making the crossing to the island, the heroes can get to know each other. The seeds of friendships and animosities are sown, and Blister may inadvertently reveal that Linsha is actually a Solamnic Knight, unless Linsha's player makes a concerted effort to dissuade her from doing so.

On the high sea, the ship is assaulted by pirates. These ruffians have been attacking vessels and carting the crews off to Sable's realm as slaves, but they have never before struck a ship bound for the Citadel. In any case, between the heroes and Mercy's fanatically loyal bodyguards, the pirates meet their doom. If the heroes take any prisoners, they may learn that the attack upon their ship was no coincidence; a Knight of Takhisis in Crossing specifically told them to watch for their vessel. They were supposed to take all women on board alive and bring them to a site in Sable's realm. (Linsha and Marda may both assume that their enemies have discovered them, but the intended target was actually Mercy.)

Upon reaching Schallsea, the heroes can spend a relaxed evening in the port

A TALE OF LIGHT

city of the same name. Here, they may meet and interact with local Knights, Citadel Guardians, Iryl Songbrook, Shen Korras, and others.

The following day, the heroes set out for the Citadel of Light in the company of some Guardians. Along the way, Mercy feels drawn to the War Memorial but the Guardians dissuade her from visiting it. They explain that the Qué-Nal shamans have been particularly virulent in their anti-Citadel rhetoric of late, and young warriors might be waiting in ambush, intending to prove their devotion to their gods and tribal priests.

As the heroes are setting up camp that night, Qué-Nal warriors consumed by a religious fever attack them. The bodyguards who survived the pirate attack, as well as the extra Guardians and Knights accompanying the group, are slain. Any prisoners the heroes might take are religious fanatics, they discover, whipped into a bloodthirsty frenzy by the shaman Shadowwalker.

Act Two: Students of Light

The next day, the heroes finally arrive at the Citadel of Light. They are escorted into Goldmoon's presence, where heroes interested in becoming aspirants are interviewed, their spirit scrutinized through the use of mysticism. All those who pass the interview are given the opportunity to rest before walking the hedge maze surrounding the Silver Stair and climbing the Stair itself. This challenge, their first test, will determine whether they are truly ready to become Citadel aspirants.

When each hero is ready to begin, the Narrator must take the player aside for a small one-on-one adventure. This short, personal scenario represents the hero's experiences in the Citadel's hedge maze and at the top of the celestial ladder. Miniadventures are pro-

vided for each of the heroes described in the Prologue. For original heroes created by players, the Narrator should invent a tailor-made miniadventure or adapt one from this adventure to suit the hero in question. Heroes who cannot climb the Silver Stair, or who perform in an unsatisfactory manner at the top or in the maze, may be offered places among the Citadel Guardians or at Iryl Songbrook's hostel in town until they are ready to try again.

The next few months of campaign time revolve around the heroes raising their Spirit scores or codes to the point where they can wield the magic of one or more spheres effectively. Their mystic training in these spheres lasts through the winter and into early spring. This portion of the adventure is very loosely scripted, so the Narrator and players can get as detailed as they want when roleplaying this training period.


During this time, the heroes graduate to the rank of "mystic" and may be sent on missions for the Citadel. A few missions are suggested, but Narrators will have to flesh out the suggestions or invent new quests, should they wish to extend the campaign.

Act Three: Triumph of Light

As the weather turns nice, Mercy's mentor suggests that the princess has grown skilled enough to attempt to communicate with the wrathful spirit of the Dragon Highlord Kartilann at the War Memorial. The rest of the heroes are selected to go with her as bodyguards or observers. Just as Mercy is making headway with Kartilann but before she can gain any solid answers, the group is attacked by Knights of Takhisis. The heroes may put up a valiant fight, but this time the Dark Knights successfully kidnap Mercy.

The heroes can either give chase or return to the Citadel for help. If they





follow the Dark Knights, they arrive in a Qué-Nal village, where the Evil warriors board a ship with their captive and put out to sea. From a Dark Knight prisoner they learn that Chief Skydancer's daughter has been abducted as well. The Chieftain is willing to lend the heroes a boat so they can continue their chase and, he hopes, free both Mercy and the chieftain's daughter.

If, at any point, the heroes return to the Citadel, they overhear part of a cryptic argument between the Sage and Shen Korras which hints that both men know exactly what has upset the spirit of Kartilann, but that a pact between the two makes them keep silent. When they learn of the Dark Knight attack, both fly into a rage. Shen Korras leaves to see to the defense of Schallsea port, and Chief Skydancer arrives to tell the heroes that his sources have revealed that the Dark Knight stronghold closest to the Citadel is Elsher's Height, on the coast of Sable's realm. The Sage orders the heroes to head for Elsher's Height with a force of Guardians, while he alerts Goldmoon.

Meanwhile, the imprisoned Mercy finds herself consoling a much younger and distraught captive barbarian girl. An overheard conversation indicates that the Dark Knights want to use Mercy as a hostage to force the government of Ergoth to stop assisting the Solamnic Knights and Solamnian refugees. When they arrive at Elsher's Height, it should become clear to the princess that if she relies on others to rescue her, she will put her father and her nation in a bad position. In other words, Mercy will have to act without the strong support of a man.

Whether or not Mercy's escape attempt succeeds, the other heroes infiltrate the keep (or are dragged there in chains, should something go terribly wrong for them). If the heroes did not return to the Citadel, the rescue attempt is facilitated by a band of Qué-Nal warriors who have arrived in an effort to rescue the chieftain's daughter. During the ensuing grand battle, Linsha may be revealed as much more

than just a thug (if her secret hasn't been found out already). At the same time, Mercy can manage to escape with Chief Skydancer's daughter, Rainsong. Linsha's example, as well as her own behavior, leaves the princess with an even stronger impression that women could stand on their own.

Once the heroes have made good their escape from Elsher's Height, they are honored by Chief Skydancer. A small festival is held, and many members of the Citadel of Light fellowship come to the village to attend. For the first time, the Qué-Nal and the Citadel mystics are getting along, and it is the heroes who facilitated this camaraderie by rescuing the chief's daughter.

However, during this celebration, a small black dragon attacks. Mistress Sable will not tolerate petty human squabbles spilling onto her land, the wyrm says. Therefore, he must make an example of the village. Assuming the heroes do not flee, they can serve as key participants in the battle to defeat the dragon.

Epilogue

After the battle has ended and the heroes have recovered from their injuries, Goldmoon announces that it is time for them to once again climb the Silver Stair—this time, to join the ranks of the mystic Masters.

Citadel Recruitment Scenarios

Detailed below are some sample scenarios to help Narrators recruit heroes into studying at the Citadel of Light. While the heroes described in the Prologue have established motivations for traveling to Schallsea, those players using their own heroes may need to develop further background relating to an interest in mysticism or the Citadel.

Most of these scenarios are adventure seeds for one or more heroes or adventure threads that Narrators can

weave into existing campaigns. If they wish, they can develop one or more of them into miniadventures with a little work. Otherwise, they can sit down with the involved players and add elements of these scenarios to the heroes' backgrounds to get them ready to begin *A Light in the Darkness*.

Of course, Narrators and players are welcome to come up with recruitment scenarios of their own.

Mysticism by Example

While adventuring, heroes often find themselves in situations where someone could lose his or her life unless a little outside help arrives.

For example, after a combat episode (either a climactic battle in a fairly accessible location or a nasty roadside encounter) in which at least one hero has been badly wounded, a woman in pale robes arrives with her young charge. After healing the wounded, she asks to have a few words in private with each hero. The woman explains that she is taking her charge to the Citadel of Light to be trained in mysticism. She might point out that the hero in question has some potential mystic abilities (if applicable), which the Citadel can help to develop.

If the heroes seem reluctant to take on mystic training, the woman instead asks the group to escort her to the Citadel of Light, where Goldmoon herself will no doubt thank them personally for their assistance. While she is talking, her young charge might manifest a wild talent, such as a flock of birds settling around him—anything to create an aura of mystery and wonder around the powers of the heart.

Visions

While visiting a sacred or historically significant place in Ansalon, a hero has a vision of a god (especially if the hero is a former priest or a Knight) or a famous historical figure (Huma, for instance, for someone visiting Foghaven Vale). This person urges the

hero to go to the Citadel of Light and open his or her heart to the experiences waiting there.

If the Narrator wishes, Goldmoon might even enter a hero's dreams. "I am seeking true heroes," she says, adding that the Citadel of Light needs someone of the hero's great bravery (or another quality that matches the hero's nature) to serve as a mystic or Guardian. Should an entire party of heroes receive the same dream, they almost certainly would feel compelled to journey to Schallsea to investigate.

Mission to Schallsea

On a quest to deliver a package or message to the Citadel of Light, a hero may become so intrigued by the fellowship that he or she wishes to study it further.

After meeting Goldmoon and the Sage, the hero is given a tour by an enthusiastic aspirant. (See Chapter Two of *The Light-Bearers* for more information about the Citadel proper.) The aspirant shows the hero the hedge maze, the different halls, and several of the classes and tells him or her about some of the mystics who study there. This tour may help the hero decide to stay and learn more about the powers of the heart.

Conversion

A missionary from the Citadel of Light approaches the heroes at some point during their travels and asks to join them for a while. During the group's journeys, the missionary chats with the heroes, learning about them and their past. He openly talks about his mission to help people discover the powers of the heart. If the heroes are engaged in a worthwhile endeavor, the missionary helps them whenever he can.

After a few days of travel, when the missionary has learned a bit about the heroes, he approaches each of them individually and points out how study at the Citadel of Light could help him





or her grow in a certain way. Warriors (and even rogues) with no apparent mystic talent can find a place among the Guardians there. If the group seems interested, the missionary writes a letter of recommendation for them and sends them on their way to Schallsea.

A Guardian Candidate

While helping a mystic and a pair of Citadel Guardians on an urgent mission, a warrior hero might answer the call to become a Guardian.

An undercover Citadel mystic and a pair of Guardians are sent to aid the Knights of Solamnia of the clandestine circle based in Sanction Vale. Since their quest is to deliver a treaty offering to the goblins of the realm of Throt, they must make a brief stop in the hobgoblin-ridden port of Haligoth.

Unfortunately, as they are meeting an undercover contact in a quiet alley, a Dark Knight recognizes the Citadel mystic for what he is and calls attention to him. When several hobgoblins (or other appropriate bystanders) leap to attack, the warrior hero has the opportunity to help the Guardians defend the mystic.

If he or she manages to help the badly beset trio to their outgoing ship, the mystic invites the hero to join them for a brief bite to eat in his cabin. During the meal, the mystic and Guardians thank the hero. "Goldmoon herself will hear of your valor," they say, adding that a warrior such as the hero would be welcomed among the Citadel Guardians with open arms. If appropriate, the mystic mentions that the hero can learn a little more about mysticism while serving as a Guardian.

Guiding Light

While serving the Legion of Steel or the troops loyal to exiled Silvanesti Queen Alhana Starbreeze, defiant heroes discover that the Citadel of Light can provide them with useful tools with which to fight the battle against the Great Dragons.

Several weeks ago, a number of mystics and sorcerers were working with Alhana to break through the shield surrounding the Silvanesti Forest. Unfortunately, no one has heard from this group in several days—since right after they sent word that they would try breaching the barrier from within Sable's realm.

The Legion of Steel needs someone to track down Alhana's whereabouts and send back word if she is in trouble. The wily rogue hero who takes the assignment finds that the bakali minions of Sable have imprisoned the dark elf and her confederates (at great cost to the lizard men—only ten of the captors survive). On the heels of this discovery, the hero learns that the bakali overlooked one of Alhana's group—a mystic whose animism skill allowed her to evade them. If the hero can successfully enter the bakali camp and loosen the bonds on the captives while the mystic distracts the bakali, the group can win free.

After they meet up with a force of Legionnaires at the City of Morning Dew, the mystic invites the hero to journey with her back to the Citadel of Light. There, the hero can learn vital mystic skills to better serve the cause of Good.

Mystic Sorcery?

Heroes with a background of study at the Academy of Sorcery could be sent by Palin Majere to the Citadel of Light for training in mystic magic.

Upon giving the hero this formal assignment, the famous sorcerer offers his sincere congratulations. "The deans have chosen you for a mission of the utmost importance to the furthering of magic theory," Palin says, adding that he hopes the hero can use this time at the Citadel to make a breakthrough in the theory of hybrid mystic-sorcery spellcasting. While the hero might develop a tendency toward one or more mystic spheres, Palin emphasizes that this mission requires that he or she become at least familiar with all the spheres taught at the Citadel.



ACT ONE

Scene One: Crossing

The adventure begins in the rough town of Crossing on the northern Abanasinian coast. Some of the heroes (such as Mercy and Daneel or Wilie and Marda) are traveling together, while the others can join them in this scene, either during a confrontation or on board ship.

Overview

After facing several perils in Crossing, the heroes board a ship and make their way toward the port city of Schallsea.

Getting Started

Reviewing the side of the poster map that features Schallsea Island and its surroundings will help players get their bearings regarding the heroes' location.

First Impressions

As the scene opens, the Narrator should read the following text aloud:

The rough-and-tumble seaport of Crossing bustles with activity. Stevedores, crew members, passengers, and dingy sea gulls move around crates, barrels, and other storage containers that sit on the docks, waiting to be shipped. The scent of fish and unwashed bodies overwhelms you until a light breeze adds the smell of greasy food to the mix. Some seedy taverns and ramshackle warehouses line the harborfront, and ahead of you lies the harbormaster's office.

The Story Begins

Whether they came to the harbor from oversea or overland, the heroes must now ask around for a ship to take them to the isle of Schallsea. By asking the harbormaster or a passing sailor they

can find out that the *Wave Dancer* leaves for the port of Schallsea in two hours (no ship travels directly to the Citadel from Crossing).

Their questions unexpectedly bring them to the attention of some cutthroats hired by the Dark Knights seeking to capture Mercy (as explained in the Introduction). This encounter gives the heroes a warning of what is to come, but no one should be abducted (yet).

Once the heroes have made their intention to go to Schallsea known, the cutthroats send one of their number, a woman named Feyla, to set them up.

The Battle

Although the cutthroats target their ambush at all human women in the party, other heroes can get drawn into it at any point during the battle. First, Feyla, a cutthroat with a talent for acting, approaches a female hero with a tale of woe. Her hungry and ill children are so weak, she says, that they cannot make their way to the healer on their own (Feyla makes sure to point out that she is equally starved.) She already has the required coinage for the treatment—she just needs help getting her two children to the healer. If the hero asks where the children are, Feyla points to a darkened side street that runs between two taverns, mumbling that a local tavernkeeper allows them to sleep in the back attic in return for keeping the tavern clean.

If the hero agrees to help, Feyla leads her down the side street past a set of doors. At the end of the alley, they come to a door on the left, which the woman rather loudly indicates is her entrance. This remark provides the other cutthroats with their cue to come out of the side doors behind the hero.

Two cutthroats enter the alley for every hero present. They immediately attempt to bring down the hero by coming up behind her silently. After the hero's initial action to resist surprise

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(she has no chance of surprising the ambushers), combat proceeds normally. The Narrator can draw other heroes into the action by placing them near the scuffle. For every hero that enters combat after the first exchange, another two cutthroats join in the fray.

If the cutthroats are not taken care of within five combat exchanges, a brawl erupts from the tavern on the right and mixes with the heroes' fight, allowing them to make their escape. Any captives the heroes take refuse to talk unless threatened. They spill the following:

- ☞ They were hired by someone they know only as "Topaz."
- ☞ She paid them five steel apiece to kidnap any human woman asking for passage to Schallsea.
- ☞ The cutthroats have no way to contact Topaz. They were supposed to give any women they caught to a pirate captain named Stewart Alden who puts into port in Crossing often. However, his ship, the *Darkling Moon*, is not currently docked.

Once the heroes resolve the ambush, they can find their ship.

The Wave Dancer

Once the heroes board the ship, they can chat with each other. Otherwise, Captain Natalia makes introductions and encourages roleplaying. If she is present, Blister may inadvertently reveal that Linsha is a Solamnic Knight. (Blister heard stories about her during adventures with Linsha's mother, Usha, who wore her a little portrait of her daughter on a chain around her neck.) Linsha and Blister should get some time early in the voyage to talk privately to avoid this situation.

Atmosphere

While the heroes are in Crossing, the Narrator should emphasize its seedy, rough atmosphere. People dislike talking to strangers and don't even make

eye contact unless forced to do so.

Once the heroes board the *Wave Dancer*, however, they enter an open and friendly atmosphere. The captain likes to chat, and her crew tend to smile and sing sea chanteys while they work.

Actions

While Feyla is acting her heart out, the heroes involved can make an *average Perception* action to sense that she is overdoing it a bit. Should a hero state in Feyla's presence that she disbelieves the woman's story, Feyla begins sobbing quietly and slowly walks off, hoping the heroes will relent. If they don't, she wanders away a little, approaches a confederate of hers, and acts as though she is asking for his help. The confederate gets a disgusted look on his face and walks away. If the heroes absolutely refuse to swallow this bait, the Narrator should come up with something else or simply drop the episode.

Booking passage on the *Wave Dancer* requires a successful *average wealth* action from each hero.

Characters


The heroes meet several disreputable people in this scene. If nobody plays Blister (described in the Prologue), she can appear as a character on the ship.

- ☞ **Feyla:** *A human female adult, groveling demeanor, Novice.* Co 5, Ph 5, In 6, Es 6, Dmg +2 (dagger), Def 0 (common clothing).
- ☞ **Cutthroats:** *Human adults of various demeanors, Novices.* Co 5, Ph 5, In 6, Es 6, Dmg +4 (cutlass), Def -2 (leather).
- ☞ **Captain Natalia:** *A human adult female, inspiring demeanor, Champion.* Co 7, Ph 6, In 8, Es 6 (36), Dmg +7 (long sword), Def -1 (padded silk).

Outcome

Once the heroes finish roleplaying their introductions and shipboard business, they may go to Scene Two.





Scene Two: Pirates!

This scene takes place during the journey between Crossing and Schallsea.

Overview

The heroes find themselves helping the crew fight off a pirate attack. Once they decimate the pirates' numbers, the ship can make port in the city of Schallsea.

Getting Started

The Narrator should review the movement rules in Chapter Three of the *Book of the Fifth Age*. The advanced actions in *Heroes of Steel* might prove useful when the pirates attack.

First Impressions

After the first several hours of the voyage, the Narrator should read the following:

The wind whips against the sails in brisk gulps as the ship continues to dance over the swells, and the sun shines brightly upon you from a cloudless sky. In the distance appear hints of land, and specks that must represent other ships. As the minutes pass, one of the specks starts to loom larger on the horizon. Could it be heading toward the *Wave Dancer*?

The Story Continues

The pirate ship approaching the *Wave Dancer* is called the *Darkling Moon*. These rogues, under the command of Captain Stewart Alden, attack ships in the New Sea, dropping their crews and passengers in Sable's realm to become the dragon's mine slaves (although they are not known to interfere with Citadel traffic). They usually hold the human women passengers apart from the rest of the prisoners, as their Dark Knight allies have a specific plan for them.

The Battle

Once the ship gets close enough for the heroes to notice, a sailor points it out to Captain Natalia. Using a spyglass, the captain sees that the ship is the *Darkling Moon*, a notorious New Sea pirate ship. She calls out orders to her crew, intending to outrun the pirates. However, Rig (or another mariner hero) knows she has little hope of outrunning the *Darkling Moon*, as the wind is in the pirates' favor; a hero who asks can find out this information from the ship's navigator.

Although it takes about thirty minutes, the *Darkling Moon* closes in. Once the pirates are within artillery range, the heroes (and Mercy's bodyguards) can help the crew man or reload the ship's arbalests. Since the pirates seek to board the *Wave Dancer*, they do not counter-attack until they have grappled. Once the *Dancer* is secured to the *Moon*, they swing over on ropes or leap onto the deck, and normal combat ensues.

If the heroes take any prisoners after the battle, they may learn the following:

- ♣ The pirate attack upon their ship was no coincidence.
- ♣ A woman in Crossing who called herself "Topaz," but whom Captain Alden recognizes as a Knight of Takhisis, told them to watch for the *Wave Dancer* in particular.
- ♣ They were to take all human women passengers alive and bring them to a location in Sable's realm known only to Captain Alden.
- ♣ None of the captives know why Sable or the Dark Knights want the women on the *Wave Dancer*.

The Voyage Continues

After the heroes fight off the pirates and Captain Natalia thanks them for their help, she orders her crew to go through the pirate ship and take all salvageable items. Once all the cargo is brought over from the *Darkling Moon*, her crew anchor the vessel. Unfortunately, Captain Natalia has neither the time nor the resources to take the extra ship into port, but she tells the heroes,

if they ask, that she will leave word of its location once they return to Schallsea; another ship with a double crew can attempt to reclaim the *Darkling Moon*. Once that is done, the trip continues with little incident until the *Wave Dancer* docks in Schallsea.

An Evening in Schallsea Port

Upon arriving in Schallsea, the heroes are directed by Captain Natalia to go to the Cozy Hearth for the evening if they have no money. (This hostel, run by Iryl Songbrook, is described briefly in Chapter One of *The Light-Bearers*.) Otherwise, all the inns in town have reasonable rates, decent rooms, and good food.

Atmosphere

The sea voyage starts out nicely. The weather is beautiful, and the crew is cheerful. However, when pirates loom on the horizon, the crew gets down to business with a practicality and skill that makes Captain Natalia proud.

Schallsea port shows the heroes a remarkably different face than Crossing did. Nice inns and taverns catering to pilgrims line the waterfront. Although sea gulls do dip through the waves of the port and perch on poles in the dock, the area seems comparably clean and tidy.

Actions

To help man the ship's arbalets in battle with the pirates, the heroes need instruction by someone skilled in the weapon (an "A" code in Dexterity). Heroes with a score of 6 or better in Strength can help crank these mounted crossbows, while those with a similar score in Dexterity can aim and fire. The weapons operate at artillery or far missile range, and each of their large bolts carries a damage rating of +12.

Once the heroes have engaged the pirates in melee battle, they can jump over to the enemy ship with *average Agility* actions. If the heroes attempt to push the pirates back over or off the

ship, Narrators may use the appropriate advanced action (see *Heroes of Steel*) or have the heroes make *challenging Strength* (*Strength*) actions. If such tactics are used against the heroes, the group can attempt actions to avoid or prevent their success, of course.

Once the heroes reach Schallsea, they must find a place to stay for the night. An *easy wealth* action gains them places in the common room of a decent inn and a plain but filling meal. Succeeding at the *average* level allows them to stay in decent private rooms and enjoy more varied fare. A *challenging* or better success gives them a nice suite to share and savory food and drink. If the heroes fail the wealth action, they must stay at the Cozy Hearth.

Characters

Not only can the heroes interact with the crew of the *Wave Dancer*, but they must also fight off pirates.


- ☞ **Captain Natalia:** A human adult female, inspiring demeanor, Champion. Co 7, Ph 6, In 8, Es 6 (36), Dmg +7 (long sword), Def -1 (padded silk).
- ☞ **Wave Dancer crew:** Human adults of various demeanors, Adventurers. Co 6, Ph 6, In 6, Es 6, Dmg +5 (scimitars), Def -1 (padded silk), also missile weapons (crossbows/+5).
- ☞ **Captain Stewart Alden:** A human adult male, uncaring demeanor, Adventurer. Co 5, Ph 8, In 7 (49), Es 7, Dmg +7 (long sword), Def -3 (chain mail).
- ☞ **Darkling Moon crew:** Human adult males of various demeanors, Adventurers. Co 6, Ph 5, In 6, Es 6, Dmg +5 (scimitars), Def -1 (padded silk).

Outcome

Assuming the heroes reach Schallsea, they can enjoy a relaxed evening.

- ☞ After they wake up in the morning, Daneel leads them to meet the group of Guardians who escort pilgrims to the Citadel in Scene Three.
- ☞ In the unlikely event that the pirates abducted the heroes, the story jumps to a modified version of Scene Four of Act Three.





Scene Three: Walk Among Shadows

Once the heroes meet their armed escort, they begin the final leg of their journey to the Citadel of Light.

Overview

As the heroes on the road pass the trail that leads to the War Memorial, the Citadel Guardians warn them that the hostile Qué-Nal have stepped up attacks on pilgrims. Indeed, these warriors attack their camp that night.

Getting Started

The Narrator can review the material on Schallsea, the Guardians, and the Qué-Nal in *The Light-Bearers* and on ghosts in Chapter Six of the *Book of the Fifth Age*.

First Impressions

Four Guardians and two Solamnic Knights meet the heroes and begin to escort them up the Silver Way. They are happy to tell the heroes about the island.

The streets and buildings of the port city of Schallsea give way to hills as you follow the winding path called the Silver Way. Two Guardians and one Knight walk ahead of you, while the other two Guardians and a single Knight bring up the rear. Dressed in mail and sky-blue tabards bearing the heart symbol of the Citadel, the Guardians appear to possess an inner peace while maintaining an alert expression. The Knights, on the other hand, seem to be looking around constantly, ready for anything.

The Story Continues

Just after noon, Mercy (or another hero, if she is not with the party) feels drawn toward a trail that leads to the War Memorial. Should she make this feeling known, the Guardians warn her not to stray from the main path; the Qué-Nal shamans' anti-Citadel rhetoric

has been rather virulent lately, leading to increased attacks upon pilgrims.

After a peaceful day's journey, the sun begins to set, and the Guardians and Knights stop at a campsite just off the road. As the group is setting up camp, Qué-Nal warriors attack.

Should the heroes try to go to the War Memorial despite the Guardians' warnings, this ambush occurs along the trail on the way there, rather than at camp. Nothing untoward occurs at the War Memorial itself.

