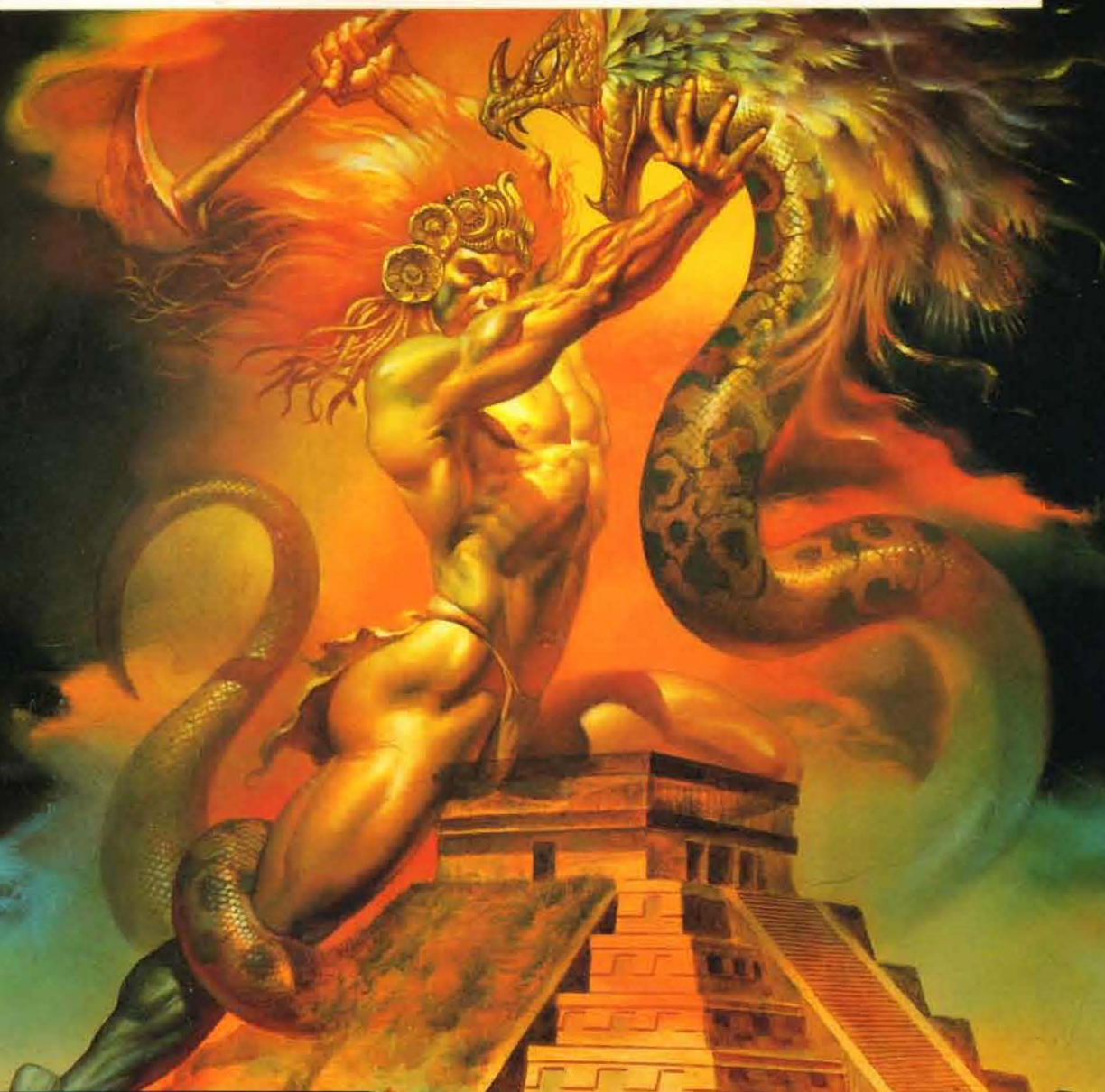


MONSTERS

OF MYTH AND LEGEND II

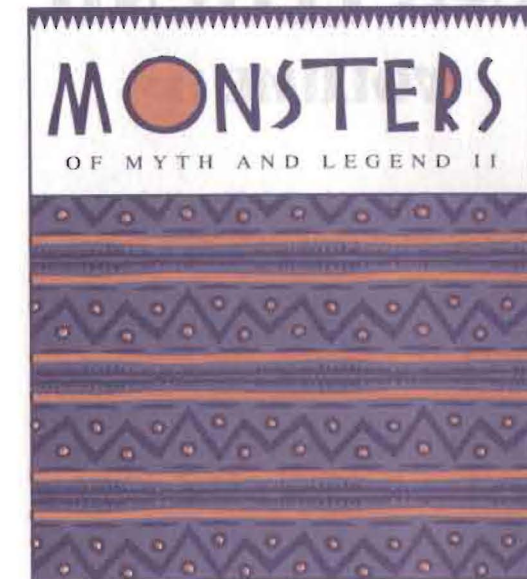


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MONSTERS OF MYTH AND LEGEND II



Author: [illegible]
Editor: [illegible]
Publisher: [illegible]



Standard terms/abbreviations: "D" is used as an abbreviation for "die" or "dice." 1D20 means roll one 20-sided die; 1D100 (or D%) means roll two 10-sided dice sequentially, generating a percentage or number between 01 and 00 (read 00 as

THACO, you will know the number required to score a successful hit on 1D20 (or multiply that number by 5 to get the percentage chance of success). A target's Armor Class is subtracted from the attacker's THACO to obtain the required die roll on 1D20.

For example, if a Character's THACO is 16 and his target is wearing chain mail with no shield (AC: 5), the Character needs to roll 11 or less on 1D20 ($16 - 5 = 11$) or roll 55% or less on a D% ($11 \times 5\% = 55\%$). **Characteristics** (or

attributes, ability scores, or statistics) are derived from 3D6. The lowest score for a human is 3, and the highest score is an 18/00. (See standard rule book for more information.) **Spell Abilities:** Many deities and monsters listed in this book have the use of certain spells and/or the magical abilities of specified Character classes. See the standard rule book for descriptions of spells not described herein, and/or for more information on the magic-using Character classes mentioned.

Saving Throws (save vs.): Saving throw values are listed for each Character class in the standard rule book. To make a successful saving throw, a Player must roll the *saving throw value or higher* on 1D20. A successful saving throw often reduces or negates certain types of damage.

Saving throw bonuses are added to the number the Character rolls on 1D20. For instance, the save vs. Breath Weapon for a Skill 4 cleric is 15. The cleric must normally roll a 15 or higher to save vs. Breath Weapon; if he or she is wearing armor which gives a +2 vs. Breath Weapons, however, he or she need only roll a 13 or higher to make a successful saving throw ($13 + 2 = 15$).

Ability rolls on a Character's statistics (attributes) work much like saving throws. On certain occasions, your Character will be directed to "save against" an attribute. For example, if a Player wants his or her Character to detect a lie or get information, he or she may have to save on a die roll against his or her Insight (INS).

Roll 1D20 for all ability rolls. If the resulting number is *equal to or lower than* the statistic, the save is successful. With such a roll, a Character is able to tell if a person is lying, for example.

Ability rolls are often modified. If instructed to make an INS ability roll (roll

against a Character's INS) at +3, add 3 to the die roll. For example, if a Character's INS is 12 the Character's Player rolls a 10, he or she fails to make the save ($10 + 3 = 13$). **Magic Resistance** indicates the percentage chance of a spell's failure on a given deity or monster. It is based on a spell being cast by a Skill 11 spell caster, and must be adjusted upwards by 5% for each level below 11, and downwards for each level above 11. Where there is no value given, the deity's or monster's magic resistance is assumed to be "standard." (See the standard rule book for more information.)

ABBREVIATIONS

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

How To

use this book

100); 3D6 means roll three 6-sided dice and add the results for the sum, etc..

Value assumes that the value of one gold piece is about \$20 in current U.S. dollars. An income of 10 gold pieces (or gp) would be a very profitable day for a merchant, but 1-5 gold pieces is a more likely sum for a day's effort. Henchmen's wages are usually 2 gp per day per 2 Skill levels, with a dramatic increase for jobs that are perceived to be dangerous.

Armor Class works on a scale in which a lower number is better. A Character with no armor is AC: 10 (unless otherwise stated within a Character's race statistics). A shield adds 1 to make AC: 9; chain mail is AC: 5; and plate mail and shield is AC: 2. (See the standard rule book for details.) **HTK** means Hits To Kill. This is the number of points of damage that a Character or monster may sustain before being killed. Player Characters and Non-Player Characters determine how many HTK they have by rolling one die for every Skill level they have (unless otherwise stated); the number of sides the die has depends on the Character's class. (See standard rule book for more information on determining PC and NPC HTK.)

Monsters always use 8-sided dice to determine how many HTK they have. The number of dice used is indicated in parenthesis for monsters.

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

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

THACO means "To Hit Armor Class 0." When you know a Character's or monster's

Many people tend to think of myths and legends as only fantasy or fiction. They ignore the reality from which these stories sprang and the people — like us — who fervently believed in them.

If you suspect that each of us inherit more than just the way we look and other personal characteristics, you may also believe that we inherit a deep subconscious knowledge from our ancestors. Carried in this subconscious vision are the primordial images of long-ago men and monsters. Once our creative subconscious is tapped, it is possible that these ancient forms may manifest themselves again, anywhere, at any time.

It is for those who are brave enough to believe that we have written this book.

The Authors
Laurel Nicholson
John C. Keefe

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**"The myth in a primitive society...
is not a mere tale told, but a reality lived."**

Bronisław Kasper Malinowski, anthropologist

AFRICAN mythology

The many gods of Africa vary according to specific regions in which different clans and cultures prospered. However, there are common elements, such as reverence for the dead, which are prevalent throughout the continent.

Many deities are connected with a lineage or a locality. They might be spirits of dead clan members or ancestral ghosts. These dead family members, consulted for advice and special powers, are greatly feared and given sacrificial gifts to placate them. Because of the belief in the "living dead," it is not uncommon for followers to think that a disembodied spirit has possessed a living person. Through dancing and ritualistic ceremonies (including witchcraft), a deity's follower is able to experience direct contact with the divine.

However, most of the gods personify the powers of nature, particularly the sea and the land and the animals that inhabit these environments.

Anansi

Exp: 225+6/HTK
 STR: 16 (0, +1), INT: 14, INS: 14
 STA: 14, DEX: 18 (+3, -4), APL: 3
 HTK: 46, AC: 4
 MV: 12", AL: C. Evil
 AT: 1, DM: 2D4+1 (short sword)
 THACO: 13, SZ: M
 Weapons: +2 short sword.
 Specials: Stories act as Charm Person spell (see following).
 Adhesive resin (see following).

Anansi, the spider trickster, has a large head and protruding eyes. His backside is dull green and brown, making him hard to distinguish from the surrounding trees and brush in which he hides. He has a bright red underbelly and a large, wide mouth which, when opened, appears to be smiling.

This creature is extremely clever and loves to outwit his prey before killing it. Anansi can be encountered during any forest or jungle excursion. When making his presence known, he appears to be wandering down a path, unaware of a passing party, relating stories of monumental deeds to no one in particular. When seeing the party, he acts embarrassed about talking to himself and apologizes, explaining that he is memorizing ancestral stories for future generations.

Anansi appears to be quite friendly, even offering Characters food or help. Once the party is comfortable, the spider begins to tell an exciting tale filled with evil, heroism, romance, and intrigue. The tale is so bewitching that Characters under Skill level 6 don't realize they are falling under a spell. Characters who are of Skill 6 or higher must save vs. Spells to negate the "Charm" effect. Once a successful save is made, Characters realize they are being perceived as food rather than as friends.

Anansi's underbelly secretes an extremely sticky resin, which can be shot up to 10' in any direction. The resin may be aimed at the ground to cause the Character's boots to adhere to the earth, or it could be used to hold a Character's limbs together. (The intent is at GM's discretion.) Once a Character is stuck to the resin, he or she can move no affected body part or limb.

Stuck to its belly is a +2 short sword for more "sticky" situations. The sword does 2D4+1 damage with each hit. Anansi wields the sword with one of its many legs. This action does not prevent the creature from spinning a web at the same time. As soon as the victim is helpless, a web is spun around it in 2 rounds.

LEGEND

Anansi wanted to learn the best stories to enchant people so that they would fall into a listening trance. So, he prayed to the god

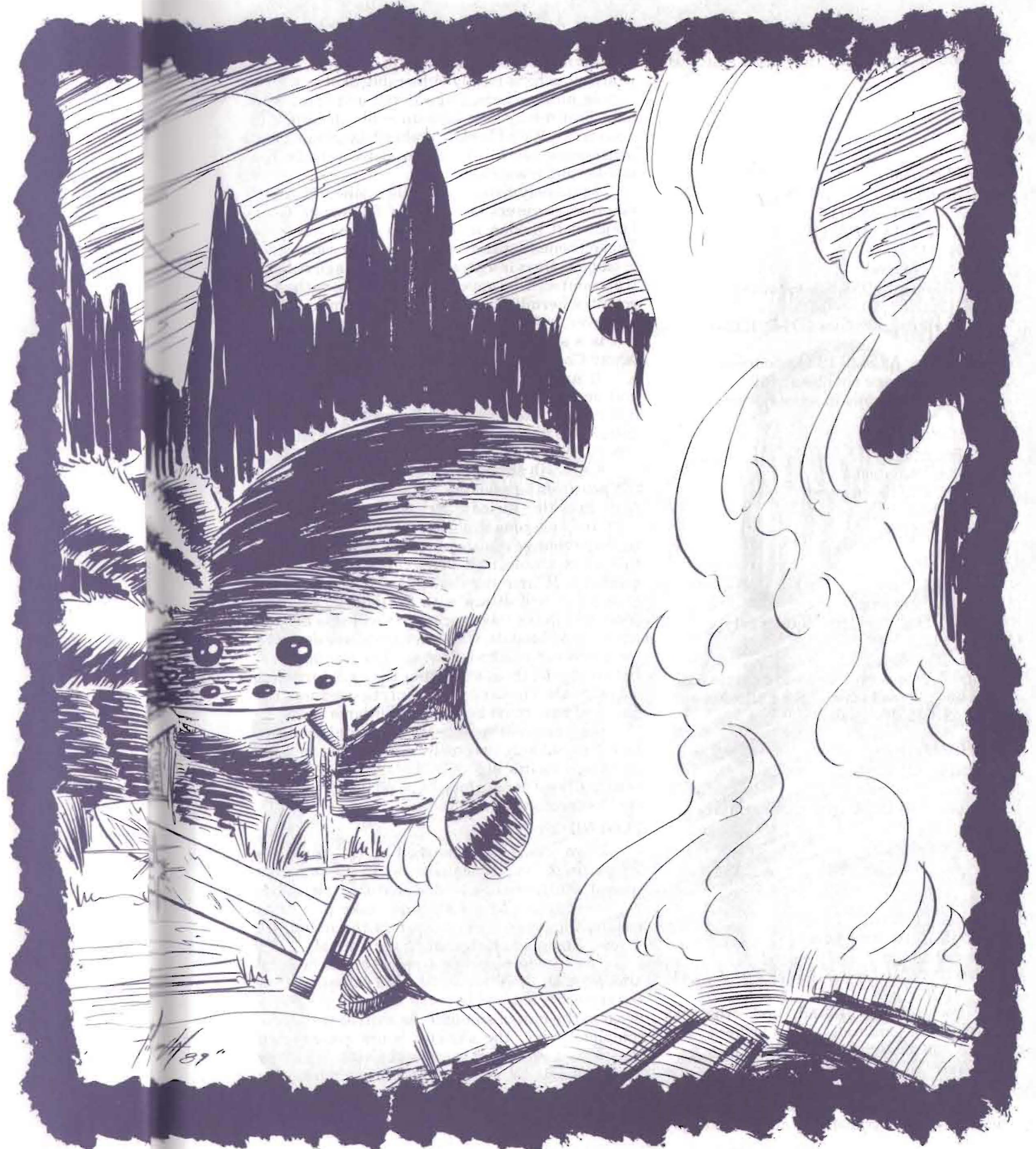
Nyankopon, who told him that the price for learning the stories was a python, a hornet, a leopard, and a nature spirit (elemental). Anansi quickly agreed to the conditions, and even offered his own mother in addition to the other gifts.

In his quest for the python, Anansi first cut a long branch from a tree and brashly walked up to the python's home, pretending to be arguing with someone. Curious, the python appeared and asked what was happening. Anansi told the python he was having a disagreement with his wife over whether the stick was longer than the python. To resolve the issue, the python stretched his body against the branch to measure which was longer. Quickly, Anansi spun a web around the snake and branch and offered the captured python to the god.

Next, Anansi took a water gourd and went searching for the hornets. As soon as he saw them, he poured some of the water over himself and the hornets, pretending that it had begun to rain. Graciously, Anansi offered the hornets shelter in the gourd. As soon as they entered, he plugged the hole and delivered the captured hornets to his god.

To capture the leopard, Anansi dug a pit near a frequented water hole. As planned, the animal fell into the pit and Anansi offered to help it out by instructing the animal to put its front paws on two large sticks that Anansi straddled over the pit. As soon as the leopard stretched out into this vulnerable position, Anansi drew his sword and sliced open the leopard's skull.

To capture a nature spirit, Anansi made a large, life-size doll of wood, which he smeared with sticky resin from his own underbelly. Then, he attached a string to the doll so it operated like a puppet. Setting the doll where the spirits would find it, he put a bowl of food nearby and hid himself. As a nature spirit passed, he asked the doll to sample the food. Anansi pulled the string, making the doll nod. The elemental ate the food and thanked the doll, but the doll didn't respond. After numerous attempts to elicit an answer from the doll, the spirit became angry with the doll's lack of response and struck it. The spirit's hand stuck to the resin-covered doll. The spirit then struck with the other hand, which also stuck. Then, the spirit swung her body against the doll. Anansi then came out of hiding and spun a web around the struggling elemental. He offered the spirit and his



own mother to the god, who gave Anansi all the stories and declared that, in the future, these stories would be known as "The Spider's Stories."

Cagn

HUMAN FORM

Exp: 775+8/HTK
STR: 13, INT: 16, INS: 15
STA: 15, DEX: 14, APL: 12
HTK: 24, AC: 10
MV: 9", AL: Neutral
AT: See following, DM: See following
THACO: 16, SZ: M
Weapons: +4 dagger (does 1D4+4 HTK of damage).
Spell Abilities: As Skill 13 magic-user.
Specials: Can shape change at will.
Cannot be killed while in animal form.

ANTELOPE

HTK: 3D8, AC: 3
MV: 18", AL: Neutral
AT: 1, DM: 2D6 (horn gore)
INT: Very high
THACO: 16, SZ: L

LION

HTK: 5D8, AC: 4
MV: 12", AL: Neutral
AT: 3, DM: 1D8(x2)/1D10 (claw (x2)/bite)
INT: Very high
THACO: 15, SZ: L
Specials: If both claw attacks are successful, he will have two additional rake attacks, each causing 2D6 HTK of damage.

ELEPHANT

HTK: 12D8, AC: 4
MV: 9", AL: Neutral
AT: 2, DM: 4D6/3D10 (tusk gore/trample)
INT: Very high
THACO: 9, SZ: L

ELAND

HTK: 4D8, AC: 5
MV: 12", AL: Neutral
AT: 1, DM: 1D10 (horn gore)
INT: Very high
THACO: 15, SZ: L

Only the antelope, eland, and otherwise savanna-dwelling animals know where this magnificent and powerful wizard lives.

Cagn is a sorcerer and shape-changer; he often takes the form of an antelope. The source of his shape-changing power is located in his right front tooth. Cagn can transform into an antelope,

lion, elephant, or eland simply by stomping the ground three times while grinding his teeth. The transformation takes 2 rounds to complete, during which time he is totally vulnerable to attack.

In human form, Cagn is tall and lean, with light brown hair that falls upon his shoulders in wavy locks. With his high forehead, large nose, and penetrating black eyes, Cagn looks to be both a scholar and a warrior.

Extremely distrustful of others since his attack by other sorcerers (see *Legend* following), Cagn keeps well hidden in the deep of the savanna. Tucked beneath the overhanging leaves and vines of tropical trees is a small hut where Cagn resides. If encountered, he appears to be little more than an eccentric hermit who is barely able to communicate. However, hidden beneath a rug on the floor of his hut is a secret doorway leading to a root cellar, where Cagn has built his laboratory.

It is in this damp cellar that Cagn experiments and perfects his shape-changing spells. Once he has turned into an animal, he swiftly enters the grasslands through a large tunnel that empties into a deep ravine surrounded by heavy brush.

Cagn will attempt to avoid combat. He prefers the peace of the savanna, where the wind sings a high, haunting melody, and only animals come to visit. In dangerous situations, he will generally try to shape change into an antelope and run away. If this isn't possible, he'll shape change into a lion or elephant. If time does not allow Cagn to shape change, he will attack with his dagger, which is concealed in his robe pocket. He will also kick off his magical sandals, which turn into war dogs in 3 rounds (see statistics following). The war dogs will fight to the death, at which time they will turn back into sandals. The sandals can only be used once per day, and both must be used at the same time.

Cagn can cast spells while in animal form, but he will most likely cast spells while in human form, when opponents are at a distance. For fear of setting fire to the savanna, he never uses fire-based spells except in the rainy season.

LEGEND

Cagn was once ambushed by evil sorcerers who were jealous of his powers. These sorcerers turned into thorns on a thicket that Cagn passed on his forest walks as an antelope. Like poisonous spears, they shot themselves into the antelope's throat, gagging and strangling the animal.

The sorcerers laughed as they watched the ants feast on the flesh of the dead carcass. When the sorcerers left and the ants finished, the bones dried in the muted sunlight. As soon as they were completely dry, the skeletal bones reconnected themselves, and Cagn came back to life. What the sorcerers didn't know is that Cagn could never be killed while in animal form.



War Dog

Exp: 14+1/HTK
Frequency: Uncommon
No. Appearing: 2
HTK: 2D8+2, AC: 6
MV: 12", AL: Neutral
AT: 1, DM: 2D4
INT: Animal
THACO: 16, SZ: M
Specials: Will turn back into sandal when killed.

Ddungu

(Spirit of the Wild)
Exp: 3,550+16/HTK
STR: 18/00 (+3, -6), INT: 14, INS: 18
STA: 20 (+5), DEX: 18 (+3, -4), APL: 9
HTK: 94, AC: 7
MV: 15", AL: C. Neutral
AT: 3, DM: 1D8(x2)/2D6 (claw (x2)/bite)
THACO: 9, SZ: M
Spell Abilities: Unlimited ESP (see following).
Specials: Has an 80% chance of knowing the exact location of his prey.
Moves in absolute silence when stalking prey.
Saves vs. Poison at +1.
Regenerates 1 HTK/6 turns.
Magic Resistance: 50%

Ddungu is a wild man who walks hunched over and is covered with thick patches of hair and matted dirt. Also known as Spirit of the Wild, Ddungu wears animal skins, and, during hunts, he often covers his face with the head of a jackal. A heavy beard hides the rest of his face. Ddungu has a wild mane of wavy black hair that reaches halfway down his back. He also has long, curved claws and razor-sharp incisors.

A most dangerous hunter, Ddungu is feared by all jungle creatures because of his keen intuition, which senses the location of his prey (as per ESP spell). Even more frightening, Ddungu is able to read the mind of his prey, predicting its every movement and knowing its moment of weakness. He can move silently, even through the thickest underbrush.

In spite of his ferocity as a hunter, Ddungu performs benevolent deeds such as returning lost children to villages and helping hunters in need. Because of Ddungu's generous acts, his followers have dedicated local shrines to him. On each shrine is a drum containing dirt, leaves, herbs, and the skins of different animals the local hunters hope to kill. After a hunter has prayed at the altar, Ddungu will act as the hunter's guide, advising him where game is to be found. If a hunter guided by Ddungu

goes out at dawn and encounters a woman, he must turn back. As the old Ganda people say, "Hunter's blood has to do with death; it is sharp. A woman's blood has to do with life; it is round and is finally more powerful."

For every successful kill, a hunter must leave an offering of the animal's entrails on Ddungu's altar. Whichever hunter forgets to do so will become the prey on Ddungu's next hunt.

Dxui

Exp: 3,000+18/HTK
STR: 11, INT: 15, INS: 17
STA: 17 (+2), DEX: 15, APL: 13
HTK: 80, AC: 9
MV: 12", AL: C. Good
AT: 1, DM: 1D6+4 or by spell
THACO: 10, SZ: M
Weapons: +3 machete.
Spell Abilities: As Skill 11 druid; also Pod Power, Root Attack, and Branch Blast 2x/day each (see *New Spells*).
Can Polymorph into plants at will.

Dxui is a small human druid who is capable of assuming the shape of many different plants and flowers. He often lives in flower or plant form for an entire day, and then becomes himself again at night, continuing in this manner day after day, year after year. Thus, Dxui is familiar with the whole botanical environment.

He is aware of passersby, but rarely interferes in their activities unless someone purposely attempts to harm or damage the flora and fauna of the area. If enraged, Dxui will remain hidden and cast Insect Plague, hoping that the culprits will flee hastily from the woods. However, if that is not successful, Dxui will cast Animal Summoning III to attack opponents. If need be, he will make himself visible. Only as a last resort will Dxui enter armed combat.

LEGEND

As a child, Dxui loved to play in the woods and speak with the plants; he understood their needs and language instinctively. Whenever Dxui communicated with plant life, he would always Polymorph into a tree or a flower.

One day a large, bare-chested man stomped through the forest, dragging behind him a kidnapped pygmy maiden. Dxui watched from the treetops as the man stopped to rest and roughly tossed the bound and shackled maiden onto a pile of pine cones. Slowly she rolled, cut and bruised, onto the grass. Dxui wanted to help the captured woman and silently begged the forest for help.

It was only when the woman's captor took out his axe and began cutting down branches for firewood that the forest took offense. The pod plants



projected thousands of tiny, fuzzy seeds, causing the large man to sneeze ferociously. Then, the tree roots began to beat wildly upon the ground, forcing the man off balance. Then, branches with razor-sharp points shot like missiles from the trees, impaling the offending warrior. When the forest became quiet once again, Dxui climbed down and unbound the pygmy. When she was completely freed, the pygmy explained that she had been kidnaped in order to teach the secrets of the forest to an evil clan of warrior demons. As a gesture of thanks to Dxui for helping her, the pygmy bestowed druidic powers upon Dxui and taught him the three special spells he had just witnessed.

NEW SPELLS

Pod Power (Conj. / Summoning)
Skill level: 5 — D Components: V, M
Range: 5'/level TTC: 1 round
Duration: 1D6 rounds
Saving Throw: none
Area of Effect: 30' x 30' radius

When this spell is cast, thousands of small plants of the *genus taraxacum* (a species which includes the dandelion) spring from the ground within a 30' x 30' area. They quickly flower and go to seed, immediately projecting a cloud of tiny, fuzzy seeds that cause nonstop sneezing for the duration of the spell's effect. Any affected being is unable to continue any activity he or she was doing previously. The material components are a fuzzy seed and a pinch of pollen.

Root Attack (Conj. / Summoning)
Skill level: 6 — D Components: V, M
Range: 5'/level TTC: 1 round
Duration: 2D4 rounds
Saving Throw: none
Area of Effect: 20' x 20' radius

This spell causes tree roots in a designated 20' x 20' forested area to erupt from the soil and begin furiously beating the ground with whip-like motions. The attack lasts for 2D4 rounds, blocking any person from continuing down a forest pathway. Any Character unfortunate enough to be in the midst of an affected forest area is attacked by 4 roots each round. Each root attacks as an 8 HTK dice monster and causes 1D6 HTK of damage per successful hit. The material component is finely ground powder consisting of 10 or more different types of roots.