The Battle

The battle begins quietly, since the Qué-Nal attempt to surprise the heroes and jump immediately into melee range.

Because the Guardians set a watch in pairs, they and any other watchers have a chance to warn the rest of the group. Once the battle begins, a Guardian yells that no Qué-Nal should be killed, just knocked out. Any bodyguards Mercy still retains can affect the tide of battle, but they never stray far from her.

Once the battle begins, one of the Qué-Nal, a shaman-in-training, casts spells at the group, first attempting to blind them with a spectramantic flash, then call up ghosts of dead Qué-Nal warriors. During the battle, the bodyguards who survived the pirate attack and the extra Guardians are slain (unless a healer stays out of the melee to use magic). However, they each manage to subdue one Qué-Nal warrior every two combat exchanges before they fall.

If the battle gets out of hand and it seems that the heroes are losing, another set of Guardians and Knights can enter the scene. They were on their way back to port after taking a group of pilgrims up to the Citadel two days ago. Fortunately for the heroes, a delay in their departure made them decide to push onward despite the late hour.

The Aftermath

Any prisoners taken appear to be religious fanatics caught up in a blood-thirsty frenzy. These narrow-minded

barbarians repeat only a few key facts under questioning:

- ☞ The shaman Shadowwalker sent them into their holy battle to defend their land from foreign occupation.
- ☞ The Citadel's presence on the island is an affront to their ancestors.
- ☞ The ancestors are angry also because the foreigners travel through tribal land to visit the cursed Citadel.

If the heroes don't watch their captives carefully, the warriors will attempt to escape and attack the nearest person. In the morning, the heroes (and any Guardians or Knights still living) should escort the Qué-Nal to the Citadel or let them loose (preferably after the captives have been put to sleep or knocked out somehow). Should the captives work themselves loose or be released *en masse*, they will gather and attack farther up the road.

Atmosphere

The trip along the Silver Way should feel peaceful. The breeze blows gently through the hillsides, stirring the trees and grasses this side of the Barren Hills. The area seems beautiful and tranquil, even though the conflict between the Qué-Nal and the Citadel mystics simmers just beneath the surface.

Actions

As the young Qué-Nal shaman cries out a warning in his tribal tongue, the heroes can attempt a *daunting Perception* action to avoid the ensuing blinding flash of light. Those who fail remain blinded for two combat exchanges, during which they suffer a -4 action penalty.

Anyone not blinded by the flash who succeeds at a *challenging Perception* action notices that the shaman seems to be summoning the forms of two ghostly Qué-Nal warriors, speaking to them in his tribal tongue. A successful attack upon him (or other distracting tactic) this minute disrupts his spell, causing the ghosts to sail up into the air and disappear harmlessly.

Otherwise the ghosts swirl into the melee, forcing all involved heroes to attempt an *average Presence (Spirit)* action to resist their fear aura (half the bodyguards, Knights, and Guardians resist; Mercy's chambermaid does not). However, the ghosts do not use their drain power, as the shaman had not the energy to compel them to attack. The heroes cannot harm the ghosts with weapons, but they might affect them with magic, or Mercy could attempt to calm them with a *challenging Spirit (Spirit)* action. At the end of the battle, regardless of the victor, the ghosts rise into the air and dissipate.

If the heroes take captives but decide to let them go while conscious, an *average Reason* action lets them realize that the prisoners will continue to harry the group the rest of the way to the Citadel.

Characters

The heroes meet several groups of people during this scene.

- ☞ **Four Guardians:** *Various races and demeanors, Unknowns.* Co 7, Ph 8, In 7, Es 6, Dmg +7 (long swords), Def -3 (chain mail).
- ☞ **Two Solamnic Knights:** *Human adult males, shrewd demeanors, Adventurers.* Co 7, Ph 8, In 7, Es 6, Dmg +7 (long swords), Def -5 (plate mail).
- ☞ **Twelve Qué-Nal warriors:** *Human adult males, violent demeanors, Novices.* Co 6, Ph 7, In 6, Es 5, Dmg +3 (teeth chains), Def 0 (common clothing).
- ☞ **Qué-Nal shaman:** *Human adult male, egotistical demeanor, Novice.* Co 6, Ph 7, In 6 (36), Es 6 (36), Dmg 0 (unarmed), Def 0 (common clothing), also mysticism (animism, channeling, spiritualism), sorcery (aeromancy, hydromancy, spectramancy).
- ☞ **Two Qué-Nal ghosts:** *Undead creatures.* Co 5, Ph 6, In 7, Es 8, Dmg N/A, Def N/A, also fear aura, drain Spirit.

Outcome

Heroes defeated by the warriors are killed outright. Should they defeat the warriors and continue up the path to the Citadel, the story moves on to Act Two.





Qué-Nal Secrets

When Narrators play Qué-Nal characters, they should keep in mind several facts about the background of this tribe. Much of this information appears in *The Light-Bearers*, but some facts that are not well known to most residents of Schallsea (and thus, to players) helped provoke the “holy battle” in the previous scene.

Since their history is passed down in oral accounts through shamans, the Qué-Nal have a great love of stories. Unfortunately, these stories can be easily manipulated by unscrupulous shamans, such as Shadowwalker. By emphasizing, or even making up, various atrocities committed against the tribe in the past, Shadowwalker and his cohorts can easily manipulate the Qué-Nal into acts of violence against the Citadel and those traveling to it.

The Qué-Nal are currently split into two factions because of Shadowwalker’s foul manipulations. As mentioned in *The Light-Bearers*, one faction, lead by Chief Skydancer, believes that the presence of the Citadel mystics is a force for Good that the Qué-Nal should welcome. Unfortunately, Shadowwalker, whose main goal is to gain power for himself, is poisoning the minds of the folk against the Citadel and Chief Skydancer. This conflict should be evident in any character the Narrator plays in the campaign. Since most Qué-Nal have a strong opinion about who is right in this matter, a Qué-Nal character should have chosen sides, as well.

For quite a while, the Citadel and the Qué-Nal have wounded—but not killed—a number of their opponents. Unfortunately, the tension between the two sides is thick enough that, should a death occur now, the violence would almost certainly escalate. During this adventure, the heroes might inadvertently spark these underlying tensions into a full-fledged inferno, if they’re not careful.

Spirit Protectors

Because of their tradition of oral history and the importance these stories hold for everyday living, the Qué-Nal are deeply rooted in the past. In fact, they believe that their ancestors’ spirits guide and protect them through life. As a result, a good majority of mystic shamans possess, in addition to animism, the sphere of spiritualism, which allows them to contact dead ancestors. (See the “Mediums” section in the Prologue for more information on spirits.)

Not only can some of the Qué-Nal shamans talk to spirits through spiritualism (or commune with other undead through necromancy, in some cases), but some of their number gain a *spirit protector* at the time of their birth. This spirit is usually a direct ancestor of the character (such as grandmother, father, and so on) who invisibly acts to help his descendent throughout his life.

Some of the ways in which a spirit protector helps its chosen descendent include influencing or guiding his or her decisions via dreams, warning of nearby dangers, and even taking control of the subject’s body—when invited—to perform a task beyond the character’s abilities (but not those of the ancestor, when he or she lived). In the last example, the spirit protector can perform only one such task per day and must leave immediately after completing it; the chosen character need never worry about losing control of his or her body for an extended time. While in the living body, the spirit’s relevant ability score replaces the character’s, which means the Narrator should have character details ready for this possibility.

Spirit protectors always must operate with one significant limit: They cannot stray farther than visual range from their chosen one. The extent of this range can vary based on terrain and visibility conditions. For example, if the chosen character can see forty yards ahead of him, the spirit protector can move anywhere within the extent of those forty yards. However, if the

spirit tries to move farther than that, it finds it cannot do so while remaining connected to the physical world. Thus the spirit has mobility enough to, say, investigate a ship or other object within visual range of its chosen one, but it is greatly limited when working in the dark or in poor weather conditions.

While very few Qué-Nal characters have a spirit protector, all of those who do tend to have a Good nature (drawn from a card with a white aura) and Good spirit protectors. Although it is theoretically possible for an Evil spirit protector to watch over a character of a similar nature (drawn from a card with a black aura), no shaman knows of such a being.

A Qué-Nal Fish Boil

In the early spring, as the sun peeks over the horizon and spreads its golden glow across the New Sea, a swarm of tiny flying insects that the Qué-Nal call *sinta* (or “glitterbees”) glints just above the water near the shore. This sparkling spectacle is the cue for a fish named the *waukan* (or “honeyfish”) to come to the surface to feed. When the Qué-Nal see these scintillating fish leaping into the air to catch *sinta*, fishermen grab their boats and head out onto the water to catch *waukan*, from which they make *waukani*, an unguent with healing properties unparalleled in nonmagical concoctions.

According to the Qué-Nal tradition, *waukan* lose their healing properties if they are caught in nets or with hooks. As a result, the fishermen must grab the fish when the creatures leap from the water into the air. The captured *waukan* are placed into a pot of water, which is then covered so the fish cannot leap out. Once the pot is full, the Qué-Nal return to shore.

In the meantime, the young folk have been out picking the petite silver-blue blossoms of a cloverlike plant the



Qué-Nal call *pelinta*, or “gossamer-plant.” After filling several baskets, they return to their village, where the local shaman and his or her assistants have already started boiling water. They throw the *pelinta* blossoms and the *waukan* fish into the water and boil them together for several hours until the sodden flowers have completely dissolved. At that point, the warm yellow of the fish changes into a bright gold. At that exact moment, the shaman’s assistants remove the cooked fish from the water; if they wait more than a few minutes, the *waukan* turn a blue-gray shade and lose all their healing properties.

After taking the golden fish out of the water, several Qué-Nal use a grinding stone to mash the *waukan* into a gooey paste. They add a few ingredients to prevent spoilage and store the concoction in small pottery containers.

The end result is a golden paste called *waukani*, which smells like a blend of honey and *pelinta* blossoms. Although this ancient tribal treatment is usually applied to external wounds (restoring one card to a player’s hand or 2 Endurance points to a character following application), the Qué-Nal have found that ingesting small doses can stop digestive problems and prevent seasickness. Most tribal households keep a jar of *waukani* on hand, while shamans often carry small containers of the paste with them for making poultices.





ACT TWO

Scene One: Goldmoon

After resolving the scene with the Qué-Nal captives, the heroes can make their way to the Citadel of Light.

Overview

Goldmoon interviews the heroes and allows those who pass her initial inspection to climb the Silver Stair.

Getting Started

Supplemental material at the end of this act outlines the Citadel interview process. The Narrator should have Goldmoon's character card handy for this scene and be acquainted with Chapters Two and Five of *The Light-Bearers*.

First Impressions

Once the heroes return to the Silver Way, Narrators should read the following text aloud, making any adjustments necessary to match the hour of the day:

After reaching the top of a ridge, you see the nine crystal domes of the Citadel glowing with a slight blue tint in the midday sun. Around the domes lies an expansive, verdant garden. Nearby, several young men and women in light-colored robes watch your procession as you move down the hill. One of the young women, whose fiery red hair looks particularly fierce in the bright sunlight, heads over to you. You notice, as she moves closer, that she is wearing a steel medallion with the trapezoidal shape of the Citadel's symbol. With a smile that lights up her green eyes, she states, "Welcome to the Citadel of Light. I am Aspirant Bethany. Are you pilgrims seeking audience with a mystic, or are you interested in joining the fellowship?"

The Story Continues

Any response from the heroes earns them an invitation to enter. If they have brought Qué-Nal captives, any surviving Guardians or Knights escort the prisoners away; if none of the warriors remain, Bethany asks about the captives, then motions for a nearby Guardian to come and take them. Should Blister and Daneel accompany this group as heroes, the aspirant greets them warmly. Then she escorts the party toward the largest dome.

Bethany takes you farther down the path, which she calls "the Walk," and toward the arched entrance that leads into the Citadel. You pass beneath the upward-sweeping wings of a matched pair of golden dragon statues before coming to a stop in the great dome. "This is the Grand Hall," she says.

The Narrator should allow the heroes to accompany Bethany into a reception room just off the hall, where they are offered refreshments and comfortable seats around a table. They may question the aspirant at this time about the Citadel, its hierarchy, and so on (see Chapter Two of *The Light-Bearers*).

If someone mentioned that some or all of the heroes seek to join the Citadel, Bethany leaves the group after answering their questions. She must announce their arrival, she explains; Goldmoon will want to interview them (except for Blister and Daneel, who already belong to the fellowship). Even though Linsha has studied here before, Goldmoon will wish to speak with her, as much has happened to the young Knight since her last visit.

The Interview

After just a few minutes, Bethany returns in the company of two other mystics, dressed much like the aspirant, except for the more detailed inscription on the symbol around their necks. The Narrator

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should read the following aloud to the heroes (adjusting the text as necessary):

“Welcome to the Citadel of Light,” greets a beautiful woman with silver-gold hair. “I am Goldmoon, and this,” she says as she gestures to a broad-shouldered man with dark hair, “is Master Haran. Mystic Iryl Songbrook will join us shortly.”

Even as Goldmoon seats herself at the table across from the heroes, an elf woman in light robes enters breathlessly. She smiles at each of the heroes and takes a seat at Goldmoon’s left. Master Haran begins by asking the heroes why they wish to learn the mystic arts, while Mystic Iryl inquires as to what led them here. The heroes may ask questions also; Haran and Iryl seem happy to tell them all about the Citadel.

Up to now, Goldmoon has remained quiet, listening pleasantly to the heroes’ responses and using her sensitivity magic to look into each candidate’s spirit. Once she has visualized their auras, she begins asking questions herself, of a more personal or probing nature. (The Narrator should devise appropriate queries about the hero’s past and current activities.)

After the final questions, Goldmoon calls Bethany back into the room; the First Master, Haran, and Iryl excuse themselves to discuss the candidates outside. Upon their return, Goldmoon welcomes into the fellowship the heroes who passed the interview (see “Actions”). Those interested in becoming aspirants can rest in temporary quarters before walking the hedge maze and climbing the Silver Stair. Heroes seeking to become Guardians also may rest before reporting to Master Guardian Kentry to begin their training.

Those who failed at the interview, on the other hand, are deemed to be of improper moral character to study at the Citadel. Goldmoon gives such

heroes a chance to defend themselves, explaining any past behavior that might have created the negative impression. The panel of mystics may alter their judgment based on the heroes’ sincerity and the believability of their stories. Otherwise, Goldmoon looks sadly at such heroes and tells them she cannot accept them into the fellowship at this time. Rather than turning them away outright, however, she may require of them a period of mundane service to prove their worth and character (at the Narrator’s discretion.)

Atmosphere

The Citadel of Light is a peaceful place where everything works in harmony with nature. When the heroes enter the Citadel, they should be impressed with its construction and beauty.

Actions

This scene requires the Citadel Interview action detailed under “Joining the Citadel” at the end of this act.

Characters


During this scene, the heroes meet Iryl Songbrook (described in Chapter Five of *The Light-Bearers*) as well as two other personages:

- ♣ *Aspirant Bethany: Human young adult female, conscientious demeanor, Novice. Co 4, Ph 5, In 6, Es 7 (49), Dmg 0 (unarmed), Def 0 (common clothing), also mysticism (healing).*
- ♣ *Master Haran: Human adult male, gregarious demeanor, Adventurer. Co 5, Ph 5, In 7, Es 8 (64), Dmg 0 (unarmed), Def 0 (common clothing), also mysticism (channeling, healing, spiritualism).*

Outcome

When the heroes decide to join the Guardians or mystics, or agree to perform a term of service in the hopes of becoming accepted, the Narrator should continue with Scene Two.





Scene Two: The Silver Stair

This scene begins immediately following the Citadel interview. Goldmoon allows heroes who decided not to interview to stay with their companions. Even heroes who failed the interview might be permitted to stay at the Citadel if they seek to prove themselves worthy (as described in Scene One).

Overview

Successful mystic candidates (such as Marda, Mercy, Blister, Linsha, Sunbringer, and perhaps Rig) traverse the hedge maze and climb the Silver Stair in this scene. Guardian heroes or those interested in joining (such as Wilie and Daneel), meet with Master Guardian Kentry for training exercises. Heroes may choose whichever path they prefer.

Getting Started

The Narrator should review the material about the hedge maze and the Silver Stair in *The Light-Bearers*, as well as the information about them under "Joining the Citadel" at the end of this act. Since each candidate's experience in the maze and on the Stair is different, the Narrator must take each player aside and roleplay the hero's test one-on-one. Silver Stair scenarios are provided for the heroes from the Prologue.

Goldmoon's character card with her game information may be helpful here.

First Impressions

After the interview, Aspirant Bethany takes the heroes to a dormitory-style room containing several cots, benches, wardrobes, and a table laden with food and drink. (Blister and Daneel may return to their own quarters.) Bethany suggests that the heroes wash up, eat, and rest; another aspirant will come to take mystic candidates to the hedge maze after dark. Guardian candidates should be ready to begin (or resume)

their training early the next morning. (Daneel may accompany the other group to morning exercises.)

After the heroes have rested, Blister can rejoin the party and the Narrator may read the following passage to those ready to begin the test of the Silver Stair:

Once it is fully dark, an aspirant arrives to escort you to your first mystic test. He gives you each a white robe to put on, then leads you back to the Grand Hall and out into the expansive central courtyard where a smiling Goldmoon waits. Before you rise the walls of the hedge maze, casting odd shadows in the bright moonlight. Farther ahead, the domes of the Citadel gleam and the ghostly Silver Stair spirals into the night sky. "At the center of the maze, the Stair awaits you," Goldmoon says. "Let it guide you, and you shall not falter. Who shall enter?"

At dawn, the other heroes are roused for Guardian training. A page leads them back to the Grand Hall, where Daneel rejoins the party. The Narrator can then read this passage aloud:

As you enter, Goldmoon smiles graciously and introduces the dark-haired man next to her. "This is Master Guardian Kentry. Those of you interested in joining the Guardians should follow him to the training grounds."

The Story Continues

The Narrator should play "The Aspirant's Course" for mystic candidates, then "The Guardian's Course" if anyone wishes to explore that path. Heroes who choose neither option can explore the Citadel with a page to guide them.

The Aspirant's Course

It is up to the heroes to determine who enters the hedge maze first, though Goldmoon will not allow more than one person in at a time. She explains that, while on the Silver Stair, the heroes will face their innermost fears; becoming a Citadel mystic requires that

they face them, though not that the conquer them—at least, not yet.

The Narrator should roleplay each hero's trip through the hedge maze with players one-on-one, according to the description in the "Joining the Citadel" section at the end of this act (and using the maze flow chart on the back of this booklet for reference). Once the hero reaches the center of the maze, the scenario provided for him or her in this scene begins. The Narrator must create scenarios for any heroes other than those introduced in the Prologue.

At the conclusion of each test atop the Stair, the heroes find themselves once again with Goldmoon and the others at the entrance to the hedge maze.

Marda Summershade

After Marda has made her way to the center of the hedge maze, she can begin climbing the Silver Stair. The Narrator should read the following aloud:

You see in front of you the Grand Lyceum of the Citadel, although you don't know how you got here. Before you know it, you are inside, and Goldmoon comes into view, along with Mercy, Iryl, and your brother. Suddenly, the dome overhead shatters into a million fragments. As you curl into a ball to protect yourself from the falling shards, you see the Black Dragon land in the middle of the hall. She looks upon you menacingly. "You. I have come for you."

Images of your past tortures flash before your eyes. You vaguely sense that everyone else present, including Wilie and Goldmoon, is screaming, voicing the agony that was once inflicted upon you. "Very good. Now I don't have to worry about any resistance from your friends." The Black looks around appraisingly. "Perhaps a small lunch before I take you back for more study."

As the Black takes up Wilie and Goldmoon in her claws, you get the feeling that the remembered agony washing over you is translating itself into every other person at the Citadel.

At this point, Marda can run (leaving the Silver Stair and failing the test), stay to endure the pain until the test fades, or somehow attempt to stop the pain. Any option is viable, although the last one is nearly impossible for Marda to achieve at this point (see "Actions"). If she attempts to throw herself at Sable, the dragon uses magic to hold her in place until she passes out from the pain that her vision has caused.

Mercidith Redic

Once Mercy enters the maze, she can no longer speak with her spirit friend, Lord Julius. After completing her encounters within the twists and turns of the hedge maze, she reaches the Silver Stair at the center. As she starts her ascent, the Narrator may read the following:

The Silver Stair reaches above you and below. You climb until your legs ache, but the view of the ground below is amazing. When next you look up, however, the stair has disappeared, and the paneled assembly room in your father's palace in Gwynned surrounds you.

Looking around, you see that all of your father's advisors and powerful courtiers are present, including a few men you don't recognize. However, there is no sign of your father or brothers. Several of the men look your way with dark, angry faces. "Should she be here?" one of the courtiers mutters. "She'll surely tell the emperor."

One of the men you don't recognize glances up and squelches the mutterer with a fierce look. "Her father hasn't paid attention to any of her warnings thus far. Nowadays he even laughs at the stories about her so-called 'ghost,'" he adds, sarcasm dripping from every word. "Everyone knows she is just a petty woman who makes up stories to get people into trouble. Who would believe tales of treason against Redic from *her*?"

With that, all the men in the room turn away and continue with their plans.

Mercy is expected merely to confront this situation, not resolve it.



Therefore, she should stay long enough for the vision to fade away on its own. If she flees before it fades, she fails the test. Should she attempt to confront the men, they either ignore her or belittle her. "Run along, little princess," they say. "Matters of such import do not concern the likes of you."

Blister Nimblefingers

After following the hedge maze through its series of passages—no less bewildering on this, her second trip through—Blister finds herself at the center unexpectedly. Then she begins her climb up the Silver Stair:

No matter how far you climb, the Stair seems endless above you. Even though you know what will happen next—this is not your first ascent, after all—you are nevertheless startled when the stairs all of a sudden give way to a grassy field that stretches as far as you can see in every direction.

A moan comes from a break in the grass, which grows almost as tall as your head. Peeking in, you see an old human woman lying on the ground, clearly in pain from a leg injury. Her moans grow louder as the scene begins to darken. Thick black shadows, like opaque smoke, billow toward you, threatening to close in on you both. "Help me, Blister," the woman wails, reaching out a hand weakly.

Right before your eyes, as you knew it would, the woman's face changes. You find yourself staring into the eyes of Jasper, pain evident the dwarf's scared expression. His features become fuzzy, then resolidify into the shocked countenance of Raph, who cries out in sudden fright. His shouts turn into the death screams of other kender as the face shifts again, this time assuming likenesses of your mother, your father, and an escalating succession of friends from Kendermore—each of them knowing fear at last as death comes for them on dragon wing.

Should Blister remain to watch the scene until the encroaching darkness

enfolds her, she passes the test. Fleeing the embodiment of her life's failures, however, means she will need yet another trip up the Silver Stair to earn the right to begin her study of mysticism.

Linsha Majere

After Linsha's trip through the hedges, she emerges into the center of the maze. Once she starts climbing the Silver Stair, the Narrator may read the passage below, which describes a very different vision than the one Linsha experienced when first she visited the Citadel:

The climb seems almost effortless, affording you ample opportunity to admire the moonlit view below. Abruptly, however, the celestial ladder beneath you melts into a large, grassy bailey. Gray castle walls rise up all around you, and you note that you are wearing your Solamnic plate armor—a rare treat, considering your clandestine assignment. A few paces take you into the entry of the main keep, where three Solamnic Knights sit around a table of highly polished wood. Their armor shows them to be high-ranking Knights of the Crown, Sword, and Rose. Their closed helmets make it impossible for you to identify them further.

"What have we here?" booms the Crown Knight. "A fellow Knight?"

"A Knight?" asks the Sword Knight in incredulous tones. "A common strumpet, I should say!" With his words, your armor falls away to reveal the dingy clothes you wear in your daily guise as the alleybasher Lynn.

The Rose Knight stands. "Remove yourself from this hallowed ground,



wench, and return when you have earned the right to stand in the presence of honorable champions of Good." One by one, the other Knights remove their helmets: The Crown Knight reveals himself to be your grandfather, Caramon, the Sword Knight, your father, Palin. The Knight of the Rose, still helmeted, begins to laugh. The two Majeres join in, and the hall resounds with the sound of their mockery.

Should Linsha leave as ordered, she fails the test. Standing up to the ridicule of the Knights until the scene fades allows her to pass, as does speaking to them. Of course, successfully defending herself against their taunts is an unlikely proposition at this point (see "Actions"). If Linsha attempts to attack the Knights, she finds she is without weapon against their broadswords and maces.

Sunbringer

Once Sunbringer makes it through the hedge maze to the Silver Stair and starts ascending, the Narrator can read the following aloud:

As you climb, the beauty of the island unfolds beneath you. Step after step, the moonlit view improves, but then it is suddenly obscured by a cloud. When you pass through the cloud, you find the celestial ladder gone and yourself standing in the middle of a Qué-Nal village. Around you, tempers are flaring regarding the Citadel. Suddenly, the shaman known as Shadowwalker intrudes upon the scene. "I have him!" he announces. The crowd before the old man breaks, and he strides into the circle around the sacred spirit pole. "The Chieftain, who collaborates with the treacherous Citadel mystics—he is here!"

Several Qué-Nal youths drag your father, barely conscious, into the circle and throw him to the ground. "Today, we will execute this traitor, as the spirits wish. Tomorrow, we will take the Citadel and the traitor's son, Sun-

bringer. His time there, beyond our reach, has no doubt given him the same Evil powers that the self-proclaimed mystics possess!"

Although Sunbringer is clearly present in this scene, nobody recognizes him for who he is. If he sneaks away in fear, he fails the test. If he watches until the scene fades, then he passes. Should he decide to confront the shaman in some manner, he is proclaimed a traitor as well and sentenced to share the Chieftain's fate.

Rig Mer-Krel

After meeting his challenges within the twists and turns of the hedge maze, Rig comes upon the Silver Stair and begins to climb:


As you ascend in the bright moonlight, a chilly breeze brings goosebumps to your skin. Strangely enough, the steps of the Silver Stair seem rather moist all of a sudden. The same instant you sense a tang of salt in the air, you realize that the celestial steps beneath your feet have somehow become the creaking planks of a ship at sea. And not just any ship—you remember this vessel quite well, from that fateful journey to Palanthas. Slowly, the misty breeze brings fog rolling in across the main deck, and the fog coalesces from a gray, nebulous form into the shape of a beautiful sea barbarian with close-cropped black hair and dusky skin.

It is Shaon.

"Why, Rig?" asks the spirit in a soft voice. "What right did you have to drag me into your fight against the dragons? You let me die in that blue monster's claws!" Then the visage narrows her eyes, her gaze boring straight through your very soul. "Then again, why *should* you have tried to save me? I never meant anything to you."

Then, with a piercing shriek of despair, the ghostly apparition launches itself at you, brandishing her wicked sabre, which you remember as clearly as you do its wielder.





All Rig needs to do at this point is hear out the spirit of his lost first mate without flinching or fleeing her attack. Shaon's assault prevents him from communicating with her.

The Guardian's Course

Once introductions are made between Master Guardian Kentry and the heroes, he takes them to the training ground to test their mettle. Methods include facing them off against Guardians in melee combat, checking their prowess with various missile weapons, and so on. It is entirely up to the Narrator how much detail to put into this portion of the scene. Danel may participate along with the prospective Guardian heroes.

Once a break in the testing occurs, the heroes witness the following:

A haggard, bloody Guardian races onto the training grounds. "Master Kentry! We're beset on the Walk! It's the Qué-Nal! We need a squad or more to suppress the attack!"

Before the man can say more, Kentry looks your way. "All of you. Move to suppress! Remember: Subdue, not kill."

The Battle

Once the heroes and their accompanying Guardians make it to the Walk, they see that the numbers of the Guardians already present have been slashed in half. Several Qué-Nal warriors (perhaps sent to liberate their fellows, whom the heroes captured a day earlier) have been knocked unconscious, but about twenty remain. Since the battle has already been joined, the heroes and their group should have a better chance than normal (by one degree of difficulty) to surprise their foes. After that, the combat occurs as normal.

Atmosphere

While mystic candidates and aspirants are being tested in the maze, their surroundings take on an almost surreal

atmosphere. The maze's apparent scope and contortions cannot possibly be contained in the Citadel courtyard, large as it is.

As the heroes behold the Silver Stair and begin to climb, they should feel a sense of foreboding as they prepare to face their greatest fear. While at first the climb provides a nice view of the Citadel, the heroes should be startled to suddenly find themselves in a different place entirely.

The Guardians' training is exhausting, but Master Kentry shouts encouragement to the heroes as they proceed. The tension mounts, however, as the drills give way to actual battle.

Actions

When facing their greatest fears atop the Silver Stair, each of the heroes must succeed at a *daunting Presence* action to stay long enough to see the scene play itself out (although Narrators may choose to allow effective roleplaying to replace card play). Those who fail flee before the painful reminder of their own perceived failures or inadequacies.

In addition, the following actions also might come into play. However, the Narrator should note that the heroes are meant only to face their fears in this initial climb up the celestial ladder; they will be properly prepared to defeat them only after undergoing the Citadel's training in the powers of the heart and experiencing the events of the Interlude and Act Three.

- ♣ Should Marda try to control her pain and save those around her from its crippling effects, she must succeed at an *impossible Presence* action.
- ♣ Mercy might try to confront the men conspiring against her father. A rousing speech (after a successful *impossible Presence* action) might gain their respect, while a successful *impossible Spirit* action allows her to call forth several spirits to visibly frighten the men enough to cease their plotting and believe in her power.

- ⚔ Blister can help the injured woman (or whoever she appears to be) to safety from the encroaching darkness only after a successful *impossible Presence* action for the kender to overcome her own hesitation.
- ⚔ Linsha can stand up to the panel of judgmental Solamnic Knights only by declaring herself their equal with a successful *impossible Presence* action. The Rose Knight then removes her helmet, revealing Linsha's own face beneath.
- ⚔ To save his father by intimidating the Qué-Nal and Shadowwalker (or any similar tactic), Sunbringer must succeed in an *impossible Presence* action. Otherwise, he is captured and must endure the scene until it ends with his own execution.
- ⚔ Rig might hold off or evade Shaon's shrieking spirit with normal combat actions. However, the only way he can defeat this personal demon is by rejecting Shaon's accusations of guilt in her death and proclaiming that he once loved her. This triumph is reflected in an *impossible Presence* action. If Rig attempts to fight the spirit, it merely dissipates with a lingering wail.

As for the heroes seeking to be Guardians, those who perform well in the drills (succeed at a *daunting Agility* and *Dexterity* action) and the battle that follows are accepted into the ranks as trainees. Those who kill any of the Qué-Nal against Kentry's orders are initially rejected; only Goldmoon's intervention can override Kentry's decision (at the Narrator's discretion).

Characters

The characters the heroes meet while in the maze or atop the Stair are magically enhanced figments of their imagination, not real people. Only the characters below actually appear in this scene:

- ⚔ **Aspirant Bethany:** *Human young adult female, conscientious demeanor, Novice.* Co 4, Ph 5, In 6, Es 7 (49), Dmg 0

(unarmed), Def 0 (common clothing), also mysticism (healing).

- ⚔ **Six Guardians:** *Various races and demeanors, Unknown.* Co 7, Ph 8, In 7, Es 6, Dmg +7 (long swords), Def -3 (chain mail).
- ⚔ **Master Guardian Kentry:** *Human adult male, serious demeanor, Master.* Co 7, Ph 8, In 7, Es 6 (36), Dmg +7 (long sword), Def -3 (chain mail), also mysticism (channeling, meditation, healing).
- ⚔ **Twenty Qué-Nal warriors:** *Human adult males, violent demeanors, Novices.* Co 6, Ph 7, In 6, Es 5, Dmg +3 (teeth chains), Def 0 (common clothing).

Outcome

At the end of their respective testing (either as the heroes exit the maze or return from their battle with the Qué-Nal), Goldmoon greets each of them warmly. If the hero passed the test or was accepted into the Guardians, Goldmoon places the Citadel symbol around his or her neck. She then tells the group to rest up and join her for dinner that evening.

All heroes at the Citadel of Light must pass through the Interlude that follows before going on to Act Three. Those who failed their chance to become Citadel mystics or Guardians in this scene are invited to work in the Citadel's Cozy Hearth hostel in Schallsea or participate in Guardian drills. They may continue to attempt the Silver Stair once each week for the duration of their stay. On their second time through, heroes may encounter some new obstacles in the hedge maze (or skip certain rings), but they always face the same scenario at the top of the celestial ladder.





Interlude

After the heroes are tested in the hedge maze and upon the Silver Stair, or after they are accepted into the Guardians, they must spend some time training in the Citadel of Light.

Overview

After receiving many months of training, the heroes can become mystics or Guardians (or both, if they wish). Heroes such as Daneel can spend the time furthering their studies or training as well. Once this training period ends, Goldmoon sends the heroes out on one or more missions. Ideas for several such missions have been included in this scene for Narrators to choose from, but they should also feel free to create some of their own.

Getting Started

For this scene, the Narrator should review the material dealing with mystic progression in Chapters Two and Four of *The Light-Bearers* and in the Prologue of this book.

First Impressions

When the heroes have rested from their trials, Aspirant Bethany comes to get them for dinner. The Narrator should read the following aloud as Bethany leads them to the dining hall:

Bethany shows you into a room dominated by a large rectangular table. Goldmoon, Mystic Iryl, Master Guardian Kentry, and two unknown gentlemen are already seated around the table. Several seats have been set aside for you. When you enter the room, Goldmoon stands up and gestures toward these empty seats. "I hope you have rested well?" she asks.

Once the heroes respond and sit down, several aspirants enter with food and begin serving. (To be sure, those heroes who have just become

aspirants themselves will inevitably be called to serve at one of these "welcoming" dinners in the future!) After the two gentlemen, Shen Korras and the Sage, have been introduced and the meal is well under way, the heroes can learn the following tidbits of information (plus any other facts about the Citadel the Narrator wishes to reveal) during the course of conversation):

- ☞ Shen Korras is visiting the Citadel, for the first time after an extended absence, to drop off another orphan.
- ☞ Master Guardian Kentry is concerned about the escalating violence of the Qué-Nal.

Once dessert has been served, Goldmoon offers to show the heroes around the Citadel a bit more. After their tour, she takes them back to their dormitory room and tells them that Aspirant Bethany will be around in the morning to show them their permanent lodgings and the location of their training sessions.

The Story Continues

At this point, the Narrator allows the heroes to train (and perhaps advance to mystic status). The roleplaying of this part of the adventure can be as detailed as the group wishes. Narrators can use the information in the "Citadel Training" section at the end of this act to help them describe various lessons and mentors. It is up to the Narrators to come up with many of the specifics for each hero.

Once the heroes have completed their first phase of training and have the chance to advance to mystic status, the Narrator should read the following, adjusting as necessary:

Fall turned into winter and winter into spring as you spent time in study and training. After showing a certain amount of proficiency in your chosen spheres, the aspirants among you have become full-fledged mystics. Others in your group have achieved a certain

amount of respect among the Guardians and Knights of Solamnia for helping protect pilgrims as they made their way from Schallsea and back.

Now, Goldmoon has called you into her chambers for a meeting.

The Narrator may now choose or devise a short mission for the heroes. Several examples have been outlined below, or the Narrator can create a few other quests to tie up any loose ends left from earlier adventures.

Two Lost Orphans

Shen Korras is present in Goldmoon's study when the heroes enter. After preliminary chit-chat, he and Goldmoon present the heroes with their problem. Shen had just recently authorized two orphaned siblings to be brought to the Citadel from Restglen in Solamnia. Unfortunately, during their sea voyage, something about the captain of the ship frightened the boy and girl so much that they escaped from the ship while in Crossing. So far, nobody has been able to find the two. Goldmoon and Shen need the heroes to find the orphans and bring them to the Citadel.

To pursue this mission, the heroes must head for Crossing. Ultimately, when they reach this port town, they can find out by asking in local taverns that two unknown children were seen a few days earlier heading down a street leading away from the docks toward the tannery and blacksmithing section of town. Pursuing this thread of investigation, the heroes find that the children have been taken in by a gruff but tenderhearted blacksmith and his wife.



The group must now decide whether to try to persuade the blacksmith to release the children or whether the boy and girl would be better off under his care. The heroes should also attempt to find out what about the ship captain spooked the children enough to make them run away in the first place.

Wild Talent

When the heroes enter Goldmoon's study, they find her looking over a missive. She invites them to sit down and explains that in Port o' Call, a young boy is being held in the local jail because of something he did to his parents in a fit of temper. The local mystic was off taking care of another matter, so she isn't available to escort the young boy and his unfortunate parents back to the Citadel.

When the heroes ask what the boy did to his parents, Goldmoon hesitates, then tells them that it appears the boy has a wild alteration talent, since his parents are now medium-sized ogres. Goldmoon wishes to send the heroes to collect the boy and his parents. Hopefully, by the time the group reaches Port o' Call, the parents will be their normal selves again.

Once the heroes reach Port o' Call, they find that the parents have indeed





returned to their normal appearance. After talking to the constable, the heroes find out that members of the local militia almost killed the parents when the “ogres” were first sighted outside of their shanty. Once the truth was made known, the constable determined that they had best keep the boy in jail and out of trouble until the Citadel could send someone out to take care of the situation.

The boy, Jerald Serran, is overwrought about the whole matter. If the heroes talk to any of his family members, they discover that the trouble began when Jerald asked to go out in his little skiff with his friends, but his parents wouldn't allow it. Denied permission, the boy—who was subject to occasional fits of pique—blew up. The next thing his parents knew, they looked exactly like human-sized ogres.

Jerald and his parents hope their journey to the Citadel will spell the end of their problems with this wild talent. However, the trip is only the beginning of the heroes' problems.

Now that Jerald's wild talent has awakened, it seems to act up at least once a day. Sometimes, food changes into an animal and walks away in the midst of a meal. At other times, the boy's magic may affect the heroes or the crew of the ship. It is up to the heroes to help the boy control the talent for the duration of the journey.

Amnesia?

The heroes are called, with Goldmoon, into Mirror's sitting room. If they haven't already met Mirror in his human form, then the silver-haired young man with traces of scars on his face is introduced to them.

The dragon offers them a seat and some tea. Once the heroes are comfortable, he explains that he needs their help—with Goldmoon's permission. One of his contacts in Sanction has told him that a friend of his, Goldi Darwing, has gone missing. Supposedly, she was traveling to Palanthas for some undisclosed reason. Unfortunately, she never arrived at the contact

point there. Although Mirror's sources have traced her path to Palanthis, none of them have been able to find her in the city. Mirror wishes to have a group of mystics and Guardians go to Palanthis undercover and attempt to find her. He is sure that she hasn't left the city, but he can't seem to locate her within it!

Once the heroes make their way to the city, they meet with the dragon's Palanthis contact at Mistress Jenna's magic wares shop. The contact, an older gentleman with bright golden hair who calls himself Oroman, tells them that he figured out that Goldi went to a seaside tavern not too long after getting off the ship that brought her to Palanthis. However, a brawl broke out soon after her arrival there; Oroman's source says that when it was over, she was gone.

If the heroes go to the tavern to investigate, they must avoid attracting the Dark Knights' attention while talking to the tavernkeeper. Although they don't find out anything new, one of the barmaids draws their attention. She has a lost look about her as she serves them. If they ask her any personal questions (even her name), she looks blank for a moment, then answers, "I don't know" or "They call me Lily."

Further inquiries reveal that Lily doesn't remember anything about her life until about two months ago, when the tavernkeeper offered her a job after a nasty brawl caused one of his former staff members to quit. If the heroes are smart and contact Oroman, they can figure out that this is Goldi in another form. They also can discover that she is a gold dragon.

Unfortunately, if they don't get her out of the tavern soon, the local Dark Knights start sniffing around the group, inadvertently causing another brawl at the tavern. If this occurs, then Goldi remembers everything in a spectacular fashion—she turns into her dragon form. Otherwise, if the heroes move quickly, they can get her out of Palanthis and back to the Citadel or

Sanction. They could also attempt to help jog her memory in a safer place than Palanthis!

Atmosphere

The atmosphere during the heroes' period of training at the Citadel is friendly, helpful, and open. They never have to look far to find help with a problem. Goldmoon and the Sage make themselves available to aspirants and mystics with questions, as well. Heroes who have joined the ranks of the Guardians develop a sense of camaraderie with their comrades-in-arms.

Actions

While at the dinner table with Goldmoon, the Sage, Shen Korras, and others, the heroes may realize, after an *average Perception* action, that everyone is uneasy about the Qué-Nal situation that Master Guardian Kentry brings up. Otherwise, the Narrator must determine appropriate actions when he or she fleshes out the adventure hooks above.

Characters

Also featured in this scene are Goldmoon, the Sage, and Shen Korras, all of whom are detailed in Chapter Five of *The Light-Bearers*.

- Aspirant Bethany: *Human young adult female, conscientious demeanor, Novice.* Co 4, Ph 5, In 6, Es 7 (49), Dmg 0 (unarmed), Def 0 (common clothing), also mysticism (healing).
- Master Guardian Kentry: *Human adult male, serious demeanor, Master.* Co 7, Ph 8, In 7, Es 6 (36), Dmg +7 (long sword), Def -3 (chain mail), also mysticism (channeling, meditation, healing).

Outcome

Once the heroes have exhausted as many of the Interlude quests as the Narrator wishes to explore, they may begin Act Three.



Joining the Citadel

Pilgrims and mystic hopefuls travel to the Citadel of Light from all over the world of Krynn. Some hope to receive healing from the mystics in residence, while others dream of joining this unique magical fellowship. Due to the vast numbers of the latter, as well as ongoing Dark Knight attempts to infiltrate the Citadel, Goldmoon and her Masters have developed a procedure for handling applicants to the Order.

The Interview

As recounted in Scene One of this act, Goldmoon and her chosen representatives interview each candidate for the fellowship, both those who seek to be mystics and those who wish to join the ranks of the Guardians. The exchange often begins with one of the mystics asking applicants what compelled them to study the mystic arts, and what brought them to the Citadel in particular.

During this conversation, Goldmoon uses her sensitivity powers to get a sense of the applicant's aura or nature. She accepts those whom she feels certain would not abuse the powers of the heart, nor knowingly entrust knowledge of its magic to those who would abuse it. However, should the applicant's aura give her reason to doubt, she either turns the person away or requires a period of mundane service to prove his or her worth and character.

To represent this interview, heroes can attempt the action below (introduced in the *Heroes of Hope* supplement).

> Citadel Interview

Difficulty: Varies
Action ability: Spirit
Opposition ability: Spirit

Comments: To convince Goldmoon their spirits are suited to pursue the mystical arts, applicants must pass an interview. The Narrator should portray the First Master's resistance to the action as an effort to challenge candi-

dates, not force them through an ordeal.

The action's difficulty varies based on the hero's nature:

- Ⓜ *Average* (8): Hero's nature drawn from a card with a white aura.
- Ⓜ *Challenging* (12): Hero's nature drawn from a red-aura card.
- Ⓜ *Daunting* (16): Hero's nature comes from a black-aura card.

In addition, the hero gains a bonus to the action score if he or she brings recommendations to the interview. Every Citadel mystic or other friend of the Citadel who vouches for the hero (a Solamnic Knight, a priest of Good, a representative of Palin Majere's Academy of Sorcery, or a friend of Goldmoon), either in person or in writing, adds a +3 bonus to the hero's action score. Other advocates, such as priests of Neutral gods or members of the Legion of Steel, offer a +1 action bonus.

Those who succeed gain acceptance into the Citadel. Should Goldmoon have qualms about the hero's background or morality (in other words, the hero fails at the action), Narrators should give the applicant a chance to offer a defense, explaining any past behavior that has created the negative impression. Narrators can then modify the result of this action based on the hero's sincerity and the believability of the story.

Mishap: Goldmoon reacts to the hero in a highly negative fashion. She senses a darkness about the hero so foreboding that she asks him or her to leave Schallsea at once. The source of the darkness is up to the Narrator, who might devise a special quest for a hero interested in understanding the truth about this spiritual blight.

Completing this action is only the first step on the road to becoming a Citadel mystic. Following the interview—usually late that same evening—heroes must successfully navigate the hedge maze and climb the Silver Stair. In the process, heroes learn something about

themselves and come face to face with the greatest obstacles to the fulfillment of their spiritual potential.

Walking the Hedge Maze

The first two chapters of *The Light-Bearers* described the hedge maze that covers much of the Citadel's central courtyard—at least, they described what it was like during the day. The restful, parklike atmosphere changes quite a bit at night, the time when mystic candidates walk the maze.

Many newcomers to the Citadel believe that the only important step after their interview with Goldmoon is the ascension of the Silver Stair. However, the ever-changing challenges they encounter as they navigate the magical hedge maze can tell heroes—as well as Goldmoon and her comrades—as much about the applicants' natures as a trip up the celestial ladder.

The hedge maze, planted and nurtured during the first years of the Citadel by Qualinesti woodshapers, consists of three rings surrounding the Silver Stair. Even those who come to know their way through these rings during daylight find the paths magically altered at night, however, when the mystic walks take place.

Heroes should be unwounded and have their maximum mysticism point total as they begin the test of the maze. They enter the maze one at a time, not in groups; only after the first hero returns can the next one enter. No weapons or armor are allowed inside the maze. The applicants wear a simple white robe provided by the mystics and may take nothing else with them. Goldmoon's last instruction to them is merely this: Keep moving toward the Silver Stair, and you will not falter.

One final note: Should the hero leave the maze for any reason during his test, he or she has forfeited the opportunity to join the Citadel. Heroes guilty of abandoning the test can retake it only by special permission from the First Master—permission she rarely

grants, for if a hero is not prepared enough to follow through with a journey once begun, can he or she really wield the responsibility of magic and the mantle of a Citadel mystic?

The Secrets of the Maze

The maze's shifting pathways and illusory inhabitants derive from a finely tuned group-cast mentalism spell, directed by Goldmoon, cast by Mirror, and powered in large part by the ambient magic of this mystic site (see the box flap for more on obtaining spell points from the Silver Stair). This spell succeeds automatically, despite any resistance from the hero.

As heroes make their way through the greenery, they come upon the various scenes or obstacles that comprise the different levels of the test. These situations appear real to the candidates, though they are only products of the spell.

Goldmoon watches the test to gain a sense of the hero's nature beyond what she learned in the interview. How heroes respond to certain challenges within the maze might indicate, for example, whether they have a proclivity for sorcery or simply mysticism. Other encounters among the hedges allow heroes to display an affinity for a certain sphere or spheres. Each ring of the maze—illustrated in a flow chart on the back cover of this booklet—contains challenges designed to test a different aspect of a hero's personality. When the hero has dealt with a situation, Goldmoon tells Mirror which challenge he or she should encounter next, though it appears to heroes that they choose their own paths.

To proceed through the rings, a hero begins at the "Entrance" space and moves from one challenge to the next, as shown on the flow chart mentioned above. Each area becomes the setting for a new situation in the scenario. To introduce each area, the Narrator provides a brief transition from the last challenge, then sets the stage by reading aloud the text pro-



Joining the Citadel

Pilgrims and mystic hopefuls travel to the Citadel of Light from all over the world of Krynn. Some hope to receive healing from the mystics in residence, while others dream of joining this unique magical fellowship. Due to the vast numbers of the latter, as well as ongoing Dark Knight attempts to infiltrate the Citadel, Goldmoon and her Masters have developed a procedure for handling applicants to the Order.

The Interview

As recounted in Scene One of this act, Goldmoon and her chosen representatives interview each candidate for the fellowship, both those who seek to be mystics and those who wish to join the ranks of the Guardians. The exchange often begins with one of the mystics asking applicants what compelled them to study the mystic arts, and what brought them to the Citadel in particular.

During this conversation, Goldmoon uses her sensitivity powers to get a sense of the applicant's aura or nature. She accepts those whom she feels certain would not abuse the powers of the heart, nor knowingly entrust knowledge of its magic to those who would abuse it. However, should the applicant's aura give her reason to doubt, she either turns the person away or requires a period of mundane service to prove his or her worth and character.

To represent this interview, heroes can attempt the action below (introduced in the *Heroes of Hope* supplement).

> Citadel Interview

Difficulty:	Varies
Action ability:	Spirit
Opposition ability:	Spirit

Comments: To convince Goldmoon their spirits are suited to pursue the mystical arts, applicants must pass an interview. The Narrator should portray the First Master's resistance to the action as an effort to challenge candi-

dates, not force them through an ordeal.

The action's difficulty varies based on the hero's nature:

- Ⓜ *Average* (8): Hero's nature drawn from a card with a white aura.
- Ⓜ *Challenging* (12): Hero's nature drawn from a red-aura card.
- Ⓜ *Daunting* (16): Hero's nature comes from a black-aura card.

In addition, the hero gains a bonus to the action score if he or she brings recommendations to the interview. Every Citadel mystic or other friend of the Citadel who vouches for the hero (a Solamnic Knight, a priest of Good, a representative of Palin Majere's Academy of Sorcery, or a friend of Goldmoon), either in person or in writing, adds a +3 bonus to the hero's action score. Other advocates, such as priests of Neutral gods or members of the Legion of Steel, offer a +1 action bonus.

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To proceed through the rings, a hero begins at the "Entrance" space and moves from one challenge to the next, as shown on the flow chart mentioned above. Each area becomes the setting for a new situation in the test scenario. To introduce each area, the Narrator provides a brief transition from the last challenge, then sets the stage by reading aloud the text pro-





vided in the ring descriptions that follow. The ring descriptions also detail the creatures the hero may meet in each area, suggest ways the hero might resolve each challenge (based on his or her reaction to the situation), and explain when the hero can move on to the next area or ring.

Although injuries the hero might suffer during the maze walk are illusory (part of the mentalism spell effect), the player must discard normally as though the wounds were real. When the player discards his or her last card, Goldmoon ends the test and returns the hero to the entrance, fully conscious with a full hand. Unlike the cards, however, the hero loses any mysticism points expended during the test normally, as they are governed by strength of will, not the ambient spell effect.

Heroes cannot use abilities like flight to win past obstacles in the maze without facing them (unless the challenge is designed to test such abilities). Neither may heroes climb over or dig under the hedges or affect them with animism. Those who attempt such tactics emerge in the same locale they sought to leave. In addition, no sorcery functions in the maze—the only magic being tested here is the power within each individual.

Heroes cannot move backward in the maze or retrace their steps. Those who attempt to do so find a hedge wall suddenly blocking their path or discover that the path no longer leads where they expected. The heroes must proceed through the maze until either they reach the Silver Stair at the center or their handling of the situations within causes Goldmoon to eject them.

Depending on what Goldmoon seeks to learn about the hero, she may not send him or her through every ring of the maze (Narrator's choice). Heroes who consider themselves not yet ready to ascend the Silver Stair may enter without the goal of achieving the center—walking the maze can be a goal in itself.

The First Ring

The challenges of the first ring are designed to tell Goldmoon whether a hero has a true aptitude for mysticism. In addition, this ring also tests for sorcerous ability or a tendency toward the roguish or the warrior life. Even practicing mystics—both those who have navigated the maze before and those who are new to the Citadel—may walk this level of the maze, to give Goldmoon an idea of the strength of their mystic instincts compared with their other inclinations.