Branch Blast (Conj. / Summoning)
Skill level: 6 — D Components: V, M
Range: 5'/level TTC: 1 round
Duration: 2D4 rounds
Saving Throw: none
Area of Effect: 20' x 20' radius

This spell causes 1D4 razor-sharp branches to be projected from a tree toward one Character. Each branch attacks as a 2 HTK dice monster, causing 1D4+1 HTK of damage per branch. Characters who are hit and have an Armor Class of 10 must roll 1D6. On a roll of 1, the Character is impaled and dies immediately. The material component for this spell is a branch of the same type of wood of which the casting druid's holy symbol is composed.

Esu

Exp: 6,850+20/HTK
STR: 15, INT: 23, INS: 15
STA: 17 (+2), DEX: 17 (+2, -3), APL: 9
HTK: 120, AC: 0
MV: 12"/18", AL: C. Neutral
AT: 2, DM: By weapon
THACO: 7, SZ: S
Weapons: +4 club (mammoth tusk), +6 dagger.
Magic Resistance: 120%
Specials: (see following).

Also known as the prankster, Esu has a miniature, 3' tall human body and a pair of short dull horns sprouting from the top of his head. He wears a jangling robe of multi-colored beads with bells intertwined around the cuffs. A high hat of bark, leaves, and beads, with narrow holes for his horns, covers his head. He always carries a club made from the hollow tusk of a mammoth and a shimmering dagger. At the base of the tusk is a long tail that swoops behind Esu as he walks; this tail also gives him the ability to fly.

Esu's pranks create minor chaos and confusion. When disciplined by the gods for his actions, his excuse is that he creates situations to bring people greater morality and piety. For example, when he creates jealousy between married couples, he tells the gods that he only instigated the jealousy to refine their characters. Once people demonstrate what he considers acceptable behavior, they must gain favor by penance and by feeding the divinities with their offerings. His favorite offerings are dogs, he-goats, chickens, and palm wine.

Esu is very sensitive about his height, making him susceptible to flattery. In fact, Esu may be flattered for 1D10 rounds (during which time he will not attempt any pranks) by telling him he is "so tall he towers over the peanut trees." If a Character succeeds in flattering Esu, he or she will not be bothered by the god for five years. Also, he or she has a 60% chance of receiving information from Esu regarding an enemy of the party. For this to happen, the Character must offer Esu palm kernel oil during the time that Esu is flattered, while naming the enemy aloud. Then, after a pause, the Character must offer Esu palm oil while asking Esu for the specific information requested, such as the location of an enemy, a few characteristics of

the enemy, any special spells that may be of help against the enemy, etc. In no case will Esu adventure with the party.

If someone catches Esu in one of his pranks, the god will try to flee rather than fight. But, if he must fight, he will use his +4 horn (mammoth tusk) as a club as well as his +6 dagger. Blowing into the horn or any hit with the dagger has a 25% chance of making an opponent forget that Esu was causing disharmony in his or her life — quickly ending the fight.

LEGEND

Esu is a powerful god who serves as the messenger to the world, observing people and reporting to the gods. He is known as the one who brought language to people.

Mukasa

Exp: 400+8/HTK
STR: 15, INT: 14, INS: 18
STA: 14, DEX: 18 (+3, -4), APL: 5
HTK: 52, AC: 7
MV: 6"/24" on shark, AL: L. Neutral
AT: 1, DM: By weapon or poison (see following)
THACO: 13, SZ: M
Magic Items: Silver trident (see *Specialties*).
Specials: Star fish brooch shoots poison (see *Specialties*).

Small and majestic, Mukasa is entirely hairless. His most outstanding features are his large, jutting cheekbones and his enormous green eyes which stare without blinking.

This man-size monster is covered in webs and ribbons of dried seaweed. Attached to this algae are countless small fossils, shells, fish skeletons, and beaded braids of colored sand. He wears a cloak of sea coral that jingles like bells when he walks. Clasp the ends of Mukasa's cloak is a large starfish brooch. He also carries a silver trident. (See *Specialties* for both of these items.)

Mukasa makes his home along the ocean floor, but he will pursue his attackers onto dry land. He may also be encountered near waterfalls. He is slow to anger unless he feels that someone is trying to injure sea creatures.

LEGEND

When Mukasa was a child, he refused to eat ordinary food and disappeared from home. Later, a man found him, covered with brine and sea holly, on an island. The man brought Mukasa to a garden and lifted him onto a rock beneath a waterfall.

People were afraid to take the child into their houses, thinking he was a spirit of the sea. So, Mukasa was taken to a natural pond filled by a rushing waterfall from the hills. Here, he sat upon a high rock and listened to the music of the water and the voices of the villagers.

The townsfolk did not know what to give



Mukasa to eat, for he refused all their food. But, when they killed an ox, he asked that its blood, liver, and heart be thrown into the water.

For many years, Mukasa lived with the villagers. In return for learning their passions, religions, strengths, and failings, Mukasa blessed the village with prosperity and calm seas. After gaining the knowledge of men that he sought, Mukasa returned to the sea and was never seen again by the villagers.

The townspeople constructed a statue under the waterfall as a reminder of Mukasa. Ever after, any fish who swim by the statue are colorful, healthy, and too swift to be caught.

SPECIALTIES

Star Fish Brooch

[GP: 5,000, XP: 1,000]

Upon command, each of the five ends of the brooch shoots a stream of poison up to 20' in multiple directions (5' under water). Anyone hit must make a save vs. Poison or die within 3 rounds (no penalties are applicable). The brooch can shoot poison up to 10 times a day.

Silver Trident

[GP: 10,000, XP: 1,000]

The silver trident allows its user to teleport to any waterfall within 100 miles and then return (if the user so wishes) to the bottom of the sea. The trident also transforms into a shark when the command word "flipper" is spoken. This shark will either help the user fight or whisk him or her to a safer location, depending on the user's demand. When the trident is used as a normal weapon, it will inflict 3D4 HTK of damage per hit.

Musa

Exp: 1,800+14/HTK

STR: 18/00 (+3, +6), INT: 16, INS: 15

STA: 17 (+2), DEX: 17 (+2, -3), APL: 10

HTK: 72, AC: 4

MV: 9"/12", AL: Neutral

AT: 2, DM: 1D4+1 (bite) + weapon

THACO: 10, SZ: M

Weapons: +1 short bow, 20 arrows (4 silver arrows, 6 +3 arrows).

Magic Items: +2 short sword (see following).

Specials: Invisibility.

This creature is a great traveler, hunting everywhere. He has the head of a lion, the arms and torso of a man, the legs of a bull, and the wings of an eagle. Although frightening to see, Musa has a proud, beautiful face, framed by his long golden mane.

He hunts when hungry, and generally kills his prey either by weapon or with his teeth and jaws.

When on the ground, Musa first attacks with his sword and second with his teeth. If in flight, he will first attack using his bow and arrow, then land

to finish off his dinner with his short sword. His +2 magical short sword causes 1D6 HTK and, with any damage roll of 5 or 6, will stun the opponent for 2 rounds.

Neither friend of man nor beast, Musa travels alone. The only exception is one man, Famien, who nursed Musa back to health after walking into a trap of poison darts. In return for saving his life, Musa bestowed upon Famien a magical amulet (see *Specialties* following).

Musa may defend or attack any person or animal that he encounters, depending upon his mood and appetite. Although short-tempered, quick to attack, and deadly, Musa has been known to aid rangers and druids who have been kind and helpful to jungle creatures.

Musa uses his great wings to fly high over the jungle and search for prey. Rarely, however, will he take flight in battle.

The secret of invisibility was a gift from the gods, learned by Musa in a dream. During that dream, Musa was shown the twelve trees of the jungle which had bark that could be crushed into powder. When mixed with water and spread over the body, the powder makes the hunter invisible to all animals (but not men). Musa uses his invisibility, but only on special occasions, to learn more about the secrets of a new jungle.

LEGEND

After having learned everything in this world that he could, Musa left as a god to teach men the secrets of hunting as well as pottery and weaving. He had seen his mother take clay and water and make pots as hard as iron. He saw the wild tortoise weaving and told men how to weave strands of cotton together.

One of his greatest gifts was to show other great hunters the twelve trees.

SPECIALTIES

Sacred Amulet of Famien

[GP: 30,000, XP: 3,000]

Far more than an amulet, this powerful weapon contains the power essence of the hunter, Musa. This amulet was fashioned in the form of a double-edged knife from the bark of twelve trees and bathed in the light of a double rainbow. This process was discovered by Musa in flight over a secret Voudoun ritual. The amulet can be used for magic, divination, or as a weapon against personal psychic attack.

Upon Famien's death, the amulet disappeared. No one now knows (or is revealing) its whereabouts.

It has a 75% chance of causing a magical attack to fail when it is held high in the air and the following magical incantation is shouted:

Beware all shamans! Turn and flee!

I thwart your powers of sorcery.

NEKPMK! YMERJ!

Encircle me —

for as I will, so mote it be!



This may cause the next spell that is cast against the party to fail. To use as a Divination spell, the knife must be held before firelight while the following incantation is read:

*Hidden by mystery, dark beside light,
Give me now the power of sight.
NOS-LOHCIN! EFEEK!
The future I see,
for as I will, so mote it be.*

This feature of the amulet can be used at any time and works the clerical spell Divination.

Against personal psychic attack, the amulet must be held to the wearer's forehead while the following incantation is whispered:

*If evil intent be cast toward me
I send it back three times to thee,
NIVLEM and ATIR!
Empower me!
For as I will, so mote it be!*

The effect of this feature will last for 2 hours following its invocation. Each feature of the amulet can be used once per day.

Inside the amulet is a smaller knife used to slay chickens or goats as a sacrifice to Musa.

Ngworekara

Exp: 3,900+14/HTK
STR: 15, INT: 13, INS: 14
STA: 14, DEX: 15, APL: 2
HTK: 62, AC: 3
MV: 9", AL: L. Evil
AT: 5
DM: 2D8(x4) (rib attacks) + weapon
THACO: 12, SZ: M
Magic Items: +3 scimitar (Shadowbend (see *Specialties*)).
Specials: Immune to Sleep, Charm, Hold, and all mind-affecting spells.
Takes half damage from edged weapons.
Cylinder of Cold if attacking ribs are severed.
Can be turned as a ghost.
Magic Resistance: 20% (with Shadowbend)

This abhorrent, undead creature lives on mountaintops and is thoroughly ugly, wicked, and vengeful. Ngworekara looks like a skeleton whose enlarged, cracked, and broken ribs protrude from his frame like ribbed mandibles. Any person who dies while exploring one of Ngworekara's mountains becomes one of his undead slaves. This creature is so miserable and tyrannical that, if his slaves disobey him, he can cause them to relive the horror of their deaths.

His zombie slaves have long, straggly hair, dirty ears, droopy noses, and lips like the ends of elephants' trunks. They are forced to build tremendous labyrinth-like fortresses in the depths of Ngworekara's mountain ranges. Once a labyrinth is completed, the good slaves are kept on as guards, while the poor workers are "killed" again by dropping them from the highest peaks into the jagged rocky wastes that are shaped like Ngworekara's sharpened ribs. Anyone who comes within 20' of Ngworekara or his slaves begins to feel dizzy and afraid (as though affected by a Fear spell). No save is allowed. The zombie slaves are turned as normal zombies.

Ngworekara attacks with his razor-sharp rib cage, from which four sets of 2'-long curved, protruding ribs reach out to attack like mandibles. He also carries a scimitar called Shadowbend, which resembles one of his barbed ribs (see *Specialties*).

If Ngworekara takes maximum damage from any melee attack, two of his ribs will fracture, releasing an intense cylindrical blast of cold which covers an area which is 15' long and 10' wide. Anyone caught in this cylinder takes 1D8 HTK of damage and must save vs. Spell (a successful save reduces damage by half). For every two ribs fractured, Ngworekara loses one attack per round.

SPECIALTIES

Shadowbend

[GP: 12,000, XP: 1,000]

For every successful hit with this intelligent Lawful Evil +3 magic sword, there is a cumulative 5% chance that the victim will be turned into one of Ngworekara's zombie slaves. The sword can speak common and has an ego of 15, can Detect Life within a 60' radius, and protects its bearer with a magic resistance of 20%.

Ogun

(Divinity of War and Iron)

Exp: 6,050+20/HTK
STR: 18/00 (+3, +6), INT: 10, INS: 8
STA: 18 (+4), DEX: 18 (+3, -4), APL: 18
HTK: 108, AC: 0
MV: 12", AL: C. Neutral
AT: 2, DM: By weapon
THACO: 8, SZ: L
Weapons: lasher (see *Specialties*).
Magic Items: +6 Vorpal Sword, Bracers of Defense (AC: 5), Amulet of Fire Resistance, a +5 Ring of Protection.
Spell Abilities: Clairvoyance, Clairaudience, Comprehend Languages, Wizard Eye, Teleport, and Legend Lore as a Skill 11 magic-user.
Specials: Florentine Fighting (see following).

Ogun is similar to Mars, the god of war. He stands over 7' tall, with broad shoulders and legs like the trunks of small trees. Long, dark hair covers his shoulders and back. He wears only animal skins when going into battle.

Ogun is never welcome at home among the people and is always on the fringes of society. He holds the power to kill and destroy, which can be turned at any moment against his own people. He loses control easily; luckily, he becomes disgusted with his deeds when this happens and leaves.

His spiritual force is aligned with iron, and there's a 25% chance that Ogun will appear if special rites are conducted in which two pieces of iron are clashed together and his name is called. The chance is increased to 45% if swords are used as the source of iron in these rituals. The special rites involve heating the iron, then plunging the red-hot ore into animal blood. As the steam sizzles above the blood, Ogun's name must be shouted backwards three times.

Ogun is the patron of warriors, hunters, and the blacksmith. An uncivilized killer, he knows what is going on in other societies as well as what the spirits of the skies, the woods, and the grasslands teach. Women who have an APL score of 18 or greater have a 65% chance of attracting him and domesticating him for two weeks before the urge to return to battle breaks the attraction.

Because of Ogun's associations with metal ore, the blacksmiths are considered to be carrying out a religious rite; oaths are still sworn on the god's symbols. The complex metallurgical processes, rather than weapons, are used by blacksmiths in sacred ceremonies and regalia.

LEGEND

When the world was still a watery wasteland, Ogun would descend from the heavens by a spider's web and hunt in the marshes. Later, as the world grew, the other gods could not cut through the thick forests with their bronze weapons. Only Ogun, with his iron axe, was able to clear a pathway.

Because of Ogun's accomplishment, the other gods rewarded him by offering him a crown and constructing the sacred city of Ile-Ile. For a long time, Ogun lived here alone on a hilltop, where he could watch over the lands and his prey. However, Ogun found that he had been happier when he was free to hunt and do battle whenever he wished; he had never really wanted to be a king. Besides, the other gods found him lacking in social graces — it bothered them that his clothes were always bloodstained from his many hunting and battle outings. So, Ogun made new clothes from the bark of a palm tree and eventually moved out of the city to live his own life in the wild.

Florentine Fighting

Florentine Fighting is the art of fighting with a rapier and a dagger, although other combinations of weapons are sometimes used. When a Character uses Florentine Fighting, he or she carries the rapier in the normal weapon hand, and uses the dagger in the other hand to thrust, slash, or to shield him- or herself from incoming melee attacks. Thus, a Character using Florentine Fighting is allowed twice as many attacks per round.

The combinations of weapons used in Florentine Fighting are as follows:

- Rapier and dagger
- Two daggers
- Any other weapon combinations (GM discretion)

A Character engaged in Florentine Fighting has his or her Armor Class increased by 1 (-1) against all close-in melee attacks (i.e. no long-range attacks). This Armor Class adjustment does not apply when the fighter is attacked from the rear, however.

A Florentine Fighting Character must have a DEX of 16 or greater. Otherwise, he or she has a -1 penalty to any "to hit" rolls while Florentine Fighting.

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SPECIALTIES

Lasher

[GP: 1,000, XP: 500]

The lasher is a fierce whip woven from coarse fibers (hair, rope, etc.) and the fangs from a poisonous snake. This item works similarly to a grappling hook, and curls snugly around a tree limb or other narrow perch within a 5' range of the wielder. The chance of successfully grappling a target with the lasher is 75%. The fangs function as the hook, and the coarse texture of the whip aids in gripping.

On a roll of 18-20 on 1D20, the fangs strike the target. The victim must save vs. Poison or die immediately. A successful save means that for 2D6 rounds the victim's STA drops 3 points and he or she has a -2 to all "to hit" rolls.

The fangs are poisonous for 8 successful hits; this includes each time the fangs pierce a target or are used as a grappling hook. After 8 hits, the venom is gone and the fangs must be replaced with fresh ones if the wielder wishes to use the lasher to poison his or her opponent. The old, non-poisonous fangs, however, will continue to serve as effective grappling hooks long after the poison is exhausted.

The lasher causes 1D6 HTK of damage as a normal weapon.

Olokun,

(King of the Sea)

Exp: 6,600+18/HTK

STR: 19 (+3, +7), INT: 15, INS: 17

STA: 21 (+6), DEX: 15 (0, -1), APL: 14

HTK: 106, AC: 0

MV: 6"/12", AL: L. Neutral

AT: 1, DM: See following

THACO: 8, SZ: L

Armor: +6 golden scale mail.

Magic Items: harpoon (see *Specialties*).

Specials: Tidal wave (see following).

Saves vs. Poison at +2.

Regenerates 1 HTK/5 turns.

Magic Resistance: 70%

This sea creature has a large head, long pectoral fins ending in thin curved fingers, and a great, wide tail that separates into two blunt legs. Although Olokun's face looks much like that of a fish, his head is covered with curly, blonde hair that floats in gentle waves down to his feet. His body is covered with shimmering scales of gold.

Olokun is extremely vain and loves to dress in splendid robes and finery. A magnificent crown of sea lilies, silver, and copper, which depicts many elegant fish and high majestic towers, rests upon his head. Sea serpents, which will attack if Olokun is in danger, are entwined around his fins. (See *Sea Serpent of Olokun* following.)

Olokun lives in an underground palace of marble pillars and high fluted towers. Numerous

marble statues, depicting men and monsters in battle positions, decorate the palace. Surrounding the palace is a great retinue; these attendants are both human and aquatic.

When he is angered or attacked, Olokun can send floods to the land above by having his army of war fish beat their tails with such fury that a huge tidal wave is formed. This wave, a moving wall of water 100' high and 500' wide, will overturn any boats and ships within its path. When the wave hits land, it will crush any structure up to 50' inland. Anyone caught within the wave or its path will take 20D6 HTK of damage (no save allowed).

Olokun carries a harpoon of heavily-veined marble (see *Specialties* following).

LEGEND

One day, Olokun sent out a challenge to any higher deity who would appear in his or her finest dress while Olokun would do the same. The two deities' dress would then be compared, and the winner would be declared by public acclaim.

On the chosen day, the great deity Ala sent her messenger, the chameleon, to fetch Olokun. When Olokun emerged from his ocean palace, he was astonished to find that the messenger was wearing a splendid dress similar to his own. Olokun quickly returned to the palace and put on even finer robes and more coral beads, but, when he came out, the messenger/chameleon had also changed into the same dress.

Seven times Olokun tried to outdo the divine messenger, but each time the deity was matched by the same costume. Finally, he gave up the struggle, thinking that if the messenger was so glorious, Ala must be much greater. Ever since then, Olokun has taken second place to Ala, even though people pay Olokun more attention in ritual.

SPECIALTIES

Harpoon

[GP: 2,500, XP: 1,000]

Upon command, the veins of the harpoon pulsate. On a successful hit, these veins swiftly drain all body heat from the victim, turning the victim into marble within 5 rounds. A successful save vs. Spells negates this effect — but only one save is allowed (due to the strength of the magic), even if struck twice. Even if a Character makes a successful save, he or she takes 1D10 HTK of damage. If a second successful hit is made, no save is allowed.



Sea Serpent of Olokun

Exp: 160+4/HTK
Frequency: With Olokun
No. Appearing: 2D6
HTK: 4D8, AC: 1
MV: //18", AL: L. Neutral
AT: 3, DM: See following
INT: Average
THACO: 15, SZ: S
Magic Resistance: 20%

These sea creatures look like 3'-tall sea horses with sharp fangs, which are only noticeable when they open their mouths to eat or attack. Their long and spiny twin tails are curled around the forearms of Olokun, almost like Bracers of Defense.

To protect their master, these serpents will attack (often prematurely) when danger is imagined or expected. They are wary of strangers and hiss in their presence, baring their barbed fangs.

During melee, the sea serpents attack 3 times per round — twice with their tail and once with their fangs. The first tail attack will be an attempt to disarm its opponent by knocking the weapon out of the Character's hand or to disrupt a spell-caster. Any hit with a roll of 19-20 is successful. Any other hit will fail to disarm, but the tail will still wrap around the opponent's weapon arm, causing that Character to hit at -2.

The second tail attack will poison the opponent, causing nausea and weakness within 1D4 rounds. A successful save vs. Poison negates the poison's effect (this save may be attempted during each round after the Character is bitten). Once the poison takes effect, the victim will vomit every other round, negating any other action. He or she will also lose 1 point of STA per round for 8 rounds until either a successful save is made or the Character's STA is reduced to 0. Note that loss of STA will also reduce all of the affected Character's STA bonuses (i.e. system shock, HTK). On the last attack, a serpent's bite causes 1D10 HTK of damage.

Any non-attacking sea serpents will attempt to steal fine weaponry, jewelry, or treasure that the targeted victim possesses. Three successful bites from a sea serpent attacking near a pouch or backpack enables the serpent to steal something of value from the owner (GM's discretion).

Shango,

King and Thunderer

Exp: 10,550+25/HTK
STR: 20 (+3, +9), INT: 16, INS: 18
STA: 18 (+4), DEX: 17 (+2, -3), APL: 19
HTK: 140, AC: -2
MV: 9", AL: C. Neutral
AT: 1, DM: 3D6 (axe)
THACO: 7, SZ: L (10')
Weapons: double-edged axe.
Magic Items: Gourd Rattle, Thunder-Stones

(see *Specialties*).

Spell Abilities: As Skill 13 magic-user.
Specials: Awe power of up to 1 HTK dice.
Magic Resistance: 50%

Shango is an early king of giant size. He has long golden hair that hangs in ragged drifts from his shoulders, and a thick, heavy beard; he wears purple robes.

Shango wields a double-headed axe which is shaped like a thunderbolt. He also carries gourd rattles and "thunder-stones" in a water pot.

A tyrannical king during his lifetime, he ruled by fear. Before retreating to the heavens, he was often seen with his two sisters and his wife at his side. Now he rules from the clouds which he has molded into the shapes of wild animals. Majestically he rides in watch over his lands.

Shango is a superior mage who enjoys the thrill of combat and the blood of melee. When angered, his dark eyes sear his opponent like fiery daggers.

Shango has partaken in spirit-possession many times, using this as a means to present mortals with some magical spell or item. Most often, the item will be a gourd rattle or a set of thunder-stones in a pot (see *Specialties*).

LEGEND

Although he was rich and powerful, Shango grew tired of the quarreling with his wife and subjects. He rode off into the forest and went up into the sky. He now rules his kingdom by using thunder and lightning.

When a person is killed by lightning, this is believed to be caused by Shango as divine retribution, and that person is not given an honorable burial. In the same way, a house struck by lightning cannot be reentered until a sacrifice has been offered.

SPECIALTIES

Gourd Rattle

[GP: 500, XP: 100]

By speaking the words, "*Lightning stream, a blaze to kill, seek your victim, obey my will*" and shaking the gourd rattle, a bolt of fire will shoot out from the slender stem-side of the gourd (doing 9D6 HTK of damage).

Thunder-Stones

[GP: 750, XP: 100]

The thunder-stones work in the following way: the Character must speak the words, "*thunder blast, a stunning blow, shake the ground and deafen foes*" while shaking the pot of stones. The ground shakes and topples everyone within a 20' radius of the spell's caster who does not roll under DEX -5. All Characters within the same radius must also save vs. Spell or become deaf for 6D6 hours. Structures must save vs. Normal Blow (values are at the GM's discretion, varying according to each building's size, stability, and materials).

Chameleon

Exp: 136+2/HTK
Frequency: Rare
No. Appearing: 1D4
HTK: 2D8, AC: 0
MV: 15", AL: Neutral
AT: 1, DM: By spell
INT: Very high
THACO: 16, SZ: S
Magic Items: Gem of True Seeing (hidden beneath one scale).
Spell Abilities: As Skill 9 illusionist.
Specials: Takes half damage from all non-cold-based attacks.
Cold-based attacks cause double damage (and are not reflected back to the attacker).
Regenerates 2 HTK per round (lost limbs will be fully restored in 1 week).
Languages: dwarf, gnome, elf, common, goblin, orc, hobgoblin, bugbear, shireling, kobold, ogre, and all giant languages.
Magic Resistance: 50%

Chameleons have helped the gods on numerous occasions, and have been well rewarded with magical items and spells.

These quadrupeds are about the size of a shireling, with a serpent-like head, rounded torso, and are covered in small grainy scales that mirror its environment. Most of the time, chameleons walk on all four legs; however, they cast spells by rearing up on their hind legs and using their long curly tails for balance.

Chameleons are very difficult to battle because their reflection is so blinding. During melee attacks, the chameleon will only take half damage from non-cold-based attacks due to the distraction of the attacker. If the chameleon saves against any non-damaging spell (i.e. Charm Person, etc.), the spell-caster will have the spell reflected back to him or her and must save vs. Spell to avoid its consequences. When an Area of Effect spell is cast to encompass the chameleon, it will be reflected back to the spell-caster only (who must save, if applicable). However, no other person near the spell-caster will be affected.

Clever illusionists, these reptiles prefer to use magic to befuddle and bewitch. Spell use is their only form of attack, and they can cast spells as a Skill 9 illusionist. Their favorite spells are Change Self, Color Spray, Mirror Image, Hypnotic Pattern, Misdirection, Gaze Reflection, Suggestion, Confusion, Fear, Projected Image, and Phantasmal Killer.

Chameleons are often hired as bodyguards or scouts to warn adventurers of approaching danger and to assist during battles. In return,



they expect payment in magical items, new spells for their spell books, or expensive gems.

LEGEND

To help spread the worship of special deities, chameleons are used to protect those humans spreading the word. They walk in front of the priests and are able to reflect what is ahead, so, if there is any trouble, the priests are forewarned.

Dappled Antelope

Exp: 190+4/HTK

Frequency: Rare

No. Appearing: 1

HTK: 4D8, *AC:* 4

MV: 15", *AL:* Neutral

AT: None, *DM:* See following

INT: High

THACO: 15, *SZ:* M

Specials: Cannot be killed; vaporizes at 0 HTK.

Can be turned as a ghost, but can only be successfully "turned" once. All future attempts will fail (see following).

Is a harbinger of death (see following).

Magic Resistance: 40%

These majestic-looking creatures have bright, white coats with splotches of tan across their torsos. Their hollow, unbranched horns are prized by hunters because the horn's internal membranes magically act as a magnifying lens, allowing a Character to see up to 1 mile clearly. For example, a person can normally see someone a quarter of a mile away, but, with the horn, that ability increases four times. Any man-sized or larger creature can be seen so clearly that facial expressions, distinguishing characteristics, and weapon type are easily visible.