When the hero enters the maze, the Narrator should take a minute to describe the fresh-smelling greenery that rises 10 feet high all around the hero. The clear moonlight makes it easy to see the way ahead and, as the hero advances, the footsteps make soft sounds on the pebbled path. Once the applicant has gained a sense of the peace of this place, the Narrator should read the following text aloud.

The gently curving path before you widens into a small grove. Standing in the center, his head almost even with the top of the hedge, is a giant! His bulky figure is outfitted in a woodsman's leathers. The collection of leaves and twigs caught in his unkempt green hair makes him look like something born of the hedges. A big nose dominates his inquisitive features, and his deep-set eyes reflect some manner of intellect.

The grove is thick with shadows. A discarded tree branch lies to one side of you on the rock-strewn ground. The giant folds his thick and powerful arms over his chest. "None shall pass," he pronounces in a gravelly voice. You can tell that the path continues behind him, and farther ahead the Silver Stair rises in the moonlight.

How the hero chooses to deal with this giant reflects his or her primary tendency. Only one action, of *easy* difficulty, is required in this encounter. Narrators should use their best judgment, along with a little imagination and the tips below, to determine the specific action required.

- ♣ *Warrior tendencies:* If the hero seeks to fight past the giant, perhaps using the tree branch or a rock, he or she makes a Strength or Dexterity action, respectively. Bullying the creature requires Presence. Should the action succeed, the giant backs out of the grove. The hero hears the rustling of branches but, rounding the corner, finds the creature has disappeared without a trace.
- ♣ *Rogue tendencies:* Should the hero try to hide in the shadows, sneak or dash past, or otherwise trick the creature, he or she makes an Agility action. If successful, the hero wins past the giant, leaving him searching the grove for the hero in confusion.
- ♣ *Sorcerer tendencies:* The hero uses logic or reason in an attempt to pass, tries to cast a sorcerous spell, or perhaps challenges the giant to a game of wits. Any such option requires a Reason action. If it succeeds, the giant is sufficiently confounded—or frightened by the display of magic he thinks is imminent—that the hero can pass. (Note that, as sorcery does not function in the maze, no sorcerous spell actually works here—though it may appear to. The hero loses sorcery points based on the *apparent* effects.)
- ♣ *Mystic tendencies:* With a Spirit action, the hero appeals to the giant's emotions or uses mysticism to pass. Success allows the appeal or spell to work. As the hero proceeds, the giant gives a startled cry from behind.

After this encounter, the hero can continue down the hedge path, the sounds of the giant fading behind him. However, he or she will meet the giant again, in much the same setting, twice more. Each time, the method(s) used earlier to pass do not have the desired effect, and the hero must try a new option. In addition, the difficulty of the actions in the next two encounters increase to *average* and *challenging*, respectively—the hero is forced to choose courses of action that he or she normally would not consider. Should the hero fail

at any action, the giant grabs the aspirant and pushes him or her through the hedges into another corridor.

After meeting the giant three times, the hero passes into the second ring.

The Second Ring

A hero's experiences in the second ring of the hedge maze give Goldmoon an idea of the mystic spheres to which he or she is most attuned. Each challenge within this ring represents one sphere of magic. In each challenge, heroes may attempt a Spirit action to overcome the obstacle at hand. This attempt does not require them to actually cast a mystic spell—the mystics' ongoing mentalism effect lets heroes achieve a spell-like result just by succeeding at the action. Success at the *average* level of difficulty indicates an indeterminate affinity for the sphere in question, while a *challenging* success points to a definite affinity for the sphere. Failing the action indicates no affinity for the sphere, as does passing the challenge by.

Heroes can come upon these encounters in any order, as the Narrator chooses. However, they must have a chance to encounter them all, or at least enough to allow heroes to demonstrate an affinity for three spheres.


All heroes must walk this ring on their first venture into the hedge maze. After the first walk, the hero can bypass this ring, although sometimes mystics are sent through again after experiencing life-changing events which may have altered their tendency toward a particular sphere. Heroes who come to the Citadel already able to practice three spheres of mysticism can skip this ring. Those with access to only one or two spheres (or to the forbidden necromancy) go through it normally.

Alteration

After walking down a curving corridor for what seems like a long, long time, the hero turns an abrupt corner:

You find yourself at a "T" intersection in front of a thick hedge wall with a





small door set into it. It looks a little too small for you to pass through. Just beyond the wall, you see a brief sparkle that reminds you of the Silver Stair. Other passages stretch to either side of you for as long as you can see.

At this point, heroes can avoid the alteration test or attempt to go through the door. They can open the door automatically and, with a successful Spirit action, alter their size enough to squeeze through the small frame. After passing through the door, they find themselves in a corridor that breaks into a four-way intersection; otherwise, they must walk a long, winding way before reaching the intersection.

Animism

After the hero has passed several forks, junctions, and intersections, he or she reaches a small courtyard:

From the courtyard before you comes the sound of grunts and thuds. A scent of sweating animal wafts over to you. Before you, two rams are clashing horns. The bleeding creatures are obviously hurt, but relentlessly continue their battle nonetheless. As you watch, they pull apart and back away from each other before racing forward to clash again.

This spectacle, which blocks the hero's progress, continues for an hour before breaking up. However, the hero can attempt a Spirit action to calm the rams a bit, stopping them just long enough to pass. Either way, the hero then continues on to the next obstacle.

Channeling

The next obstacle confronts the hero in the middle of a three-way intersection:

One of the two paths out of the junction is blocked by a large clay pot as tall as you are. The sparkle of the Silver Stair shows beyond the pottery obstacle, but, unfortunately, the only way to pass the large jar is to push it over. It looks beyond your power to budge.

A successful Spirit action allows the hero to call upon unknown resources of strength and topple the container blocking the left passage. He or she can then continue on. Should the hero take the unobstructed path, he or she has a long walk before the next challenge.

Healing

After following the winding maze for a bit, the hero finds a tiny, darkened alcove off to the side of the passage:

A low sob draws your attention as you almost pass by a break in the hedge. Looking in, you can see little at first but a sickly yellow glow. The sobbing grows into moans as the illumination brightens enough to show a middle-aged man on the ground amid a patch of puffy-leaved plants. He is obviously in distress, waving his hands over his head weakly in an effort to swat away the glowing insects hovering over him. Most of them have already landed on him, though, their glow brightening as they repeatedly sting their victim.

As the hero enters the alcove, the last few insects land on the man and sting him. The hero can help the man kill the insects, but the dozens of stings have injected a poison into the victim's skin, causing it to take on a luminous quality. His breathing has become shallow and uneven, and he moans again.

A successful Spirit action allows the hero a flash of insight, which tells him that the plants growing around him contain a sap that can save the man. Should the hero apply the salve from within the plant's puffed leaves to the stings, the glow of the man's skin fades and his breathing returns to normal. After a short rest, the grateful fellow accompanies the hero to the next intersection. He tells the hero to take the left passage, then turns down the right and vanishes.

Meditation

After many twists and turns in the path, the hero finally enters a small courtyard that contains a bench, a statue, and a young woman:

The courtyard before you contains a small stone bench, upon which sits a young woman with light brown hair. Standing over her is a statue of an elven man that leans forward gracefully, almost as if to hand her the key it holds in one slim hand. Instead of looking at the beautiful statue, however, the woman is staring intently at a wooden puzzle laid out on the bench at her side. Suddenly, sensing your presence, the woman turns and smiles.

Taking a hint from the statue, the hero can help the woman by looking at the pieces of the puzzle and pointing out the key to the solution. The hero can find the answer only after a successful Spirit action, which allows him or her to tap into unknown sources of mental power.

The path out of the courtyard forks. If the hero helped the woman, she says the fastest way to the Silver Stair is to head right. Otherwise, the hero must choose, and an incorrect choice means a long walk to the next obstacle.

Mentalism

After rounding a turn, the hero finds that the path splits into three branches:

On each branch of the path before you stands a hooded figure draped in a cloak awash with multiple hues. The colors of the cloaks swirl confusingly, but red, black, and white seem to dominate all three more than any other hue. As one, the figures drone, "Choose your path carefully, gifted one. Set your mind to ours and let your conscience guide you."

If the hero moves blindly forward, the figure on the path he or she chooses disappears, and the aspirant must walk for a while before the next obstacle. Heroes who instead reach out mentally to the cloaked figures can attempt a Spirit action. Following a success, the colors in one cloak settle into black, another into red, and the third white. Heroes who choose the black path are ejected from the hedge maze. However, the other two

paths are acceptable and lead to the next challenge almost immediately.

Necromancy

The corridor the hero walks has remained more or less straight for some time, when suddenly something happens to break the monotony of the course:

As you are about to take another step along the path, you feel a tug at your foot. A hand has reached out of the earth to grab at your leg! Rotting pieces of skin hang from the cold fingers, and dirt-encrusted nails claw at your foot.

A hero who tries to order the hand to let go or retreat back into the earth can attempt a Spirit action. Unlike the others, however, this is a test the hero wants to *fail*. Should he or she try something else, such as wrenching free or jumping out of its grasp, the hero succeeds automatically (displaying no affinity for the sphere of necromancy).

Sensitivity

The hedges part before the hero, opening into a courtyard with a great rift:

As you enter this courtyard, you notice a wide chasm splitting the area in half. Fortunately, two wooden bridges lead from your side of the courtyard to the other. Directly between the two bridges stands a sign that reads, "The Bridges of Empathy and Antipathy."

The bridges look exactly alike. The only difference is that heroes who choose the wrong one find that it dissolves out from under them once they reach the center. (Heroes lose one card in the fall and must climb the chasm wall to return to the maze.) A successful Spirit action, however, allows heroes to glimpse a tell-tale blanket of shadows around the Bridge of Antipathy. After crossing the golden-aura Bridge of Empathy, they can continue on to meet the next obstacle. (Choosing the correct bridge at random does not reflect an affinity for sensitivity.)



Spiritualism

After following the twists and turns of the maze for a few minutes, the hero comes to a fork in the path:

Before you can choose whether to go right or left, a chilly, moist breeze brings goosebumps to your skin. Slowly, the misty breeze condenses into fog, and the fog coalesces into a gray, nebulous form right in the middle of the intersection. "Why do you tread upon my path?" asks the spirit in a soft voice. "Have I not suffered enough indignities? Now is my rest to be disturbed on top of everything else?"

Heroes who talk to the cranky spirit nicely (and succeed at a Spirit action) eventually winnow out of it permission to pass and, with a *challenging* or better result, even a hint that the right path runs toward the Silver Stair.

Running from the spirit leads to the next obstacle without incident. If the hero attempts to fight the spirit, it dissipates and he or she gets lost in the maze for a bit before finding the way.

The Third Ring

In the interview with Goldmoon, heroes who have gotten this far demonstrated that their place on the spectrum of Good and Evil is in keeping with the Citadel's standards, and that they are inclined to uphold the moral principles the First Master commands.

However, can the hero uphold this commitment to the cause of Good even if it means sacrificing something dear? In the test of the third ring, the hero must willingly give up the chance to become a Citadel mystic in order to prove his or her commitment to the principles the fellowship stands for.

Once the hero has entered the third ring, the Narrator reads the following:

This section of the labyrinth appears a bit different from the first two. The quick switchbacks and sharp turns of the earlier rings have given way to long, smoothly curving corridors of greenery. The Stair seems closer than ever!

As you round the first turn, you spot perhaps the greatest difference between this ring and those you have



already passed through—a green dragon! The wyrm lies coiled up on the ground as if waiting for you, smoke curling from his nostrils to dissipate in the night air.

At this time, the hero makes an *easy Spirit (Presence)* action to resist dragonawe; the beast opposes it with a Presence of 12. Failure means the hero forfeits an action for the next exchange, standing frozen as the wyrm speaks.

“So, young one, you hope to become a mystic of the *Citadel*?” the dragon rumbles, derision in his voice. “Why would you wish to join this feeble fellowship when I could educate you in the ways of magic?” The bright eyes sparkle as the dragon leans forward. “I have been watching you, young one, and I am pleased. You have much potential, for a mortal. Serve me, and I will give you such power as you have never imagined!”

The hero has a choice to make. Deciding to take the dragon up on his offer means immediate ejection from the test and a return to the entrance to the hedge maze, where a disappointed Goldmoon awaits. Resisting the wyrm’s lure requires an unopposed Spirit action from the candidate, with a difficulty based on the hero’s nature. Any attack on the dragon is interpreted as a refusal of his invitation (automatic success), though the attack does the beast no harm.

Nature Score	Difficulty
1–3	Easy (4)
4–6	Average (8)
7–9	Challenging (12)
10	Daunting (16)

Failure means the hero is ejected from the hedge maze as described above, while a success leads the dragon to snort and take to the air, quickly disappearing into the darkness. Of course, as the action is unopposed, it is rather easily achievable, even for those with high nature scores. This is because this “test” is merely a ruse, designed to make sure the true test of the third ring takes the candidate unawares.

After the dragon departs, the hero rounds the final curve of the hedge maze and at last reaches its center.

Before you, the Silver Stair in all its glory winds its way into the heavens. Topiary guardians in the shape of metallic dragons surround the Silver Stair. These figures all lie coiled on the ground, their wings folded back as if to echo the position of the green wyrm you met during your final test.


As you gaze up at the limitless spirals of the Silver Stair, two shadows streak across the moonlit span. Draconians! The figures slow their descent and glide toward the ground, as if to land just outside the hedge maze. A split second later, a scream rings out, the cry of a frightened girl.

As the situation unfolds, the Narrator must get across these key facts:

- ☞ *The hero appears to be the only one available to help the girl.* Heroes who hesitate hear her prolonged shrieks, followed by sibilant dialogue from one draconian: “Scream all you want, girl—there’s no one to hear you, is there?” (Note: This girl is Mina, an orphan and favorite of Goldmoon who serves as a page at the Citadel, as described in Chapter Five of *The Light Bearers*.)
- ☞ *The hero thinks he or she can exit the maze easily.* Either by busting through the hedges or by backtracking (with a *challenging Reason* action), the hero can escape the maze with a chance to help Mina.
- ☞ *The hero was told that leaving the maze had a cost.* Perhaps an *average Reason* action reminds the hero that exiting the maze for any reason forfeits his or her chance to apply to the Citadel.

At the crux of this test is a question: Is the hero’s instinct toward noble acts strong enough to outweigh the desire to join the Citadel? If the answer is no, he or she may ignore the shrieking girl and begin climbing the Stair. Just as the





aspirant places a foot on the first step, however, the scene changes to a familiar one: the entrance to the hedge maze, where a sad Goldmoon awaits.

Heroes who decide to try to defend the girl can leave the maze according to whatever plan they devise and return to the courtyard.

You emerge from the maze just in time to see a girl struggling in the grasp of a Sivak draconian. The other Sivak had begun making his way toward the Grand Lyceum but, at your arrival, the creature halts abruptly. He turns to face you, leering menacingly.

He begins to advance . . .

. . . and your surroundings slowly fade back into the scene of a few minutes before: the Silver Stair and its guardian topiaries. This time, the dragons' wings are outstretched, gesturing toward the celestial ladder.

As you get your bearings, a voice—Goldmoon's?—rings inside your head: "You have done well, for you have shown your willingness to serve the greater Good. Only by giving up your chance to become a Citadel mystic can you truly prove yourself worthy. Now, climb. The Stair awaits."

Climbing the Silver Stair

Most of the information a Narrator needs to see a hero through his challenge upon the Silver Stair is provided in Scene Two of this act, as well as in the Epilogue. However, those creating brand-new experiences for heroes on the Stair should keep in mind one main point.

Facing one's innermost fear is a deeply emotional moment. The final challenge atop the Stair should tap into feelings within the hero that are more primal than any which surfaced in the maze. Passion, courage, self-doubt—can the hero overcome his or her fears in the light of such escalating emotion?

It is good for a hero to respond to emotions—empathy is an important quality among Citadel mystics. However, considering all the magical power at their

command, those of the fellowship must never let emotion become their master.

At the conclusion of each test atop the Stair, the heroes find themselves once again with Goldmoon and the others at the entrance to the hedge maze. Regardless of whether the heroes were able to truly face their greatest fears, the First Master still looks upon them proudly, recognizing that they have taken the first step toward mastery of the power of the heart.

Citadel Training

This section briefly describes the training programs devised by the Citadel fellowship to educate aspirants in the spheres of magic (except necromancy, which is not taught at the Citadel) and to train prospective Guardians.

Only the barest suggestions and mechanics for playing through a hero's Citadel training are provided here. The Narrator and players need to supply much of the color themselves. For an idea of what Citadel training might be like, Narrators are encouraged to think of the film *The Empire Strikes Back*. Luke's Jedi training might spark some ideas for the "feel" of Citadel training. Also, the *Heroes of Hope* dramatic supplement provides additional details on the nature of the mystic spheres.

Masters structure their mystic curricula into training "cycles," at the end of which students are tested in their relevant skills. Aspirants and mystics are allowed to study only one sphere at a time per cycle, to allow themselves the greatest possible concentration for the allotted period. It might take a hero only one training cycle to master the sphere, or it might require many. In any case, once a student has mastered one sphere, he or she is no longer an aspirant but a Citadel mystic and receives a new medallion from Goldmoon to mark the ascension.

Mystic Mentors

Once the masters at the Citadel have determined what spheres a hero has the

potential to master, the aspirant is provided with a mentor in those spheres. Suggested mentors appear in this section, but Narrators should feel free to create other characters that work within their campaigns (using the ones suggested as inspiration). The Narrator can even create one mentor whose mystic skills permit him or her to advise several heroes, thereby reducing the number of different characters to portray.

This mentor supervises a hero's training, which, at least initially, takes place in the Citadel's special training halls. Thanks to the magics worked by the Sage, even heroes with "D" Spirit codes can cast spells of the appropriate sphere in a training hall as though they had "B" codes. Once heroes have mastered more than one sphere and achieved a "B" code, the ambient magic of the halls lets them cast as though they possessed an "A" code. Furthermore, heroes who meditate in the chamber attuned to the sphere they seek to master regain spell points at the rate of 1 point every ten minutes, instead of the normal point every hour. This enhancement allows training to progress much faster.

Once heroes have achieved a certain level of mastery in their chosen spheres (in game terms, reaching at least a "B" Spirit code), they are required to show their control of this magic away from the training hall. In the context of a situation established by the mentor, the hero must create a practical mystical effect in the Citadel courtyard with no prodding from the mentor. Those who successfully complete this final step have mastered that sphere and left behind the ranks of the aspirants.

The player of a mystic hero can increase in Spirit score and code by studying at the Citadel of Light. A hero can make a total of four attempts to raise the rating in this fashion before the mentor and other instructors decide he or she has reached full potential and should focus on mastering the spheres instead. Mentors can help in the effort to strengthen one's Spirit and base

knowledge of the mystic arts, as well as with training in specific spheres.

When working to raise a Spirit score or code, the aspirant hero need not necessarily work mystical effects outside of the training halls. Further, he or she need never cast a spell without guidance from the mentor. These steps are strictly for aspirants and mystics focusing on mastering a particular sphere. Those attempting to raise scores and codes spend just as much time studying and discussing magic theory and learning about themselves (often in the hedge maze) as they do actually casting spells.

During training, aspirants and Guardian trainees must attend to certain duties, such as touring visitors around the Citadel, serving at meals, etc.

Mastering Alteration

The alteration sphere allows mystics to change the shape and appearance of themselves, as well as others. Such alterations can vary from subtle changes in appearance to complete disguises to taking on the form of another creature. Only the most powerful masters of this sphere can assume the shape of a specific creature outside the Alteration Lyceum (which also holds a small menagerie).

The Mentor

Enow Windblade (*half-elf adult male, innovative demeanor, Champion*) was a con artist in the Abanasinian town of Tantallon who used an innate alteration talent to change his appearance whenever a con game went wrong. An almost-victim from the Citadel of Light told him how he could put his mystical aptitude to better use. Enow has never grown very strong in Spirit, but he is perhaps the greatest master of alteration in all of Ansalon—he can assume the shape of virtually any specific humanoid being and is a good enough mimic and actor to impersonate that individual convincingly. Alteration is Enow's single sphere, to which he devotes his 25 mysticism points.





The Tests

Aside from lectures from the mentor, each alteration training cycle consists of the following steps:

- ✧ The student must perform a minor alteration to his or her own body (change a facial feature or the like).
- ✧ The student must alter his or her own shape into that of another type of humanoid creature.
- ✧ The student must take on the shape of a nonhuman creature that is either larger or smaller than the hero's natural form.
- ✧ The student must alter another willing being into a creature roughly the same size and mass as the subject's natural form.
- ✧ The student must transform another willing person or being into a creature of greater or smaller size than the subject's natural form.

Once these four objectives have been achieved, heroes trying to master the sphere must use their magic outside the training hall. More than most other spheres, alteration is a playground for fertile imaginations. The Narrator should encourage such creativity in devising these tests. Suggestions include the following:

- ✧ Altering one's shape to be more effective in combat.
- ✧ Altering one's shape so the hero can fit through an opening too small for humanoids to pass through.
- ✧ Changing the shape of an opponent in the middle of combat.
- ✧ Changing shape to alleviate an injury. (A hero with a pre-existing broken leg might assume the shape of a snake and slither away in that form, for example.)

Mastering Animism

Mystics who wield animism have a special attunement with the plants and animals of the natural world. With the magic of this sphere, a mystic can communicate with, control, detect, and otherwise influence animals and plants.

The training hall for this sphere is connected with the Citadel's herbarium. Here, students of this sphere are first instructed in basic herb lore (which plants can be used for healing, which are poisonous, etc.) as well as given some information on the animal kingdoms (although more animals dwell in the adjacent Alteration Lyceum than in this dome). Exercises involve communicating with the plants and small animals that live in the rooms.

The Mentor

Josef Ramin (*human elder male, relentless demeanor, Adventurer*) is an aging Solamnian whose only other language is broken Abanasinian. He wields animism, alteration, and sensitivity, with a total of 36 mysticism points.

Josef is a former farmer with no tolerance for airs assumed by aristocrats and gentry who expect their social status to guarantee them special treatment. Initially, he is overly harsh with students who flaunt their high social status—even if it's simply second nature for them, as with Mercy. However, if the student seems dedicated to mastering animism, he soon softens to become a patient teacher genuinely devoted to his students' betterment.

The Tests

Aside from lectures from the mentor, the animism training cycle consists of the following steps:

- ✧ The student must establish communication with a plant (a different type of plant each cycle).
- ✧ The student must establish communication with an animal (a different species of animal each cycle; a variety of reptiles, birds, and small mammals live in the herbarium.)
- ✧ The student must successfully influence the growth of a plant or the behavior of an animal through mysticism. This attempt is opposed by the Presence of the plants and animals, which is considered to be 3.

Once these objectives have been achieved, heroes trying to master the sphere must use their magic outside the training hall. There are literally dozens of test options, but below are a few suggestions the mentor can stage easily:

- ❖ Convincing a squirrel to serve as a spy for the hero.
- ❖ Using animism to communicate with plants to determine whether someone passed through the area.
- ❖ Causing a horse to throw (or accept) a rider.

Mastering Channeling

Many Solamnic Knights and other physical types come to the Citadel to study the sphere of channeling, for the ability to enhance one's coordination or stamina (or that of an ally) can spell the difference between life and death. The Channeling Lyceum houses an excellent gymnasium in addition to its training and lecture halls.

The Mentor

Merrin Ridalac (*human adult male, commanding demeanor, Champion*) bears the scars of decades of combat. The one that remains from the battle that cost him his left eye is particularly gruesome. It is little wonder this hard-bitten, former mercenary of Ergothian stock became a master of channeling. In addition to his preferred sphere, Merrin wields alteration and healing, with a daily total of 64 mysticism points.

The Tests

The program to master channeling resembles nothing so much as warrior training. The heroes are drilled with swords and clubs, expected to perform impossible feats of strength, and subjected to drills that push the limits of their endurance—all in the hopes of encouraging heroes to strengthen their channeling instincts.

In the training hall, heroes must successfully adjust each of their Physical ability scores by at least 9 points. When they have performed these feats

successfully, the mentor will consider them fit to try their powers outside the safety of the Channeling Lyceum.

Outside, the hero must either perform an exceptional feat of strength or complete some physical activity from which a defenseless victim benefits. (For example, a hero might come upon a woodsman pinned by a fallen tree. The hero could use channeling to increase his or her Strength score and lift the log off the unfortunate man.)

Mastering Healing

The sphere of healing is the most widespread among Citadel mystics. This is due to Goldmoon's status as the high priestess of the goddess of healing, the fact that it was the first sphere she mastered and taught, and that healing is one of the clearest ways a mystic can alleviate the pain and suffering of others.

The sphere of healing is practiced hands-on as soon as a student starts to learn it. There are two training floors established for it in the Healing Lyceum. Here, students attempting to master the sphere labor under the careful supervision of more experienced mystics, helping the injured and curing the sick who come to the Citadel.


The Mentor

Goldmoon (*barbarian human elder female, compassionate demeanor, Legend*) herself supervises the students who follow the path of healers. Her background appears in Chapter Five of *The Light-Bearers*, as well as on a character card. She uses her 81 daily mysticism points in the casting of healing, sensitivity, and animism spells.

The Tests

The tests for healers are simple, but from the outset, they are real—Goldmoon believes the gift of healing too valuable to squander on exercises. During each cycle, the hero must heal or cure ten people while operating in one of the training halls. Following this achievement and demonstration of





healing ability outside the Healing Lyceum, the hero must serve a full month as the primary healer among a group of Guardians or traveling with an advisor or missionary.