These spectral antelopes are greatly feared because they are harbingers of death. They appear only at dusk, and, like the setting of the sun, signal death. The death could come to a close personal friend of the viewer—or the viewer him- or herself. Death will occur within 24 hours. The viewer will automatically see an antelope if he is the one who will die. If an antelope is marshaling the death of a friend, a Character must have a combined INS and INT of less than 30 to see the ghostly apparition.

Dappled antelopes will not fight. Once one of these antelopes is sighted, it will run toward the sunset. In order to stop the death from occurring, the animal must be captured and its horns severed from its head. This is achieved by "turning" the creature. When "turned," rather than running away, the antelope will come to a complete stop and freeze. It cannot escape while "turned," but stands helpless.

If attacked and reduced to 0 HTK, the antelope will vaporize. The forecasted death must now befall

the person who has been destined to die. The GM should terminate the cursed Character during the next encounter.

LEGEND

Long ago, a tribal chief wanted to show his people that he was greater than anybody else. So he called them all together and said that in the future, he would no longer ride a horse but a dappled antelope.

He sent his hunters into the forest to catch such a creature, and they finally succeeded. No one knew that the dappled antelope was really a ghost.

When the chief ordered his men to saddle the creature, they were able to do so only after a tremendous effort. Proudly, the chief leapt into the saddle. But, as soon as the chief sat upon the animal, it dashed into the forest with the chief clinging to its back.

The hunters pursued as fast as they could, but both antelope and chief were lost from sight and never seen again. So it is said that whenever a chief is about to die, people see a dappled antelope come in the night and stand in the chief's doorway.

Half-Man

Exp: 1,800+14/HTK

Frequency: Rare

No. Appearing: 1D4

HTK: 10D8, *AC:* 10 or 2

MV: 3", *AL:* Neutral

AT: 1, *DM:* 2D8

INT: Low

THACO: 10, *SZ:* L

Specials: Blends into the stones of the surrounding area.

Crushes bone on 5% of hits.

Has a STR of 20.

These dangerous giants live in lairs in the forests, bushes, plains, or any lonely place. Standing 10' tall, they have broad shoulders, thick chests, fat, protruding bellies, and are completely hairless. Half of each giant's body is flesh; the other half is stone. By a freak of nature, each giant has only one arm (stone), leg (flesh), ear (stone) and eye.

These creatures hide amid narrow, rocky passages and wait for some unsuspecting traveler so that they can challenge him or her to a wrestling contest. If more than one half-man is encountered, each will select an opponent from the adventuring party. If a half-man loses, he will graciously offer two Potions of Healing and 1D4+1 gems worth 2000 gp each as a token of respect.

To determine the winner of the wrestling match, each Player must roll 3D6 and add the result to his or her Character's STR (STR scores from 18/01 to 18/00 are treated as 18). Compare the results of each Character's roll to a comparable roll for the half-man, who has a STR of 20. Any time the



Character's roll or the giant's roll exceeds the opponent's by 4 or more, that contestant wins one round of the match. The first contestant to win three rounds wins the match. If a Character refuses to wrestle with the giant, the giant will immediately attack. If the giant wins, he takes all the Character's possessions.

When fighting, a half-man has an AC of 2 on his stone side and an AC of 10 on his flesh side. Attacks can be aimed at either side, with a 75% chance of the attack landing on its intended body side. If the stone side is hit by an edged weapon, the weapon will be dulled, reducing damage by 2 HTK per successful hit.

Half-men use no weapon other than their arm of stone, which can easily crush bone with one hit. Each hit does 2D8 HTK of damage and has a 5% chance of breaking a random bone on the Character's body.

Mmotia

Exp: 36+2/HTK

Frequency: Rare

No. Appearing: 1D4

HTK: 2D8, AC: 3

MV: 18", AL: Neutral

AT: 1, DM: By weapon or spell

INT: High

THACO: 16, SZ: S

Weapons: vine (as whip (DM: 1D3)).

Magic Items: Potions of Healing, Invisibility, and Neutralize Poison.

Spell Abilities: As Skill 7 druid.

These are the "little folk" of the forest who impart secrets to herbalists, hunters, and prophets seeking visions in the forests. About 2' tall, the Mmotia are dark-skinned, with fiery red hair and bright green eyes.

The Mmotia live in the hollows of trees, and seem to appear and disappear at will. In actuality, they are simply very fast and skilled at camouflage.

These folks are familiar with all the herbs in the forest and their uses. The Mmotia can also speak with all forest creatures. At all times, they either carry, or have close to them, several potions.

When prophets or visionaries come to the forest to meditate, the Mmotia often whisper from the tops of trees; because of this, they are many times believed to be the voice of the gods. If a forest creature is bothering the Mmotia, they will subtly guide hunters to the animal's lair.

The Mmotia try to avoid combat, preferring to either disappear or use defensive spells. If necessary, they will use a piece of a tree vine as a whip.

Negoogunogumbar

Exp: 1,300+16/HTK

Frequency: Uncommon

No. Appearing: 1

HTK: 11D8, AC: 1

MV: 9", AL: C. Neutral

AT: 1, DM: By weapon

INT: Low

THACO: 10, SZ: L (10')

Weapons: club.

This type of ogre has a fond habit of chewing and swallowing children; they have a particular preference for the plump flesh of baby pygmies. Tall, thick and hump-shouldered, these ogres can be easily identified by the one large eye in the middle of their forehead. They have the powerful jaws of a carnivore, massive arms, short, heavy-set legs, and ragged tufts of hair protruding from behind their ears and the top of their head.

Negoogunogumbar live in caves cut into the side of mountains, sometimes sharing the cave with other wild animals. They carry large clubs and will ruthlessly attack any unfamiliar creature(s) who wander into their territory. (Their territory is the approximately 100 square feet surrounding their cave.)

The ogre will beat its victim until unconscious (down to 0 HTK). Then it will tie up its victim with heavy vines and rope. As the ogre gets hungry, it will eat the whole victim (if a child or small adult), or just gnaw on pieces of the victim's body to appease its appetite.

Each successful hit of the ogre's massive club causes 1D12 HTK of damage. The ogre often prefers to wait at least a day before eating his victim, meanwhile tenderizing the "meat" by pounding salt and other seasonings into the body with its club (purposely keeping the victim at 0 HTK). If the victim is being eaten, the ogre will take a bite per round, each bite causing 2D4 HTK. (In this case, no initiative is needed because the victim is helpless. The ogre will continue to eat the victim until consumed, or until the victim is down to -10 HTK.)



Obeah

(African Witch)

Exp: 65+3/HTK

Frequency: Common

No. Appearing: 2D12

HTK: 3D8, AC: 10

MV: 12", AL: Varies

AT: 1, DM: By weapon

INT: High

THACO: 16, SZ: M

Weapons: knife (DM: 1D4+1), sling (most common weapons).

Spell Abilities: (see *African Witch Magic*).

Specials: Send animals to run errands or spy (directions must be reasonable for each particular animal type). The animal has a 80% chance of agreeing to reasonable requests.

Aura reading (see following).

Obeahs, or African witches, employ a form of African witchcraft that involves the art of spell-casting (for good or for evil) which empowers amulets and charms and scrying.

Witches have no physical characteristics that make them appear differently from others, and, in fact, many families never know that a witch lives among them. Witches can be of any race.

When casting a spell, the personality/soul or "sunsum" of the witch leaves the body. It is this disembodied spirit of the witch or *obayifo* which actually casts a spell. Very often, this spirit is a woman, although there are male witches named *obonsam*. The witches meet in groups called a coven or *obayifo fekuw*, and are sometimes seen dancing naked or sitting in a circle reciting strange verses in an unfamiliar dialect. Hovering, moving lights among the trees and along the shore are believed to be witch lights that emanate from the witches' mouths and noses when they are possessed by the power of the night.

The coven usually meets beside a tall tree similar to a silk-cotton. The witches have a leader and a full ritual ceremony. Depending on the purpose of the meeting, each witch may bring several items, including a tree branch, piece of fruit, container of wine, animal claw, or a clay model of a person or part of a person's body. Some of the items are used to celebrate the seasons and the dead. Other times, the witches may gather to invoke a greater god or goddess to seek knowledge or aid. Other ceremonies are occasions for healing; some for cursing.

Obeahs are also friends with certain birds, insects, and animals, called "familiar." Many animals sense the power of the witches and choose to help carry out their spells. Witches may send these animals on errands. However, witches can never change into animals, as is rumored by fearful

townsfolk. Fear and ignorance contribute to the belief that the owl, leopard, hyena, crocodile, snake and tsetse fly are often witches in changed form. While they are not, it is these animals which befriend and help the witches.

While much study is needed to become a powerful witch, it is rare for an individual to choose to enter the craft. Instead, a person is asked to join. Schooled in the ancient arts, only witches can see the white glittery aura that surrounds children possessing the gift. This aura or spirit will leave a child's body during dreams (although the dreamer may not realize this is happening). When the gifted one reaches puberty, the witch will approach the child in a dream and ask if he or she wants to join a coven. Only when the witch feels a positive response will the child be approached during waking hours.

Charms and amulets are often empowered by witches to carry forces for good and evil. Also, charms act as batteries to store the essence of a spirit residing within the material components of the charm. For example, charms may consist of sticks from certain powerful trees and roots entwined with fibers and empowered through incantations. Many times, charms also get their strength from the *mmotia* or "little folk" of the forest. Charms can last for certain lengths of time; they can become the dwelling place of spirits or powers, but they are never worshiped in themselves.

Most of the time witches carry a long knife with a twisted handle that causes 1D4+1 HTK of damage. Sometimes, they use slings, which do 1D4 HTK of damage.

While most people believe that power of obeah is used for evil, it is used just as frequently as a powerful source of good. The difference is the intent of the witch or witches performing the ceremony.

AFRICAN WITCH MAGIC

SPELLS

Divining Dreams (Divination)

Skill level: 7 -- MU Components: V, S

Range: 500' TTC: 5 segments

Duration: 1 round/level

Saving Throw: negates effect

Area of Effect: one person

A witch can enter an individual's dream and hold discussions with the dreamer, thereby determining the individual's alignment, purpose or any information known by the dreamer. For each question, the dreamer may save vs. Spell to negate (at -7 to the roll). If a successful save is made, the dreamer immediately awakens and no further knowledge will be gained by the witch. To enter a dream, the witch must know the physical appearance and be within 500' of the dreamer.

Cursing (Enchantment/Charm)

Skill level: 8 -- MU Components: V, S, M

Range: 500' TTC: 1 round

Duration: 1 round/level

Saving Throw: (see following)

Area of Effect: one person

A witch creates a clay model of the person to be Cursed, incorporating nail clippings or pieces of hair from the potential victim. The witch casts a magical circle of protection, then stands beneath the light of the waning moon. With a knife, he or she cuts the name of the victim onto the clay model in magical writing. Then, calling on the powers of the night, the witch falls into a meditative trance, repeating the Curse to be delivered. (Waking up covered with worms or having your hair fall out are two common Curses, although the Curse could be as severe as death at the GM's discretion.)

In this trance, the witch leaves his or her body and his or her invisible spirit or "sunsum" delivers the Curse to the victim. The actual loss of HTK or life force, etc. can only be accomplished through a third party. In other words, a Curse against a life force would result in the Character being attacked by a Skill-draining monster such as a wraith within 48 hours. A successful save vs. Spell negates the Curse if the individual has a combined INS and STR of 34; for each point less than 34, the Character subtracts 1 from his/her roll. The monsters used in the third-party attacks are limited to a combined total of 16 HTK dice. For example, a Cursed Character could be attacked by five harpies (5 x 3 HTK dice), two vampires (2 x 8 HTK dice), and so on. Ignore any pluses after HTK total, such as the +3 following the 8 HTK dice for vampires.

Obeah Healing (Necromantic)

Skill level: 8 -- MU Components: V, S

Range: touch TTC: 1 round

Duration: permanent

Saving Throw: n/a

Area of Effect: one person

African witches can restore 8D4 HTK to an individual overnight. Although witches will not take money, they will perform this service for an exchange of goods (including gems, art objects, food, transportation, protection, etc.). Witch's price is at the GM's discretion.

Scrying (Divination)

Skill level: 8 -- MU Components: V, S

Range: 0 TTC: 2 rounds

Duration: permanent

Saving Throw: n/a

Area of Effect: one person

This spell functions as the clerical spell Augury, except that there are no material components required.





Witches can cast additional spells as a Skill 3 magic-user or cleric. All Skill 1 or 2 magic-user or clerical spells may be used by a witch. (The GM should adapt the spell to the African atmosphere.)

AMULETS

Amulet of Protection

[GP: 500, XP: 100]

This is a necklace of branches and twigs intertwined with grasses and reeds. After one month of wear, it will lower the Character's armor class by one. (Its effects are not cumulative.) The amulet's power will last for as long as it is worn. However, should the amulet be removed for longer than 48 hours, its powers will dissipate.

Amulet of Reflection

[GP: 500, XP: 100]

This amulet is a piece of solid silver having a center pentagram encircled by magical writing. If a spell is cast upon this individual (no area of effect spells), it will reflect the spell back to the caster, increasing its effects threefold. The Amulet of Reflection returns 3 spells before its power is drained. All reflected effects return solely to the spell-caster.

Pygmy

Exp: 118+2/HTK

Frequency: Uncommon

No. Appearing: 1D100

HTK: 2D8, AC: 6

MV: 12", AL: C. Neutral

AT: 1, DM: By weapon

INT: Average

THACO: 18, SZ: S

Weapons: club, bow with 4D4+2 poison-tipped arrows (all pygmies).

Blow gun, 1D4+1 poison darts (25%).

Spells Abilities: As Skill 9 druid (with limitations (see following)).

Specials: Poison from darts and arrows.

Magic Resistance: 30%

These timid humans, who are barely more than 3' tall, live in caves under the forest ground. Very protective of their land, the pygmies will ferociously fight to prevent various tribes from moving onto their sacred forest land.

Pygmies are dark-skinned, with black, wavy hair and small, blue eyes. Wearing animal hides to match their skin, pygmies can easily fade into the shadows of the jungle (providing them with an Armor Class of 6). They ornament themselves with various types of bone jewelry.

Known as the "children of the jungle," the pygmies have no leaders, politics, laws, classes, priests, rules, or taxes. They survive through their flexibility and intimate knowledge of the jungle and its moods.

In battle, they attack in mass with great organization that seems to contradict their Chaotic Neutral alignment. They use bows and poison arrows, blow guns, clubs, and magic.

Their bone clubs cause 1D6 HTK of damage per hit, while hits from poison arrows do 1D6 HTK of damage. If a Character is hit by 4 or more arrows, that Character's STR is reduced by 6 until the poison is neutralized. Fewer than 4 arrows have no such poisonous effect. The darts from blow guns cause 1D3 HTK, but the poison is more powerful, causing death within 5 turns unless slowed or neutralized.

The magical abilities of the pygmies are similar to druids in that they can cast spells as a Skill 9 druid — but only up to a maximum of 8 spell Skill levels per day. For example, a pygmy could reach its daily limit by casting the Skill 1 spell Entangle, the Skill 4 spell Hold Plant, and the Skill 3 spell Neutralize Poison (for a total of 8 spell Skill levels).

If travelers camp in a pygmy habitat, they will be kept awake by strange bird calls and loud, unexplained noises. The next day, there will be a 50% chance that the pygmies will attack and, if so, all the adventurers will be -1 to hit and +1 to be hit from lack of sleep.

At times, pygmies will provide food for villages at grossly unfair rates, for this has the effect of keeping the latter out of the jungle and therefore unacquainted with its secrets.

Spear Master

Exp: 475+8/HTK

Frequency: Rare

No. Appearing: 4D4

HTK: 7D8, AC: 7

MV: 12", AL: Neutral

AT: 1, DM: By weapon

INT: Average

THACO: 13, SZ: M

Weapons: ox bone spear (see *Specialties*).

Spell Abilities: As a Skill 5 cleric when within 50' of a full jug of sacred water.

The spear masters comprise a hereditary priesthood. Members of this order are generally nomadic herdsmen who are envied for their multi-colored oxen.

Spear masters dress in long black robes with colorful rope belts made of ox hair, and carry long spears of ox bone (see *Specialties* following). Long, dark, braided hair falls past their shoulders, blending into the darkness of their robes. They present a fearsome sight in the starkness of the desert, appearing swiftly like the wind, and disappearing just as quickly into the dead of the chill night.

In their travels, they sometimes attack villages, and, at other times, they defend villages from



marauding tribes. Whether the spear masters will attack or befriend a group of villagers or adventurers is dependent upon the spear masters' receiving a gift from the group encountered. If a gift worth at least 500 gp is not offered, the spear masters will ask for one. If a gift is denied, they will take a gift by force.

Spear masters worship the river spirits and often throw their gifts into bodies of water. If their water jugs contain water from a sacred river, the water can be used to Heal if a Bless spell is cast upon the container. Each water jug contains 48 ounces. (It takes 12 ounces of water to Heal 1D4+1 HTK.)

A band of spear masters usually includes 4D4 nomads and 10D4+10 oxen. Some of the oxen drag carts of supplies; others are used for riding. These bands follow the rich grazing lands. Should they encounter good lands owned by another group of spear masters, they will readily attack if resisted.

LEGEND

Long ago, there were dances held by lions. During one of these dances, a lion demanded the bracelet of one man who had joined the dancing. When the man refused to give up his bracelet, the lion bit off the man's thumb, and the man died.

The deceased man's widow had a daughter, but the woman was unhappy because she had no son. The grieving widow went to a river, weeping bitterly over her misfortune. A river spirit who was listening felt pity for her and caused waves to wash over her body. The spirit then gave her a spear, which is the symbol of bearing a male child, and fish for food, then told her to hurry home. When the woman returned to her home, she bore a son called Aiwel, who had a full set of teeth at birth (a sign of spiritual power).

When Aiwel was still a baby, his mother left him asleep on the floor. Upon her return, she found that a full gourd of milk had been drunk. She accused her daughter of having stolen the milk and punished her. The same thing happened again, and the mother became suspicious. She pretended to leave the baby alone with the milk, but she actually hid and watched him; she saw Aiwel get up from the floor and drink the milk. When the woman confronted her son about the milk, the boy child warned her she would die if she told the story to anyone. But the woman could not keep the secret, and she died as Aiwel had predicted — for he already had the power of the spear masters in making his word come true.

After his mother's death, Aiwel was no longer welcome with the family, so he lived for many years with his spirit-father in the river. When Aiwel finally returned to the village, he brought with him an ox of many colors. The magical ox was called Longar, and, from then on, Aiwel was called Aiwel Longar. In addition to the ox, Aiwel tended the cattle that had belonged to his mother's husband

who had died of the lion's bite.

That year there was a drought, and the villagers had to search hard to find water and grass. Many of the local animals became thin and died, but Aiwel's cattle remained fat and strong. The young men of the village decided to spy on Aiwel to find out where he fed and watered his cattle. The men saw Aiwel Longar pull up tufts of grass and give the cattle the water that was underneath. This discovery proved fatal for the young men; as soon as they revealed their knowledge to others, they died.

Aiwel Longar told the village elders to leave their land, promising to take them to a land of wonderful pastures and lakes. But the elders were suspicious and set off on their own to seek a better land, while Aiwel went off by himself. Later, when the others tried to follow him, Aiwel killed any who came too close.

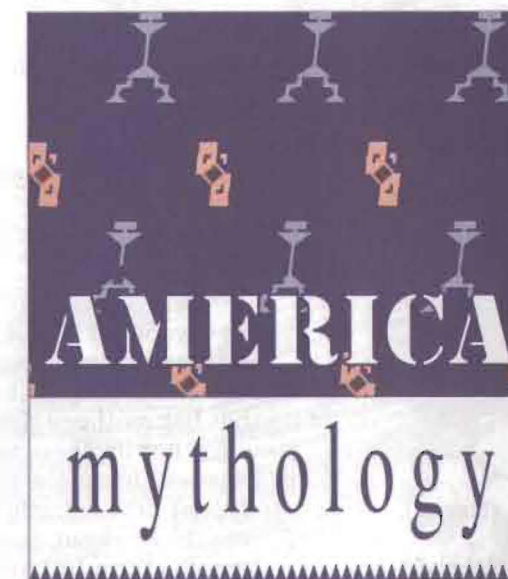
The few remaining villagers were near death when one of their strongest leaders, named Agothyathik, came up with a plan to save them. One of Agothyathik's friends took a large ox bone and held it out on a pole in front of him as he swam through the weeds along the river bank. Aiwel mistook the ox bone for a human head and tried to spear it. While Aiwel kept trying to spear the ox bone, Agothyathik crept round and grabbed Aiwel from behind. For a long time they wrestled until Aiwel became tired and stopped fighting. He told Agothyathik that the rest could safely join them. Those who did were given fishing spears and war spears from Aiwel. He explained about the local gods and showed them a sacred thigh bone from a sky-colored bull. The men who received these gifts were the first spear masters. Then, Aiwel Longar left the spear masters to rule their country, saying he would only return in time of trouble.

SPECIALTIES

Ox Bone Spears

[GP: 5,000 each, XP: 1,000 each]

The spear masters carry two spears into battle; the first is used for throwing, the second for melee. When throwing a spear, they are +5 to hit. Spears can be thrown for up to 200', and, in melee, the spear masters can use their spears to disarm their opponents as well as to kill. Any hit on a natural roll of 18 or better will disarm the foe. All successful hits do 1D10 HTK of damage and stain the opponent's skin with rainbow-colored dye that cannot be washed off. The dye is a permanent reminder of the spear master's superiority.



Most of the legends and superstitions of the Central and South American people were established long before the arrival of the Europeans. Pantheons of powerful gods were passed on from the Olmecs to the Aztecs; other than in name, these gods differed little from culture to culture within this area.

Jaguars (or tigers as they were often referred to by the Europeans) were thought of as gods in many of the creation myths of Central America.

Therefore, many legendary monsters took on the shape of the animal in order to incorporate its powers. Natives often went to great extremes, such as self-mutilation, to tap the powers of the mighty jaguar, who gave his own life so that the sun could be moved.

The sun-worshipping Incas, as well as other tribes in the vicinity of Chile and Peru, strongly believed in an afterlife, and, to aid the passage into the "other world", became prolific creators of mummies. These mummies, along with their rich lore, can be discovered throughout the western deserts and highlands of South America.

Gold is an often-used subject of an array of legends from this area. Prospectors were always on the lookout for the nocturnal alicanto bird — either to keep it from destroying their claims or to follow it to the elusive mother lode.

Other strange creatures, such as the Hide or Chonchon, may easily have been the products of overstimulated minds of the natives or their shamans.

Coatlicue

(Aztec god)

Exp: 5,250+16/HTK

STR: 15, INT: 14, INS: 17

STA: 18 (+2), DEX: 18, APL: 3

HTK: 80, AC: 2

MV: 12", AL: N. Evil

AT: 8

DM: 1D4+1 (x6) (snake skirt attacks),

1D10(x2) (claw (x2))

THACO: 11, SZ: M

Weapons: snake skirt (see *Specialties*).

Magic Items: necklace (see *Specialties*).

Spell Abilities: Magic Missile, Spider Climb, Mirror Image, Scare, Slow, Flame Arrow, Fire Shield, Animate Dead, and Teleport 2x/day.

Specials: Poison from snake attacks.

Magic Resistance: 80%

Coatlicue (lady of the serpent skirt) is also called Tlazolteotl, the devourer of filth. She wears a skirt of snakes, and a necklace with a skull pendant and many hearts and hands, taken from the bodies of her victims.

This Aztec god is a horrible being with clawed hands and feet who feeds upon human corpses. Her appetite is nearly insatiable; when she is hungry, she is apt to devour anything or anyone she encounters.

She is not particular about whether her victims are freshly killed by herself, or putrid and long-dead. Her favorite victims are those who have plotted against a brother or sister.

In melee, she will only use spells from their maximum ranges. She prefers to attack by using her clawed hands and feet and her snake skirt. Coatlicue's necklace is made of four hearts, four hands, and a gem-encrusted skull. The hands are not magical, but the skull and hearts hold some power (see *Specialties* for these items).

Coatlicue can only be hit by magical weapons, and she can only be killed by a final blow struck by a weapon with an onyx blade Blessed by a Lawful Good cleric. If a roll is made that would otherwise kill her, but the blade is not onyx, the GM should ignore the result and say that she has been swept away into the sky by her son Huitzilopochtli, the god of war, just before the blow hit.

LEGEND

One day, as Coatlicue was doing her chores, she swept up a ball of feathers. She took these feathers and put them into her bodice; from this, she became pregnant. Coatlicue's daughter thought that her mother's pregnancy was disgraceful, and urged her brothers to kill their mother. Coatlicue found out about the plot and was afraid, but a voice within her womb told her not to fear. As Coatlicue's sons were about to kill her, the child was born armed and in full armor. He was Huitzilopochtli, the Aztec god of war. In no time, the war god slew Coatlicue's sons and daughter and left the bodies for his mother to eat.

SPECIALTIES

Sneak Skirt

[GP: 75,000, XP: 7,000]

The snake skirt is made of twelve oversized rattlesnakes. Only six snakes will attack per round, each successful attack causing 1D4+1 HTK of damage, plus there is a chance of poisoning. For each snake hit, the victim must save vs. Poison or become weakened so badly that the Character will be unable to move after 10 rounds. If a Neutralize Poison spell is not cast for each successful snake hit, the affected party member will die in 6 turns. If a Character is poisoned three times by the snakes, he or she will die immediately. The snakes can be killed by attacking them directly. Any hit will automatically kill a snake, and a "to hit" roll of 20 will kill 1D3 snakes.

Coatlicue's Necklace

[GP: 10,000, XP: 1,000]

When Coatlicue is badly hurt in battle, she may use one of her claw attacks to pluck a heart from the necklace and eat it. The round after eating the heart, she will regenerate either 3D8 HTK or 1D2 snakes (GM's discretion). The skull pendant has a large, highly-polished onyx gem in each eye socket. These gems are magical — each adds +2 to all saves made versus spells that cause physical damage. Player Characters may use the skull and hearts as magical items. Eating the heart will allow the consuming Character to Regenerate 3D8 HTK (any alignment conflicts are at the GM's discretion), and the gems in the skull can be used as described previously.





Kukulcan

(Mayan god)

Exp: 16,200+35/HTK

STR: *12/20 (+3, +8), INT: 22, INS: 18

STA: *14/19, DEX: 19 (+3, -4), APL: *15/8

Frequency: Unique

No. Appearing: 1

HTK: 228, AC: *10, -4

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

AT: *1, 2, DM: 4D4/1D12, *by spell

THACO: 7, SZ: *M, L (40')

Magic Items: Staff of Power.

Spell Abilities: As Skill 30 magic-user, Skill 25 cleric.

Can summon 1D6, 16 HTK dice elementals and 3D4 storm and cloud giants, which will appear in 1D6 rounds, 1x/day.

Specials: Only hit by +5 or better magical weapons.

Can shape change at will.

Strangle attack hit on a "to hit" roll of 19 or 20 kills outright (while in serpent form).

May raise INT and INS of Characters with the touch of his Staff of Power.

Saves vs. Poison at +1 (while in serpent form).

Magic Resistance: 130%

* These statistics apply only to his human form.

Kukulcan is the god of storms. He appears as a green, flying serpent with a long, brilliantly-colored quetzal (tail feathers), and is often seen carrying a human head in his jaguar-like teeth. He can also shape change into a bearded white man who is usually accompanied by nineteen bare-headed servants wearing sandals and long, green robes. In one hand, Kukulcan holds a gnarled cypress staff; hanging from the tip of the staff are the twin tail feathers of a quetzal-serpent. In his right hand, he carries an onyx icon that looks like a step pyramid. His home is in the air where, in a great step pyramid, he holds court and rules over all elementals, storm giants, and cloud giants.

An appearance by Kukulcan usually bodes well for any one person or group. All that are in his favor and are touched by his staff add 2 to their INT and INS scores. In the center of a village or town that he visits, he may leave a small black pyramid. This gift assures the village of great prosperity to come.

When angered, Kukulcan shows his displeasure in many ways. If he is only mildly angered, he might mete out such punishments as progressively stronger storms, but, when his ire is great, the storms may turn to hurricanes, or he may send elementals and giants to bring death and destruction to his unfaithful subjects. Rarely will

he ever personally punish an individual, however.

While in serpent form, he can bite, doing 2D4+2 HTK of damage per hit and strangle with his quetzal feathers for 1D12 HTK of damage. When using his quetzal, any hit on a 19 or 20 will snap the neck of his opponent, killing him or her outright. Kukulcan's tough hide and quickness give him an Armor Class of -4. While in human form, he can use his staff, which functions as a Staff of Power. When using the Staff, he normally expends charges for Lightning Bolts and Cones of Cold. He will always be surrounded by nineteen Skill 19 clerics, who are his devout followers and servants. His Armor Class in human form is 10, but he will always have prepared many defensive spells to significantly lower it.

LEGEND

Kukulcan is similar to the Aztec god Quetzalcoatl. He built Chichen-Itza and changed many of the Mayan's religious rites.

His feast is known as the Chickaban and it took place at the city of Mani. At the feast, tribal chieftans feasted for five days while worshiping, dancing, and keeping vigil. Kukulcan flew in from his pyramid in the sky to partake in the eating during this time.

Alicanto

Exp: 14+1/HTK

Frequency: Very rare

No. Appearing: 1D3

HTK: 1D8, AC: 9

MV: See following, AL: C. Neutral

AT: 1, DM: By spell

INT: High

THACO: 19, SZ: S

Spell Abilities: Dancing Lights, Push, Feather Fall, Audible Glamer, Fools Gold, Invisibility, and Mirror Image 1x/day as a Skill 3 magic-user.

Languages: common, dwarvish, and gnome.

Alicantos are small, dull brown nocturnal birds that, according to prospectors, feed on gold and silver. Those that feed on gold can be recognized by the golden stream of light that they emit when running with their wings spread. The silver-eating birds are identified by the silver lights that they emit.

These strange birds nest deep in caves or mines that are rich in gold or silver. Their nests are made of ore that is 100% pure. A golden nest is worth from 1000-5000 gp, and a silver nest is worth from 250-500 sp. The nests are always located near the mother lode of a mine or cave. Sightings of the alicanto are therefore almost always kept secret so that those who know of these locations will not jeopardize their chances of finding a fortune. In dungeon situations, alicantos will lair near great treasure hordes.

Alicantos are very swift runners; they are able to run at a speed of 18" per round when their stomachs are nearly empty. They would be perfectly capable of flying, except for the fact that they always have enough gold or silver in their stomachs to keep themselves from getting off the ground. Birds with metal in their stomachs that weighs from 3-6 coins have a movement rate of 18", those with 7-15 coin weight have a rate of 9", and those with a coin weight of more than 15 have a movement rate of 3".

If a bird is caught, it will always have 3D8 gold or silver pieces worth of metal inside its body. Many of them will offer to vomit up their "loot" or lead their captors to an undiscovered vein of ore in return for a promise to be set free.

The birds do not care to reveal their sources of food; if they feel that they are being followed, they will try to dim the lights that come from their wings in an effort to hide. Sometimes they will even try to lure followers to their deaths by leading them into dangerous areas.

The Push spell is the only one that will be used to intentionally kill someone. They use this spell after luring a particularly nasty individual to a cliff or hole in a darkened area; here the bird will push its victim down into the chasm to face whatever the fall brings.

Calchona

Exp: 150+4/HTK

Frequency: Uncommon

No. Appearing: 4D4

HTK: 4D8, AC: 7

MV: 12", AL: Neutral

AT: 1, DM: 1D10 (bite)

INT: High

THACO: 15, SZ: S (4' at shoulders)

Specials: All hits have a 3% chance of doing additional 1D10 HTK of damage in subsequent rounds from severed arteries. Regenerate 2 HTK per round unless beard is severed.

Languages: common, gnome, dwarvish, elvish, orcish, goblin, gnoll, and hobgoblin.

A calchona is a large, dog-like animal with knotted white hair like that of sheep. It also has a curly, goat-like beard, that reaches halfway to the ground, which sometimes impairs movement.

Calchonas are nocturnal animals that inhabit highland regions near areas occupied by humanoids. This allows for easy access for food such as chickens and sheep. Domestication is not possible but they can be befriended.

Encounters with calchonas are of a wide variety. They love good pranks such as scaring the horses of a caravan or stealing food from unsuspecting travelers. Though they are Neutral in alignment, they have been known to be the



perpetrators of many evil acts ranging from grave robbing to murder. While evil-doing comprises a good deal of their lives, many are known to be helpful to those beings of goodness and law. Calchonas take great pride in their tracking abilities and are very willing to, for the price of at least two sheep, take part in the hunting of outlaws.

Like most dogs, calchonas are pack animals and will usually be seen in groups of 4-16. The exception to this is when they are used for tracking; in such cases, they operate alone.

When tracking outdoors, they have a 100% base chance of success, and, when underground, they will be able to follow any scent accurately within two days from the time that the quarry was at a location. Very strong smells will have a 30% chance of masking the quarry's scent, and the calchona cannot track through water.

Calchonas prefer not to fight in small numbers, unless the opponent is very weak (GM discretion). Most of their attacks will be in groups of six or more; if an attack is initiated and the pack is reduced to less than six animals, a quick retreat will be made.

In melee, they attack once per round, with each hit doing 1D10 HTK of damage from their powerful teeth. Every time a hit is scored there is a 3% chance that the animal will cut into a principal artery, causing an additional 1D10 HTK of damage in each subsequent round until the wounds are bound.

Calchonas can regenerate 2 HTK per round as long unless their beards are cut off. A Character can cut the beard of a calchona by scoring a hit with any cutting weapon (at -5) on after announcing his or her intent to sever the beard. The severed beard can then be used by any Character as a magic item that will allow Regeneration of 2 HTK every other round if the hairs are applied to the chin like a goatee. The effect will last for 1 week.

Chonchon

Exp: 1,175+10/HTK

Frequency: Very rare

No. Appearing: 1D4

HTK: 7D8, AC: 0

MV: 6"/18", AL: C. Evil

AT: 1, DM: 1D4+3 (dagger (see following))

INT: Average

THACO: 13, SZ: M

Weapons: +3 poison dagger.

Spell Abilities: Burning Hands, Magic Missile, ESP, Ventriloquism, Levitate, Web, Hold Person, Slow, Fireball, Fumble, Minor Globe of Invulnerability, Ice Storm, Strength, and Wall of Ice all 1x/day as a Skill 7 magic-user.

Specials: Normally hit only by +3 or better magic weapons. Hit by normal weapons when

under the influence of certain spells (see following).

Poison dagger does 2D8 HTK of additional damage on first 2 hits.

Chonchones are man-sized flying bipeds that look human except for their enormous ears, which span from their heads to their kneecaps. The ears are used as wings. These creatures can fly at great speeds once they gain the momentum.

It is not known where they lair, but they are known to soar through the air on moonless nights as they search for humans on which to dine. But, being that they are invisible, the only hint of their presence is their chilling cry sounding like "to-way, to-way, to-way." While food is the main reason for their nocturnal flights, they also fancy exquisite gems, and if given a choice of victim, they will always choose the one who looks the most wealthy.

A chonchon always attacks from high in the air by using sorcery, unless it is knocked or pulled to the ground. While it is on the ground, the chonchon will use its +3 poison dagger. The poison on the dagger lasts for 2 hits, and will do 2D8 HTK of additional damage (a successful save vs. Poison negates the poison's effects).

If a chonchon manages to kill its prey, it will cast a Levitate spell, bring the body toward itself, and fly away with the victim's body to its lair. The body will become invisible as soon as the Levitate spell is cast.

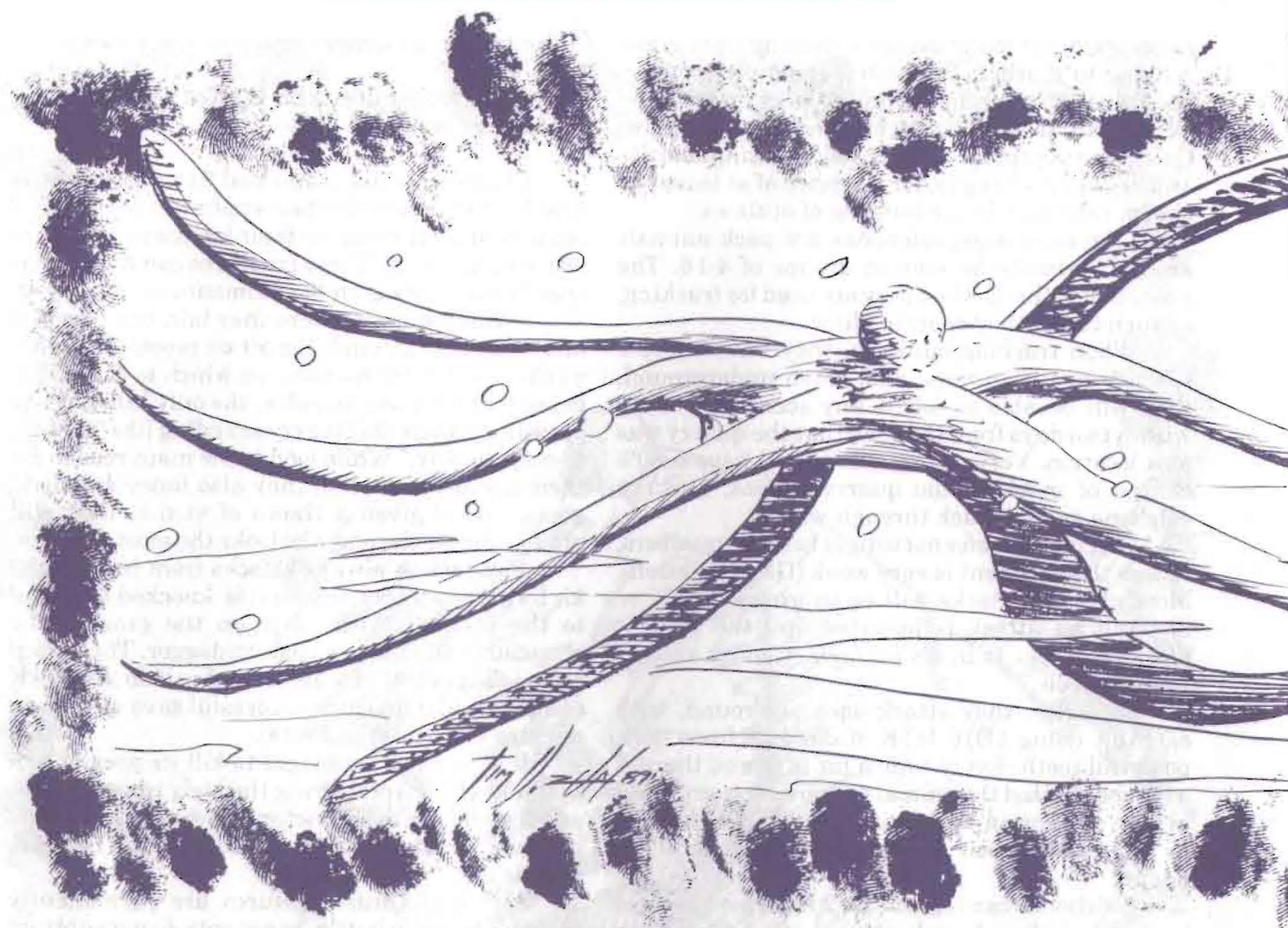
Although these creatures are permanently invisible, even in battle, opponents do not subtract 4 from their "to hit" rolls because the invisibility is built into the chonchones' Armor Class. They can only be hit by +3 or better magic weapons unless a Prayer or Chant spell has been cast by a cleric, a Character is using a weapon on which a Bless spell has been cast, or the attacking Character is under the influence of a Protection from Evil spell.

If a chonchon takes more than 50% damage from attacks when the above-mentioned spells are in effect, it will flap its wings (to no avail) and fall to the ground. While it is on the ground, it will be helpless until another chonchon comes to take it.

LEGEND

Once, while a group of friends had gathered in a house for an evening, they became frightened by cries of "to-way, to-way, to-way" coming from outside. Quickly they gathered their weapons and had a priest cast Protection spells on them.

Preparations complete, they ran outdoors and flailed away at the shrill cries coming from above the group. After much fighting, a chonchon fell to the earth in a heap. They cut off the head of the helpless monster, fed it to the dog, and then threw the rest of the body on the roof. Soon afterwards, the hair-raising calls of many more chonchones could be heard above the house. This time, the cries did not last long, and the socializing resumed. The



next morning, the body of the chonchon could not be found, but a gravedigger said that he had been left with a headless body the previous night.

Hide

Exp: 825+10/HTK
Frequency: Rare
No. Appearing: 1D4
HTK: 7D8, AC: 4
MV: 12", *AL:* Neutral
AT: 8 (see following), *DM:* 3D10
INT: Average
THACO: NA (see following), *SZ:* L
Specials: Swallows victim whole.
 Immune to all poisons.

Hides are sandy-colored creatures that, in many ways, resembles octopi. Except for a head that looks like a small lump in a hide's middle, it is completely flat, with eight outstretched sections that extend from the center of its body like spokes. Each extension of tentacle is covered with innumerable tiny eyes, and the head has four large eyes. From tentacle to opposite tentacle the hide measures about 40', and its head area has a 5' radius. Underneath the center of the hide is a grotesque mouth that spans its entire head. The

mouth is big enough to swallow a giant whole; inside the mouth are several rows of sharp teeth that can grind up the hide's prey to a pulp so that the food can easily fit into its flattened stomach.

These beings normally live in warm, shallow coastal waters, where they sit on the ocean floor and await their prey. They do not swim; they move by walking on the ocean floor, using their tentacles as legs. They will only move about if danger is present, or if their food supply has run out.

Hides are sometimes used as defenses against invasions by water, for they are capable of grabbing and capsizing small boats. They can survive in fresh water, but will only be found there if caught and placed in such areas by other creatures. A captured hide can be sold for up to 5000 gp to the right buyer.

Hides attack eight times per round with their tentacles; each arm has a 60- (2x opponent's DEX)% chance of capturing its target. After making a capture, the opponent will be placed in the hide's mouth on the next round. During each subsequent round, the hide will do 3D10 HTK of chewing damage. A hide can hold two man-sized humans, or three dwarves, or one human and two shirelings etc., in its mouth at one time.

If the mouth of a hide is full, it will still attack with its free tentacles in order to keep from being



HTK: 3D8, AC: 6
MV: 9", *AL:* L. Evil
AT: 2, *DM:* 1D10(x2) (hand (x2))
INT: Average
THACO: 16, *SZ:* M
Specials: Anyone killed by a huaca becomes a huaca.
 Sand clouds obscure vision (see following).
 Immune to Sleep, Charm, and fire-based spells.
 Can be turned as a wraith.

Huacas are completely human in appearance, except that they look severely dried and weather-beaten. They are usually found in secret burial chambers, but are sometimes encountered in sand dunes and desert uplands, buried in mass graves, which are also called huacas.

No matter where a mummy is buried, it lives in the "other world," where all other corpses reside in happiness. If the huaca or burial chamber is opened, a huaca is drawn from the "other world" back into the world of the living, where it no longer can be content. The monster then becomes enraged and wants to kill all that is living.

A huaca will attack twice each round with its hands, which have drawn power from the "other world" and now possess unusual strength.

Not having its brain removed, the huaca has enough intellect to call upon forces of the "other world" to allow it to dry the skin of its opponents as the desert sand and air dried the corpse of the huaca before burial. Any time a Character is killed by a huaca, he or she will immediately become one.

Any time a huaca is hit for more than 6 HTK of damage on one attack, sand will fly up from its leathery skin and partially obscure the vision of any Character within a 10' radius. All affected Characters will be -2 to hit and must save vs. Paralyzation or have the sand get into their eyes, causing blindness for 4 rounds. If blinded, the Character will be unable to move and will be -4 to hit rather than -2. The huacas will be unaffected by the sand clouds.

LEGEND

As in Egypt, the practice of mummification was used to preserve bodies so that they could later return to the soul. With this concept in mind, yuncas (desert Incas) buried the dead in elaborate tombs, sometimes in beautiful white cloth, along with all of their possessions (including some of their most beautiful women).

The main difference between the Egyptians' and the desert Incas' burial is in the method of preservation each used. Unlike the Egyptians, South American mummies were not embalmed and the intestines were not removed. The preservative used by the yunca was simply the dry air and the sterile sand.

hurt by other opponents. As long as a Character is in the grip of the creature, the Character can still fight, but each of the victim's "to hit" rolls will have a modifier of -2.

A Character in the mouth of a hide can still fight, but he or she will be -4 to hit, and all damage scored will be doubled. However, the victim can cast no spells at this time.

A hide has an Armor Class of 4 over its whole body. The head can take 60 HTK of damage before the monster is killed. An individual tentacle can be severed when it has taken 15 HTK of damage, but this damage will not alter the amount of damage needed to kill the hide. Once a Character has been caught in a hide's grip, it is impossible to break its grasp without severing the grasping tentacle. If all of the monster's arms have been severed, it will be unable to attack in any manner other than by chewing a victim already inside its mouth.

While a hide is out of water it can breathe. However, it cannot move or attack at this time, because it can only get enough oxygen to survive.

Huaca

(desert Incan mummy)

Exp: 105+3/HTK
Frequency: Uncommon
No. Appearing: 1D12



Jaguar Knight

Exp: 85+4/HTK
 Frequency: Very rare
 No. Appearing: 1D20
 HTK: 4D8, AC: 8
 MV: 9", AL: Neutral
 AT: 2, DM: 1D6+1 + by weapon
 INT: Average
 THACO: 15, SZ: M
 Specials: Causes fear to Characters seeing a jaguar knight for the first time (see following).
 Has the innate abilities of a jaguar (see following).

Jaguar knights are the result of spells cast by a magic-user which turn the head of a human into that of a jaguar. The recipient of such spells must be willing to make the transformation, and must be wearing the skin of a jaguar. When the spell is cast, the spell's recipient has his or her own head Polymorphed into that of a jaguar; the rest of the body remains the same. As long as the jaguar knight wears the skin, he or she will have the ability to hear, smell, and see like a jaguar as well as be able to bite as an extra attack in melee. (Treat this as a Polymorph spell.)

Jaguar knights are normally encountered in tropical settings such as jungles. However, knowledge of the magic required for transformation has begun to spread into other regions so that magic-users everywhere soon will have the ability to cast the spells, but not necessarily with the skin as the required magical component.

Hearing will increase 25%, sight will now include infravision 60', and the jaguar knight will smell any other creatures, as well as identify the species, that come within 200'. However, they will be unable to smell through walls, etc., and, if the knight is upwind from a creature, a jaguar knight will only have a 50' smelling range. A knight can track scents without error. In melee, it will now be able to bite as an additional attack each round, each bite attack doing 1D6+1 HTK of damage.

The fierce snarl, combined with the strange look of jaguar knights, causes fear in all enemies within hearing distance who fail a save vs. Spell. Those overcome by fear will drop everything they have in hand and flee for 2 rounds before they feel secure enough to return to battle. However, once a Character has been frightened by the sight of a jaguar knight, he or she will never be fearful of the monster again (unless something else traumatic occurs during this initial encounter, such as the Character seeing a fellow party attacked and/or killed by the jaguar knight).

Any time a jaguar knight knocks out an opponent or encounters an unconscious Character, there is a 10% chance that it will try to consume the body. On each round, the creature will do an

additional 1D6+1 HTK of damage to the body.

When a jaguar knight is killed, each of its eyes gives off a deep green glow that slowly fades, revealing an exquisite small emerald worth 300 gp.

Momia

(mountain Inca mummy)

Exp: 700+8/HTK
 Frequency: Very rare
 No. Appearing: 1D12
 HTK: 7D8, AC: 6 or 10
 MV: 6", AL: C. Evil
 AT: 2
 DM: 1D6(x2) (limb (x2)) + 1D10 cold damage
 INT: Average
 THACO: 13, SZ: M
 Specials: Bashing weapons do half damage. Immune to all non-physical, cold-based attacks and to Sleep, Charm, Hold, and other mind-affecting spells. Slows victims that lose over 25% of their HTK due to cold damage. All other specials are lost if the momia takes over 25% damage from a single fire-based attack as it returns to human form (see following).
 Can be turned as a ghost.

Momias are the mummified bodies of those who have been sacrificed to the sun god. Their brown bodies are normally clothed in colorful ponchos; their exposed skin is tinged with a bluish sheen, and is sometimes smeared with a red paste made from crushed achiote seeds.

These mummies are found in tombs cut into the rock on the highest peaks of mountain ranges. Usually, there is only one momia per tomb, but, if a great sacrifice has been made, up to twelve may be encountered. Buried with each momia are gold and silver ornaments, idols, and other items of sacrifice. Some momias have also been given personal items, such as combs and headdresses, for use in the afterlife.

If a tomb is opened, the momia will slowly begin to loosen its frozen limbs and climb out of the basket in which it has been squatting. This action takes 1D4 rounds. The momia has two objectives after it has been disturbed: the first is to guard any of the treasure that has been buried with it, and the second is to kill anything that lives in retribution for its having been sacrificed.

For every hit scored by the momia with its limbs, an additional 1D10 HTK of cold damage is incurred unless the target Character makes a successful save vs. Petrification.

If any Characters take more than 25% of their total HTK in cold damage, all movement will be halved and the affected Characters will only be able to attack every other round.

If the momia is hit by any single fire-based





attack that does over 25% damage, it will thaw and return to human form again. It will still be alive, and it will still try to kill any Characters it encounters, but it will have no special attacks or defenses. Because of this disadvantage, the momia's next objective will be to find a weapon. There will usually be a copper-headed spiked mace in the tomb. The mace will do 1D10 HTK damage, and there is a 50% chance that it will be a +1 or better magical weapon. Note that once the momia becomes human again, all spells will work against it.

LEGEND

The peaks of many mountains throughout Peru and Chile are strewn with Inca remains and relics. Major events were commemorated by the Incas with human sacrifice. During these sacrifices the victim was placed, along with other offerings, in a basket at the bottom of a tomb, which was either cut out of a mountainside or constructed from loose rocks. The sacrificial victim, usually naked, numbed by coca leaves, and painted with red pigments, would sit in the basket, where he would eventually freeze to death and be mummified by the high and dry air.

Pase

Exp: 135+4/HTK
Frequency: Uncommon
No. Appearing: 1D20
HTK: 4D8, *AC:* 7
MV: 9", *AL:* Neutral
AT: See following, *DM:* See following
INT: Low
THACO: 15, *SZ:* M
Specials: Bashing weapons do half damage. Immune to Sleep, Charm, Hold, and all mind-affecting spells. Take 1D12 HTK of damage per 8 ounces of holy water. Can be turned as a shadow. Draws heat from victim (see following).

Pase are animated bodies that are used as guardians for the more elaborate tombs of the desert Incas. They are made from the skin of deboned corpses, which are stuffed with straw and tied to rings attached to tomb ceilings with very dry rope. Pase move slowly, but they are very steady on their feet. The straw that has been placed inside them has been magically altered to give the pase the ability to perform tasks that require muscle (with an effective STR of 14).

Once a tomb has been entered, the pase will animate and wait for an opportunity to attack with their empty eye sockets, which draw the heat from their intended victim(s). Pase attack in this manner once per round. An opponent is hit if he or she fails to roll against INS (at -2) on any attack. Each successful hit does 2D4 HTK of damage.

When a Character is hit, he or she feels a

sudden momentary chill. Following the chill, a warm, orange glow emanates from the bodies of the pase. After a pase has done 8 HTK of damage to one or more Characters, its hands will burst into flames and burn the rope that holds them to the ceiling. On the next round, the pase will fall to the floor, and its whole body will be in flames. During this and subsequent rounds, the pase will attack twice per round with its flaming hands. Each successful hit will now do 1D8 HTK of damage. Water will do 1D8 HTK of damage per quart, and a Dispel Magic will put out the flames. Treat the flames as magic cast by a Skill 15 cleric. After the monster bursts into flames, it can only attack with fire. If the flames are extinguished, the pase will fall to the ground in a heap.

Strong Toad

Exp: 500+6/HTK
Frequency: Very rare
No. Appearing: 1D6
HTK: 6D8, *AC:* 0
MV: 9" (15' jump), *AL:* Neutral
AT: 1, *DM:* 2D6 (bite)
INT: Animal
THACO: 13, *SZ:* M
Spell Abilities: Charm Person and Charm Monster 3x/day as a Skill 9 magic-user.
Specials: Swallows victim whole in 3 rounds. Hit only by spell or flaming weapons. Takes only 1/4 damage from non-fire-based spells.

The strong toads are probably the strangest looking member of their species. Not only are they man-sized at the shoulders, but they are armored with tortoise-like shells. Their coloring ranges from a vibrant yellow in desert locations to a scalding red in jungle atmospheres.

Strong toads are normally encountered in groups of 1D6 after dark on moist nights, although they are not strictly nocturnal creatures. Unless the strong toads are hungry, they will not confront Characters; they will either hop away or simply hide in their thick shells.

The only time that the toads will be aggressive is when they are hungry or defending themselves. In melee, their first mode of attack is to hide inside their shells and cast either a Charm Person or Charm Monster (whichever is appropriate) on their opponent. If a spell is successful, a toad will lure the victim to its shell, where it will grab the Character or monster in its powerful jaws. Once the victim is in the toad's jaws, the Charm spell will be broken and the toad will try to devour its catch. It will take the toad 3 rounds to swallow its victim. A strong toad does not need to make a "to hit" roll when swallowing. For each time that the toad's victim scores a hit, another round is added to the length of time that it will take the toad to finish swallowing.

Successful hits by party members other than the toad's victim do not alter the time it takes the toad to swallow. However, a strong toad will spit out its victim if it is being overwhelmed by other attacks while attempting to swallow its meal (GM discretion). In these situations, the toad will attack with its teeth, doing 2D6 HTK of damage per hit. The Character that was spat out took 1D8 HTK of damage per round that he or she was in the toad's mouth.

The shell of the strong toad is so tough that, if no appendages are exposed, it cannot be pierced/crushed by any weapons, and all spells that are not fire-based will only do 1/4 damage. Flaming swords can hit the toad's shell. In melee, so little of the toad's body will be exposed that the monster will have an armor class of 0 whether or not it is hiding in the shell.

The meat of the strong toad is considered to be a great delicacy. Each pound of its flesh can sell for as much as 75 gp. The average amount of saleable meat from a toad is 140 pounds per.

Tigre Capiango

Exp: 775+8/HTK
Frequency: Very rare
No. Appearing: 1D4
HTK: 7D8, *AC:* 6
MV: 9" or 18", *AL:* Neutral
AT: 3
DM: 2D4(x2)/1D6+1 (claw (x2)/bite)
INT: Average
THACO: 13, *SZ:* M
Specials: Can shape change 3x/day. Can Hide in Shadows, Move Silently, and Read Languages as a Skill 9 thief. Can Hear Noise as a Skill 9 thief + 25%. Only hit by silver and +1 or better magic weapons. Magic Resistance: 25%

Tigre capiangoes are humans that can change at will into jaguars. These were-creatures differs from others in that their ability to shape change comes from an inherent ability and powers of sorcery rather than from a bite from another lycanthrope. The power to shape change is not purely magical, as is the case with a Polymorph spell, and the use of the power results in the temporary loss of control over the body on nights of a full moon. On such nights, the tigre capiango unwillingly becomes a jaguar with a great thirst for blood.