Mastering Meditation

The sphere of meditation is usually not taught to Citadel aspirants, but is reserved for mystics who have already mastered one sphere. Most Citadel mystics consider meditation only truly effective when used in conjunction with another sphere. For example, if a mystic alters his or her shape into that of a hawk to scout out a safe route through enemy territory, meditation could increase his or her Perception score to help spot possible sites of trouble. Used in cooperation with sensitivity, meditation might help a Citadel advisor more readily interpret the details of the auras of those at court who may be hostile. Other combinations are possible, limited only by the player's imagination. At the very least, using meditation to increase a mystic's Spirit score makes magical tasks that much simpler.

The Mentor

The Citadel has had limited success when it comes to making inroads into minotaur society. Typically, the race of bull-men remains too focused on material wealth to have much patience for such abstract studies as mysticism.

Kof Ahn-Furak (*minotaur adult male, studious demeanor*) was a leading scholar in Mithas. When the emperor turned Citadel advisors away from his court, Kof returned with them to Schallsea. Although his immense frame makes him look like a brute, he is actually a gentle-hearted, insightful being.

Kof Ahn-Furak wields channeling, meditation, and mentalism with a total of 49 mysticism points.

The Tests

Instruction in meditation consists of mental exercises devised by Kof coupled with continuing efforts to find new ways of using the sphere in con-

junction with others. Sorcerers from the Academy of Sorcery often study with Kof, hoping meditation will help them in their magical researches.

For Kof to declare a mystic proficient in meditation, the hero must use mentalism with the sphere or school of magic he or she already knows in a clever and useful way outside the Meditation Lyceum.

Mastering Mentalism

The subtle magic of mentalism can be used to communicate with, read the surface thoughts of, or influence another mind. It is a popular sphere with Citadel advisors, as it can help them discern thoughts of potential enemies.

Healers have discovered that a combination of mentalism, healing, and sensitivity lets them reduce the spiritual trauma others have suffered at the hands of the dragons or other enemies. Such efforts require strong-willed, brave mystics, for often the mystic experiences the trauma as well. Few have the skill to attempt such a spiritual healing, but the number is growing, thanks in large part to a unique kender who serves as one of the premiere instructors of mentalism at the Citadel.

The Mentor

The handler Logan Willowine (*true kender adult male, mischievous demeanor, Adventurer*) was greatly saddened by the suffering he saw among the afflicted kender who settled in Hylo after Malys had destroyed their lands. No matter how hard he tried, however, he could do nothing to cheer the refugees.

But then Logan heard about the Citadel of Light and the healing magic taught there. He traveled to Schallsea, was admitted into the fellowship, and in a display of focused effort and concentration that is unheard of for a kender, he mastered not one but *three* mystic spheres— healing, mentalism, and sensitivity—all in an effort to help his afflicted cousins.

Although he currently teaches mentalism and has achieved the rank of Master, Logan remains a student him-

self. The handler is not quite satisfied with the amount of spiritual energy he can bring to bear (he has only 36 daily mysticism points). Once he has strengthened his spirit, Logan plans to return to Hylo to offer his “cure” to the afflicted kender and teach the mystic arts to other kender there.

The Tests

Logan enjoys entertaining others and loves the sound of laughter. For this reason, sessions in the Mentalism Lyceum’s training halls resemble carnival magic shows as much as anything else. There are very few set parameters to Logan’s training cycle, but among the exercises students might perform are the following:

- ✧ They must guess what number Logan is thinking of.
- ✧ They must guess what Logan has taken from classmates’ pockets.
- ✧ They must play cards and tell what is in another player’s hand.
- ✧ They must try to mentally command Logan to stand on his head and sing a drinking song.

Outside the training halls, Logan encourages students to use mentalism to perform minor pranks or entertain pilgrims with mentalism tricks. However, it is not until a student decides to take the sphere seriously and actually do something productive with it—in other words, rebel against Logan’s apparent carefree, lackadaisical attitude—that the mentor declares him a master of the sphere.

Other instructors are aware of Logan’s unusual approach and, once students begin training with the kender, they refuse to take them on. They do, however, inform frustrated aspirants and mystics of what the kender is trying to achieve with his unorthodox methods.

Mastering Sensitivity

The abilities associated with the sphere of sensitivity manifest themselves in

different ways from mystic to mystic. Therefore, the challenge for both student and mentor is to learn how the magic will choose to show itself.

The mystics who work at the Cozy Hearth hostel in Schallsea often use sensitivity to discern whether pilgrims who avail themselves of its services are truly interested in the wisdom of the mystics or whether they seek instead to harm them in some way. Since the recent attack on Goldmoon, the mystics also screen pilgrims who come to the Citadel, using sensitivity to discover auras of darkness before it’s too late.

The Mentor

There is no single sensitivity mentor at the Citadel. Typically, students are encouraged to master another sphere first, adding sensitivity to their repertoires only after gaining a bit of experience.

One of the few mystics who teach sensitivity as a separate discipline is Iryl Songbrook (*Silvanesti adult female, optimistic demeanor, Champion*), a longstanding member of the Citadel of Light. Her description appears in Chapter Five of *The Light-Bearers*.

The Tests

Typically, training in sensitivity magic consists almost entirely of practical applications of the sphere. The training halls within the Sensitivity Lyceum are devoted merely to helping the student learn to “see” auras of people and creatures. (The Hall of Audience is housed within the dome so students can try out these skills by observing large assemblies.) After they have learned to see the auras, lectures discuss the different meanings of the varying shades of color within them. Discerning the truth behind an aura is as much a matter of feeling as interpreting, however, so much of a student’s later work is done outside the dome.

Students, along with other, more experienced mystics, greet aspirants and pilgrims who arrive at the Citadel and use sensitivity to scan their auras and



discern their nature. Frequently, Masters will disguise themselves as pilgrims to test a student. Particularly brave and capable students—mostly those who will eventually enter the ranks of the Citadel Guardians or Citadel Advisors—might be sent to Schallsea to practice these skills at Iryl's hostel.

A mystic can prove mastery of sensitivity by altering the aura of another individual—perhaps the most difficult spell known to practitioners of this sphere—while outside the training hall. Such a spell is always resisted. Many mentors also require students to correctly identify an altered aura as part of this test and return it to its natural state.

Mastering Spiritualism

Through the use of spiritualism, a mystic can communicate with the spirits of the dead, as well as incorporeal undead, or release them from their undead state. Most Citadel mystics learn spiritualism to specialize in putting spirits to rest through banishments and exorcisms. A single power-

ful, malevolent spirit loose in a village can destroy the entire community. A few mystics, typically those whose talent in the sphere grows from their abilities as mediums, specialize in communicating with spirits rather than destroying them.

The Mentor

Amil Lavatar (*barbarian human adult male, decisive demeanor, Adventurer*) was a medium who hailed from the rain forests on the northern coast of Nordmaar. He was led to the Citadel of Light by spirits with whom he communicated—even today, a decade later, many of those spirits still aide him in the instruction of spiritualism to other mystics and former mediums.

Amil is a large, black-skinned man with a booming voice. He lives in one of the spiritualism training halls and has been accused of spending more time with his spirit friends than with the living. "Why not?" he says. "They remain constant, while people always change. Besides, we all will join them some day,



for there is no denying death.”

Many students and some mystics find Amil morbid. However, mediums who come to the Citadel typically find him a good friend—few understand their experiences with spirits as another medium does. Amil has 81 mysticism points for spells of his single sphere.

The Tests

Amil and his spirit helpers simulate every conceivable situation a mystic might encounter when trying to deal with spirits and incorporeal undead, such as attacks, possessions, and hauntings. This training program changes constantly to favor the situations Amil judges a student would find the most uncomfortable. Students must perform the following tasks in the training hall:

- ✧ Identify the number of spirits (seventeen) that dwell with Amil.
- ✧ Force a spirit to communicate with the hero using spiritualism. (A different spirit must be approached during each training cycle.)
- ✧ Exorcise a spirit that has taken control of another student by calling it by name (which Amil provides).
- ✧ Exorcise a spirit that has taken control of another student without knowing its name.

When Amil considers the student prepared for the final test, he takes him or her to the War Memorial to interact with the spirits haunting that part of the island. He or another spiritualist generally accompanies the student, should something go wrong.

Becoming a Guardian

The majority of the Guardians are former soldiers or mercenaries, whose paths crossed with a Citadel mystic's at one time or another, changing their outlook forever. Even a number of Knights of Solamnia left their Order to devote themselves full time to Goldmoon and her quest to spread the power of the heart throughout Ansalon. Guardians must be as powerful in spirit as they are in body.

The Mentor

Master Guardian Kentry (*human adult male, serious demeanor, Master*) is known for his vigilance, valor, and compassion. He rose through the ranks from aspirant to mystic to Master very rapidly, for he came to the Citadel already an experienced mystic. He had used his powers of channeling, meditation, and sensitivity during his years as captain of the guard for a wealthy Solamnian family.

Formerly a Guardian and mentor for the sphere of sensitivity, Kentry was taking a group of students on a walk through the Wilds almost a year ago, when a group of assassins disguised as pilgrims launched a near-fatal attack on Goldmoon. Even though he was some distance from the Citadel at the time, Kentry became aware of the danger even before the attack occurred. However, by the time he had raced back to the Citadel, it was too late: Goldmoon lay bleeding on the Walk, the leader of the Guardians dead by her side. With a heavy heart, Kentry stepped forward to accept the position of Master Guardian that same day.

The Tests

Unlike aspirants and mystic students, Guardians have no “training halls” in which they can practice their skills under a magical enhancement. Instead, their tests take place during daily training and special exercises.

- ✧ The Guardian trainee must subdue a foe with a single blow without causing permanent injury. (Healers are always standing by during drills, in case of a problem.)
- ✧ The trainee must, along with his or her Guardian comrades, accompany and protect at least three groups of visitors from Schallsea to the Citadel and back again.
- ✧ The Guardian trainee must demonstrate skill with at least three different melee weapons and two different missile or thrown weapons.





ACT THREE

Scene One: An Old Evil Returns

As a lead-in to this scene, the Narrator should create an encounter between Mercy (or another medium hero or student of spiritualism, if she is not in play) and her mentor. In a recent session, Mercy's command of spiritualism so impressed the instructor that he believes her strong enough to try communicating with the restless spirit of Dragon Highlord Kartilann at the War Memorial. He thinks Mercy can coax the highlord to reveal what has angered her. The mentor urges Mercy to ask her friends among the Guardians or mystics—the other heroes—to accompany them, since the Qué-Nal remain a threat.

Overview

The heroes go with the mentor to the War Memorial to communicate with the spirit of Highlord Kartilann. While there, an overwhelming Dark Knight force successfully kidnaps Mercy.

Getting Started

The Narrator can find background on the War Memorial in Chapter One of *The Light-Bearers*. See also the description of a medium's abilities in the Prologue and the details on the spiritualism mentor in Act Two.

First Impressions

Storm clouds hang low on the horizon as you begin your journey to the War Memorial. A chill wind blows across the barren slope where the memorial stands, and the dark clouds start to draw near as you finally approach the black obelisk.

The terrain around the memorial seems clear for a hundred yards in all directions. It slopes upward to large boulders and rolling, barren hills and downward to the trees and shrubs that mark the edge of the Barren Hills. The

memorial stands at the center of a dwarf-constructed earthen terrace some 20 yards in diameter, and its base looks to be about 10 yards on all four sides.

Inscribed in a different language—Abanasinian, Solamnic, Ergothian, and Estwilde—on each side of the base are these words:

*"In memory of battles fought
And loves absent,
May we never forget
That which is dearer."*

The Story Continues

Once they have arrived, the hero may contact Kartilann, either through spiritualism or using a medium's abilities. If successful, the hero beholds the image of an olive-skinned woman in blue scale-mail armor. Her braided black hair is streaked with gray and tucked into the back of her armor. Her dark eyes burn with anger and hatred. During this encounter, Mercy is oblivious to her surroundings—in her mind's eye she stands upon a battle-scarred plain where thousands of warriors lie dead or dying, and dragons of all colors wheel in the sky overhead.

"I am Kartilann, supreme commander of the Blue Dragonarmy, and I am growing weary of you and those like you disturbing my troops," the armored woman snarls. "Take care, or you, too, will die when I destroy the traitor."

Kartilann continues, graphically describing what she intends to do to all mystics who bother her. However, if the hero stays focused on finding out what has upset the highlord, she grows increasingly enraged and eventually shouts:

"He betrayed our bond! The Dark Queen commanded that he and I serve each other, but he devoted himself instead to her, a woman with the morals of an alley cat! And he has the audacity to come here, to my island! He should be

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working to restore *me* to life! I am still the highlord, and I will destroy him!”

At this point, Kartilann draws her sword and attacks the hero savagely. The attack inflicts no damage, but it does break the hero's trance. Mercy knows that Kartilann feels betrayed, but likely has no concept of who betrayed her or who the newcomer to “her” island is.

Note: This mystery will continue in future releases; Narrators can invent their own solutions or wait for the truth to be revealed in a coming supplement.

Meanwhile, in the real world, the mentor and the other heroes find themselves under attack by a force of Dark Knights far larger than they can possibly defeat. These Knights are essentially there to distract the heroes while a trio of Knights subdue Mercy and escape with her. Once they accomplish this, the rest of the Knights retreat.

Atmosphere

The approaching storm lends an air of foreboding to this scene. The sense of impending doom feels especially strong to mediums and spiritualists—the anger and restlessness of the spirits in this place causes the hair on the backs of their necks to rise.

Once Mercy contacts Kartilann, she finds herself confronted with an insane woman consumed by violent hatred. There should be no question in the player's mind that the hero faces potential death. The same is true for the heroes under assault by the Knights.

Actions

A medium can contact Kartilann with a successful *average Spirit* action. Contact can also be established through a spiritualism spell, with Kartilann's Essence score serving as the opposition value. In either case, a successful hero is automatically drawn into Kartilann's

dreamscape. Upon emerging from the trance, the hero must make a successful *desperate Spirit* action or remain dazed for the rest of the scene. A *challenging Spirit* action gives the hero the idea that the Kartilann and the other spirits seem more than just restless haunts—they seem on the brink of becoming a real threat to the island.

The other heroes can attempt *average Perception* actions to notice the first group of Dark Knights coming over the crest of the hill. The second, smaller group approaches from the other direction and does not emerge from the trees until the heroes have engaged the first group; noticing them requires a *daunting Perception* action. The goal of the second group is to abduct Mercy, while the first group keeps the heroes occupied.

Characters

In this scene, the heroes face a force of Dark Knights large enough to prevent them from stopping Mercy's abduction.


- ☞ **Spiritualism mentor (Amil):** *Human adult male, decisive demeanor, Adventurer.* Co 5, Ph 8, In 5, Es 9 (81), Dmg 0 (unarmed), Def 0 (common clothing), also mysticism (spiritualism).
- ☞ **Dark Knights:** *Human adults of various demeanors, Adventurers.* Co 7, Ph 8, In 5, Es 6, Dmg +8 (two-handed swords), Def -5 (plate mail).
- ☞ **Kartilann of Khur:** *Wrathful spirit of a human adult female.* Co 6, Ph 7, In 5, Es 7, Dmg N/A, Def N/A, also possession.

Outcome

Mercy is now in the custody of the escaping Dark Knights. The remaining heroes have a couple options:

- ☞ If they pursue the Knights, the Narrator should turn to Scene Two.
- ☞ If the heroes return to the Citadel to get reinforcements or inform Goldmoon of the Dark Knight threat, the story continues in Scene Three.





Scene Two: The Chase

This scene takes place immediately after Scene One, as the heroes give chase to the team of Dark Knights escaping with Mercy.

Overview

This scene details the pursuit of the kidnappers. The Dark Knights have a couple ambushes in place to slow down pursuers. Once they manage to overcome them, the heroes reach a Qué-Nal village on the coast.

Getting Started

The optional terrain hazard actions from the *Heroes of Steel* dramatic supplement might prove handy in dealing with the ambushes the Dark Knights have laid for their pursuers.

First Impressions

A burly Dark Knight has flung Mercy's slender body over his shoulder. It's impossible for you to tell whether she is dead or alive. Then he and his two compatriots in black armor turn and head over the hill, out of sight.

The Story Continues

The chase leads east out of the Barren Hills into a small grove of trees. Just as the heroes gain on the kidnappers, a net hidden under a fine layer of dirt on the road is drawn tight and springs upward to block the path. Immediately after the lead heroes run into it (or narrowly escapes), one thug per hero leaps out of the trees. The heroes may recognize one or more of these attackers from the assault back in Crossing when first they traveled to the Citadel.

The ruffians fight until they or the heroes are unconscious or dead, having been given orders to cover the escape of the Dark Knight kidnappers. Two crossbowmen still hide in the trees, and

they shoot at the first and second hero who defeat their opponents. Meanwhile, the kidnappers expand their lead.

Heroes who resume the chase find themselves subject to attack by yet another rearguard ambush. By this time, the storm clouds have closed in, and it has begun to rain heavily. Two Thorn Knights hide behind nearby boulders and combine their mastery of geomancy and hydromancy to create a large, quicksandlike pit in the heroes' path. Heroes wearing heavy armor run the risk of sinking to the bottom of the pit and being crushed once the spells' durations end.

If the heroes prevail against their attackers, their pursuit ultimately leads them to a Qué-Nal village, where the kidnappers are heading for the docks.

Atmosphere

The winds pick up during the chase, and the storm clouds come sweeping in to hide the sky. During the first ambush, lightning tears through these clouds, and a torrential downpour has started by the time the heroes encounter the second. The rest of the chase takes place amid howling winds and a rain so hard that plate mail and shields ring with the impact of the drops.

Actions

During the first ambush, the two heroes at the front of the party can attempt *daunting Perception* actions to notice ropes leading into the trees mere moments before the net is pulled to block the path. Successful *average Agility* actions then allow them (if they noticed the ropes), as well as those at the rear of the party, to stop short and avoid the net. (Leaders who failed the initial *Perception* action get caught.) Trapped heroes must make *desperate Dexterity* actions to untangle themselves. Failure to do so translates into a free attack for the thugs on the entangled hero, while a mishap means the hero becomes so tangled in the net that someone must cut him or her free.

For the second ambush, two Thorn Knights have caused a pit the size of a small house to form across the path of the heroes. The pounding rain is rapidly turning the surrounding ground to mud, making it difficult for the heroes to notice the pit. Heroes who are walking and those with keen eyesight may attempt *average Agility* actions to avoid running headlong into the magically created quicksand. Other running heroes must attempt *challenging Agility* actions to avoid falling in.

Heroes who fail this action find themselves up to their waists in muck that is swiftly dragging them down. The exceptions are heroes in *very heavy* armor—they immediately sink to the bottom some 10 feet down. It takes a *challenging Strength* action for a hero to pull out of the quicksand, but the difficulty falls to *easy* if the hero receives help from someone who didn't fall in. Heroes who sank to the bottom must perform *daunting Strength* actions to fight their way to the top. Alternatively, those who succeed at an *average Endurance* action can hold their breath long enough to strip off their armor and fight their way to the surface with just a *challenging Strength* action.

The Dark Knights gave these spells only a three-minute duration, so the earth will soon solidify around the heroes, either trapping them partially or burying them alive. For heroes who sank to the bottom and chose to strip off their armor, Narrators need to note the aura of the action card played to struggle to the surface. If the aura was white or red, the hero pulls free just as the ground hardens; if it was black, the hero's legs are caught in the hardening ground and must be dug free.

Failed Strength actions and mishaps for heroes in *very heavy* armor mean they are buried alive, while other heroes merely become trapped in the ground as described above. Heroes who are buried alive lose 2 Endurance points for every minute they remain underground; when the hero is reduced to an Endurance score of zero, the

player loses all cards. The hero dies if not rescued the next minute.

The Thorn Knights don't wait around to see whether their trap kills any of the heroes. Their objective was to delay the party, and any deaths is merely a fortunate side effect. As they break cover and escape in the direction of the kidnapers, heroes not involved in a rescue may attempt an *average Perception* action to notice them.

Characters

The only characters who have an impact on this scene are those who take part in the ambushes. The kidnapers should be considered only part of the scenery; if the Narrator wants to follow the storyline of the campaign, it's important that these Knights escape with Mercy.

- ♣ **Thugs:** *Human adults, violent demeanor, Novices.* Co 5, Ph 6, In 4, Es 5, Dmg +3 (short swords), Def -2 (leather).
- ♣ **Two crossbowmen:** *Human adult males, cowardly demeanor, Novices.* Co 8, Ph 5, In 5, Es 5, Dmg +3 (light crossbows), Def -2 (leather).
- ♣ **Two Knights of the Thorn:** *Human adult males, shrewd demeanor, Adventurers.* Co 7, Ph 8, In 7 (49), Es 6, Dmg +7 (long swords), Def -5 (plate mail), also sorcery (hydromancy or geomancy); each Knight has only 30 spell points left.

Outcome

If the heroes survive the ambushes, they have several courses open to them.

- ♣ They may continue the pursuit in Scene Three.
- ♣ The adventure also continues in Scene Three if they opt to head for the Citadel for reinforcements, advice, or to make a report.
- ♣ If all the heroes died in the final trap (an unlikely outcome), the adventure continues for Mercy in Scene Four; Narrators may allow players to adopt the roles of mystics brought in to investigate her disappearance and continue with Scene Three.





Scene Three: Showdown

If this scene takes place immediately after Scene One, the heroes are heading to the Citadel following Mercy's abduction. On the way, they meet a Qué-Nal youth loyal to Chief Skydancer. The lad is rushing to the Citadel to warn the mystics that a group of Dark Knights had arrived in the village of Qué-Tepeht with a young girl as their prisoner. The shaman Shadowwalker is the ally of these Knights, he says. He puts their number at about five or six, should the heroes ask. He volunteers that another boy has rushed to tell Chief Skydancer of the Dark Knight presence. If the heroes choose to accompany him instead of heading to Qué-Tepeht, turn to this scene's "Outcome" section.

Should this scene occur following Scene Two, the heroes are continuing their pursuit of the Dark Knights. As they approach a small Qué-Nal village, they catch sight of their quarry on the waterfront. (Any new heroes beginning the adventure here are directed to this village by Skydancer's messenger.)

Overview

The heroes pursue the kidnapers to a coastal village known as Qué-Tepeht. Here, they are confronted by Shadowwalker and a group of young Qué-Nal warriors intent upon delaying the heroes so the Knights can escape in a small ship. Ultimately, Chief Skydancer arrives with warriors loyal to him and stops the fight. He firmly declares himself on the side of the Citadel and captures Shadowwalker and one of the Knights alive. He also offers the heroes a boat so they may hunt the other Dark Knights at sea.

Getting Started

The poster map of Schallsea island included in this box shows the location of the village of Qué-Tepeht. Combat

in this scene might make use of the optional advanced rules introduced in *Heroes of Steel*.

First Impressions

The Qué-Nal village appears much like any other, except it seems oddly devoid of activity. The heroes may assume that the rain has driven everyone indoors, although a more likely (and correct) deduction is that the presence of Dark Knights and Shadowwalker's warriors has caused the villagers to seek safety in their homes.

As the heroes draw near, a number of young Qué-Nal warriors emerge from among the huts. Their chests are painted with symbols of their deity, the goddess of the sea. As they approach through the driving rain, the painted symbols begin to run a bit.

The bent, aged form of Shadowwalker steps out of one of the homes. Close behind him stand two Dark Knights, one of whom is the geomancer who helped stage the magical quicksand pit ambush. (If the heroes defeated him earlier, this is a different Thorn Knight.)

"You are too late," the shaman says with a thick accent. "The Knights have taken your young friend from this island, just as your fellow 'mystics' will be driven into the sea. There my goddess will destroy them for their wicked lies! But my goddess will not destroy you . . . oh no. You will die here, today!"

The Story Continues

Assuming the heroes have pursued the Dark Knights here from the War Memorial, they can see the kidnapers getting into a small boat docked with a number of others at a little pier. As they are preparing to set sail, it is obvious that the heroes will have to hurry in order to save Mercy.

If the heroes haven't already taken offensive action, the young Qué-Nal warriors attack them at this point. (Should the heroes have tried to rush

past them or attack during Shadowwalker's soliloquy, the combat may have started even sooner.)

The Battle

Once again, the number of Qué-Nal warriors assembled is enough to stalemate the heroes. These young men and women are wielding teeth chains, a weapon introduced in the *Heroes of Steel* dramatic supplement. (Narrators without access to that product can substitute the short sword.)

To make matters worse, Shadowwalker stays well away from the fray and casts spells as circumstances allow. The old shaman draws upon the sphere of necromancy, attempting to cause a two-card magical injury to the most efficient fighter among the heroes; he spends 20 spell points per attempt. One of the two Dark Knights steps forward to battle any hero who tries to attack Shadowwalker.

The Knight of the Thorn uses his geomantic powers to cause the earth to heave and buckle under the feet of a

different hero each minute. The hero must succeed at an *average Agility* action or fall, foregoing an attack for that combat exchange. (He or she may still defend against the counterattack of any Qué-Nal opponent, however.)


Meanwhile, on the waterfront, the group of Dark Knights with Mercy are pushing away from the shore and heading out into the choppy sea.

Just as everything appears hopeless, Chief Skydancer appears on the scene with a group of warriors loyal to him. Each of these warriors attacks one of Shadowwalker's men. Skydancer tries to fight his way toward Shadowwalker, who immediately stops spellcasting and attempts to escape.

The Chieftain roars out a challenge as he and his men engage the shaman's warriors:

"For too long I have tried to keep the peace with you, Shadowwalker . . . but now you have gone too far! You choose to consort with the lap-dogs of dragons as they abduct my daughter,





and so you force me to defend the mystics of the Citadel of Light!"