While in human form, a tigre capiango can be recognized by the jaguar paw that has replaced the left hand. As jaguars, these shape changers, which can be as tall as 7', can walk on their bowed back legs. They are known to wear pouches and packs, but they will never carry weapons. The tigre capiangoes are usually non-violent unless there is a

full moon; instead, they use their jaguar shape to scare friends or gain the advantages associated with being a cat. However, on occasion, some have been known to band together as thieves.

The tigre capiango's paws make handling objects very awkward. This is why the creature has no thieving abilities requiring manual dexterity. Thus, when a tigre capiango robs someone, the victim is asked to place valuables in the pouches that are slung over the tigre's furry shoulders. Its hearing is 25% better than a Skill 9 thief and it can leap onto anything up to a height of 12' and/or across anything (with a running start) that is no wider than 30' across.

These creatures move swiftly when running on all fours, but are rather clumsy and slow on their hind legs. In melee they attack twice with their sharp claws and once with their huge fangs. They can also use their paws with the claws retracted to knock out opponents. If the victim takes over 50% of his or her total HTK from this mode of attack, he or she will be unconscious for 2 turns. Usually by this time the tigre capiango will have shape changed back to a human in order to tie up the victim, who will be held for some kind of ransom.

Any Character with an INS of 17, STA of 17, and DEX of 16 has the power within him- or herself to become a tigre capiango. To draw on this power, the Character must first acquire the left forepaw of a jaguar and an amulet, which looks like a jade jaguar swallowing a golden human whole, called the Jaws of the Moon. An aspiring tigre capiango cannot have the amulet made; it must be one of the original 200 made by the great sorcerer Agonkak long before history. Then, that Character must seek out a sorcerer who is capable of bloodlessly replacing the aspiring Character's left hand with the jaguar paw. Once the paw is on the hand, the Character is a tigre capiango. From this point on the Character can attempt to shape change into a jaguar once a day. The amulet must be worn at all times even when the Character is not shape changing. If the amulet is removed, the jaguar paw will fall from the left wrist and the Character will take 3D8 HTK



of damage from blood loss per round. Anyone that wears the Jaws of the Moon and does not meet the required ability scores will take 1D8 HTK of damage per round as the amulet heats up to an unbearable temperature.

When a shape changing attempt is made, the Character uses the formula (DEX + STA + INS/2=% chance to shape change) that day. For example, a Character with an INS of 17, DEX of 16, and STA of 18 wants to shape change. That Character adds the ability scores, which equal 51, and then divides by 2, which equals 25 and 1/2; rounded down, the Character has a 25% chance of shape changing.

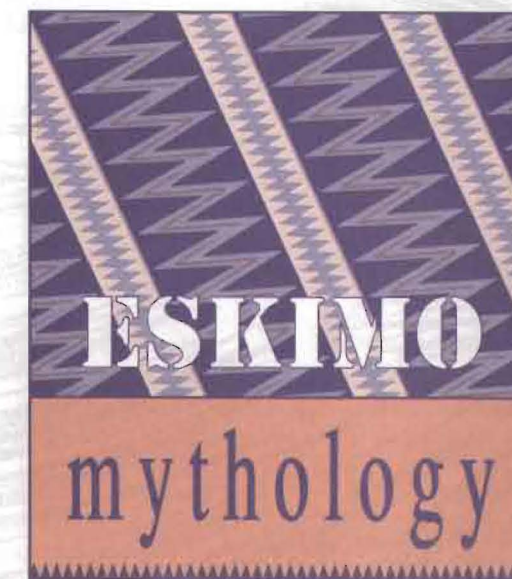
Once the ability to shape change is established, the tigre capiango can change back and forth 3 times per day. The day starts at dawn of the next day. If the tigre capiango loses over 50% of its HTK, it will change back to a humanoid for the duration of the day.

On nights where the moon is full, the tigre capiango will always be in jaguar form and will not be a thinking creature, but a bloodthirsty monster. If the shape changer realizes that a full moon will appear that night, he or she can try to keep from changing. To do this the shape changed Character must, before the moon appears, give away 1000 gp worth of valuables for each Skill level he or she has, then roll under his or her INS -4 on 3D6. In a world where the moon is full for more than one night, the shape changer only has to follow this procedure before the first night.

The tigre capiango can be a very vicious creature, so becoming one may conflict with a Character's alignment or displease a god. During nights of a full moon, a Good Character that becomes a tigre capiango will take the same number of HTK of damage that is meted out when a Good Character indiscriminately kills (1D10 for fighters, 1D6 for clerics and thieves, etc.). This is the result of alignment shock.

LEGEND

During civil wars of the nineteenth century, General Facundo Quiroga was said to have an entire regiment of tigre capiangeros under his command.



ESKIMO mythology

The driving force that spawned many Eskimo legends and myths is fear.

Eskimos fear everything: hunger, the cold, disease, souls of people and animals, Takanaluk (the goddess of the sea), and the all-encompassing force that surrounds all of these elements, Sila.

These fears are fanned by a taboo system (i.e. a set of directives against certain actions) which is enforced by a collection of various monsters and spirits. Eskimo taboos, and the monsters behind them, may seem to be lacking in logic, or they may seem to have no sound thinking behind them, but this is far from true. The taboos, however unjust they may seem, give the Eskimo an appreciation for what he has and serve as a reminder that times are not always good. The monsters, which may seem unrealistic, are exceptional deterrents to foolhardy practices such as hunting alone, making a journey during a bad storm, or traveling in the treacherous inland glacial ice.



The gods play a surprisingly small part in the Eskimo mythology, probably because of the lack of religious worship. Gods are meant to be feared rather than loved, and requests are only made of them when times are hard. Some gods, such as Takanaluk, are so hideous and violent that it is not hard to understand why they are feared.

The monsters and spirits charged with upholding the taboo system usually act on their own, but occasionally they are dispatched by Takanaluk. If a monster is sent by the sea goddess, punishment can be expected to be a most severe form — usually death.

Punishments for breaking taboos are meted out according to the severity of violation and the type of taboo broken. They may come in the form of spirit possession, nightmares, or physical violence.

Spirit possession is the method of attack of

such monsters as the perlussuaq and ilisiitsoq. Both occupy the offender's body, but the former tries to kill its host while the latter is content to adversely affect luck. Tupilats and tupilaks are well known for violent incursions into the dream state, causing vivid nightmares in which a one-on-one battle to the death is often the only way out, while the Father of Takanaluk protects the taboos with brute force.

Other legendary monsters may be derived from visits from Norsemen and North American Indians. The ferocity, strength, and lustfulness of the hardy Norse seafarers befits many of the Eskimo descriptions (though many other characteristics do not match) of the tunit, while the researchers consider Ingaliliks to be creative exaggerations of North American Indians, who were known to sometimes visit Eskimos.

Paija

Exp: 1,600+12/HTK
STR: 13, INT: 18, INS: 16
STA: 17 (+2), DEX: 17(+2, +3), APL: 4
HTK: 64, AC: 5

MV: 9", AL: C. Evil

AT: 1, DM: 1D12 See following

THACO: 12, SZ: M to L

Spell Abilities: Affect Normal Fires, Charm Person, Friends, Continual Light, Audible Glamer, Scare, Feign Death, Gust of Wind, Hold Person, and Slow 1x/day as a Skill 5 magic-user.

Specials: Paralyzation (see following).

Immune to Sleep, Charm, Hold, and cold-based spells.

Cannot be killed.

Can be turned as a vampire.

Paija is a gigantic female spirit that has only one leg. Her face has never been seen except by her victims. She wears no clothing preferring to wrap herself in her long flowing black hair. She appears on cold, snowy, winter nights to steal the warmth from those who are foolish enough to be out in treacherous weather conditions. The only warning that she is on the prowl is a single track in the snow that looks as though it was made by a badly-deformed foot.

When on the prowl, Paija appears to potential victims as an Eskimo in dire need of help. She then waits to see if anyone in the vicinity will come to her aid. Once a person is lured close enough for eye contact, she turns her head toward the Character, letting the wind blow her hair from her face to reveal a decomposing skull that looks as though it was mauled by wolves. She will then attempt to draw all heat from the body of her quarry. If successful, she will grow to a height of 9' and give off a searing red glow that can be seen from 5 miles away (GM discretion).

Anyone seeing Paija's face must save vs. Paralyzation at -2 or be unable to move. Eventually the paralyzed Character will freeze to death unless someone comes by to help within 6 hours. For every half hour the victim is immobile, he or she will take 1D12 HTK of damage from exposure. There is a 5% cumulative chance of losing a limb or appendage from frostbite for each hour the Character is immobilized. Spells will not be able to remove the paralyzation caused by Paija. Only moving the body to a warm location for 2 hours will allow the affected Character to regain movement abilities. If her victim is not fooled by her ruse, she will pursue and try to stop him or her by using magic.

Paija cannot be killed; when she reaches 0 HTK, the wind will carry her inland, where she will await the next storm.

LEGEND

A family was in its igloo awaiting the arrival

of the father, who was out checking his traps. The family members heard him pull up to the snow house with his dogs. While they waited for his entrance, a scream cut through the night air. The only intelligible word in his scream was "Paija." Hours later, when they finally had enough courage to go outside, they found him standing next to his sled. The snow had drifted up above his knees. Wide-eyed and frozen he stood, dead, with the image of Paija reflected in his terrified eyes.

Takanaluk

("The Terrible One Down There")

Exp: 21,400+35/HTK

STR: 18/01 (+1, +3), INT: 24, INS: 19

STA: 19 (+5) DEX: 5, APL: 4

HTK: 170, AC: -4

MV: 12", AL: C. Evil

AT: 2, DM: 2D6(x2) (claw(x2))

THACO: 7, SZ: M

Spell Abilities: Charm Person, Mirror Image, Scare, Hold Person, Slow, Suggestion, Confusion, and Polymorph Other 1x/day.

Specials: Summon air and water elementals. Magic items used upon her, or worn when hit by her, will be drained as if hit by a Rod of Cancellation.

Can only be killed by weapons made from whale, seal, or walrus bones.

Saves vs. Poison at +1.

Magic Resistance: 140%

Takanaluk is known to the Eskimos as the mother of all sea mammals. She appears as an obese young woman with a rounded face and straight, neck-length black hair. She has only one eye — the left — and her hands completely lack digits. Her most distinguishing feature is the long shock of knotted, black hair, which is said to hold the sins of mankind, that grows from her empty right eye socket. While greatly respected, she is also a source of immense fear to those who do not obey taboos concerning the hunting of her children.

She resides at the bottom of the sea in a one-room home made of whalebone walls and a walrus hide roof. The entrance to her home is guarded by the animated corpse of her dog husband and the angry spirit of her father. It is possible to see her, but it is extremely rare for Takanaluk to receive visitors other than the most fearless of shamans. When she gives an audience to a shaman, the priest takes a comb and runs it through her hair, releasing seals to the sea while dissolving the sins of man.

Takanaluk is slow to anger, but she will not tolerate repeated violations of taboos. Typical forms of punishment that she metes out are miscarriage, illness, famine (where the release of her children for food is withheld), and blizzards (usually accompanied by 1D4 air elementals). In the case of some particularly grave infraction, Takanaluk will

release her dreaded father to exact penance from the offender, the usual result being death.

Takanaluk will only be seen in her home at the bottom of the sea. To reach her home, one must pass her guardians, who will fight to the death to prevent Characters from entering her domain. Some powerful shamans may be capable of getting past her guards, but it takes extraordinary magic or strength to do so (spell use of at least Skill level 25, and a STR of at least 18).

When encountered, Takanaluk will be on a throne of walrus tusks, and she will always know the intent of her visitors. When she fights, she will either use spells or attack with her hands. In melee, she grows fingers of walrus tusks, which she uses to attack twice per round. She will only summon air elementals for the punishment of those who break taboos.

LEGEND

Takanaluk was once a human girl who was so conceited that she felt no man was good enough for her. This so angered her father that he wished that his dog would take her for a wife. One night, Takanaluk was visited by a strange man who wore the canine teeth of a dog as an amulet. Takanaluk slept with the man, who was really her father's dog in human form, and became pregnant. When the father discovered his daughter's pregnancy, he took her to a nearby island, where she bore her children, some human and some dog. Her dog-husband would then swim to the island to bring his wife and children food, until one day Takanaluk's father tricked the dog into carrying a load of stones instead of food. The dog drowned under the weight of the stones. In a fit of rage, the girl ordered her children to kill her father if he tried to bring her food.

When the girl's father came to the island with food, his grandchildren attempted to kill him, but he escaped, leaving no food. Without food, the girl had to send her children away on boats made of boot soles. When the children reached safety in far-away lands, they changed into the forefathers of the different races.

Later, the girl returned to live with her father until a deformed man stole her heart. The man was really a bird in human form. Hearing this, the father was angered and kidnaped his daughter while the bird-man was hunting. When the bird-man returned and found his wife gone, he gave pursuit until he caught up to the father's boat. The bird-man failed in his attempts to rescue his wife, so he decided to fiercely beat his wings to cause a tremendous windstorm. Fearing the storm, the father threw his daughter into the sea for the bird-man to save, but the girl held onto the gunwale. The father then took his knife and cut off her fingers at the first joint. When the fingertips fell into the sea, they became the first seals. The girl held on, and the father then cut her fingers at the middle joint.

The upper fingers were lapped up by the raging sea and they became the bearded seals. Unable to break his daughter's grip on the boat, the father cut the rest of her fingers off, and these portions fell into the water to become walruses. The girl, now incapable of holding onto the boat, fell to the bottom of the sea. She then became known as Takanaluk. At the ocean floor, she met her dead husband, who now guards the entrance to her home.

The girl's father was so stricken with guilt after killing his daughter that he sat by the edge of the sea and let the tide take him to the sea floor, where he resides with and protects his daughter.

Father of Takanaluk

Exp: 3,550+16/HTK

STR: 15, INT: 16, INS: 10

STA: 22 (+6), DEX: 12, APL: 1

HTK: 80, AC: 6

MV: 9", AL: L. Evil

AT: See following

DM: 1D4+1 (per hit; see following)

THACO: 10, SZ: L

Specials: Cannot be killed.

Gains attacks if hit (see following).

Immune to Charm and Protection spells and to illusionist spells and Illusions cast by other Character classes.

Skill level drain: 1 Skill level per hit (see following).

Saves vs. Poison at +2.

Regenerates at 1 HTK/4 turns.

The Father of Takanaluk lives deep in the cold arctic seas where he guards, along with the dead dog husband of Takanaluk, the entrance to his daughter's home. In the sea, the Father of Takanaluk looks like a bloated man that drowned and was later washed ashore. He has only one eye and one arm — his right, which has a three-fingered hand. His body is covered with large sores caused by his skin being unable to expand and subsequently exploding.

Besides guarding the home of his daughter, and claiming the dead by pulling their spirits out of their bodies with his hand, the Father of Takanaluk is a staunch protector of taboos, especially those pertaining to sea mammals. When a taboo is broken, his bloated frame expands to an even greater size, and his sores are reopened. From these gaping wounds, the heads of seals and walruses appear and disappear. When the heads appear, they stay only long enough to open their mouths and bite with huge, sharp fangs that are not associated with the animal.

The Father of Takanaluk's grotesque body will then ascend to the land to search for the offender. He will always be successful, and, after his search is finished, he will wait for the violator to go home. Here, the bloated corpse will attempt to



exact justice.

The Father of Takanaluk will always fight to the death, unless his quarry has broken a minor taboo, but rarely will he waste his time on minor offenders.

During melee, he attacks 1D6 times with the heads of seals and walrus that spring from his body. Each round, the GM rolls to see how many heads will appear on the monster's body. Every head attacks once, and each hit does 1D4+1 HTK of damage. For each time he takes a hit by a weapon during melee, he will add 1 to the number of attacks rolled in the next round. For example: if, in round 1 he was hit 3 times by weapons for 15 HTK damage, he will attack 1D6 (+3) times in round 2. In round 3, he will get 1D6 attacks plus the amount of times hit by weapons in round 2.

He also attacks with his deformed right hand, which does 1D4+1 HTK of damage and drains one Skill level every time he hits.

The Father of Takanaluk cannot be killed. When he reaches 0 HTK, he returns to his post at the home of his daughter and forgets the broken taboo. If he reaches 0 HTK while defending Takanaluk, he will fall to the floor of the sea, only to recover in 5 turns. He will return to life at his guard post, no matter what is done to his body. If his "killers" are still nearby, he will attack with double HTK and double the amount of attacks per round.

Husband of Takanaluk

Exp: 2,000+12/HTK

STR: 14, INT: 18, INS: 16

STA: 17 (+2), DEX: 15, APL: 9

HTK: 68, AC: 0

MV: 15", AL: L. Neutral

AT: 3

DM: 1D4+1 (x2)/2D6 (paw (x2)/bite)

THACO: 12, SZ: M

Magic Items: dog's teeth amulet (see following).

Spell Abilities: As Skill 7 magic-user (with amulet(see *Specialties*)).

Specials: Only killed at Takanaluk's side.

Regenerates lost HTK (see following).

Immune to all illusionist spells and all Illusion and mind-control spells cast by other Character classes.

The spirit of the dog-husband of Takanaluk has a form that resembles a sled dog standing 5' tall at the shoulders. A permanent snarl bares prodigious fangs; he always stands reared up and ready to fight, exposing tremendous claws that protrude from his forepaws. He can only be found deep below the sea, where the silvery shadow of his figure guards the entrance to his wife's home. He will never leave his post or shirk his responsibility to protect his wife for any reason.

Although he guards Takanaluk's home along with her father, he has an intense hatred for his father-in-law.

Around his neck he wears an amulet made from the canine teeth of a dog (see *Specialties*).

In melee, when his wife is not near, the Husband of Takanaluk prefers to attack by biting and swatting with his forepaws. He will never flee and will not bargain. If reduced to 0 HTK, he will not die, but will bound away (nothing can stop his leaving) into Takanaluk's home, and will sit by her side. Here, he will stay until the intruders have met Takanaluk. If the intruders remain peaceful and do not attack he will not be aggressive, but, if Takanaluk is attacked, he will immediately regenerate all his original HTK and then double them. He will now defend his wife to the death, this time using magic as his preferred mode of attack. He can only be killed in this situation.

SPECIALTIES

Dog's Teeth Amulet

[GP: 250, XP: 50]

This amulet enables the wearer to cast spells as though he or she were a Skill 7 magic-user, and also allows the wearer to make all saves at +3. The amulet's user must pray for spells each day, as do clerics. The amulet only works when worn by a non-humanoid creature, such as the Husband of Takanaluk.

Torngarsuk

Exp: 22,400+35/HTK

(Attribute statistics pertain to human form)

STR: 14, INT: 24, INS: 14

STA: 23 (+6), DEX: 10, APL: 7

HTK: 186, AC: See following

MV: 12", AL: L. Neutral

AT: 1, 3*

DM: by weapon or spell,

1D8(x2)/1D10 (claw (x2)/bite)*

THACO: 7, SZ: M, L*

Weapons: Staff of Tupilaks (see *Specialties*).

Spell Abilities: As Skill 21 magic-user, Skill 25 cleric.

Specials: Skill level drain.†

Shape change.

Only hit by +3 or better magical weapons, unless the weapon has been made by a shaman or sorcerer (angakkoq).

Immune to all cold-based attacks.

Takes double damage from fire-based spells.

Attacks with surprise.*

Saves vs. Poison at +3.

Regenerates at 1 HTK/3 turns.

Magic Resistance: 140%

*applies to statistics as polar bear only.

†applies to statistics in spirit form only.

Torngarsuk is the god of all Eskimo shamen and sorcerers. He is a shape changer that can appear as a bear, a human with one arm that is attached to the chest, or a shapeless spirit whose only evidence of presence is the cone of mist formed by his warm breath. His shape is usually determined by the location where he is encountered. On land he is either in human or spirit form, and on the ice he always appears as a polar bear. He is never found in the sea.

Shamen pray to Torngarsuk for assistance in their duties and for guidance on travels through dreams, the seas, and other planes of existence. The god also dispenses the sila (mana) to shamen and sorcerers that allows them to make their journeys, prepare artifacts such as tupilaks, and cast spells.

Encounters with Torngarsuk only occur when the god is displeased, or a favored follower has come under attack from a much more powerful opponent. As a human, Torngarsuk prefers to do his fighting from a distance using spells or his staff (see *Specialties*).

When in the shape of a polar bear, he uses his white fur as camouflage and creeps up on his prey, keeping a paw in front of his black nose so as to not let the dark shape give away his position. Once he is near his victim, he springs up and attacks with each forepaw and his mouth.

While in spirit form, Torngarsuk tries to envelop his enemy in his invisible body. A Character is enveloped if he or she fails to save vs. Spell during the round that Torngarsuk attacks. Once an enemy is successfully enveloped, the god will drain the life from the opponent at the rate of 2 Skill levels per round unless a successful save vs. Spell is made. Characters making a successful save will lose only 1 Skill level.

In spirit form, Torngarsuk has an AC of -3 and is always invisible (even when fighting), making him -4 to be hit. While in polar bear shape, his AC is 0 due to superior maneuverability on the ice, which also slows all his opponents during melee; no save is allowed. As a human, Torngarsuk's base Armor Class is 10, but he tends to cast defensive spells before entering combat to lower his real Armor Class.

SPECIALTIES

Staff of Tupilaks

GP: 80,000, XP: 8,000

This staff is made of five ivory tupilaks (see *Tupilak* following) that have been fitted together. He can release a tupilak to do his bidding any time he says the words "tupilak una toquvoq."

Ilisiitsoq

Exp: 180+4/HTK

Frequency: Common

No. Appearing: 1D8

HTK: 4D8, AC: 3

MV: 21", AL: Neutral

AT: 1, DM: See following

INT: Average

THACO: 15, SZ: Varies

Specials: Only hit by magical weapons or weapons made from the bones of the animal whose features it has assumed.

Reduces victim's ability scores and rolls for saves, attacks, and defense (see following). Immune to Sleep, Charm, Hold, cold-based, and mind-affecting spells.

Ilisiitsoqs are evil spirits that look like rolling mists shifting in and out of the shapes of the more common arctic animals. Like most Eskimo spirits, ilisiitsoqs are keepers of taboos. After a taboo is violated, an ilisiitsoq will begin to seek out the perpetrator. The spirit will always find the person and will then try to enter his or her body. The body will not be taken over by the ilisiitsoq, but the spirit will have enough control to adversely affect the victim's luck.

Ilisiitsoqs rest on the glaciers far inland from Eskimo settlements. They will only be encountered when aroused by taboo violators, or when Eskimos or party members venture deep into the ice floes.

Being a weaker form of spirit, ilisiitsoqs will only try to harm those that inadvertently break taboos, and those unfortunate enough to find the spirits on the glacial ice.

An ilisiitsoq encounter usually involves 1D8 of these spirits, and, unlike perlussuaqs, more than one ilisiitsoq may attack someone that has violated a taboo. When attacking, a ilisiitsoq's mist takes the shape of an animal that is associated with the taboo that has been broken. If no taboo has been broken, the spirit mist takes the form of the most feared animal in the mind of its victim. Then, the misty form tries to enter the victim's body. Each round that the spirit attacks, the intended victim must roll under his or her STA -1 on 3D6. If the Character fails the roll, the ilisiitsoq successfully takes over the person's body. Once the spirit has entered the body, each of the Character's six ability scores are reduced by 2, and any related abilities or scores are also reduced (i.e., if a Character's STR drops from 16 to 14, his damage bonus goes from +1 to 0). Also, all saving throws are made at -2, and all opponents' attacks are made at +2. Ilisiitsoqs do no damage to their victims other than incidental damage from loss of STA. The only way these spirits can kill anyone is for more than one to enter the victim's body, consequently reducing that person's STA to 3, at which point the host dies.

Anyone dying as a result of an ilisiitsoq

encounter can never be resurrected. Once the spirit has entered someone's body, it can only be removed by an Exorcise or Heal spell. Afterwards, the affected Character will regain his or her ability scores in six months. All other rolls that the spirit affected are returned to normal.

Ingalilik

Exp: 225+8/HTK

Frequency: Very rare

No. Appearing: 1D6

HTK: 6D8, AC: 6

MV: 12", AL: Neutral

AT: 1

DM: 4D6 (ice blocks) or 1D6 (long sword)

INT: Varies

THACO: 13, SZ: L (10')

Weapons: ice boulder, any type of large sword (see following).

Specials: Strength (+5 to hit, +11 DM).

Not affected by cold-based attacks.

Ingaliliks are members of a race of giants that live in natural caves found deep within the crevasses of inland glacial ice. Tall and lanky, they have been known to grow to a height of 10'. Yet, despite being very thin, ingaliliks are so strong that they are capable of lifting and hurling huge ice chunks weighing up to 700 pounds. Unlike the Inuit (Eskimo people), these giants have a superior resistance to cold, and do not normally wear the cumbersome clothing that is typical of those who reside in the arctic regions.

Because of glacial movements that close up the crevasses which house the ingaliliks' caves, these giants spend much of their lives in a state of self-induced stasis. When the great gaps reopen, the ingaliliks come out of the stasis and band together in small parties of 1D6 men to raid the coastal areas. Since the giants despise hunting, fishing, and other menial chores, these raids are conducted for most of the food, wood, and oil that they will need until their caves are closed by the glaciers. The ingalik diet consists mainly of walrus and seal, but human flesh is their obvious favorite. The Inuit always flee the giants' raids, giving up possessions in order to avoid the ingalik cooking pots, which are said to be large enough to hold a complete seal.

While some have ventured into the caves of the ingaliliks and survived, no one has ever seen a female of the race. It is thought that because the women are responsible for the powerful stasis spells, they dwell deep within the frozen caves and never leave.

In battle, ingaliliks are rarely seen using weapons because the combination of their poor dexterity and great strength usually causes them to end up breaking the implement. Instead, they usually attack by hurling huge blocks of ice that

cause 4D6 HTK of damage. Once they have thrown their ice boulders, they line up together and make a shrill whistling sound, which they emit as they charge the enemy in an attempt to engage in hand-to-hand combat.

Any weapon other than an ice boulder (or something of that equivalent), that an ingalik uses will be made of solid metal and the size of a long sword or larger. But they will not be in possession of any metal unless they have had some previous contact with metal-using civilizations.

While ingaliliks are very clumsy using weapons and other implements, they are so sure-footed when walking on the glaciers or in the crevasses leading to their caves that they will never slip and fall.

Because of their great ability to withstand sub-zero temperatures, ingaliliks are unaffected by cold-based attacks.

Narwhal

Exp: 225+8/HTK

Frequency: Rare

No. Appearing: 2D8

HTK: 6D8, AC: 2

MV: //24", AL: Neutral

AT: 1, DM: 3D4

INT: Animal

THACO: 13, SZ: L (12'-15')

Narwhals belong to a species of whale that lives in the cold waters of arctic regions. They are characterized by spiraling horns that grow from the left side of their upper jaws. This tusk may grow to a length of 9', but, surprisingly, it is not used as a weapon.

Compared to whales, however, narwhals are small. They reach a length of 12-15' at maturity. They are white in color and are mottled with a substantial amount of yellow spots. They feed on cod, salmon, turbot, and a wide variety of other marine life, and are not normally a threat to man.

Eskimos use this whale as a source of food, clothing, and weaponry. They are not aware of the magical properties of the tusks. The tusk can be ground into a powder that, when placed in liquid and imbibed, will restore 2D8+1 HTK as a Cure Serious Wounds spell. If the powder is sprinkled into an open wound that was caused by a poisoned weapon, it will act as a Neutralize Poison spell. If the horn is hollowed out, it will act as a Neutralize Poison on anything placed inside it.

Narwhals are non-violent mammals that will only fight in self-defense. In battle, there is a 12% chance that its tusk will break off any time it scores a hit.

LEGEND

Narwhal horns were prized by Europeans, who thought they were unicorn horns. They would crush the horns and use the powder as medicine.



Containers made from the horns were said to neutralize poisons, and food prepared for French kings was placed in bowls made from crushed "unicorn horn" prior to serving.

Elizabeth I of England had a narwhal tusk that she would often exhibit, claiming it was a unicorn horn.

Norsemen hunted the narwhal and made a great deal of money selling the horns as "unicorn horns" to over-eager traders.

Perlussuaq

Exp: 240+4/HTK

Frequency: Uncommon

No. Appearing: 1D4

HTK: 4D8, AC: 1

MV: 18", AL: C. Evil

AT: 1

DM: Possession or 1D8 (see following)

INT: High

THACO: 15, SZ: M

Specials: Skill level drain, exhaustion, paralysis (see following).

Immune to Sleep, Charm, Hold, and mind-affecting spells.

Only damaged by Blessed weapons or spells.

Cold-based attack forms that don't involve a physical entity, such as ice storm, will have no affect.

Magic Resistance: See following

Perlussuaqs are powerful evil spirits that, when seen in their spectral form, resemble a badly-chewed man with the head of a walrus and the forepaws of a polar bear. Their manner exudes an intense hatred for all living creatures. All perlussuaq encounters will be with groups of 1D4 when traversing the glaciers, or singly when someone violates a taboo. Any time a taboo is broken, there is a 20% chance that a perlussuaq will rise from its resting place on the glacial ice and seek out the offender. Once the spirit begins its search, it will take from 1D4 days to locate its victim, but it will never fail.

When the offender has been found, the perlussuaq will try to invade the body of its quarry. Possession will occur on any "to hit" roll of a natural 19 or 20. All other hits will do 1D8 HTK of damage. Once the perlussuaq has taken over a body, the victim will contract a high fever; this will shortly be followed by exhaustion and culminate in complete paralysis. Soon after becoming paralyzed, the victim will die unless treated by a cleric.

The time it takes to go from the fever stage to exhaustion depends on the victim's STA. The affected Character's STA -3 will determine the amount of rounds it takes to reach the exhausted state. When exhausted, that Character will lose half of his or her movement, "to hit" rolls will be at -3, and all damage given will be at -3 to the die roll,

1 being minimum damage.

Ten rounds after the victim of a perlussuaq reaches the exhaustion stage, he or she will become completely paralyzed. In this state, the Character will lose 1 Skill level every other round until an Exorcise spell is cast on the Character or the Character dies. If the perlussuaq is successfully Exorcised, it will return to the glaciers until another taboo is broken.

Perlussuaqs have normal resistance to spells cast by clerics and 60% resistance to any other magic. They cannot be killed when protecting the taboos; reducing them to 0 HTK in such an instance will only send them back to the glaciers. Only when encountered on the glaciers without breaking taboos can they be killed.

LEGEND

These evil spirits are the keepers of the Inuit's sacred taboos.

Polar Bear

Exp: 725+10/HTK

Frequency: Uncommon

No. Appearing: 1D4

HTK: 7D8, AC: 0

MV: 12", AL: Neutral

AT: 3 or 1

DM: 1D8(x2)/1D10 (claw (x2)/bite) or 2D8 (ice chunk or stone)

INT: Animal

THACO: 13, SZ: L

Specials: Cold-based attacks that don't involve a physical entity, such as Ice Storm, will have no affect.

90% chance that hand-held weapons will be dislodged when a hit is scored (-5% for every STR point above 16).

Polar bears are only found in extremely cold areas, where they primarily inhabit coastal regions and ice floes. They differ from other bears in that they have longer legs and necks and a flatter head. Normally, their color is white, but, in the summer, it may change to yellowish white. Some polar bears can grow to over 8' in length, but most will be about 7-1/4' long, with a shoulder height of 3-4'. Their weight is typically in the 800-900 pound range, although some can weigh up to 1700 pounds. Polar bears are excellent swimmers whose diet consists mainly of seals and walruses, but, when they are very hungry, human flesh suits them fine.

They normally attack with their teeth and mighty forepaws, but sometimes they will take boulders or chunks of ice and hurl them at their prey.

Polar bears have an Armor Class of 0 because of their great agility when maneuvering on ice.

LEGEND

An Eskimo was once tracking a polar bear that had swum to a large piece of jagged ice, where two

walruses were sunning themselves. He saw the bear climb the ice and loosen a big piece of it with its paws. The bear lifted the ice over its head and dropped it on one of the walruses, killing it outright.

Qivittoq

Exp: 425+6/HTK

Frequency: Rare

No. Appearing: 1D6+1

HTK: 5D8, AC: 4

MV: 24", AL: Neutral

AT: 1, DM: Paralysis

INT: Average

THACO: 15, SZ: Varies

Specials: Only hit by magical weapons.

Scares prey into paralysis (save vs.

Paralyzation negates effect on Characters).

Immune to Sleep, Charm, Hold, and all other mind-affecting spells.

Can be turned as a wraith. (The turned qivittoq will return to the inland ice for 4 days.)

Qivittoqs roam the inland ice in search of hunters, and appear to them in a bloody, bluish mist shaped like their animal host in life. They will never be seen in areas that are inhabited.

Animals are so fearful of qivittoq that they will run wildly, with no sense of direction when, in the presence of a spirit. Humans are sometimes so frozen with fear at the sight of the monster that they will freeze to death before they can once again move.

Qivittoqs will either attack alone or in groups of 1D6+1. They normally attack lone sledders and hunters, but, in large enough groups, they have been known to engage more than one opponent. If their prey is on a dog sled, they will stand in front of the sled and scare the dogs (animals are allowed no save). The dogs will then try to bolt in all directions, getting all of the sled's traces intertwined, rendering the sled impossible to use.

After the sled is disabled, the qivittoqs attack the driver, who must save vs. Paralyzation or be scared stiff. Once the prey has been immobilized, the qivittoq will drag him deep inland (no matter how small the spirit may be, it will always have the strength to drag its victim) far into the glaciers. Here, the spirit's prey will be left to find its way back home or die trying. The driver will regain the ability to move every 4 hours, and then the process will repeat itself until either the monster has brought its prey to its destination or the sledder is victorious. A qivittoq cannot be outrun; it must be killed or defeated by magic.

Unless the victim is a ranger or a shireling, he or she will have no idea of how to reach safety. There is a base chance of 35% that the Character will choose the right direction. The qivittoq will usually leave the victim with a 2 day trek back to



it's icelandic home.

If a group of qivittuqs attack multiple persons, then no one that has been scared will be dragged away until the entire group has been immobilized.

Attacks against non-sledders are handled in the same manner.

LEGEND

Qivittuqs are the inuas (souls) of animals that have been killed by hunters in violation of taboos.

Qivituq

Exp: 4,650+18/HTK

Frequency: Rare

No. Appearing: 1

HTK: 13D8, AC: 7

MV: 9", AL: C. Evil

AT: 2, DM: 1D12 (x2) (claw (x2))

INT: Low

THACO: 9, SZ: L

Specials: Cold-based attacks that don't involve a physical entity, such as Ice Storm, will have no affect.

Saves against magic items and spells at +3.

Can cause unconsciousness.

The first fire-based spell that affects it does double damage due to the hair catching fire.

Qivituqs are large, troll-like beings. Their obese bodies are completely covered with long, brown hair except for their huge stomachs, which are hairless from dragging the ground. They have elongated fingers with 5" razor-sharp nails.

Qivituqs wait in the glaciers and rocky inland hills, where they attempt to waylay any unfortunate people that they can find. First, they try to incapacitate and capture their victim. Then, they drag the victim back to their lairs for slow torture before feasting on the corpse.

As a rule, qivituqs will not be encountered in groups because they don't like to share the spoils of their triumphs. If the monster attacks a group of travelers, it will usually try to overcome one Character with several well-placed slashes that will cause the victim to pass out. The qivituq will then try to kill all other opponents, and, when the melee ends, the monster will take the unconscious person back to its lair.

Most qivituqs prefer not to chance death, so, if a melee is going poorly at the start, they will quickly break off combat and run. Any attacks they make once they decide to flee will always be to kill.

If the Character that the qivituq has chosen to abduct takes damage equal to or more than half of his or her HTK, he or she will fall to the ground unconscious for 1 hour. Nothing can be done to restore consciousness other than waiting it out.

LEGEND

Qivituqs have powerful arms and hands that can shred a body in but a few strokes. However, because of their love of torture, it is said that they

can tear away the flesh of their captive with such skill that the victim sometimes lives on for more than an hour.

Toornaq

(Soul Avenger)

Exp: 455+5/HTK

Frequency: Very rare

No. Appearing: 1

HTK: 5D8, AC: 0

MV: 18", AL: C. Neutral

AT: 1, DM: By weapon (see following)

INT: High

THACO: 15, SZ: M

Specials: Invisible to all but its murderer at all times.

Causes fear in victims (see following).

Tracks flawlessly.

Rage: gains 2 HTK every round and +1 to all damage (cumulatively) every other round.

Only hit by +2 or better magical weapons.

Immune to Sleep, Charm, Hold, and mind-affecting spells.

Magic Resistance: 100%

Toornaqs are the spirits of murdered unuk (plural of inuit) that have returned to get retribution for their murders. A toornaq wastes no time in trying to get even with its murderer. As soon as the body is buried or tossed in the sea, the spirit rises and begins looking for the killer. It can flawlessly track anything that has left a visible trail, and it can also track by scent. Escape is not even possible if the murderer enters another plane of existence.

Once the spirit has found its quarry, it will wait for up to a week before taking its revenge. During this time, the toornaq will attempt to scare the murderer by letting itself be seen from afar many times while stalking. If the killer sees the soul avenger, he or she must roll under his or her INS or be badly frightened. Once frightened, the Character will be -4 to hit and -2 to damage on all attacks made against the soul avenger. The soul avenger will attack its quarry as soon as its victim is frightened.

When the toornaq makes its attack, it will appear to its killer in material form exactly as it looked at the time of death. It will be armed with its favored weapon during life, but the weapon will now be +3 and magical.

Due to growing uncontrollable rage towards its murderer, at the end of each melee round, the toornaq will gain 2 HTK. Every other round, it will gain +1 (cumulatively) to all damage meted out. If a soul avenger reaches 0 HTK, the spirit will be sucked into the earth. The force of this occurrence will cause an explosion of energy that will do 1D12 HTK of damage to anyone within 10' of the monster. A successful save vs. Spell will result in only half damage.



Anyone attempting to help the soul avenger's quarry will not see the spirit and will thus be -4 to hit, as toornaqs are invisible to all except their quarry, even during melee.

To keep a murdered person's soul from becoming a toornaq, one must butcher the dead person's body as though it was a seal and either spread the remains over the land or toss them into the sea. The scalp can be kept as a trophy.

Murder victims are not always the result of evil persons killing good persons. It is up to the soul of the dead person to decide if the killing was a murder. Fewer than 2% of all homicide victims become toornaqs.

LEGEND

Among Eskimos, murders are not uncommon. Many are crimes of passion caused by quarrels over women. At one time, after someone was killed, revenge was to be expected, and the dead person's relatives were supposed to exact revenge by killing either the murderer or a close relative.

In the event that the murder victim was considered to have deserved his or her death, or if he or she was thought to be a witch, the murder would go unavenged. In such cases, the soul of the victim would return to get its own revenge. Soul revenge was feared a great deal more than revenge taken by a relative of the victim.

One old Eskimo that killed her son's murderer tried to keep the spirit from becoming a toornaq by taking the body and scalping it. She then turned the eyes, mouth, ears, and genitals inside out. After doing so she said, "The better to kill him once and for all."

Tuneq

Exp: Variable by skill level

Frequency: Uncommon

No. Appearing: 3D8

HTK: By class and Skill level, AC: 9

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

AT: 1, *DM:* 1D8 (hands) or 1D6 (spear)

INT: Low

THACO: By class and Skill level, *SZ:* M

Weapons: spear.

Spell Abilities: As Skill 7 magic-user.

Specials: Strength (+3 to hit and +6 to damage).

Frenzy (adds +1 to hit and to save).

Spear accuracy (+3 to hit and +2 to damage) (see following).

Immune to all cold-based attacks.

Takes double damage from fire- and heat-based attacks.

Tunit (tuneq is the singular form) are men who dwell in arctic climates, usually far away from any Eskimo settlements. They are terrifying to look at; their small heads are covered with tattoos, their naked bodies are swollen with overdeveloped

muscles, and they have elongated feet that look like the rear paws of snowshoe hares.

These creatures are fierce, powerful, vile, and destructive men who hunt with spears or bare hands and frequently go into berserk frenzies, in which they rape and pillage for no apparent reason. During such raids tunit gain +1 on all "to hit" rolls and saves.

Tunit are multi-classed in their abilities. They can reach Skill 7 as magic-users, and are unlimited in skill as fighters. All tunit have a STR of 18/00 making them +3 to hit and +6 to damage in melee. In battle they never use bows or daggers; instead, they prefer to fight bare-knuckled, even though they are highly skilled with spears, which they will normally use as ranged weapons. When throwing a spear, tunit are +3 to all rolls to hit and +2 to all damage rolls because of their deadly accuracy. Because of their strength, tunit can throw a spear up to 60 yards with no loss of accuracy.

As magic-users, tunit will use all spells that they have available to them, but they will avoid using fire-based magic unless absolutely necessary.

Tunit are so hardy that they will take no damage from cold-based spells or weaponry, but fire- or heat-based attacks will do double damage. Their snowshoe-like feet give them excellent maneuverability, allowing them to maneuver easily over snow without suffering any movement penalties.

After they have returned from a raid, they will sleep for 24 hours straight. If awakened from this sleep, they will be very vulnerable to attack. They will lose all their STR bonuses, and all rolls to hit them will be made at +4 because they will be in a daze. The dazed state will last 10 rounds from the time that they were awakened.

LEGEND

A tunit berserker party once went to visit an Eskimo village. When they arrived and found that all the men were out hunting, they stole all of the villagers' food and belongings and raped all of the women.

When the members of the Eskimo hunting party returned, they were outraged and vowed revenge. With the aid of their shaman, they located the tunit camp. Knowing that the tunit would be fast asleep after the raid, the Eskimos immediately set out to take their revenge.

They found the tunit sleeping in their stone houses and set up ambushes at the doorways. The Eskimos then made a loud noise, and the startled tunit jumped from their sleep. When the tunit came into the doorways to find out what caused the noise, the Eskimos jabbed them with harpoons, then, with great pride and gratification, killed them by piercing their skulls. All the tunit could say during the fight was an unknown word, "Nakaka."

Tupilak

Exp: 280+5/HTK

Frequency: Very rare

No. Appearing: 1D4+1

HTK: 5D8, *AC:* 9

MV: 6", *AL:* L. Evil

AT: 1 or 2

DM: See following

or 1D4+1(x2) (walrus tusks (x2))

INT: Average

THACO: 14, *SZ:* S

Weapons: walrus tusks.

Specials: Attacks its victims in dreams (see following).

Causes Paralyzation for 1D6 rounds.

Immune to all attacks while in spirit form.

Immune to Sleep, Charm, Hold, and mind-affecting spells while in material form.

Tupilaks are spirits sent by sorcerers to cause harm to a specific enemy. The spirit is contained in a carving or doll that is normally about a foot long; this icon is also called a tupilak. The icon looks like a humanoid with a pancake nose, buckteeth, and wide vacant eyes inset on a huge, round, hairless head. The body of the icon is the same size as its head, with short stubby arms and legs.

When the sorcerer wishes harm on someone, he places the icon between his legs, where it begins to grow and change shape. The tupilak's head becomes grossly deformed, developing up to five sides and faces. Each face seems to be trying to wriggle its way off the skull, only to be held by sharp teeth that protrude in all directions to capture the face. Sometimes these teeth cut open deep gashes, which send forth streams of blood that run down the face of the monster until frozen by the cold blue flame that appears to emanate from the tupilak's eyes. Soon, the tupilak begins to walk slowly on talon-like feet, which are joined to stubby, jointless legs. As it walks, the monster raises its short, fatty arms and changes to spirit form, disappearing into the air to begin its search for the sorcerer's victim.

The tupilak will always find its quarry, and, when it does, it will wait for the victim to fall asleep so that it can enter his or her dreams.

The spirit will appear in the dream and stare directly at the victim, who will see in the tupilak's cold blue eyes a picture of himself being mercilessly tortured. The Character will then have to save vs. Paralyzation or become helpless with fear for 1D6 rounds. If the Character is paralyzed with fear, the tupilak will take a sharpened walrus tusk and use it to torture its quarry. Every round that the Character is tortured, there is a 10% non-cumulative chance that he or she will awaken from the dream. If, during torture, the party member awakens, he



or she will die of fright. If someone outside the dream awakens the dreamer, he or she will take 5D10 HTK of damage and the spirit will return for its prey the next night.

The tupilak will only torture the Character for as long as the victim is paralyzed. If the creature fails at the initial attempt to frighten, or if the paralyzed Character does not die of fright during the 1D6 rounds that the tupilak is in the dream, the monster will leave. The following night, it will return to complete its mission when the chosen Character once again falls asleep.

A tupilak cannot be killed in a dream, but, unlike tupilats, a tupilak can also be encountered on the material plane. This is accomplished by setting a trap for the spirit before it can enter the dreams of its victim. If the intended victim ingests one pint (four vials) of holy water before retiring, the tupilak will be unable to enter the Character's dreams and will assume material form. While in material form, the tupilak has an Armor Class of 9 and attacks with two sharpened walrus tusks each round. In addition to the weapon attacks, the monster can still use its eyes to paralyze on every other round (it will be unable to enter anyone's dreams). When in material form, a tupilak that has multiple faces can split into as many bodies as it has faces. Each new tupilak has the same statistics as the original.

Tupilaks can only be killed while in material form. Only the victim can come into contact with tupilaks while they are in the dream state; no one else may contact the monster at this time. If the sorcerer that made the tupilak is killed, the monster will then appear in the material state and try to kill anything or anyone that comes into contact with it.

Tupilak

Exp: 1,000+10/HTK

Frequency: Rare

No. Appearing: 1D8

HTK: 7D8+2, AC: 3

MV: 12", AL: L. Evil

AT: 2

DM: 1D4+1/2D8 (bite/horns or antlers),
or 3D4(x2) (claw(x2)), or by spell

INT: High

THACO: 13, SZ: M

Spell Abilities: Cause Light Wounds, Hold Person, Blindness, Disease, Curse, Cause Serious Wounds, Poison, Cause Critical Wounds, and Flame Strike 1x/day.

Special Sleep spell (see following).

Specials: Only encountered in dreams.

Immune to Sleep and Charm spells.

Only hit by +2 or better magic weapons.

These spirits reside in the plane of dreams and hate all living beings. This hatred has led them to prey on sleeping beings while they dream, causing incredible pain and suffering that usually ends in death.

These evil spirits look human in all respects,

except they have enormous elephant-like ears, oversized buckteeth, and huge feet with razor-sharp claws. Most tupilats also have either great antlers or horns that raise their human size to a height of 9'.

As many as eight tupilats may be encountered in any dream. Anyone witnessing a person that is battling a tupilat will see the victim squirming and talking in his sleep as though he were having a typical nightmare. The tupilat's prey will take 5D10 HTK of damage if awakened while being attacked, and the spirit will then attack the person who broke the dream as soon as he or she is sleeping. Tupilats that are killed when in a person's dream will be vomited up by the victim and fed to the dogs. Help may only be provided to tupilat victims through spells that allow party members to shift the dimension in which they are.

A tupilat attacks by first entering the dream of an intended victim. If given a choice of opponent, the spirit will know which person has the lowest INS score. If the dreamer rolls under his or her INS -4, the tupilat will be unable to stay in the dream. If the spirit can keep itself in the dream, it will attack by one of the following methods:

The first and most common attack method is to gore with horns and bite with teeth.

The second method of attack is with the sharp claws on the spirit's feet. With this method, the tupilat must first grab hold of its prey. Scoring a hit will mean that the monster has taken hold of its prey. Each succeeding round, the tupilat will attempt to rake its victim with each of its feet. To break the tupilat's hold, the dreamer must either score a hit with his or her weapon or roll under his or her STR-6 (one try per round — the Character's Player must choose which method).

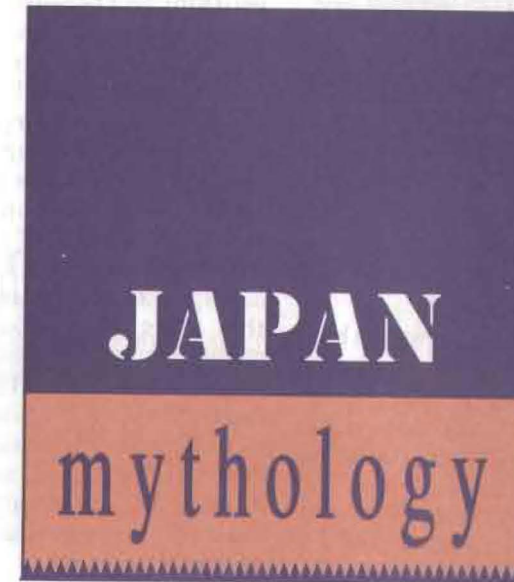
The third type of attack that the spirits employ is by spell. Besides the above-listed spells, they have a special Sleep spell that will cause one Character of any Skill level to fall asleep if a save vs. Spell is failed.

These spirits may attack with any one of the three methods during a single melee. The special Sleep spell will only be used on intended victims that are trying to stay awake because they fear the monster. Tupilats that are badly injured during melee may opt to withdraw from the dream. If they withdraw, they will always return the next time that the victim falls asleep.

An Exorcise spell cast on the dreaming prey will cause the tupilat to withdraw from the dream. However, this will not keep the spirit from returning the next night.

LEGEND

Tupilats are the spirits of Eskimo shamen who traveled to the plane of dreams, but whose inability to return resulted in their deaths.



Although early Japanese society was splintered into several tribes, each with its own god, several common threads connected the myths and legends of these clans.

For example, an interesting feature of Japanese mythology is the absence of morality attached to the gods; they all had a variety of moods and temperaments, some good and some bad. None of the gods were all-knowing or all-powerful. Another important belief throughout these early clans is the transitory nature of life — divine or otherwise. Neither people nor gods nor nature was permanent.

Yet, despite volcanoes and earthquakes, floods and storms, the Japanese consistently viewed nature as abundant in its blessings. In fact, most of the gods represent some facet of nature. Scholars list up to eight million early Japanese gods. This section describes only the most well-known and powerful gods and monsters.

Emma-O

(*God of the Dead and Sinner Punisher*)

Exp: 9,000+30/HTK
STR: 12, INT: 18, INS: 14
STA: 17 (+2), DEX: 19 (+3, -4), APL: 8
HTK: 148, AC: -2
MV: 12", AL: Neutral
AT: 1, DM: 2D10
THACO: 7, SZ: M
Magic Items: jeweled scepter (see
Specialties), skull charm necklace (see
Specialties).
Magic Resistance: 75%

Emma-O is gaunt and haggard. He wears long robes of purple and gold, a crown of bones, and a necklace of skulls that dangle like charms. In one hand, he carries a ledger that lists the sins of all beings. In his other hand, he carries a jeweled scepter.

This god has the power to prolong life and to resurrect the dead. If a Character is killed by Emma-O, the method will be decapitation; the Character's head will become a charm on Emma-O's necklace (see following). However, if pleased with a slain Character, Emma-O may choose to resurrect him or her.

SPECIALTIES

Skull Charm Necklace

[GP: 250,000, XP: 25,000]

Each skull charm on his necklace can be used to punish any mortal that displeases him. By tossing the tiny skull at the Character, that Character becomes overcome by bad luck, disease, and perhaps even death (GM's discretion).

Jeweled Scepter

[GP: 100,000, XP: 10,000]

This item acts as a Rod of Resurrection, or, upon command, turns into a +9 Sword of Decapitation. Any hit that kills will automatically decapitate the victim.

Yuki-Onna

(*The Snow Woman*)

Exp: 1,100+10/HTK
STR: 12, INT: 14, INS: 17
STA: 14, DEX: 15, APL: 18
Frequency: Rare
No Appearing: 1
HTK: 60, AC: 1, *10
MV: 18", *12", AL: C. Evil
AT: 1, DM: 2D10 (cold damage)
THACO: 12, SZ: M
Specials: Can change from spirit to human form at will.
Illusion (see following).
Breath weapon (see following).
Magic Resistance: 50%
*applies to human form only.

A ghastly white spirit, the Yuki-Onna's custom is to appear in snowstorms and lull men to sleep and subsequent death. She has an extremely youthful and beautiful physical appearance and a seemingly gentle disposition.

When transforming from a human to a spirit, the snow woman will melt into a puddle of water. No warmth is required to accomplish this task.

When attacking, the Yuki-Onna will first attempt to hypnotize her victim(s) by appearing as a glittering reflection of dancing snowflakes that create an illusion of an alluring woman in white. Any Character that fails to save vs. Spell will fall asleep. A Dispel Magic will automatically reverse this effect. The Yuki-Onna will breathe on her sleeping victim(s), exhaling a blast of frigid air which causes 2D10 HTK of damage per round until death (no save is allowed).

Anyone who takes damage from the Yuki-Onna and lives will suffer severe frostbite. If this occurs, the affected Character must make a successful system shock roll or lose a random appendage.

The Yuki-Onna has a weakness for handsome male warriors of any race having an APL of 17 or greater. She will always spare such men as long as they promise not to help their less fortunate companions. Later, she may reappear in human form and try to seduce the men she spared.

LEGEND

Two men took shelter in a mountain hut during a blizzard. During the night, Yuki-Onna appeared and breathed over the older man. Standing over the younger man, she whispered that she would spare him if he promised never to reveal her visit.

The old man was dead in the morning and his young companion, in his fear, convinced himself that the older man had frozen to death rather than remember his terrifying visit by the Yuki-Onna. In time, the young man married a lovely young woman named Yuki, who was a loving wife and good mother for many years.

One evening, the couple sat by a window while a terrible snowstorm blew outside. Seeing the white light on her face, the husband suddenly remembered the visit by the Yuki-Onna. Staring at the window, he sadly recounted the episode to his wife. But, instead of displaying sympathy for her husband, she flew into a rage. As he helplessly watched, his lovely wife turned into the furious snow demon. In a fury, she reminded her husband of his promise never to repeat the story and said that if it wasn't for their children, she would have killed him instantly. Instead, she melted away, never to reappear to her mortal family.

The Seven Gods of Luck

The Seven Gods of Luck or Good Fortune are very popular among the Japanese people.

Hotei

Exp: 11,100+30/HTK
STR: 15, INT: 24, INS: 21
STA: 17 (+2) DEX: 15, APL: 12
HTK: 156, AC: -4
MV: 6", AL: L. Good
AT: 1, DM: By weapon
THACO: 7, SZ: M
Magic Items: Bracers of Defense (AC: -4); Bag of rice (see Specialties).
Spell Abilities: As Skill 26 cleric.
Magic Resistance: 100%

This god has a large, protruding stomach, which symbolizes contentment and good nature rather than greed. Also, the size of his abdomen is believed to be symbolic of Hotei's large soul. He has the great, inner strength which is typical of one who has successfully acquired serenity through religious wisdom.