Turning to you, he says, "Go, my friends! Take one of the boats and hunt those lizard lovers until they are dead! We will take care of these dogs and follow you as quickly as we can!" Then the chief turns his attention back to the battle, attempting to fight his way over to Shadowwalker.

Despite the fact that Skydancer and his men manage to break up the fight, they have arrived too late to save Mercy. By the time the heroes make it to the waterfront, the ship carrying the princess and her kidnappers is already well out to sea.

Interrogations

If the heroes don't head straight out to sea, Skydancer approaches them after the battle and thanks them for involving themselves in this matter on behalf of the Citadel. (He knew them by their medallions.) He says his men have captured the treacherous shaman, Shadowwalker, as well as the Dark Knight who was covering him—no easy conquest! He offers the heroes a chance to speak with them before a council of tribal elders is convened to put them both to trial. The heroes can use whatever methods they wish (within reason) to extract information from Shadowwalker and the Knight.

The heroes may find the shaman a fanatic who believes he has nothing to lose. When questioned, Shadowwalker answers with statements similar to these examples:

- ☞ "My goddess will see the brave Knights safely home and destroy you if you set to sea after them."
- ☞ "Your Evil cult will soon die. I am living proof that the gods still watch over their children in Ansalon!"
- ☞ "I have allied myself with righteous men! They serve the Many-Faced goddess, the Dragon Queen, and they, too, are sick of the Citadel's lies! Together we will destroy you!"

- ☞ "The servants of the Dragon Queen took your fellow servant of Evil to their keep across the sea. Soon, they shall make of her a weapon with which they will strike at the very heart of your foul brood!"

The Dark Knight, Sir Lor Beven, seems as different from Shadowwalker as night is from day. Far more rational, this Knight of the Lily calmly answers the heroes' questions with little more than banter and small-talk. He does offer one bit of seriousness, though:

- ☞ "I know I am at your mercy, but I warn you, if you kill me, my superiors will exact retribution on Chief Skydancer. Not only do we have the Ergothian princess, but we have the chief's daughter, as well. They have both been taken to Elsher's Height, just across the channel at the edge of Sable's realm. Take me there, and the chief's daughter will go free."

Chief Skydancer once more urges the heroes to go after the kidnappers, promising to meet them at the keep as soon as he can. He fears for his daughter's life, but the needs of his tribe come first; hence, he must preside at Shadowwalker's trial. In addition, he would not dishonor his daughter—Rainsong is her name, he says—by dealing with Dark Knights to save her.

Atmosphere

The tone of this scene is one of frenzied action and unbridled violence as valuable seconds slip away. The Narrator should focus descriptions on atmospheric elements such as the murderous gleam in the eyes of the shaman's warriors or the way in which the blood of the dying mixes with the puddles on the ground. He or she also should offer periodic updates on the activity of the Dark Knights on the waterfront as they board their boat and prepare to put out to sea.

Actions

The Narrator should be ready to adjudicate any special maneuvers or spell effects the heroes might wish to try, particularly those that involve attacks on Shadowwalker or efforts to break free of the melee and rush toward the escaping captors. (Such a feat is nigh impossible, due to the sheer numbers of warriors blocking their path.)

The Narrator need not play out the entire battle between the warriors of Skydancer and Shadowwalker: The Chieftain's men win. Their function in this scene is simply to give the heroes an opportunity to continue their pursuit of Mercy's kidnappers.

When the heroes reach the water's edge, it is too late to stop the fleeing Knights from escaping out to sea. However, heroes with access to the sorcerous schools of aeromancy or hydromancy may try to magically force the ship to turn back. Unfortunately, their efforts are countered by the Thorn Knight on board, so their spells have no discernable effect. Heroes strong in the sphere of alteration may try to turn into a bird or a dolphin and pursue the kidnappers in that form. Unless all the heroes have the ability to shapechange, though, the alterers can only determine where the Dark Knights are going—they are so outnumbered by the Knights aboard the ship, they have no hope of fighting them.

The best option, and the only one likely to yield results, is for the heroes to take a boat and pursue the Dark Knights across the water. Perhaps they can use hydromancy or aeromancy to augment Rig's sailing skills (or the skills of a Qué-Nal sailor or other hero in play instead of Rig). This will permit the heroes to easily keep up with the Dark Knights, whose spellcaster is accelerating their craft the same way.

Mentalism spells cast during the interrogation of the captives reveal that both Shadowwalker and the Knight believe what they say is the truth.

Characters

The characters at right appear as antagonists or allies in this scene. Descriptions of Skydancer and Shadowwalker are included in Chapter Five of *The Light-Bearers*.

- ♣ **Qué-Nal warriors:** *Human adults, violent demeanors, Novices.* Co 6, Ph 7, In 6, Es 5, Dmg +3 (teeth chains), Def -2 (leather).
- ♣ **A Knight of the Thorn:** *Human adult male, shrewd demeanor, Adventurer.* Co 7, Ph 8, In 7 (49), Es 6, Dmg +7 (long sword), Def -5 (plate mail), also sorcery (geomancy); he has only 30 spell points left as this scene begins.
- ♣ **Sir Lor Beven, a Knight of the Lily:** *Human adult male, confident demeanor, Adventurer.* Co 7, Ph 8, In 5, Es 6, Dmg +8 (two-handed sword), Def -5 (plate mail).


Outcome

By the end of this scene, the heroes might have learned that two girls (not just one) need rescuing, and that the ransom for the chief's daughter is the captive Dark Knight. Regardless of whether they chose to interrogate Shadowwalker and Sir Beven, the heroes have two basic options:

- ♣ If they continue the chase by taking to the sea, the adventure resumes as they approach the forbidding coastline of Onysablet's realm in Scene Seven. Depending on the desired pacing of this act, the Narrator can insert a variation on "Pirates!" (Act One, Scene Two), in which another craft carrying Dark Knights intercepts the heroes' boat and tries to capture them.
- ♣ If the heroes head for the Citadel for reinforcements or advice (or if they decide to accompany the lad they met on their way to the Citadel at the beginning of this scene), the adventure continues in Scene Five.

Before continuing with either of these options, however, the Narrator should play through Scene Four one-on-one with Mercy's player.





Scene Four: On the High Sea

This scene, designed for Mercy's player only, begins as the ship is sailing away from the village of Qué-Tepeht following the battle there between the forces of Chief Skydancer and the shaman Shadowwalker.

If the heroes arrive here following Act One's pirate attack, the Narrator must make some adjustments to include the rest of the group.

Overview

In this scene, Mercy has a chance to stand up to her Dark Knight kidnappers in defense of a girl even more frail than herself. This girl, Rainsong, is Sunbringer's sister whom Shadowwalker has given to the Knights to teach Chief Skydancer a lesson.

Getting Started

This scene is specifically designed to challenge a female hero of Ergothian heritage such as Mercedith to begin to defy the gender-role beliefs of her culture. For this challenge to be apparent, the Narrator should make sure Mercy's player understands her culture's notion of a woman's total reliance on (and inferiority to) men.

First Impressions

You regain consciousness when you feel salty water spray upon your face. You seem to be lying in the stern of a small sailing vessel heading across choppy waves. Curled up against you is a black-haired barbarian girl about eight years old, sobbing loudly. A Dark Knight in full regalia, his face hidden behind the terrible skull-like helmet, looms over you both.

He reaches down and grabs the sobbing girl by the back of her shirt. "I'm sick of your whining," his voice booms from within the helmet. "Be quiet or you'll be swimming to Elsher's Height.

Be quiet!" Of course, these threats only make the child cry louder and beg for her daddy.

The Story Continues

Hopefully, as the Knight's threats get worse and worse, Mercy will attempt to stand up to him. Once she does, the Dark Knight turns his gaze upon her and tells her harshly, "You can swim, too, if you want. Your royal blood means nothing to a Knight of Takhisis."

If Mercy continues to act bravely in the face of her captor, a Knight standing at the prow of the boat calls back: "Sir! It is beneath your dignity to bully females and children. Leave them be!"

The bullying Knight makes a disgusted sound and thrusts the crying girl at Mercy. "Make her be quiet, then, Princess or by the Queen of Darkness she will be shark food."

The child puts her arms around Mercy. "Why did the bad men take me away?" she whimpers. "Please, please, I want to go home. Can't you get them to take me back?" Like Mercy, she is soaking wet from the earlier rain, and she soon begins sobbing again, this time about how cold she is. Once again she cries out for her daddy.

It's up to Mercy to calm the child before her sobs once again anger the Dark Knight. Eventually, the girl can quiet down enough to answer questions from Mercy. She tells the hero that her name is Rainsong and her father is Skydancer, the Chieftain of the Qué-Nal. Simply saying his name makes the girl whimper again in misery. Clearly, the princess needs to be strong for both of them.

Should Mercy attempt to question her captors, she is brusquely told to keep silent: It is not her place to ask questions, merely to follow orders. His words, though rankling, reinforce the attitudes so prevalent during her upbringing and echo the vision she experienced atop the Silver Stair.

Assuming Mercy gets Rainsong to keep still, she may overhear the very

information she sought. The Knight-Officer seems to be sternly reminding the bully of Mercy's value as a hostage in the Order's attempt to force the Emperor of Ergoth to stop assisting the Solamnic Knights and harboring Solamnic refugees fleeing dragon rule.

Atmosphere

A sense of danger hangs like a cloud around the bullying Dark Knight. Mercy's player should get the idea that he is willing to act on his threats.

Actions

Mercy can attempt a *challenging Presence (Spirit)* action to calm Rainsong. With a *challenging Perception* action she overhears the reason for her capture. Following an *average Reason* action, she realizes that relying on her father's allies to rescue her would put both emperor and empire in a bad position. Perhaps her father would choose to sacrifice her rather than negotiate with the paladins of the Dark Queen.

Characters

The following characters play active roles in this scene.


- ♣ **Rainsong:** *Barbarian human girl, afraid demeanor, Unknown.* Co 7, Ph 5, In 6, Es 5, Dmg 0 (unarmed), Def 0 (common clothing).
- ♣ **Dark Knight:** *Human adult male, malicious demeanor, Adventurer.* Co 7, Ph 8, In 7, Es 6, Dmg +7 (long sword), Def -5 (plate mail).
- ♣ **Knight-Officer:** *Human adult male, commanding demeanor, Champion.* Co 7, Ph 8, In 8, Es 7, Dmg +9 (great sword), Def -5 (plate mail).

Outcome

By the end of this scene, Mercy is on her way to gaining some measure of resolve. However, she has also earned the wrath of one of her captors.

The adventure continues with the other heroes in either Scene Five (returning to the Citadel) or Scene Seven (taking to sea in pursuit of Mercy). The continuation of Mercy's and Rainsong's captivity is described in Scene Six.





Scene Five: Going for Help

This scene begins as the heroes return to the Citadel from Qu -Tepeht or with the Qu -Nal lad they met in Scene Three.

Overview

In this scene, the heroes arrive at the Citadel in search of advice or reinforcements to help them recover Mercy and defeat her Dark Knight captors.

Getting Started

The Narrator should be familiar with the description of the Citadel proper from Chapter Two of *The Light-Bearers* and the poster map of Schallsea.

First Impressions

If the heroes inform the guards stationed along the Walk that Dark Knights have abducted a mystic, the guards immediately redouble their vigilance. They urge the heroes to report to Master Guardian Kentry, so he can muster all the Citadel's forces for a proper search.

The heroes report to Master Kentry, whom they find on the training grounds, and he swiftly mobilizes the Guardians to defend the Citadel. If this is the first he has heard of the Dark Knight presence on the island (assuming the heroes arrive with the Qu -Nal lad), he dispatches a Guardian to light a warning beacon to inform the Solamnic circle in Schallsea port of trouble; otherwise, he tells the heroes that the Knights of Solamnia are on alert as well. There has been one attempt on Goldmoon's life, and he wants to make sure there isn't another.

Inside the Citadel, the heroes may try to seek out Goldmoon, the Sage, or one of their mentors. However, they come upon a young page in the halls, who informs them that the only person currently available to see them

is the Sage. She offers to escort them to him.

The page, a fourteen-year-old girl named Mina, seems very eager and excited to serve you. You know her as a somewhat rambunctious orphan girl, whose spirit is as wild as the red curls on her head. She leads you toward the library so fast that you almost have to run to keep up.

As you enter the Mentalism Lyceum and approach the library, the hallway echoes with two voices raised in anger. "This spiritual reetlessness has gone on long enough," an old man says. It sounds like the Sage. "You know what you must do to give her peace!"

"I do things in my own way, Old One," hisses another man.

"Oh? Sometimes I wonder just how much power you actually wield. After the fall of—"

But you can hear nothing more, for Mina, who had slowly backed away from the library door during the exchange, suddenly turns, a frightened look on her face. Then she pushes her way through your group and dashes back down the hall the way you came.

The Story Continues

If the heroes immediately enter the library, they find Shen Korras and the Sage leaning over a table, their faces inches from each other and bearing angry expressions. The two men look surprised to see the heroes, but the Sage quickly recovers his composure. If they mention Mina's odd behavior, the Sage just smiles and explains that the girl doesn't care for his merchant friend. Korras looks unconcerned.

The heroes' news seems to shock the Sage; Korras's expression grows angry again, and he demands more details. After they receive the full report, Korras says he must hurry to the port of Schallsea and help organize the defense of his properties.

As Korras hurries from the room, the Sage authorizes full Guardian and

mystic support for the heroes to resume their pursuit of the Dark Knights. (If they have not yet informed the Guardians of the situation, he tells them to give Master Kentry a full report.) Reminding the heroes that Mercy is the daughter of the Emperor of Ergoth, the Sage says he feels certain that her abduction is part of a Dark Knight plot to pressure the emperor into ceasing his support of the Solamnic Knights.

The Sage himself volunteers to interrupt Goldmoon's meditation and inform her of everything that has occurred. Just as he's about to leave, the excitable page barges into the library, loudly announcing that she wants to help. The Sage merely smiles, takes her hand, and asks her to accompany him on his "mission." She gladly agrees.

Should the heroes chase after Mina before entering the library, they can catch her as she is leaving the dome. All she will say is that she refuses to go anywhere near Shen Korras. It's clear that she doesn't like him, but she refuses to elaborate.

Atmosphere

This scene occurs in a flurry of action. Even if the heroes are curious about what the Sage and Korras were arguing about, no one takes the time to explain it.

It should be evident in the way Mina is portrayed that she very much wants to be part of the adult world and is impressed by those at the heart of the action. However, her intense dislike of



Shen Korras should cast some degree of mystery over the half-elf merchant and sorcerer.

Actions

Ideally, this scene revolves purely around roleplaying. No formal actions ought to come into play.

Characters

Character descriptions of Shen Korras, Mina, and the Sage appear in Chapter Five of *The Light-Bearers*.

- ♣ **Guardians:** *Various races and demeanors, Unknowns.* Co 7, Ph 8, In 7, Es 6, Dmg +7 (long swords), Def -3 (chain mail).
- ♣ **Master Guardian Kentry:** *Human adult male, serious demeanor, Master.* Co 7, Ph 8, In 7, Es 6 (36), Dmg +7 (long sword), Def -3 (chain mail), also mysticism (channeling, meditation, healing).

Outcome

The heroes can easily obtain a force of twenty Guardians and three additional mystics to accompany them as they resume their pursuit. If the heroes do not yet know the Dark Knights' destination, Chief Skydancer arrives at the Citadel as they are making their final preparations. He informs them and Goldmoon that the Knights have his daughter as well as Mercy and are making their way by boat to Elsher's Height. Either way, the adventure continues for them in Scene Seven as they arrive on the shores of Sable's realm near the keep.

While these heroes are on their journey, the Narrator can return to Mercy's story in Scene Six.

This scene has introduced a mystery which the heroes at present do not have time to pursue: What are Shen Korras and the Sage trying to achieve? Their overheard argument implies that they, two men who appear to be anything but "friends" as the Sage claimed, nevertheless share a common concern. What is it? Narrators can invent their own answers if they wish, or wait for the secret to be revealed in an upcoming release.





Scene Six: Old Evil Revisited

This scene, designed for Mercy's player only, takes place immediately following the events of Scene Four.

Overview

After their arrival at Elsher's Height in Sable's domain, Mercy has an opportunity to escape with Rainsong.

Getting Started

Narrators may refer to the map of Elsher's Height in the next scene for details of Mercy's escape route. They can also familiarize themselves with the medium role in Chapter Four of *The Light-Bearers* and with the additional medium and spirit possession rules in the Prologue of this book.

First Impressions

After a long, cold voyage, your boat beaches itself on a muddy shoreline. The Knights drag you and the barbarian girl from the boat and compel you forward toward an ancient-looking stone keep. Passing the checkpoint at the outer wall, you march across the bailey and into the square tower.

Down some cracked stairs you go, into the bowels of the keep and past a door marked "Wine Cellar" to a guard station. It is manned by a bored unarmored Knight with a ring of keys hooked to his belt and a long sword at his side. Your captors shove the two of you into a dank cell with three walls of stone and one wall of rusted iron bars. Moldy straw covers the floor, and you hear the faint rustling of rats nearby. Water trickles down the slimy back wall, no doubt helping to supply moisture to the dungeon's pungent growth of mold.

The Story Continues

Once Mercy has an idea of her surroundings, she can use her medium's

powers to call upon her spirit guide, Lord Julius, to help her scout out the surrounding areas (if another hero has been substituted for Mercy, he or she can talk with the spirit of the last occupant of this cell). The spirit reports back that the only Knight in the area is the one seated in the guard station across from the cell.

During this exchange, however, Mercy's powers brush across an older Evil that sleeps deep within Elsher's Height: the spirit of a priest of Morgion, god of disease, who was killed here during the Age of Might. At first, it does not make itself apparent, but it will if Mercy remains in place for too long (even if she did not contact Julius). Since it wishes to possess Mercy and escape into the world in control of her body, it attempts to free her from her cell. To do so, the spirit commands the ghost that normally haunts the keep's defunct wine cellar to attack the single guard. This Knight, in his struggle to defend himself, nears the cell door long enough for Mercy to make a grab for his keys.

If she does not take advantage of this opportunity, the ghost drains the guard's Spirit and he falls dead outside the cell, the keys out Mercy's reach but the sword within her grasp. She then has several options, such as trying to hook the keys with the sword, or waiting for the guard's relief and attempting to trick him to come over or let them out. Her main goal, however, should be to get the keys to the cell.

Once free, she and Rainsong must make their way out of the keep without attracting the notice of guards or patrols—not difficult, with Lord Julius's help. Unfortunately, now Mercy has the attention of the Evil spirit, which follows her and Rainsong until they pause for more than a minute. At that point, it attempts to take control of Mercy's body. Depending on where this happens and how well (and quietly) Mercy fights back, some Knights may hear and come running.

The Battle

If Mercy manages to retain control of herself, the spirit takes out its anger on any Knights of Takhisis in the area by possessing one of them and forcing him to attack anything that moves (including fellow Knights). Should it instead gain control of Mercy, the spirit attempts to use the powers it had in its former life and discovers that magic has changed since it lived. Seeing Dark Knights all around, it compels its new body to flee, leaving Rainsong to be recaptured.

The only way Mercy and Rainsong can escape this situation together is to flee when the spirit takes over a Knight. Even then, the Knight follows them until it finds another target. Lord Julius can provide a distraction, if necessary. However, Julius tells Mercy that every time she contacts him, the Evil spirit can home in on her location.

Atmosphere

The stronghold of Elsher's Height has an Evil air about it because of the spirit within. The spirit's presence also gives the Dark Knights a bit of an edge to their voices, for they are uncomfortable around an Evil not of themselves.

Actions

Once Mercy and Rainsong are in their cell, the hero may make a successful *average Perception* action to notice that the Dark Knight has a set of keys on his belt. Snagging the keys from his belt while he is under attack from the ghost or with the sword after he is dead requires a successful *average Dexterity* action. If the hero attempts to trick the guard or his relief into nearing the cell or letting her out for some reason (such as the rats), she must make a successful *daunting Presence (Spirit)* action.

Aside from normal combat actions if a fight breaks out, the hero must succeed at *Agility (Perception)* actions every few minutes to sneak away quietly; the difficulty ranges from *easy* to

challenging, depending on how close they are to the Knights. The Narrator can make an aura-based random draw to reflect Rainsong's movement.

Finally, the Narrator should follow the guidelines in the Prologue for possession by a wrathful spirit. While fighting off its control, Mercy must also make an *average Presence* action to avoid making a noise that alerts Dark Knights nearby.

Characters

The characters below appear (or make themselves known) in this scene.


- ♣ **Rainsong:** *Barbarian human girl, afraid demeanor, Unknown.* Co 7, Ph 5, In 6, Es 5, Dmg 0 (unarmed), Def 0 (common clothing).
- ♣ **Two dozen Dark Knights:** *Humans of varying age and demeanor, Adventurers.* Co 7, Ph 8, In 5, Es 6, Dmg +8 (two-handed swords), Def -5 (plate mail).
- ♣ **Evil spirit:** *Wrathful spirit of a human adult male.* Co 5, Ph 5, In 7, Es 8, Dmg N/A, Def N/A, also possession.
- ♣ **Ghost:** *Undead creature.* Co 5, Ph 6, In 7, Es 8, Dmg N/A, Def N/A, also fear aura, drain Spirit.

Outcome

Should Mercy and Rainsong break free from the Dark Knights and the Evil spirit, they find a good hiding place in the entrance hall near the door to the keep. Unless they figure out a way to distract the four Knights posted in this hall and the four guards at the outer wall entrances (two at the front and two at the back), they are pretty much stuck until the other heroes rescue them. The Narrator should note their location, especially if Mercy and Rainsong split up, to avoid confusion when the other heroes show up in Scene Seven.

Should the Evil spirit be in control of Mercy as this scene ends, it compels her to try to escape the keep. If she succeeds, she could find herself in the midst of a fight between her friends and the Dark Knights, or even in danger of ruining the heroes' rescue plan by causing the Knights to follow her trail!





Scene Seven: Elsher's Height

The heroes make their way to Elsher's Height, perhaps with reinforcements from the Citadel or perhaps hot on the heels of the escaping Knights. If Narrators have not yet played Scene Six with Mercy's player, they should do so now.

Overview

The heroes must somehow infiltrate the keep and find the two hostages.

Getting Started

Narrators should refer to the map of Elsher's Height in this scene for floor plans. They also may wish to refresh their knowledge of the advanced and mass combat rules in *Heroes of Steel*.

First Impressions

Slowly, you have made your way from the muddy shore to come within view of Elsher's Height, an ancient stone fortress that rises against a backdrop of dense swamp. The only entrance you can see is through the outer wall via a checkpoint manned by two Dark Knights. As you watch, two patrolling Knights emerge from the boggy trees behind the keep, pass the checkpoint with a nod, then continue out of sight.

The Story Continues

The heroes have several options: They can try to ambush the patrol to knock them out and take their garb, approach the checkpoint and hope for the best, scout the area, or use magical resources to disguise themselves.

If the heroes came straight to Elsher's Height without returning to the Citadel for reinforcements (in Scene Five), they will need help rescuing their friend and Rainsong. Just before they are ready to implement their plan, the Narrator should read the following aloud:

A sharp chill runs down your spine as you sense someone behind you. A young Qué-Nal warrior approaches, his hands held out in front of him. "We come to help," he whispers. "Chief Sky-dancer sent us to you. His daughter is inside, taken by the dark ones."

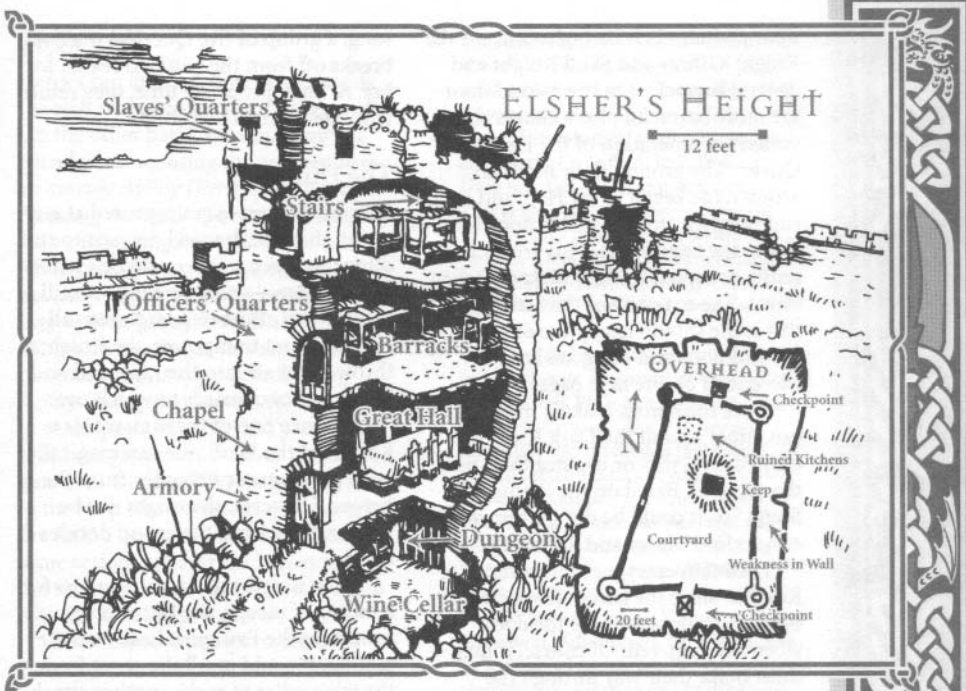
If the heroes accept him, he waves at his companions, and some thirty tribesmen quietly join the group; one of them is a shaman. Should the heroes ask, the warrior says they tracked the group from the shore, waiting until what seemed an appropriate moment before making their presence known.