Hotei is good-natured, and his followers are quite willing to help those in need of healing. His shrines are surrounded by the soothing fragrance of mint. Picking these mint leaves and dropping them into a flask of holy water creates a Potion of Healing for Lawful Good Characters (limit four per year). But, the potions are not consumed without cost. Every time one potion is swallowed, the consuming Character's higher attribute of either STR or INT will be halved for 24 hours. If more than four potions are taken in one year, the consuming Character loses 3 points of INS for one year and gains no healing benefits.

Hotei carries a large bag of rice, which he wields as a weapon (see Specialties).

Characters that please the god greatly are rewarded with a crown of mint leaves that provides +2 to all savings throws and +1 to INS.

SPECIALTIES

Bag of Rice

[GP: 2,000, XP: 500]

The bag acts as a +5 club and causes 1D6+5

HTK of damage. Each time the bag hits, there is a 15% chance that it will break open and send rice flying. If this occurs, anyone within a 30' x 30' area will become ravenously hungry and try to pick up all the rice grains (a successful save vs. Spell at -4 negates this effect). It takes two days to pick up every grain of rice. Once a Character becomes hungry, there is no way to reason with or stop the affected Character(s).

Jurojin

Exp: 13,600+35/HTK
STR: 12, INT: 23, INS: 24
STA: 21 (+6), DEX: 18 (+3, -4), APL: 13
HTK: 230, AC: -6 (-10 when with tortoise)
MV: See following
AL: L. Good
AT: 1, DM: By weapon
THACO: 7, SZ: M
Weapons: +8 dagger
Magic Items: sacred staff (shaku) (see Specialties), Bracers of Defense (AC: -6).
Spell Abilities: As Skill 28 magic-user.
Specials: Immune to Geas, Mass Suggestion, Rulership.
Saves vs. Poison at +2.
Regenerates at 1 HTK/5 turns.
Magic Resistance: 120%

Jurojin is the god of longevity. He has a thin, white beard and a wrinkled forehead. This god dresses like a scholar in long, flowing robes and a veil-like headdress.

Whenever he is seen, he is always in the company of a crane, a tortoise or a stag—each symbolizing contented old age. When seen with a stag, Jurojin has great speed and grace, so that his movement becomes 18". When traveling with a tortoise, Jurojin's movement is only 6", but he becomes AC -10 as he is surrounded by a magical protective shell. When seen with a crane, Jurojin can fly at a speed of 12".

SPECIALTIES

Sacred Staff (Shaku)

[GP: 25,000, XP: 2,000]

Jurojin carries a sacred staff called a shaku, upon which a scroll is fastened containing several valuable spells. If a Character's spell-casting abilities please this god, Jurojin bestows the scroll which contains six Skill 1 spells, six Skill 2 spells, five Skill 3 spells, four Skill 4 spells, three Skill 5 spells, two Skill 6 spells, and one Skill 7 spell. When all the spells are used, the scroll will vanish into smoke and Jurojin will be 20% younger.

The staff also acts as a Staff of Withering. Each time the staff is used to successfully age a victim, the lost years are transferred to Jurojin. For example, if a Character ages 10 years when hit, Jurojin becomes 10 years younger.



Fukurokuju

Exp: 16,200+35/HTK
 STR: 14, INT: 23, INS: 15
 STA: 17 (+2), DEX: 17 (+2, -3), APL: 8
 HTK: 170, AC: -2
 MV: 3", AL: L. Good
 AT: 1, DM: By weapon
 THACO: 7, SZ: M
 Magic Items: White Robes of Wit (see Specialties).
 Specials: Invisibility at will.
 Magic Resistance: 90%

Fukurokuju is known for his very long and narrow shaved head that is longer than his legs and short body. The large head symbolizes a long life and wisdom. His face is covered with scruffy whiskers that obscure the upper half of his white robes.

If a Character pleases this god, he will bestow one extra point of INS to that deserving Character (this slightly reduces the size of Fukurokuju's head). Fukurokuju is very sensitive about his large head, and is eager to bestow extra wisdom to Characters that show good faith.

A devoted follower with an INS of 18 will receive aid in battle (adding +2 "to hit" and to damage) if his name is recited flawlessly three times quickly. This can only be done for one melee a day.

SPECIALTIES

White Robes of Wit
 [XP: 7,500, GP: 1,000]

Fukurokuju wears the White Robes of Wit. He activates these robes by swinging his arms backwards and then toward the sky. The garment gives the wearer an AC of -2 and no other armor may be worn at the same time. When activated, the robes work like a Feeblemind spell for a duration of one day. Its area of affect is 40' x 40' (save vs. Spell negates).

Bishamon

Exp: 16,200+35/HTK
 STR: 15 (0, +1), INT: 25, INS: 24
 STA: 18 (+2), DEX: 23 (+4, -5), APL: 15
 HTK: 228, AC: -8
 MV: 9", AL: Neutral
 AT: 1, DM: By weapon
 THACO: 7, SZ: M
 Magic Items: +10 magical plate mail, +6 spear (Deathseeker — on each successful hit, has a 25% chance of automatically killing an opponent).
 Specials: Thieving abilities as a Skill 25 thief.
 Charm halo (see following).
 Magic Resistance: 120%

This god is always depicted dressed in plate mail and holding a spear in one hand and a pagoda in the other. These two objects symbolize that he is meant to follow his desires with the bravery of a great warrior and the cunning of an assassin.

War often brings wealth, and so Bishamon was considered one of the gods of happiness. He has a flaming halo shaped like a wheel over his head. This halo is the Wheel of Fate dharma. In any business transaction, there is a 2% chance that a Character will receive a coin touched with the light of the dharma. The coin bathes its bearer in a faint aura of light, increasing his or her APL by one point.

Daikoku

Exp: 11,100+30/HTK
 STR: 14, INT: 25, INS: 19
 STA: 15(+1), DEX: 14, APL: 13
 HTK: 152, AC: -8
 MV: 9", AL: N. Good
 AT: 1, DM: By weapon
 THACO: 7, SZ: M
 Magic Items: +5 scale mail, +6 golden mallet.
 Magic Resistance: 140%

The god of Wealth, Daikoku is the guardian of farmers and protector of the soil. He is jolly and fat, has dark hair which is pulled tightly in a knot on the top of his head, and he wears long, white robes. Daikoku is always good-natured and cheerful, content to sit on his bales of rice. When not sitting, he travels the countryside, examining the rice crops and collecting new bales.

When accidentally touched by Daikoku's golden mallet, the kernels of rice turn instantly into small gemstones. Daikoku tosses these jewels into another bag which he carries slung over his shoulder.

Rats are sometimes seen eating rice from the bottom of his bales, but Daikoku cheerfully disregards them. The hungry rodents have been known to carry the rice away in their mouths, dropping bits along the ground as they scurry away. The rice, when crushed into the soil, guarantees a great crop.

By mistake, the rats have also chewed into Daikoku's treasure bag, creating holes just large enough for a few small gems to tumble through. Any Character who sleeps outdoors has a 5% chance of awakening to find a small apple-red ruby half hidden in the soil. These gemstones work the same as the clerical spell Create Food and Water, but will work for a Character of any class.

When Daikoku is pleased with a mortal, he has been known to intervene in perilous situations and grant that Character a Limited Wish. Should a Character offer silver or copper at a shrine of Daikoku, there is a 15% chance that the coins will

turn into gold, invisibly touched by Daikoku's mallet. The gold coins multiply tenfold every night for ten nights.

Ebisu

Exp: 10,100+25/HTK
STR: 18 (+1, +3), *INT:* 25, *INS:* 24
STA: 19 (+5), *DEX:* 25 (+5, -6), *APL:* 17
HTK: 136, *AC:* -2
MV: 12", *AL:* C. Good
AT: 1, *DM:* By weapon
THACO: 7, *SZ:* M
Magic Items: fishing rod and robe belt (see *Specialties*).
Specials: Saves vs. Poison at +1.
Magic Resistance: 130%

Ebisu is a hard worker and represents honest labor. He is the patron of tradesmen and fishermen. Ebisu has a short dark mustache and a black beard, and his long, black hair is wild and windblown and covers the collar of his robes. He wears a rope with seven knots as a belt (see following).

Any Character who fishes and catches a sea bream has a 5% chance that the fish will speak to the Character, asking to be returned to the water. In exchange for being tossed back into the sea, the fish will reveal the location of a pearl in a nearby oyster. The pearl is magical and gives its bearer permanent water abilities (i.e. swimming and breathing under water) and the knowledge to speak to and understand the language of all aquatic life. (Limit: one per party.)

SPECIALTIES

Fishing Rod

[GP: 500, XP: 250]

Ebisu is often seen carrying a fishing rod and a sea bream. This item can be used as a weapon. Ebisu will cast a line, and, on any hit, the opponent will be entangled, with no attacks allowed; he or she must be freed by another Character. This fishing line is magical and cannot be cut with a non-magical blade.

Robe Belt

[GP: 75,000, XP: 5,000]

If Ebisu is particularly pleased with a mortal, he will untie one of the knots in his robe belt and, provide the chosen Character with magical intuition once per day that is correct 80% of the time. For example, a Character may suddenly "know" the correct direction to go or "know" the attributes of a new monster. The Character doesn't understand how he or she "knows" the information — it just seems to come to him or her. Even if his intuition is wrong, the Character firmly believes he or she is correct until proven otherwise. The flash of intuition is determined by the GM whenever the Character states, "I think we should do this . . ." or "Let's try this way . . ." At that time, the GM rolls. If the roll is in the Character's favor, the GM tells the

Character the correct knowledge or "intuition" in that particular situation. If the roll is over 80%, the GM gives the Character erroneous information.

If Ebisu sees a thief at work, Ebisu will swiftly make a new knot on his belt which has the effect of reducing all of the thief's abilities by 5%. This loss is immediately sensed by the thief. If the thief doesn't leave within 3 rounds, Ebisu will tie another knot, further reducing the thief's abilities by another 3%. This continues until the thief has no abilities left. These effects last for 1 month.

Benton

Exp: 16,200+35/HTK
STR: 14, *INT:* 23, *INS:* 20
STA: 17 (+2), *DEX:* 18 (+3, -4), *APL:* 20
HTK: 170, *AC:* -3
MV: 12"/18", *AL:* C. Good
AT: 1, *DM:* 2D10 (tail scales)
THACO: 7, *SZ:* M
Armor: +6 sea serpent scales (see *Specialties*).
Spell Abilities: Special Charm (see following).
Magic Resistance: 120%

Benton is the only goddess among the seven Gods of Luck. She is tall and thin, with long, flowing dark hair wrapped around her head in intertwining braids tied with seaweed ribbons. She is dressed in robes sewn of +6 sea serpent scales (see *Specialties*), and could easily be mistaken for a mermaid. At the bottom of the robe is a tail of sharpened scales, which she uses as a weapon when in the sea.

Benton often rides a sea serpent or dragon, singing softly and playing the biwa (an instrument similar to a mandolin). Most who hear her singing are Charmed and fall into a short trance.

If Benton is pleased with a mortal, she will teach him or her a song that has a 50% chance of Charming another person (save vs. Spell negates the Charm effect). For the song to work as a Charm, the singer must first designate who is to be Charmed. Once it has worked effectively as a Charm, the person cannot be Charmed by it again.

SPECIALTIES

Sea Serpent Scales

[GP: 1,000, XP: 200]

Any Character walking alongside the sea has a 7% chance of discovering a scale from Benton's dress that has fallen off and drifted to shore. The fish scale telepathically summons a sea serpent or dragon, which will offer to carry the Character and up to four additional members of the party across the sea, but only one time. The scale also acts as a +1 shield.

Badger

Exp: 36+2/HTK
Frequency: Common
No. Appearing: 1D12
HTK: 2D8, *AC:* 5
MV: 9", *AL:* Neutral
AT: 3, *DM:* 1D4 (x2)/2D4 (claw (x2)/bite)
INT: High
THACO: 16, *SZ:* S
Spell Abilities: As a Skill 7 magic-user plus Suggestion 2x/day.
Specials: Shape change.
Languages: common, elvish, gnome, dwarvish, orcish, ogre mage, and Japanese.

Unlike Western badgers, the Japanese species prefers to live in underground communities of 1D12 animals. They are often malicious, or, at the very least, tricksters assuming human form to disguise themselves. These creatures have been seen wearing lotus leaves as hats and indulging in their weakness for rice wine.

They can be highly persuasive and are capable of casting two Suggestion spells per day as a Skill 7 magic-user. They can take human form twice a day for twenty minutes at a time or once a day for forty minutes. What makes them successful tricksters is that they can take on the physical appearance of anyone they have seen, becoming an exact physical duplicate.

Although they prefer to use their wits rather than claws, they can be vicious fighters. When in danger, they will signal help to other badgers by using their distended stomachs as drums, beating on them with their forepaws. This brings 1D6 more badgers in 1D6+1 rounds.

LEGEND

A man caught a troublesome badger, and, having tied it up, asked his wife to make soup from the animal. The badger pleaded with the woman to let it go, promising to help her with the cooking. She was persuaded by its pleading to release it. But, as soon as she unbound the animal, it killed her. Swiftly, it took on her physical appearance, dressed itself in her clothes, and made soup from her carcass.

Still in the guise of the man's wife, the badger served the soup to the husband. Only after the man had finished the soup did the animal turn back into its real form. Mocking the husband for having eaten his wife, the badger escaped from the house.

A rabbit, who had been friendly with the couple, heard of this fearsome trick and determined to take revenge on the badger. It persuaded the badger to carry a bundle of sticks up a mountain. The rabbit then came up behind the badger and set fire to the bundle. The badger heard the sound of the burning twigs, but was assured that the sound was that of a chirping bird. The badger was severely burned, but was mocked by the rabbit, who put a



paste of hot pepper on the badger's already-painful back and insisted that it would help in healing.

Hisa-Me

Exp: 215+4/HTK
Frequency: Rare
No. Appearing: 1D8
HTK: 4D8, AC: 5
MV: 12", *AL:* C. Evil
AT: 1 or 3
DM: Paralyzation or 1D6(x2)/1D8 (claw (x2)/bite)
INT: Low
THACO: 15, *SZ:* M
Specials: Paralyzation by touch (4D4 rounds). Immune to Sleep, Charm, Hold, and mind-affecting spells.
Can be turned as a wraith.
Magic Resistance: 10%

Hisa-Me are "frowning-women", or female undead. They live in dark caves and eat the flesh of animals and humans (preferably male). From a distance, they appear to be poor, starving villagers — heads hung miserably, faces downward, matted strands of disheveled hair covering their features. But, once they get within 5' of a passerby, they raise their heads and attack, revealing putrefied noses, and mouths and eyes that cling to brittle white bones. Large fangs protrude from wide, colorless lips. They only initiate attacks on men or male animals. However, if attacked by women, they will retaliate.

The hisa-me will attempt to paralyze their prey by touching it. On a successful "to hit" roll, the victim must save vs. Paralyzation or be paralyzed for 4D4 rounds. While the paralyzed victim is still alive, the hisa-me will slowly rip the flesh, limbs, and organs from the living being — all the while watching with delight the silent agony in the eyes of its prey. When death finally occurs, the hisa-me will immediately stop their feast and leave the remains to other scavengers.

LEGEND

The hisa-me were the eight daughters of a wealthy merchant. In an effort to wed them to wealthy husbands, their father arranged their marriages with a man having eight sons. Although it seemed to be a wonderful idea, the brothers were the most ruthless men in the village. They used their wives as slaves, forcing them to work like dogs.

The sisters sought revenge and prayed to the gods. All at once, the brothers' business began to have trouble — ships were sunk, and merchandise was lost. As the family money dwindled, the brothers only became even more brutal. Again, the sisters prayed to the gods.

One night, a great wind came and damaged many buildings. Suspicious of their wives, the

brothers drowned the eight sisters at sea, disguising the deaths as a tragic accident. But, on the day of the burial, the bodies disappeared.

The sisters were reborn as hisa-me undead. They later returned to the village and devoured the flesh of their husbands, leaving the rotting carcasses in their beds.

Kappa

Exp: 525+8/HTK
Frequency: Rare
No. Appearing: 1
HTK: 6D8, AC: 4
MV: 9"/6", *AL:* L. Evil
AT: 1, *DM:* 2D4
INT: Low
THACO: 13, *SZ:* S
Spell Abilities: Heal 4x/day.
Specials: Can bestow healing power upon a Character (see following).
Regeneration (see following).

These strange creatures resemble monkeys, but, instead of fur, they are covered with yellowish-green fish scales or tortoise shells. Standing the same height as a ten-year-old child, a kappa has a large bowl-like indentation on the top of its head which is filled with water. The kappa live in rivers, ponds or lakes, but will go onto dry land to find and kill its victims. The kappa have no preference between races — any living being will do, including animals. The kappa also have a strange liking for cucumbers and will exchange the life of a captive for a large bundle of cucumbers.

If the kappa loses a limb, it is able to successfully reconnect and heal that body part within two days (but it must be in its possession). The kappa also Regenerates 2 HTK per round.

The bowl-like indentation on top of a kappa's head is the source of its power. Should this water be spilled, the kappa begins to lose power; when the bowl is empty, the kappa is powerless.

A kappa can be very polite and often bows as a salutation. When this happens, there is a 20% chance that water will spill from its head, dispersing the creature's strength.

Once the kappa makes a successful hit, it continues to cause 2D4 HTK of damage per round automatically because the kappa is sucking blood. When attacked by a kappa, the best tactic is to tip or knock over the kappa in order to spill the water on its head. A hit with a weapon that causes maximum damage will force the kappa to tip. It will then lose 50% of its strength. When this happens, the kappa will only be able to inflict 1D4 HTK of damage per round. A second maximum damage score on the kappa will render it helpless. When a kappa is helpless, a promise or pledge can be exacted from it. Once a promise is made, the kappa will never break its word. However, the





kappa will not harm itself or accompany a Character on a prolonged adventure.

It is also believed that a kappa has powerful healing spells, and that these powers can be learned from the kappa when captured in lieu of a promise. The recipient has to have a minimum INS of 15, and spend three months with the kappa to acquire this healing ability. Thereafter, the Character will be able to restore 1D8 HTK twice per day. This ability can be acquired by any Character class. Thus, a fighter, thief, assassin, etc. could learn to heal in this manner if her or she made the above-mentioned stipulations.

LEGEND

There was once a kappa which looked deceptively like a child. While playing in its pond, it would ask children who passed by to play "pull-finger" with it. As soon as the child agreed, it would be pulled down into the water and never seen again.

One day, the kappa held out its hands to a man on horseback. When the kappa began to drag down the rider, the man urged his horse into a gallop. The kappa was pulled out of the pond, and water spilled from its head. Weakened and distraught, the kappa promised to teach the man healing spells in return for its freedom. The man released the kappa and learned all of its healing spells. Before the man left, he made the kappa promise that it would live elsewhere and not prey on any human beings again. Not only was this promise honored, but the man's descendants became strong clerics with unsurpassed healing skills.

In another legend, the kappa climbed out of a river and attacked a tethered cow. In its struggle to escape, the cow twisted its rope around the kappa's arm, breaking it off at the shoulder. In horror, the kappa scampered back to the river.

Running out to see what the commotion was, the farmer found the arm lying next to the frightened cow and carried it back to the farmhouse.

Later that night, the kappa revisited the farm and begged the man to return his arm. Before doing so, the farmer obtained a pledge that no animal, child, or adult in the village would be harmed again. The kappa agreed; thereafter, a high weary voice could be heard rising on the mists of the river, warning villagers that another kappa was in the vicinity.

Nio

Exp: 280+5/HTK
Frequency: Rare
No. Appearing: 1D12
HTK: 5D8, AC: 2
MV: 9"/18", AL: L. Good
AT: 1, DM: by spell
INT: High
THACO: 15, SZ: S
Spell Abilities: As Skill 12 magic-user, Skill

12 cleric.
Magic Resistance: 20%

These spirits protect children, prevent thefts, and chase away evil from monasteries. While ugly and threatening in appearance, they are very gentle, helpful spirits.

No larger than a ten-year-old child, the nio have large protruding abdomens and oversized heads. Their faces are covered with numerous rubbery warts, and their eyes glow yellow in the dark. Large, striped wings extend from their torsos.

Eye contact with Characters of Evil alignment will cause the spirit's eyes to glow red. Any Evil Character looking directly into a nio's glowing red eyes will be blinded until either a Heal or Dispel Magic spell is cast on the ailing Character.

Nio are extremely capable magic-users/clerics, and are always willing to help Characters of Good alignment with Heal and Sanctuary spells.

The nio never use weapons. Spells are their only form of attack, but defensive spells are primarily used. Favorite clerical spells are Detect Evil, Blade Barrier, Dispel Evil, Exorcise, Know Alignment, and Fear. Favorite magic-user spells are Wall of Force, Scare, Detect Invisibility, and Guards and Wards.

LEGEND

The son of an ancient emperor was born deformed. While growing up, the boy regretted that there were not more children that looked like him. In response to his sorrow, the land and the wind created magical spirits (nio) resembling the boy. These gentle spirits were strong, benevolent friends that helped the child rule with strength and mercy.

Oni

Exp: 825+10/HTK
Frequency: Uncommon
No. Appearing: 1D20
HTK: 8D8, AC: 4
MV: 9"/6", AL: N. Evil
AT: 3
DM: 2D6/1D8/1D10
(horn gore/spiked rod/iron mallet)
INT: Low
THACO: 12, SZ: L
Weapons: iron mallet, spiked rod (see following).
Specials: Hit only by magical weapons.
Magic Resistance: 60%

Oni are common in the legends of old. These creatures are obese, giant-size devils. They range in color from pink to red, or from blue to gray, and they have horns, three eyes, three toes, and three fingers. They can fly, but they generally don't do so because they are so large. While they are occasionally comic creatures, they can also be cold, cruel, malicious, and lecherous. They carry a mallet



and an iron spiked rod, and wear loin cloths of tiger skin.

Oni live in colonies, preferring secluded castles in mountainous areas. There is always one pink-colored oni leader. The others act as servants for their oni king. However, obedience is rare.

The oni are very fond of tigers or large dogs, which they occasionally keep as pets, but will usually kill for food and clothing.

They are normally encountered during festive occasions, during which they seek to replenish their harems with attractive young women or to spoil the activities. Great pranksters, they will often fly around campgrounds to uproot tents and create general chaos. They also like to foul the water sources of villagers.

Although these devils fly slowly, they are capable of carrying one humanoid with no loss of speed. The momentum used to fly is such that it creates a whirlwind that often serves as a protective covering.

Each round when attacking, the oni use their horns to impale their enemy. This is followed by an attack with their spiked rod, then a heavy iron mallet.

LEGEND

A bride was traveling to see her future husband when a cloud descended over the entourage and stole the young and beautiful bride away. Desperately searching for her daughter, the girl's mother came across a small temple. A dark-haired priestess offered the mother shelter in the temple. This priestess divined that the bride was captured by a group of oni who lived in a castle on the other side of a river. The mother was then told that the only way to the castle, a bridge over the river, was guarded by two dogs, and, to reach her missing daughter, she would have to cross the bridge while the dogs slept.

Suddenly, the mother found herself alone on an empty stretch of land facing a river, a bridge, and sleeping dogs; the temple and the priestess had disappeared. Doing as the priestess advised, she crossed the bridge while the dogs slept. The woman then crept into the castle and discovered her daughter. Although the daughter immediately hid her mother, the oni chief was instantly alerted that another human was in the house. A magical plant in the chief's garden produced a flower every time a mortal ventured into oni territory. Now, there were two flowers.

When the chief questioned the frightened girl, she lied and told the chief she was pregnant. This explanation made the oni so happy that he held a feast and celebrated until he became drunk. During the revelries, the dogs were killed. When the oni king fell asleep, the girl locked him in his room and escaped with her mother. Stealing a boat, the mother and girl sailed away on the river.

However, the thirsty oni soon awakened and demanded a drink of water. When the girl didn't

answer, he awakened his oni guardsmen, who raced to the river. Furiously, the group of oni began to drink the river water, forcing the level of the river to drop. As the water was lowered, the boat began to drift back to shore. Again, the magical priestess appeared. She urged the women to undress and reveal their bodies to the oni. The monsters were so entranced by the sight that they choked on the water, coughing it back into the river. As the water level was raised, the boat sailed away to freedom.

When the women reached safety, the priestess confided to the mother and daughter that she was really a stone statue. The priestess asked that a new statue be placed by her side every year as a companion in return for her help. The mother and daughter gladly agreed, and the daughter continued on the journey to meet her groom.

Tengu

Exp: 1,950+14/HTK

Frequency: Rare

No. Appearing: 3D10

HTK: 10D8, *AC:* 7

MV: 12"/18", *AL:* Neutral

AT: 1, *DM:* By weapon

INT: Low

THACO: 10, *SZ:* M

Weapons: +3 long sword.

Magic Items: Cloak of Invisibility.

Specials: Flies upside-down in melee, making it -2 to be hit.

Its red-tipped wings magically pull all missile fire away from it, making such attacks -4 to hit.

Magic Resistance: 20%

These creatures inhabit trees in mountainous areas, and make their home in large pine forests. They live in colonies with a king tengu, served by messenger tengu. Part bird and part man in appearance, the tengu have long beaks or noses and red-tipped wings. They often wear magical cloaks of feathers and leaves that are invisible to all creatures of less than 8 HTK dice. They are also excellent swordsmen.

The tengu are deified by many, and are considered evil by some. Those who consider them evil confuse their mischievous nature with harmful intent. However, they rarely initiate attacks, preferring to live quiet, uncomplicated lives, while playing an occasional joke or two on unsuspecting passersby to relieve their boredom.

LEGEND

A youth, who disbelieved the supernatural, disguised himself as a tengu and climbed into a tree. The local villagers saw him high up in the tree and worshiped him. However, the youth fell to his death. After this tragedy happened, all of the villagers thought that this unfortunate occurrence



was vengeance wreaked by the tengu whom he had impersonated.

In another legend, a boy teased a tengu by pretending he could see the wonders of the heavens by looking through a hollow piece of bamboo. The curious tengu gave away his straw Cloak of Invisibility in exchange for the bamboo. Wearing the wondrous cloak, the boy played many tricks on his family and friends. But, the tengu were avenged by pushing the boy into an icy river, where he lost the magical cloak. Although the boy was spared, he remembered the danger of taunting the tengu.

Umi Bozu

Exp: 6,500+20/HTK

Frequency: Very rare

No. Appearing: 1

HTK: 25D8, *AC:* 0

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

AT: 2, *DM:* 2D10 (x2) (tail (see following))

INT: Average

THACO: 7, *SZ:* L

Specials: Can summon sea creatures (see following).

Tail attack (see following).

The umi bozu are giant ghost sea priests who rise from the depths to frighten and harass voyagers. These creatures are approximately 30' from their humanoid heads to their mermaid-like tails. They have long arms with webbed fingers.

Having died in tragic sea accidents, the umi bozu resent the fact that no one attempted to save them. Their one goal is to retaliate by destroying all seafaring vessels.

When one of these creatures encounters a ship, it will often call out for a bucket, which it later fills with luminous fish. The bucket will then function similarly to a lantern; the sea priests carry these buckets to guide themselves through foggy weather. This accounts for the moving lights seen on the sea and along the coast.