Scouting around the fortress reveals another checkpoint at the rear of the outer wall, also manned by two Knights. A hero who draws close to the wall can see that the place is in poor repair, suitable to hold a couple hostages but not to repel an attack. They might discover a subtle weakness in one section of the side wall, where the heroes could loosen some of the moist and crumbling building stones to gain entry to the courtyard.

With their allies, the heroes are a fairly even match for the Dark Knights in the keep. If the heroes seem stumped as to how to enter, one of the Guardians or Qué-Nal warriors can do a quick reconnaissance (if the heroes did not scout around the keep themselves) and suggest an idea: Allow them to attack the front guards, drawing their attention away from the heroes, who can then get through the wall (or enter through the rear) and proceed into the keep itself.

The Courtyard

The courtyard inside the wall is muddy where regular patrols have worn a path but fairly overgrown in the less trafficked areas, indicating that a great deal of time has passed since Elsher's Height has been in use. The only feature here is the ruined foundation of the keep's



kitchens, which stands in the rear courtyard near the crumbling north-west tower.

The Dark Knights patrol and stand watch in pairs but respond to an alert in talons of nine. At the first hint of trouble, the two guards at the wall entrance sound an alarm. The next minute, a talon enters the courtyard, and a pair of Knights patrolling the inside of the wall rushes to join them. All these Knights enter melee combat with any attackers who make it through the front guards and into the courtyard—not terribly hard, as the gates have rotted away and the portcullis is ruined. After three combat exchanges, another talon emerges from the keep to enter the fray.

Unless the heroes manage to evade the battle and sneak up to the keep's door, they must wade through it (with the help of their allies) to enter the keep. Once they open the door, they must win past four Dark Knights. If this battle takes more than three combat exchanges, two more Knights

arrive, and another two every three minutes.


Narrators can use the mass combat or coordinated attack rules in *Heroes of Steel* to work out the specifics of a battle between the Dark Knights and the Guardians or Qué-Nal warriors. Otherwise, they can keep things simple by assuming that these allies occupy the Knights while the heroes make their way into the keep.

Should Mercy have fallen victim to the Evil spirit's control, the heroes might run into her in the courtyard as she attempts to escape the keep. She will need help driving the spirit out.

If, at any time, one or more of the heroes are captured, the Narrator should go to "The Dungeon."

The Keep

The keep, illustrated on this page, once was a tasteful tower residence with four levels above ground. The garret level, which is partially in ruins, holds temporary slave quarters, while the third



floor contains private bedrooms for the Knight-Officer and Skull Knight and general barracks. On the second floor are more barracks, plus a chapel converted for veneration of the Dark Queen. The ground floor holds an armory, the keep's Great Hall, and a rude kitchen (from which a door leads out to the courtyard). This area is currently occupied by the Knights' kitchen slaves. The majority of the action in this scene should take place on the ground floor and dungeon level (described on the next page).

Once the heroes make it inside, they can either assault the Dark Knights they come across or use stealth to find the captives. Based on the events of Scene Six, it could be difficult or very easy to find Mercy and Rainsong.

The main entrance hall is empty of Knights, since the heroes just defeated the four stationed inside the door when they entered. Of course, if they must make their way through the fortress, they have a good chance to meet up with patrols. As they search for Mercy and Rainsong, every landing and chamber they come upon offers a chance for an encounter with a pair of Dark Knights until they reach the dungeon. To randomly determine the chances of such a meeting, the Narrator can draw a card from the deck. If the aura is black, the heroes meet two Knights. If the aura is red, then the two are just passing the heroes' position, forcing the group to wait for them to leave. On a white result, the landing or passage is clear.

In the dungeon, the heroes must defeat one guard (plus a Skull Knight, if the alert has been sounded) before they can free the captives. See "The Dungeon" for further details.

If Mercy and Rainsong made it to the entrance hall in Scene Six, they can leave their hiding place when the heroes enter. Of course, once all the heroes are reunited, they must fight their way back through the battle outside.

Should the heroes locate Mercy but emerge from the keep without Rain-

song, a group of five Qué-Nal warriors breaks off from the battle to search for her. At an appropriate time, they return with the traumatized child.

The Dungeon

Should the heroes get captured at any point, they are dragged down into the dungeon. Such a fate could be fortuitous if Mercy and Rainsong are still there; in an effort to guard them all with the least manpower, the Knights throw them all into the same cell and leave only two guards to watch over them. Since one of these guards is a Knight of the Skull, she can magically curb problematic behavior from the heroes. However, she might not be prepared for what the group decides to do.

If the heroes seem to be at a loss for a means of escape, the Narrator can introduce the Evil spirit back into the picture. It could recall the ghost from the wine cellar to make another attack, pitting the undead creature against the Skull Knight's spiritualism power. Or, in its effort to possess Mercy again, the spirit could attract the attention of the Dark Knight's mystic abilities. In a fit of rage it then tries to take control of her, giving the heroes an advantage as they work their own magic and battle their way out of the dungeon.

Since so many elements in this portion of the scene could change at a moment's notice, the only true guidelines the Narrator needs to follow are to allow the players to have fun and reward clever plans with success.

Atmosphere

This keep, located on the edge of Sable's swamp, is a nasty place to stay for very long. Insects irritate those waiting outside, and the humid weather penetrates the keep to sap the strength of those who linger. In addition, the presence of the Evil spirit within Elsher's Height has affected the Dark Knights here, making them seem on edge.

Actions

Heroes can ambush the patrol outside the wall after gaining surprise normally. On the other hand, sneaking past the patrol while scouting the area requires an *average Agility (Perception)* action. Noticing the weak spot in the wall calls for a *challenging Perception* action, while prying loose the crumbling masonry requires two successful *challenging Strength* actions. If allies are creating a distraction as the heroes enter the courtyard, it takes a *challenging Agility (Perception)* action for the group to sneak past the courtyard patrol and avoid the glances of the four checkpoint guards as the intruders make their way to the keep door. Without a distraction, the action becomes *daunting*. These same actions apply if the heroes are trying to sneak out of the keep once again with the rescued prisoners.

If the heroes attempt to use a disguise to enter the keep, each of them must succeed at an *average Presence (Perception)* action every time they meet a Dark Knight. Failing means that the group had better do some fast talking—or fast fighting—to avoid being chained up and taken to the dungeon.

Finally, finding the hidden Rainsong and Mercy in the main entrance hall requires a successful *challenging Perception (Reason)* action, assuming the two do not come forth on their own.

Characters

Some of these characters might not appear, based on the heroes' actions.

- ☞ **Rainsong:** *Barbarian human girl, afraid demeanor, Unknown.* Co 7, Ph 5, In 6, Es 5, Dmg 0 (unarmed), Def 0 (common clothing).
- ☞ **Two dozen Dark Knights:** *Humans of varying age and demeanor, Adventurers.* Co 7, Ph 8, In 5, Es 6, Dmg +8 (two-handed swords), Def -5 (plate mail).
- ☞ **Knight of the Skull:** *Human adult female, imperious demeanor, Champion.* Co 6, Ph 7, In 6, Es 8 (64), Dmg +3 (short sword), Def -3 (chain mail), also mysticism (channeling, healing, spiritualism).

- ☞ **Four kitchen slaves:** *Human adults, pessimistic demeanor, Adventurers.* Co 5, Ph 4, In 3, Es 3, Dmg 0 (unarmed), Def 0 (common clothing).
- ☞ **Evil spirit:** *Wrathful spirit of a human adult male.* Co 5, Ph 5, In 7, Es 8, Dmg N/A, Def N/A, also possession.
- ☞ **Thirty Qué-Nal warriors:** *Barbarian human adult males, violent demeanor, Novices.* Co 6, Ph 7, In 6, Es 5, Dmg +3 (teeth chains), Def 0 (common clothing), also half have missile weapons (self bows/+2).
- ☞ **One Qué-Nal shaman:** *Human barbarian adult male, egotistical demeanor, Novice.* Co 6, Ph 7, In 6 (36), Es 6 (36), Dmg 0 (unarmed), Def 0 (common clothing), also mysticism (animism, healing, spiritualism), sorcery (aeromancy, hydromancy, spectramancy).
- ☞ **Twenty Guardians:** *Various races and demeanor, Unknowns.* Co 7, Ph 8, In 7, Es 6, Dmg +7 (long swords), Def -3 (chain mail).
- ☞ **Three Citadel mystics:** *Various races and demeanor, Adventurers.* Co 5, Ph 4, In 6, Es 7, Dmg +2 (daggers), Def 0 (common clothing), also mysticism (healing and other spheres as the Narrator chooses).

Outcome

This scene can produce a number of possible outcomes:

- ☞ Escaping from Elsher's Height with Rainsong and Mercy takes the heroes to Scene Eight.
- ☞ If a spirit-controlled Mercy escapes the keep on her own, the Narrator must resolve the situation one-on-one with her player.
- ☞ Should all the heroes get captured, the Narrator may give them future escape opportunities. If they don't win free within a day or so, he or she must resolve the ransom situation, deciding whether the emperor and Skydancer negotiate with the Knights to get their daughters back. Once the matter is resolved, the Knights turn over the rest of the prisoners to Sable for her menagerie, following a thorough "questioning" of all Citadel mystics by the Skull Knight.





Scene Eight: Celebration

This scene begins after the heroes have rescued Mercy and Rainsong and made it back safely to Schallsea.

Overview

The heroes are recognized for their valor by Goldmoon and Skydancer amid joyous celebrations—for the first time since the rise of Shadowwalker, the Qué-Nal are united!

Getting Started

Narrators might want to review the information about Shadowwalker, Chief Skydancer, and Goldmoon in Chapter Five of *The Light-Bearers*.

First Impressions

Once the heroes return to the Citadel of Light, the Narrator may read the following aloud:

As you approach the Citadel, a lot of people seem to be waiting for you. Among them are mystics in their light robes, Guardians with their sky-blue and red garb, and Qué-Nal in their colorful native clothing. They appear to be mingling congenially, so you can only conclude that they have heard of your success.

The Story Continues

Goldmoon and Chief Skydancer greet the heroes as they approach. The Chieftain seems overjoyed to see Rainsong again and invites the whole assembly (including mystics and off-duty Guardians) to visit his village, Qué-Jotun, which lies not far north of the Citadel. After the short journey, the heroes arrive in the village to find that Skydancer and the other Qué-Nal have put together a small festival to honor them and welcome Rainsong home. Narrators should feel free to spend as

much time as they like allowing the triumphant heroes to indulge themselves in feasting, gambling, games of skill, and retellings of the exciting episode at Elsher's Height.

As dusk settles over the celebration (or when the heroes think to ask about Shadowwalker), the Narrator should read the following, adjusting as necessary:

The Chieftain stands up and enters the circle around the spirit pole, signaling his intent to speak. As the festivities quiet down, he begins. "Because of the heroism of these people," he gestures toward you and the warriors who accompanied you on your rescue mission, "we know that cooperation between the Qué-Nal and the Citadel of Light is not only possible, but necessary. It is clear that those who have for so long urged us to believe otherwise were leading us astray. And now, they must answer for their most recent treason: consorting with Dark Knights in the abduction of the Chieftain's Daughter, and endangering our tribe. Already, the main villain, the shaman Shadowwalker, stands within our midst to answer for his crimes."

He gestures to someone behind you. "Shadowwalker claims that our ancestors are unhappy with the Citadel. However, I have seen the actions of these mystics and their leader, Goldmoon, and I attest that—regardless of place or tribe of birth—they are people of such quality that our ancestors would have welcomed them as Qué-Nal brothers and sisters. They risked their lives to return Rainsong from the clutches of the dark ones, and for this we are more grateful than we can express."

At this point, two Qué-Nal warriors bring Shadowwalker up before the Chieftain. Skydancer gestures to the Council of Elders, a group of serious-looking men and women seated behind the heroes.

Tonight, we must decide the fate of Shadowwalker. His actions show that he cares nothing for the unity, or even the safety, of the tribe. In fact, I say that his motives were merely to garner power. He spoke lies, worked with the Dark Knights, those champions of Evil, and caused much grief to the Citadel of Light. To Goldmoon and her mystics, we can only apologize and promise to work with you in the future rather than against you. To the Dark Knights, we promise to prevent your influence on this island. And to Shadowwalker—well, the Council and I must decide upon your fate. Come, brothers and sisters, let us consider.”

While the Council of Elders is questioning Shadowwalker, the festivities pick up again, but with a more subdued tone. After almost an hour of examination and debate, Skydancer announces the decision: The Council of Elders has decided not to condemn Shadowwalker to be stoned to death. They merely wish to cast him, and any others who believe as he does, out of the tribe and off of the island.

After the announcement, warriors lead a protesting, cursing Shadowwalker and about a dozen of his faithful followers from the celebration. With a look of hatred on his wizened visage, the shaman glares at the assembly, then turns his back on the village.

Atmosphere

The Narrator should impress upon the players that this celebration is the first time in years that the Qué-Nal and the members of the Citadel of Light have been able to thoroughly enjoy each other's company without the spectre of Shadowwalker spoiling the camaraderie. As a result, the celebration has an almost feverish quality; although the fierce gaze of the exiled shaman is a chilling reminder of his power, his departure releases a great deal of tension, making the assembly feel almost giddy with relief!

Actions

No actions are necessary in this scene, beyond an *easy Perception* action to verify that the Qué-Nal and mystics are not at each other's throats as the scene opens.

Characters

The characters below are all involved in this scene. In addition, the descriptions of Goldmoon, Iryl Songbrook, Chief Skydancer, and Shadowwalker appear in Chapter Five of *The Light-Bearers*.

- ♣ **Guardians:** *Various races and demeanors, Unknowns.* Co 7, Ph 8, In 7, Es 6, Dmg +7 (long swords), Def -3 (chain mail).
- ♣ **Twenty Citadel mystics:** *Various races and demeanors, Adventurers.* Co 5, Ph 5, In 7, Es 8 (64), Dmg 0 (unarmed), Def 0 (common clothing), also mysticism (every sphere but necromancy is covered by this group).
- ♣ **Rainsong:** *Barbarian human girl, afraid demeanor, Unknown.* Co 7, Ph 5, In 6, Es 5, Dmg 0 (unarmed), Def 0 (common clothing).
- ♣ **Sixty Qué-Nal villagers:** *Barbarian humans of varied age and demeanor, Rabble.* Co 7, Ph 5, In 6, Es 5, Dmg 0 (unarmed), Def 0 (common clothing).
- ♣ **Fifty Qué-Nal warriors:** *Barbarian human adult males, violent demeanors, Novices.* Co 6, Ph 7, In 6, Es 5, Dmg +3 (teeth chains), Def 0 (common clothing).
- ♣ **Six Qué-Nal shamans:** *Barbarian human adult males, egotistical demeanors, Novices.* Co 6, Ph 7, In 6 (36), Es 6 (36), Dmg 0 (unarmed), Def 0 (common clothing), also mysticism (animism, healing, spiritualism), sorcery (aeromancy, hydromancy, spectromancy).

Outcome

The exiled Shadowwalker is taken to Schallsea port and shipped off the island, along with the many shamans who decide to follow him. Nonetheless, his threat to the Citadel remains.

Following the verdict, Goldmoon, half the mystics, and all the Guardians take their leave of the village and return to the Citadel. The Narrator may then begin Scene Nine.





Scene Nine: Unwelcome Guest

This scene occurs at night, shortly after Shadowwalker is led away and many of the Citadel folk have departed.

Overview

During the celebration, a black dragon makes a surprise attack upon the village. The heroes can either flee or kill the wyrm before it destroys Qué-Jotun.

Getting Started

The Narrator should review the information about dragon combat and dragonawe detailed in Chapter Six of *The Book of the Fifth Age*. Also, optional rules for aerial combat appear in the *Wings of Fury* supplement, if the Narrator wishes to use them.

First Impressions

About thirty minutes after Shadowwalker and his escort leave the village, the Narrator can read the passage below.

Above you, from out of the darkness of the sky, comes inky death. The roar of dragon breath echoes all around as several of the small Qué-Nal homes dissolve under a stream of the acid. With graceful ease, the dragon lands in the midst of this wreckage.

"Hear me, puny ones!" he roars. "My mistress, known to you vermin as Sable, will tolerate no further meddling in her affairs. Furthermore, she refuses to allow your petty squabbles to spill onto her land."

The black dragon pauses for but a second before continuing, its voice even more venomous than before. "She has decided to make an example of this village. Every last one of you shall die by Stealth's claw tonight!"

With this final pronouncement, the black dragon leaps into the air and circles upward to gain altitude for his attack.

The Story Continues

Once the dragon takes to the air, those present who did not flee during the dragon's speech start readying for the attack and preparing countermeasures. (Narrators should assume that half the characters feel the results of dragonawe.)

The Battle

If the heroes have managed to restrain their fear, they can attempt to attack. The dragon remains in the air as long as possible, using his dragon breath to destroy targets. Unfortunately for him, the layout of the village forces him to spend four combat exchanges maneuvering into a position to hit specific targets, such as the spirit pole. Two of these four exchanges provide the heroes and their allies with a chance to attack the dragon with magic or missile weapons.

If Stealth sustains damage, he spends four minutes casting a spell that causes fog to form around the village. After four more combat exchanges, the fog cuts visibility to half (making it harder for both the heroes and characters to hit their targets). After another four minutes, the fog has grown so thick that it obscures the dragon himself, and only melee attacks are possible.

At this point, Stealth makes two more passes with his dragon breath. Then he lands and begins grabbing nearby villagers, crushing them in his curled talons. At this point, the warriors and shamans, under the command of Skydancer and Iryl Songbrook, start attacking the dragon's flanks. If the heroes wish to close in, some of the nearby mystics offer to cast supportive magic on them. Those mystics with healing powers have already started tending the wounded.

Once the dragon suffers about 25 damage points, he attempts to leave the village. If necessary, he first uses dragon breath to remove obstacles, then animism to attract local insects to attack in a swarm. During this distraction, Stealth attempts to fly away.

Atmosphere

The dragon attack comes as a shock to those at the celebration. Everyone senses the dragonawe of the moment, even if they do not fall victim to it and flee. In their fear, people run every which way, causing massive confusion and creating another obstacle for those heroic enough to fight the dragon.

Actions

The following actions are possible during this scene. As always, though, the Narrator should consider other ingenious ways that the players come up with to dispatch the dragon.

- ♣ Just before the dragon is sighted, the heroes may attempt *daunting Perception* or *Spirit* actions to sense the impending Evil of his presence.
- ♣ Once Stealth appears, everyone present must make *average Spirit (Presence)* actions to fight off dragonawe.
- ♣ Before the fog blankets the area, the heroes may make missile attacks normally. However, after four combat exchanges in the building fog, those using missile weapons suffer a -2 action penalty due to poor visibility. Once the fog completely conceals the dragon, all combat attack actions suffer a -4 penalty; however, all defense actions against the dragon's counterattacks gain a +4 action bonus.

The Narrator can determine the effects of Stealth's last two dragon breath attacks with a random draw: A black aura means the breath destroys one building and targets nearby characters and heroes; those who fail their *average Agility (Dexterity)* actions to resist the assault suffer half the dragon breath's damage rating (in other words, half its Physique score). A red aura indicates that the acid splatters over the whole village; those who fail to resist it each suffer 4 damage points. A white aura means the dragon breath misses the village altogether.

Characters

There are many participants in this scene.

- ♣ *Ten Citadel mystics: Various races and demeanors, Adventurers.* Co 5, Ph 5, In 7, Es 8 (64), Dmg 0 (unarmed), Def 0 (common clothing), also mysticism (every sphere but necromancy is covered by this group).
- ♣ *Rainsong: Barbarian human girl, afraid demeanor, Unknown.* Co 7, Ph 5, In 6, Es 5, Dmg 0 (unarmed), Def 0 (common clothing).
- ♣ *Fifty Qué-Nal villagers: Barbarian humans of varied age and demeanor, Rabble.* Co 7, Ph 5, In 6, Es 5, Dmg 0 (unarmed), Def 0 (common clothing).
- ♣ *Forty Qué-Nal warriors: Barbarian human adult males, violent demeanors, Novices.* Co 6, Ph 7, In 6, Es 5, Dmg +3 (teeth chains), Def 0 (common clothing).
- ♣ *Two Qué-Nal shamans: Barbarian human adult males, egotistical demeanors, Novices.* Co 6, Ph 7, In 6 (36), Es 6 (36), Dmg 0 (unarmed), Def 0 (common clothing), also mysticism (animism, healing, spiritualism), sorcery (aeromancy, hydromancy, spectramancy).
- ♣ *Stealth: A male young black dragon.* Co 9, Ph 37, In 8 (64), Es 8 (64), Dmg +12, Def -8, also dragon breath, swallow whole, dragonawe, dive attack, sorcery (aeromancy, hydromancy, transmutation), mysticism (animism).

Outcome

Once the dragon has fled the scene (or been killed), the heroes can help with the wounded and with clean-up. After playing out the aftermath of the attack, the Narrator may move on to the Epilogue.





EPILOGUE

Ascension

After the heroes have finished helping the Qué-Nal village recover from the dragon attack, they can return to the Citadel for rest and healing.

Overview

Once the heroes have recovered and satisfied the requirements for the role of Citadel Master, Goldmoon approaches the mystics among them and says the time has come to pass through the maze and climb the Silver Stair once more. On the Stair, they must finally defeat their worst fear. Meanwhile, the Guardians in the group participate in Games Day.

Getting Started

The Narrator should look over Chapters Two and Four of *The Light-Bearers* and the details on Spirit advancement in the Prologue of this book. The heroes' ability scores and codes should meet the Citadel Master requirements before they begin their climb.

The journey through the hedge maze requires the descriptions at the end of Act Two and the flow chart on the back of this booklet. If mystic heroes other than those from the Prologue are in play, the Narrator must design Silver Stair encounters for them, as before.

First Impressions

As the heroes make their way back to the Citadel, about twenty Guardians and ten mystics meet them halfway there:

The Guardians stop when they see you. Master Guardian Kentry steps forward and asks with concern, "Are you all well? Lookouts spotted a black dragon overhead near Qué-Jotun, and we

feared the worst. Goldmoon sent us to you immediately."

Once the heroes report, the whole group can return to the Citadel. The mystics offer to aid the wounded among the heroes. If the heroes believe the village could use further help, Master Guardian Kentry sends most of the mystics and Guardians to assist the locals. He and the remaining Guardians and mystics then accompany the heroes back to the Citadel of Light.

The Story Concludes

When the heroes reach the Citadel, Goldmoon and several other mystics are waiting. After the heroes recount the story of the dragon attack and their wounds are checked again, they are gently but firmly told to go to sleep.

The next morning, a page arrives with orders for Guardian heroes to report to the training grounds immediately after breakfast. That evening after moonrise, an aspirant takes mystic heroes to the hedge maze with Mystic Bethany who has been unable to bring herself to overcome her fear atop the Silver Stair.

A Guardian's Course

After breakfasting with Goldmoon, Guardian heroes arrive at the training grounds, where Master Guardian Kentry is waiting. He has declared a "Games Day," in which Guardians can compete against each other in teams or in one-on-one combat to win furlough days.

All aspects of combat are covered in these events. Archery tournaments abound throughout the day, while team battles occur every hour. One-on-one combat, both unarmed and with matched weapons (or favorite weapons), takes place continuously. Of course, the heroes must take their watch at some point during the day, to relieve others who want to compete.

SERVANTS OF LIGHT

After the sun sets, Master Guardian Kentry tallies the scores of the combatants and awards furlough days to just about everyone. However, those who did especially well earn themselves extra days, which they can schedule whenever they wish (with the stipulation that they give Master Kentry at least a week's notice so he can change the duty roster). Those who rank first in each category win a weapon of distinction from the Citadel's armory in recognition of their talent (the Narrator chooses the specific item).

A Mystic's Course

Under the cool gaze of the pale moon, Goldmoon announces that it is time once again for mystic heroes to climb the Silver Stair—this time, to join the ranks of the Masters. Other mystics are with them, including their old comrade Bethany, hoping to finally overcome her personal demons and ascend to Master rank.

At this point, the Narrator should commence roleplaying the scene one-on-one for each mystic hero:

Goldmoon leads you to the entrance of the maze. "Good luck, my friend. Remember, to truly master the power of the heart, you must first confront your fears and destroy them."

With those words of advice, the First Master steps back and allows you to enter the maze.

The Narrator may decide which rings of the hedge maze to send each hero through based on the events of this adventure. Some heroes might proceed directly from the entrance to the center of the maze, reaching the Stair with no obstacles at all. Atop the Silver Stair, the heroes experience once again their visions from Scene Two of Act Two. However, feats that might have proven impossible for them to accomplish at earlier stages in their training have

become feasible for these experienced mystics. Suggested actions for defeating each of the obstacles presented in the visions appear in the "Actions" section.

After their experiences atop the Silver Stair, the heroes each find themselves at the maze's exit. Goldmoon greets them either with sincere congratulations or with a compassionate expression. To heroes who failed to defeat their fears, she urges that they try again at a later date. To those who succeed, she asks to borrow their mystic-rank medallions for engraving. Either way she sends the mystics back to their rooms to rest before the mastery ceremony.

Atmosphere

This scene offers a brief respite before the heroes face their next quest. Guardians have an excellent opportunity to slash-and-hack for as long as the players and Narrator wish. While doing so, the spirit of camaraderie prevails, and everyone takes their defeats with good humor.

Once again, mystic heroes find themselves wandering through the surreal hedge maze. As before, when they reach the Silver Stair, they may ascend into the sky, a beautiful moonlit view laid out below them. At some point during the climb, however, the setting abruptly changes to the scene of their greatest fear.

Actions

The actions required for Games Day are normal combat actions. However, since heroes and characters use only sparring weapons in melee combat, they receive no appreciable injuries. (Only a mishap would cause a one-card wound.) Each hero participates in the following:

- A successful *Agility* action lets the hero stay in each round of the archery competition; the action for





- the first round is *easy*, but increases one degree in difficulty with each successive elimination round.
- ♣ Heroes participating in hand-to-hand combat (either armed or unarmed or both) must succeed in three *average Strength (Endurance)* actions or be forced out of the competition category. Those who make it through three rounds this way can make two more actions, one *challenging* and one *daunting*, to continue. A successful *desperate Strength (Endurance)* action in the final round means the hero wins the competition.
 - ♣ Heroes may attempt to lead a team in mock battle against another team with a successful coordinated attack (and subsequent coordinated defense). As described in *Heroes of Steel*, the hero first attempts an *average Presence* action to coordinate the team, then may perform the attack (or defense) action, adding one-half the combined action ability scores of all teammates to his or her own action

score. A hero with a Presence code of "A" can coordinate twenty-five people, a "B" allows one to lead ten people, a "C" five, and a "D" two. A mishap affects the whole group.

The competitions may be scored as follows: 1 point is given for every successful match (person vs. person or team vs. team; an extra point goes to the coordinator of a winning team), and 2 points are given for each elimination round successfully passed (as in archery tournaments). Of course, the Narrator is welcome to come up with another system to incorporate various nuances such as best one-on-many contest, and so on.

All actions in the hedge maze proceed as described in Act Two. Once the heroes reach the Silver Stair and attempt to conquer their fear, each of them must make a successful *challenging Presence* action to remain long enough to face their fear again. Those who fail flee despite themselves and must make the attempt again later.

To conquer their fear, the heroes

can try a number of options, each requiring a successful unopposed *daunting* action of some sort:

- ♣ Marda can stop her pain visions and save those around her with a *daunting Presence* action.
- ♣ Mercy can speak out against the scheming men with a *daunting Presence* action or use spiritualism (a spell or a *daunting Spirit* action) in such a way that the man is cowed.
- ♣ Blister can assist the injured woman following a *daunting Presence* action to stand against the closing darkness.
- ♣ Linsha can assert her worth before the Solamnic panel with a *daunting Presence* action, finding her own face beneath the Rose Knight's helm.
- ♣ With a *daunting Presence* action, Sunbringer can either speak out against Shadowwalker or convincingly demonstrate how he has served the Qué-Nal as a Citadel mystic.
- ♣ Finally, Rig must succeed at a *daunting Presence* action to overcome his guilt and convince the spirit of Shaon that she truly meant something to him.

Characters

Aside from Goldmoon and the Sage (whose character details appear in Chapter Five of *The Light-Bearers*) and the heroes' mentors, the following characters appear in this scene:

- ♣ **Mystic Bethany:** *Human young adult female, conscientious demeanor, Novice.* Co 4, Ph 5, In 6, Es 8 (64), Dmg 0 (unarmed), Def 0 (common clothing), also mysticism (healing, sensitivity, spiritualism).
- ♣ **Citadel mystics:** *Various races and demeanors, Adventurers.* Co 5, Ph 5, In 7, Es 8 (64), Dmg 0 (unarmed), Def 0 (common clothing), also mysticism (every sphere but necromancy is covered by this group).
- ♣ **Guardians:** *Various races and demeanors, Unknowns.* Co 7, Ph 8, In 7, Es 6, Dmg +7 (long swords), Def -3 (chain mail).
- ♣ **Master Guardian Kentry:** *Human adult male, serious demeanor, Master.* Co 7, Ph 8, In 7, Es 6 (36), Dmg +7 (long

sword), Def -3 (chain mail), also mysticism (channeling, meditation, sensitivity).

Outcome

At a dawn ceremony, those heroes who passed the test of the Silver Stair are honored, following Master Guardian Kentry's awarding of Games Day honors to winning Guardians.

It seems that everyone is present for the Ceremony of Mastery. The sea of faces around you give you an impression of both excitement and calm support, as well as joy and similar positive emotions. Goldmoon, the Sage, and the mentors have lined up at the front of the hedge maze. "Today, several mystics have ascended the Silver Stair and successfully conquered their greatest fear. We now honor these new Masters by presenting them with their new medallions of rank."

At this point, Goldmoon calls out the names of the mystics who succeeded atop the Silver Stair, earning themselves the right to be called Citadel Masters. This lucky group might also include several mystic characters the heroes have interacted with during their training, such as Bethany. Although she was an aspirant at the time the heroes arrived at the Citadel, Bethany has mirrored the heroes in her mystic progress. Her walk through the hedge maze has revealed in her an unexpected aptitude in sensitivity and spiritualism as well as healing. In addition, her training with Citadel mentors has given her newfound reserves of spiritual strength, which accounts for her Essence score increase.

After Bethany is called up, Goldmoon announces the appropriate heroes' names and returns to each one a medallion with the completed Citadel inscription. As she places the medallion around each person's neck, she whispers for the hero's ears alone, "Congratulations, light-bearer."



Legends OF THE Lance™

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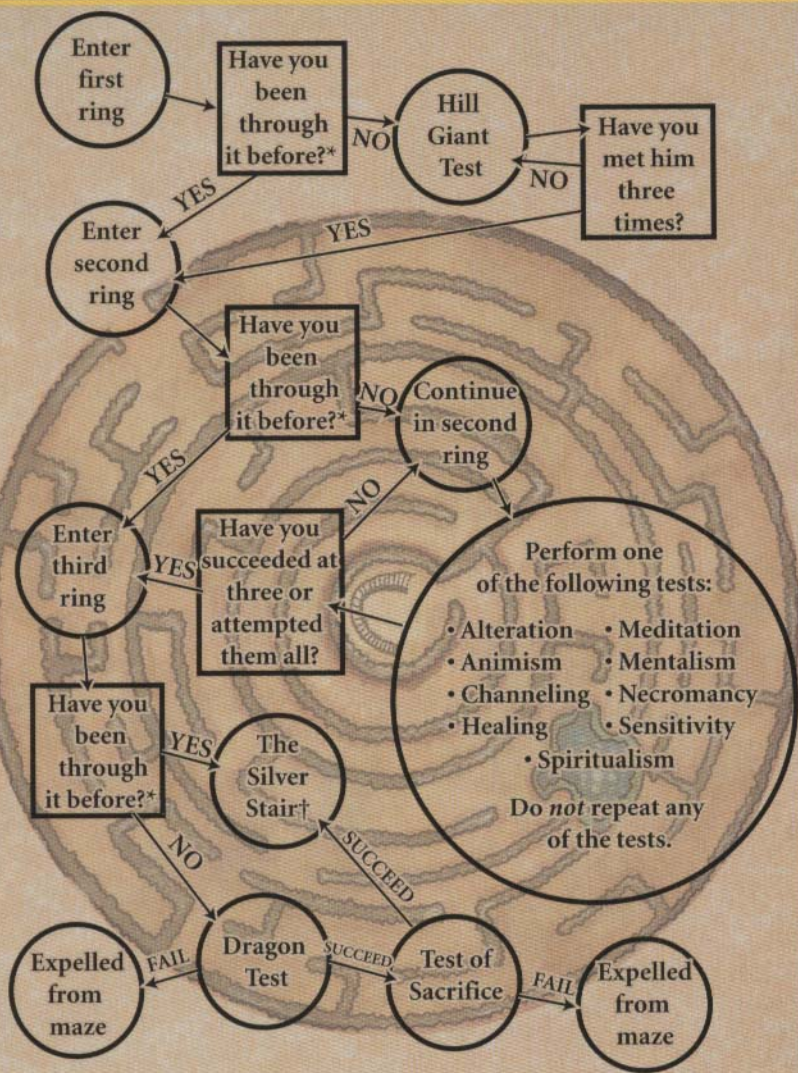
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THE HEDGE MAZE

*The Narrator can send heroes through a ring that they have been through before, if he or she chooses.

†Everyone's experience on the Silver Stair is different. For details on this final test, as well as the rest of the Hedge Maze, see Act Two.

THE CITADEL

0 150 300

Feet



Gardens

Guardian
Training
Grounds

3

4

5

2

6

1

7

9

8

Well

The Walk

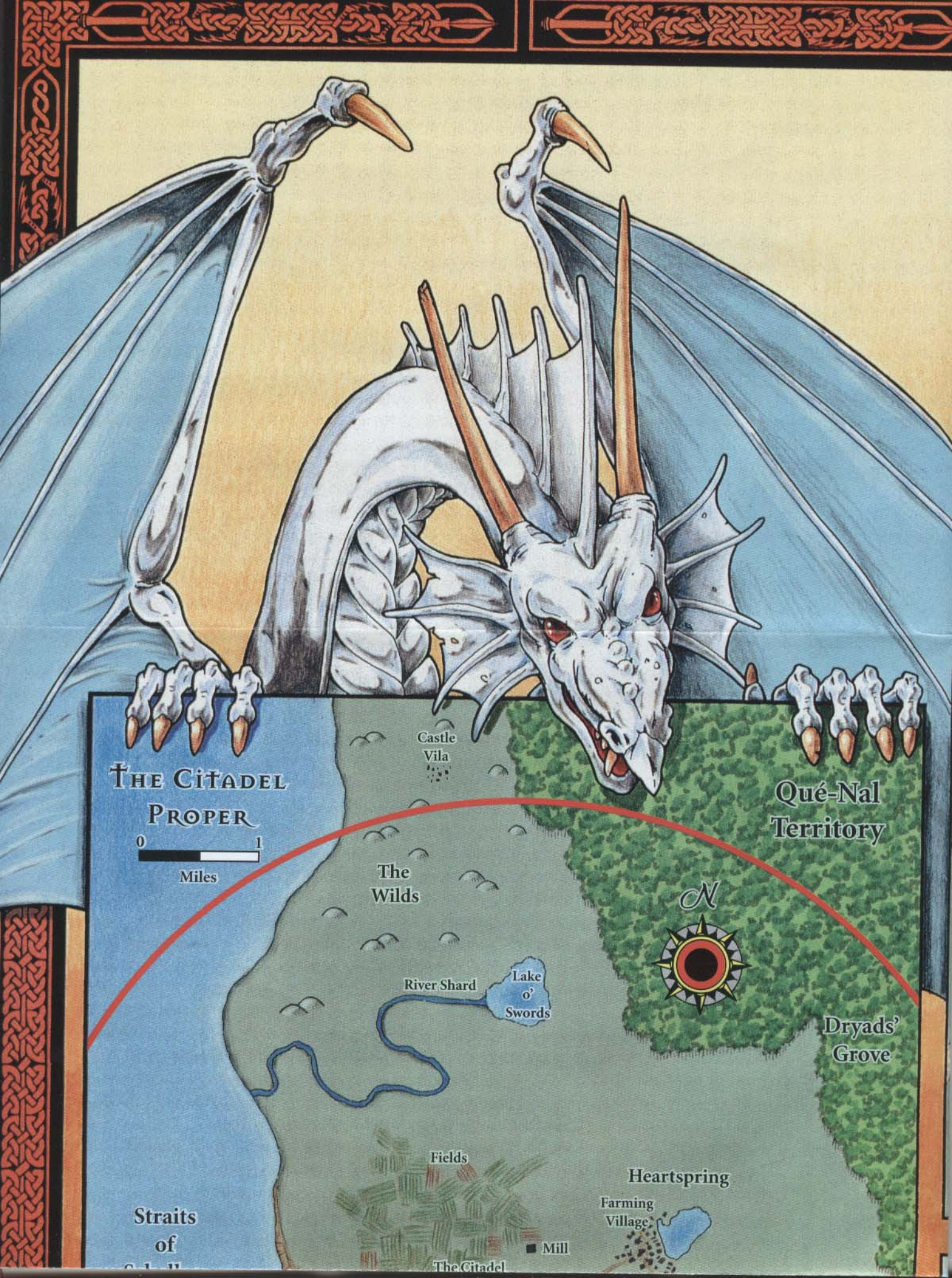
To the
docks

The Silver Way

To Heartspring
Village

To
Schallsea

1. Grand Lyceum
2. Sensitivity Lyceum and Hall of Audience
3. Alteration Lyceum and Menagerie and Stables
4. Animism Lyceum and Herbarium
5. Channeling Lyceum and Gymnasium
6. Meditation Lyceum and Private Cells
7. Mentalism Lyceum and Library
8. Spiritualism Lyceum and Shrines of the True Gods
9. Healing Lyceum and Healing Hall



**THE CITADEL
PROPER**



Castle Vila

The Wilds

Qué-Nal Territory

River Shard
Lake o' Swords



Dryads' Grove

Fields

Heartspring

Farming Village

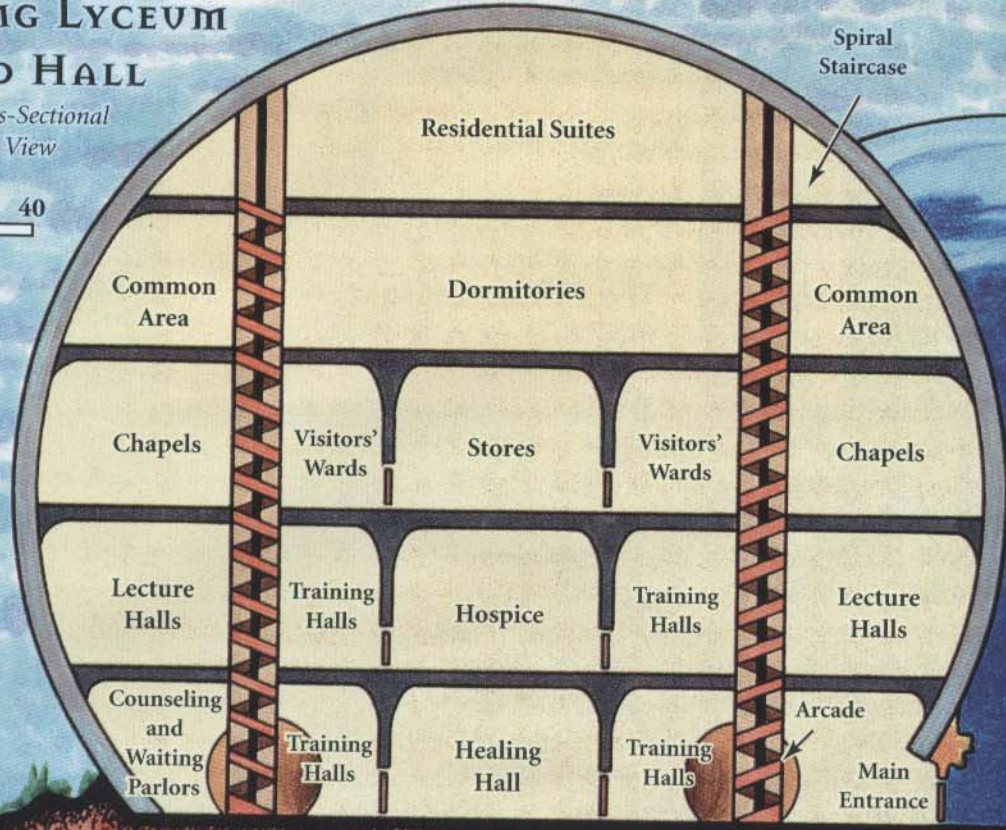
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Straits of

The Citadel

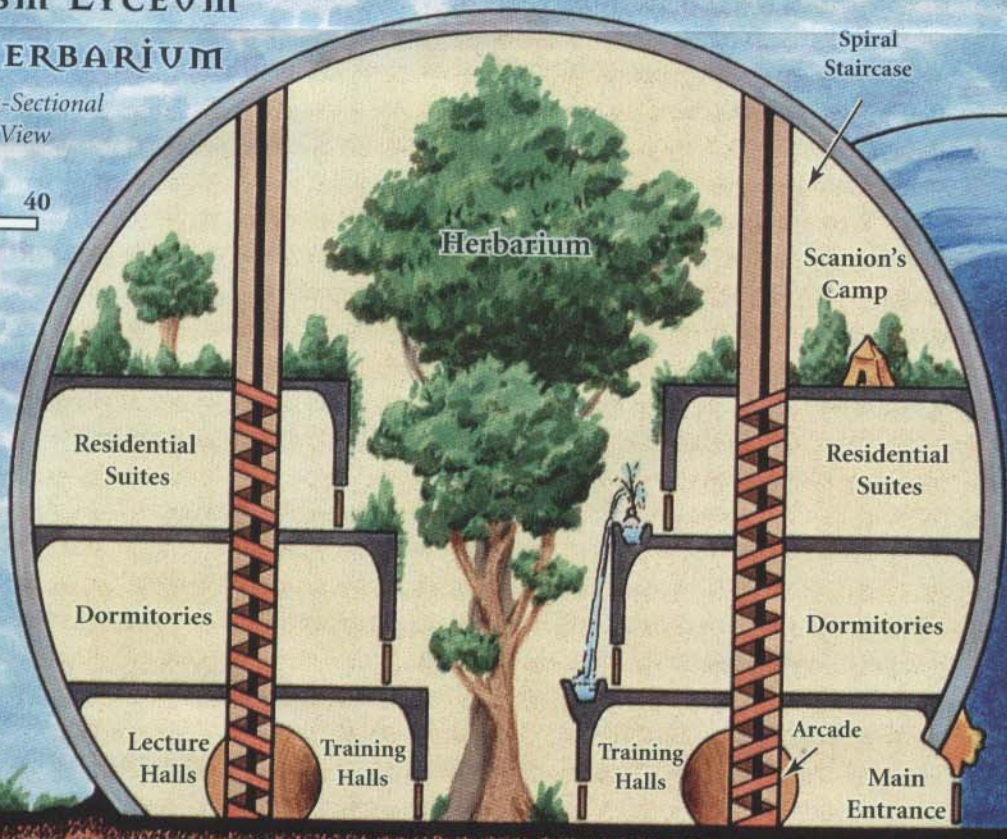
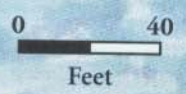
HEALING LYCEUM AND HALL

Cross-Sectional
View



ANIMISM LYCEUM AND HERBARIUM

Cross-Sectional
View





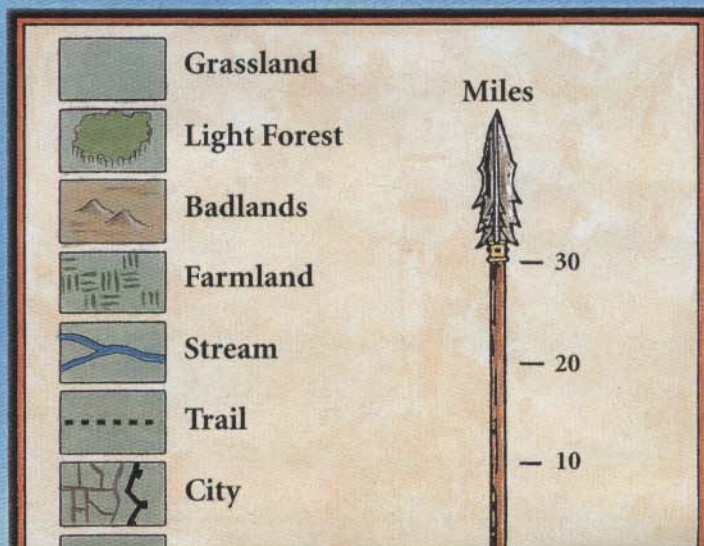
Qué-Nal
Territory

THE
CITADEL
OF LIGHT





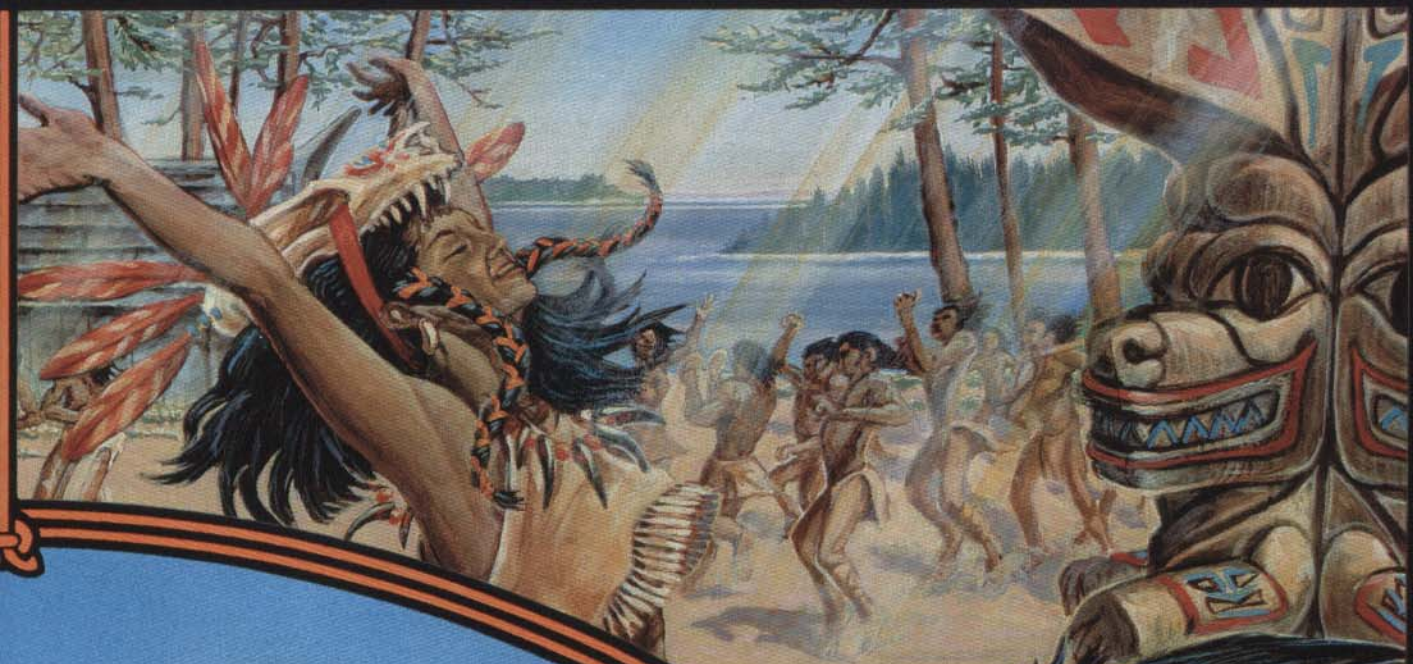
SCHALLSEA ISLAND



Qué-Ash

Qué-Jotun

City of I



The New Sea

tal Mines
of Ash

el
ht

Castle Vila

Singing Creek

Pelun Stream

Qué-Pek

Qué-Hep

Angat

Garden of the Dead

Linneah

Silver Way

Tilawa Brook

War

Qué-Tepeht

	Tower
	Wemitowuk Village
	Qué-Nal Village
	Ruins
	Mystic Site
	Mine

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N



Schallsea

Straits of Schallsea

Zeph
Qué-M





THE SILVER STAIR AS A MAGICAL RESERVOIR

As with many mystic sites of Krynn, the arcane nature of the Silver Stair of Schallsea Island generates a great deal of power. Such magical reservoirs can grant heroes spell points to use immediately. To receive such a boon from the Silver Stair, a mystic must be within visual range of it (though Citadel Masters are rumored to have drawn on it from farther away). Spellcasters with "A" Spirit codes may attempt to draw from the Stair at any time; those with "B" codes may do so only when the Stair is visible in the moonlight. Heroes with Spirit codes of "C" or lower have, at times, performed a "wild talent" mystical effect through the magic of the Stair as well.

The Silver Stair grants mysticism points only to worthy casters. Those with natures derived from a card with a white aura receive all the points they need for their spell, assuming that the spell's purpose upholds the foundations of the Citadel (Narrator's call). On the other hand, mystics with natures derived from red-aura cards receive a number of spell points dictated by a random draw: A result with a white aura offers the caster the card's total value in spell points; a red-aura result offers half the card's value (rounded up); and a black-aura result offers no points. Points in excess of what is needed for the casting are lost.

Mystics with natures derived from a card with a black aura usually don't attempt to draw on the power of the Stair. However, those who wish to try can attempt a *desperate Spirit* action before their spellcasting. Those who fail at the action receive no spell points. Not only that, the Stair siphons away all their mysticism points, leaving them unable to cast their desired spell or any other until they regain their spell points normally. If a dark-natured-caster succeeds at the action, however, he or she receives spell points as explained for those with red-aura-based natures, regardless of the intent of the spell. However, such blasphemy defiles the Stair. It can confer no more spell points until ritually cleansed by the Citadel mystics.

The celestial ladder grants only mysticism points, not sorcery points, and these points prove useful only when heroes also succeed normally at their spellcasting actions. The Stair has an endless store of spell points to offer those true of heart, and any number of mystics can draw from it at the same time. However, casters cannot save granted points or use them to refresh their spell-point pools—they must use them immediately to cast a spell. Granted spell points can cover up to the full cost of hybrid spells (introduced in *Heroes of Hope*) if the caster uses Spirit as the spell's action ability; those using Reason to work hybrid magic receive only enough points to cover, at most, half the spell's cost (i.e., the total mysticism points used).

Most frequently, the Silver Stair grants spell points to mystics engaged in the defense of the Citadel or other noble causes. It does not grant points to heroes to aid them in their mystic tests, such as walking the hedge maze. The powers of the heart require their users to rely on themselves, after all. The Stair contributes ambient magic only in times of great crisis—when a hero's faith has given all it can, but the world demands more.

SCHALLSEA AND SURROUNDINGS



LEGEND

- ★ Walled City or Town
- Town
- Tribal Village
- ◻ Mystic Site
- ◻ Ruins
- Tower
- Road
- Trail



9554

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By STEVE MILLER

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