It is dangerous to disregard an umi bozu's requests, because sea priests are quick to anger and slow to forget past transgressions. When rebuked, they will attack the ship in an endless fury of lashings from their long tails. This attack has a 25% chance per round of sinking any ship less than or equal to 15' long. The chance of sinking increases 1% for each additional foot that the boat measures. They cannot sink a ship over 40' long, but they can cause it substantial damage.

Once a ship is sunk, the sea priest will gather all the treasure on board and leave the survivors for the sharks and sea hags. Being minor sea priests, umi bozu can conjure one 12 HTK dice water elemental each day and can call and control 1D12 giant sharks each day. Additionally, they have a 30% chance of summoning and controlling 1D4 sea hags each day.

They have a particular fondness for string music and have been known to stop assaulting a ship if a biwa (a mandolin-like instrument) is heard playing aboard.

The umi bozu live underwater in coral labyrinth lairs, which are rumored to be filled with spectacular treasure. The lairs can be found by searching for a light source emanating from deep beneath the sea.

LEGEND

A temple was built at the extreme southwestern tip of Honshu to appease the spirits of the Taira clan, who perished at sea in a local battle. These spirits — now the umi bozu — often floated along the shore as moving lights or climbed up the sandy coast as wraith crabs.

Serving at the temple was a blind priest named Hoichi, who was particularly skilled at playing the biwa.

One evening, when Hoichi sat alone on the veranda, he heard an armored visitor approaching. The visitor called Hoichi by name and asked if he would play his music for a visiting army of great warriors. Flattered by this request, Hoichi was led

away from the temple. Though he tried to determine the direction he was being taken, he became confused, and his guide was silent. Passing through a large gate, a woman led him to his seat and invited him to begin the recital. Hoichi was aware of being in a large room with an audience of highly appreciative listeners.

Following the performance, the armored warrior returned Hoichi to the temple and requested that he play again the following night. However, he was warned not to tell anyone, as the army did not want to create a stir as it passed through the townships.

The same wonderful performance was held the next night. However, a fellow priest noticed Hoichi had disappeared, and, in the morning, the high priest asked Hoichi where he had been. The blind man, remembering his promise, did not answer.

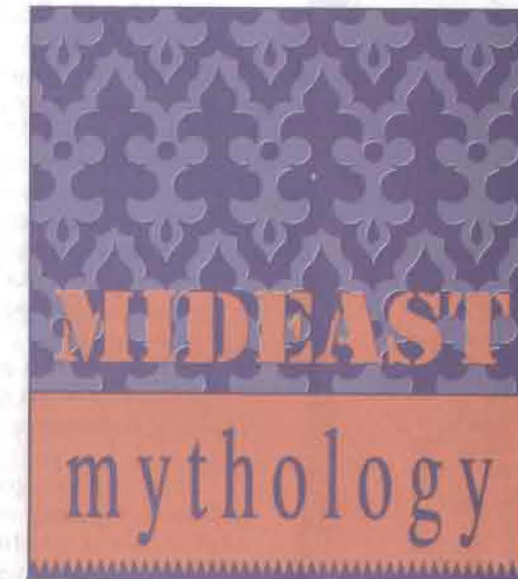
When Hoichi vanished the third night, the high priest sent a search party into the rainstorm to find the blind man. The party discovered Hoichi playing his biwa in the temple cemetery, surrounded by ghostly lights and oblivious to the pouring rain.

Hoichi, furious and indignant at being interrupted, was dragged back to the temple and put to bed. It was then the high priest knew that the blind man was the next intended victim of the umi bozu spirits. To protect Hoichi, the temple priests covered him in protective religious texts. Only his ears were mistakenly uncovered.

Placed on the veranda, Hoichi was told to pretend he was in deep meditation when approached by the spirits. Ignoring their approach was his only hope of escape.

That night, Hoichi heard the footsteps of the warrior calling his name. Hoichi neither moved nor answered. Angered, the spirit found only Hoichi's ears and biwa visible and said these must be returned to his master to prove that he had obeyed orders. Hoichi was silently subjected to the torture of having his ears wrenched from his head, and was in an unconscious state when found by the high priest.

Although saved from the seductive grasp of the sea priests, the unfortunate blind priest was ever after called Hoichi the Earless.



The mixture of people which comprises the Middle East includes the Sumerians and Persians. The Sumerians settled southern Mesopotamia about 3400 B.C.. This was a land of great natural fertility, but buffeted by a parching sun, high winds and unpredictable flooding. The Persians were surrounded on three sides by mountain ranges and two deserts filled the central plateau.

The Sumerians, in order to survive and prosper, needed to gain control over the forces of nature. Therefore, the main theme of their mythology became the struggle between order and chaos.

The earliest beliefs in Persia featured pagan deities and a mythology surrounding warriors, as well as nomads who were beginning to settle down and farm the land. In both of these societies, the deities represented the good and destructive forces of nature, and those people and creatures were strong enough to subdue and conquer these forces.



Baal

Exp: 9,350+20/HTK
STR: 21 (+4, +9), *INT:* 18, *INS:* 17
STA: 19 (+5), *DEX:* 16 (+1, -2), *APL:* 24
HTK: 136, *AC:* 2
MV: 12", *AL:* Neutral
AT: 1, *DM:* By weapon or spell
THACO: 7, *SZ:* M
Armor: +4 gem-encrusted cedar scale mail.
Magic Items: Mace: has the following functions: Lightning Bolt 3x/day, Detect Evil at 25', as Wand of Illusion.
Spell Abilities: As Skill 14 cleric.
Specials: Immune to electrical attacks when wearing armor.
 Saves vs. Poison at +1.
 Awe power of 10 HTK dice.
Magic Resistance: 50% (with armor)

This warrior-god is tall and broad with enormous, rippling muscles. Atop his long, dark, braided hair is a helmet that bears the horns of a bull. His +4 gem-encrusted scale mail is made of cured cedar from the magical Lebanon forest. He carries a wooden mace, which sprouts a cedar sapling from its rounded head.

Baal lives in a massive castle, called Mount Saphon, built on a high mountaintop surrounded by farmland. The cedar walls are inlaid with large blocks of precious gems and reinforced with gold and silver beams. The glitter from the gems shines like rainbow-colored lightning bolts across the countryside. Even the bravest of thieves do not attempt to pillage from Mount Saphon, as it is rumored that the castle is ingeniously trapped and guarded vigilantly by winged genii and other creatures.

Baal is worshiped as the deity of nature, especially of winter storms and lightning. During the winter rains, his followers sacrifice a bull, using finely tooled cedar spears to slaughter the bull. The bull is then burned and its remains are scattered across the farmlands. The horns of the sacrificed bull are worn by the owner, who distributes the burned fragments.

LEGEND

Baal's rule over nature was challenged by Yamm, who was prince of the sea and the ocean currents. Baal created weapons and engaged in many battles, the most famous being his encounter with Lotan, a seven-headed primeval serpent of the depths. After cutting all the heads off of this terrible serpent, Baal conquered Yamm and diverted the waters for fruitful use by the farmers.

To celebrate his victory, Baal built a castle on Mount Saphon using the Cedar Forest of Lebanon, precious stones, gold, and silver. The completion of the building signaled the onset of heavy autumn rains. Although the people celebrated, Mot, the god of death and sterility, sought revenge.

When summer came, Mot brought about a great drought. Without rain, Baal was weakened, and Mot was able to subdue him and drag him to the underworld.

Baal's sister, Anat, braved the underworld to find Baal's body and bring it back for burial. When confronted by Mot in the underworld, Anat begged for her brother's body. When she was refused, she became enraged. Anat slew Mot in a frenzy, cut him into pieces, and then ground him into powder with a millstone. She then scattered the powdered remains to the birds and other wild animals. Only then was Baal reborn and returned to his castle to rule nature.

Upon Baal's return, the skies rained oil, the mountain streams turned to wine, and the hills flowed with milk.

Although Baal overcame death, Mot renews his challenge every year — especially the seventh year — when the fields lay fallow and the forces of sterility are allowed to rule.

Dahak

Exp: 2,050+12/HTK
STR: 18/00 (+3, +6), *INT:* 18, *INS:* 17
STA: 22 (+6), *DEX:* 18 (+3, -4), *APL:* 2, /*6
HTK: 50, *68, *AC:* 5, * -2
MV: 9", *24", *AL:* L. Evil
AT: 1, * 3
DM: by spells,
 * 3D8(x3) (bite (x3)) + spells
 or breath weapon
THACO: 13, *9
SZ: M, *L
Magic Items: Bracers of Defense (AC: 7), +2 Ring of Protection, Wand of Frost. His garments act as a Cloak of Displacement, and his headdress functions as a Helm of Teleportation.
Spell Abilities: As Skill 19 magic-user.
Specials: Changes into a three-headed dragon when enraged.
 Saves vs. Poison at +2.
 Regenerates 1 HTK/4 turns.
 * Hit only by +2 or better magic weapons.
 * Each of the three heads uses a different attack:
 Left head: Spits balls of acid (see following).
 Center head: Casts spells as Skill 19 magic-user.
 Right head: Sucks in air (see following).
Magic Resistance: 10%

* Applies to dragon form only.

Dahak is able to change into a 60'-long dragon. Tall, fierce and charismatic, Dahak's long, silver hair cascades to his waist and a short, curly beard covers much of his face. Dressed in the finest of garments, he wears dangling earrings and a large,



jeweled headdress.

When enraged, he shape changes into a three-headed dragon, whose violet scales reflect the evening dusk. Each head acts independently of the other. The left head spits balls of acid formed from his saliva. The center head casts spells. The right head sucks in surrounding air with such force that it can pull a weapon from its opponent's hand, dragging him down in the process.

Balls of acid are spit every other round, up to 3 times a day, to a distance of 20'. Each acid ball covers a 5' radius and does 2D6 HTK of damage. It has a 50% chance of destroying normal armor and weapons, and a 10% chance of corroding magical armor. A save against DEX halves damage and negates any destruction of items on the Character's person.

The center head can cast any spells (as a Skill 19 magic-user).

When the right head sucks in air, it has a 70% chance (minus a combined DEX and STR) of succeeding in knocking down and disarming a Character within 25'. The weapon is pulled to the dragon's feet. This works for only one chosen Character at a time.

All heads may attack by biting at any time they are not using their special abilities.

Each head takes 48 HTK of damage before it is destroyed; however, the center head can only be destroyed by magical spells. Dahak's body can take a total of 70 HTK of damage before transforming back into a human. At that point, he will be bleeding badly, but will still have 15 HTK left.

Once all three heads are severed, Dahak will return to his human form with only 5 HTK remaining.

If Dahak loses a head while in dragon form, snakes, scorpions, and lizards pour out of the open wound. Five rounds later, 1D4+1 of the creatures turn into full-sized fighting poisonous snakes, fire lizards or scorpion-men — all defending Dahak (GM's discretion as to which creatures come forth and to the statistics assigned to such creatures).

LEGEND

This powerful magic-user is known throughout the lands as a tyrant who is able to change into a dragon. His goal is to destroy the virtue of all men.

Gilgamesh

Exp: 4,200+18/HTK

STR: 18 (+1, +2), INT: 17, INS: 18

STA: 18 (+4), DEX: 17 (+1, -2), APL: 18

HTK: 142, AC: 2

MV: 12", AL: C. Good

AT: 1, DM: By weapon

THACO: 7, SZ: M

Weapons: +3 sword (Swiftblood, see *Specialties*)

Magic Items: Amulet of Radiance (see *Specialties*), Girdle of Shadows (see

Specialties), Helm of Telepathy (bronze, with horns), and Ring of Human Influence.
Magic Resistance: 20%

Tall, strong, and handsome, Gilgamesh is a Sumerian king who is worshiped by the people for his many heroic deeds. His long, dark hair falls upon broad, muscled shoulders. A ragged scar cuts across his chest from a long-ago battle. He is quick to laugh, and is generous to the people he rules. He carries a +3 two-handed sword named Swiftblood.

LEGEND

Gilgamesh is said to be two-thirds god and one-third man. His companion, Enkidu, was also of divine origin. Together, they overcame the giant Huwawa who guarded the cedars of Lebanon, growing on the volcanic seat of the gods.

After this exploit, Gilgamesh turned down the romantic advances of the goddess Ishtar (see *Ishtar* following), knowing that the love of a goddess destroys a mortal man. Furious at being turned away, Ishtar sent a seven-year drought and famine in the form of a Bull of Heaven, and threatened to release the dead from the underworld to consume the living. But Gilgamesh demonstrated his power. With the help of his companion Enkidu, he killed and dismembered the Bull of Heaven. In retribution, the gods struck down Enkidu, who died from a terrible disease.

Overcome with grief, Gilgamesh began his quest for immortal life. He made an arduous journey to the edge of the world to visit the former king Utnapishtim and his wife, who had been granted eternal life by the gods. Reaching them was a difficult task and required Gilgamesh to battle the scorpion-men guarding the mountains and to overcome dangerous forests and waters. However, at last he reached the ancient king, who advised Gilgamesh to abandon his quest for immortality. Rather than being a wonderful gift, it would mean endless days filled with boredom and inactivity.

Gilgamesh could not be convinced, so Utnapishtim challenged him to remain awake for a week. When Gilgamesh failed, the old king softly stated that if man cannot defeat sleep, he could not defeat death. However, Utnapishtim did advise Gilgamesh how to obtain a wonderful plant of rejuvenation. Although Gilgamesh was able to pull it from the waters, the plant was stolen by a serpent. That is why snakes have the power to be reborn by sloughing their skin.

When Gilgamesh could not bring Enkidu back to life, he entered the underworld to find him. At last, they were brought together for a final parting.

SPECIALTIES

Swiftblood

[GP: 50,000, XP: 5,000]

This +3 two-handed sword has an ego of 14 and can speak common. If the sword is thrown into the mud, a rainbow will appear arching high into

the sky and ending up on the ground 300' away. Only the sword's bearer can enter the rainbow and swim through the multi-colored water, exiting safely on the other side. If anyone else tries to enter the rainbow, they will be blinded by sprays of burning hot water, causing 2D6 HTK of damage for each attempt. The rainbow can only be created once per day.

Amulet of Radiance

[GP: 7,500, XP: 500]

The Amulet of Radiance is an egg-sized green peridot which hangs from entwined stems of enchanted grape leaves. This gift from the gods creates an invisible Aura of Protection around the wearer that simulates the effects of plate mail, but without any of the weight or encumbrance.

Girdle of Shadows

[GP: 7,500, XP: 500]

The Girdle of Shadows is a wide, tooled leather belt that scintillates in the sunlight as if fading from one plane into another. During sunny hours, Gilgamesh fades in and out of the material plane, leaving only a shadow. Because his disappearance and subsequent appearance happens quickly and sporadically, his attackers are -5 to hit every other attempt.

Ishtar

Exp: 13,600+30/HTK

STR: 11, INT: 22, INS: 15

STA: 18 (+2), DEX: 19 (+3, -4), APL: 23

HTK: 115, AC: -2

MV: 12", AL: Neutral

AT: 1, DM: By weapon or see following

THACO: 8, SZ: M

Weapons: +4 knife (see following).

Spell Abilities: As Skill 5 magic-user.

Magic Items: Decanter of Endless Water

Specials: Seduction (see following).

Awe power of up to 8 HTK dice.

Magic Resistance: 60%

Ishtar is the Sumerian goddess of fertility and a never-ending source of water. Dark and short in stature, she is illuminated by her cat-like eyes that emanate a mysterious, yellow glow. Ishtar is usually seen during festivals in her honor. At other times, she is seen wandering through fields of growing crops in search of a lover.

She dresses seductively in long, flowing, crimson robes. Hidden in a belt beneath her robes is a +4 double-edged knife. When a small latch is pulled, six thin blades are shot from the base of the knife. A hit from each blade causes 1D4 HTK of damage, and there is a 75% chance that one of the blades will sever a tendon in a leg. The victim is permanently crippled unless cured by a Heal spell. There are enough blades for three separate shootings.



More often, Ishtar will attempt to seduce rather than fight, even with large parties. Each male party member must save vs. Spell to rebuke her. If seduced, party members will not fight her and may even fight for her (20% chance). However, her lovemaking is so rough that each lover suffers 6D6 HTK of damage during a "romantic" session. If the seduced Character is alive after a session, he awakens looking as though he were mauled by a lion. The other party members who have fallen under her spell will not run away, regardless of the damage to their "weak" brethren.

Females are always immune to seduction, but each female Character must save against her INS or become overcome with jealousy if a male Character with a 14 or higher APL is seduced. The jealous Character will lose 2 INS points for 30 days.

Ishtar carries a Decanter of Endless Water, which she uses to water crops during a drought.

LEGEND

One of Ishtar's most important roles was the annual marriage rite in spring with the vegetation god called Tammuz. This marriage assured the villagers of a rich and beneficial year filled with animal and human fertility.

However, the violence of her lovemaking killed Tammuz as well as any other lovers who tried to replace him. Although Ishtar sought Tammuz in the underworld, she was barely able to escape herself.

Ishtar had another role as the warrior-goddess and was represented by the lion.

Addad's Bull

Exp: 4,700+16/HTK

Frequency: Unique

No. Appearing: 1

HTK: 92, *AC:* 0

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

AT: 1, *DM:* Death or 1/2 HTK

INT: Supra-genius

THACO: 9, *SZ:* L

Specials: Sage knowledge.

Hit with horns causes automatic death unless a successful save against the target Character's DEX is made.

Magic Resistance: 50%

Addad's Bull is a handsome animal standing about 10' tall at the shoulder. He has powerful, bulging muscles, and his beautiful, black coat shimmers in the light of the sun or moon. Usually, this creature can be found quietly grazing in a field or resting in shade.

In spite of the beauty and quiet nature of Addad's Bull, one glance from him can be extremely intimidating. For most people however, there's little need for fear; Addad's Bull has no particular interest in human affairs and isn't naturally hostile.

Addad's Bull is extremely knowledgeable and

knows many secrets, including the complete history of his own land. Also, he can help find anyone or anything that he chooses. By putting his horns into the ground, he is able to hear the conversations of the world.

Although not much of a conversationalist, Addad's Bull is wise and thoughtful, and he will listen carefully when someone speaks to him. Sometimes, in fact, his gaze is so intent, that the speaker will feel quite ill at ease.

If he is asked to assist with a problem, he will first decide whether or not the matter is worthy of his attention. If it isn't, he will simply continue grazing. If he wants to help, he'll begin an animated discussion with the petitioner (at the GM's discretion).

Addad's Bull is a sage with incredible knowledge and unusual abilities. Unlike other sages, he can answer any question as though it was a question in his "special" field.

Although Addad's Bull appears as a quiet, harmless animal, he has been endowed with great speed and strength; any successful hit with his massive horns automatically kills (unless a Character successfully saves against his/her DEX). In this case, the Character loses one-half of his or her remaining HTK.

LEGEND

This creature is friend of Addad, god of the sky, clouds, and thunderstorms, and lord of foresight who reigns over Canaan, Babylon, and Assyria.

The majestic and venerable god Addad was a son of Asherat, Phoenician goddess of the Sea. Addad wears a pointed helmet with horns that are flat on the helmet's surface, curving round its shape like wings at rest. He always wielded a three-pronged thunderbolt. Often invoked to control floods, Addad's animal is the Bull, a symbol of immense strength and creativity, but also of potential destruction.





Lotan

Exp: 265+5/HTK
Frequency: Very rare
No. Appearing: 1
HTK: 4D8/neck; 8D8/body, AC: 5/neck; 0/body
MV: 3", AL: Neutral
AT: 7 or 1
DM: 2D6(x7) (bite(x7)) or 1D8 (squeeze)
INT: Low
THACO: 8, SZ: L
Specials: Hit only by magical edged weapons.

These seven-headed serpents live at the bottom of the sea, usually hiding in sunken ships filled with treasure. Because they have lolled in the gold and precious stones of the ship for so long, these items have become embedded into their skin like glittering, bejeweled armor.

Although its torso moves slowly, each neck can whip around rapidly, its seven mouths excitedly chomping. A lotan will attempt to bite or wrap around the body of its opponent like several large boa constrictors.

Each small head rests atop an elongated neck that stretches and twists up to 10' away from its blubbery torso, which slowly slithers around its underwater home. Rows of sharpened teeth protrude from each mouth like a deadly smile. Draped in capes of seaweed and water reeds, the serpent is often mistaken for a pile of treasure.

On each round, the lotan has seven attacks. The lotan can either attack by biting or by squeezing with each of his seven appendages. To begin squeezing, the lotan must make a successful hit. Once a successful squeezing attack is made, it is automatic for every additional round until the neck is severed. There is a 25% chance that the victim in the lotan's grasp will have his or her arms trapped and will be unable to fight or cast spells that have somatic components.

Each neck can be independently attacked and will be severed after taking 30 HTK of damage. The torso is approximately 20' long and 8' wide; its HTK AC statistics are due to the layers of gold and jewels embedded into its skin.

The monster can only be killed if all of its heads are severed or its torso takes all of its HTK of damage. Only magical edged weapons will penetrate the layers of gem-laden armor and fat. If a successful hit is made by an edged weapon against the torso, black slime will ooze from the wound, covering the weapon in a sticky tar-like substance. The blade will be dulled, causing all further attacks to be made at -2. The black sludge can only be removed from the blade by cleansing the blade with fire.

The body of the lotan is usually covered with 25,000 gp in coins and gems. Other treasure surrounding the lotan may include whatever the GM chooses.

Pazuzu

Exp: 130+5/HTK
Frequency: Rare
No. Appearing: 1D20
HTK: 5D8, AC: 5
MV: 6"/9", AL: C. Evil
AT: 1, DM: 4D4 (bite)
INT: Average
THACO: 15, SZ: L
Specials: Causes rotting disease.

These creatures have the body, wings, and legs of an eagle and the head of a lion, and are the color of sand. Pazuzu are 10' long from their tail feathers to their head, and are capable of picking up a load of up to 190 lbs. in their razor-sharp talons. When carrying a load, they fly low to the ground, allowing brave foes to battle them.

Pazuzu live alone in sandstone caves and feed off the rotting, dead carcasses of long-dead victims. After a successful kill, they drag their prey off and allow the corpse to rot in the sun before devouring it. They populate the desert fringes of civilization, and are occasionally captured by Evil Characters to be used as unwilling guards.

When pazuzu are hungry, they band together and fly into outlying villages like a sandstorm at dusk, bringing disaster and disease to the townsfolk.

These creatures will first attempt to carry off a victim into the desert sand dunes, forcing them to a miserable death of heat and starvation. During village raids, they will only kill their captured victim while within the town by accident or out of absolute necessity. In order to carry off an unarmed townsman, the pazuzu must roll a successful hit. If the townsman is armed, subtract 2 from the pazuzu's "to hit" roll. There is a 60% chance that the victim will be unable to fight while in the grasp of a pazuzu.

Anytime a pazuzu with a captive takes a hit that does more than 8 HTK of damage, there is a 30% chance that the creature will drop its prey.

During melee, the pazuzu use their lion's teeth to rip apart an opponent. On each successful hit, the victim has a 15% chance of contracting a rotting disease. Captives who escape or are freed after being molested by a pazuzu have a 50% chance of contracting a rotting disease that causes the loss of 1 point of APL per day. When a victim's APL drops to below 3, that Character's skin will begin to fall off in chunks of flesh and muscle. At this point, he or she will also lose 1D10 HTK every 12 hours. Cure Wounds spells and Healing potions will not work against this condition; it takes two Cure Disease spells cast within a 24-hour period just to stop the spread of the disease. A Heal spell is then necessary to actually cure the disease. Even if the victim is cured, the affected Character will permanently lose 2 points of APL.



Scorpion-Man

Exp: 2,025+14/HTK
Frequency: Rare
No. Appearing: 1D4
HTK: 10D8, *AC:* -2
MV: 9", *AL:* C. Evil
AT: 9 while standing/1 on its belly
DM: By weapon or see following
INT: Average
THACO: 10, *SZ:* M (7')
Weapons: 4 whips, 4 short swords (see following).
Specials: Poison 3x/day (see following).
 Holds victim with pincers (see following).

Scorpion-men are fearless and show no mercy for those attempting to penetrate either their mountain home or any area which they guard. In the same way, they will break promises or kill a friend for no reason. That's why they are rarely seen in groups of more than four. In fact, they are frequently encountered individually.

These creatures look just like a man-sized scorpion, with puffs of red hair that protrude from the sides of their faces. Tiny eyes shine like points of red fire beneath their hard, armor-like shell.

Living in mountains, they take a dim view of others trying to enter their lair or trespass nearby. While their vision is poor, their hearing is exceptional. In the darkest of night, they can locate their victim by following even the slightest sounds. Soft breathing can be heard up to 150' away.

These arachnids are often seen crawling on their bellies over the rocky landscape, but during battle they may rise up sharply on their hind tail. Always ready for combat, four of their eight legs hold whips, which are camouflaged as part of their body. The other four legs each wields a short sword, cleverly hidden beneath their underbellies. Each whip causes 1D4 HTK of damage on a successful hit; each successful hit of the short sword does 1D6 HTK of damage.

The two front pincers will attempt to grab the victim and hold tight. If a "to hit" roll is successful, the pincers will have grasped the opponent. Each round that the victim is held, he or she may choose to either fight the scorpion-man or to break free of the grip — but not both at once. To break free, the victim must roll his or her STR or higher. During the following round in which the Character remains under the grip of the scorpion-man, that Character must roll his or her STR +1 or greater. This modifier is cumulative until the victim has been held for 6 rounds. For example, on the third round, the Character must roll his or her STR +2 or better in order to wrestle free. A roll of 20 will always free a Character from the scorpion's grip.

During the first round, the pincers' grip causes 1D4 HTK of damage. For each successive round that the scorpion-man grips its victim, the damage

increases as the pincers dig into the flesh like a tightening vice. During the second round, the pincers cause 1D6 HTK of damage; during the third round, the damage is increased to 1D8 HTK of damage; on the fourth round, the damage increases to 1D10 HTK of damage; on the fifth and future rounds, the damage is 1D12 HTK of damage.

When a scorpion-man is balanced on its tail, the tail cannot be used in battle. But, while the creature is lying on its belly, the tail is deadly. In this case, it can flip around and reach anywhere within 10' of its body. If a successful hit is made, the victim takes 1D4+1 HTK of damage and must save vs. Poison or perish within 5 rounds unless cured (a successful save negates the effects). Each scorpion-man can only poison three times per day.

Oftentimes, adventurers are fooled when they feel they have defeated a scorpion-man because it falls onto its stomach. The scorpion-man may even feign weakness by crying out or whimpering; it is actually preparing to attack with its tail. Anyone familiar with scorpion-men realizes that it is not their way to moan or to accept defeat; their creed is to die rather than surrender.

LEGEND

One of the most despised and feared creatures, scorpion-men are renowned as the most effective guards in Sumeria.

When Gilgamesh attempted to reach the old king, Utnapishtim, he had to battle the scorpion-men of the mountains. As proof of his god-like qualities, he defeated all of them and proceeded on his long journey.

Winged Genii

Exp: 550+6/HTK
Frequency: Very rare
No. Appearing: 3D10



HTK: 6D8, *AC:* -2
MV: 12"/24", *AL:* L. Good
AT: 3, *DM:* 1D10/1D4+1(x2) (bite/claw(x2))
INT: High
THACO: 13, *SZ:* M
Spell Abilities: Create Food and Water for 1D8 persons, Heal 1D8 HTK of damage 4x/day, and automatically Detect Invisibility.
Specials: Can only be harmed by spells.
 Can only be killed in the astral plane.
 Speak all languages.
 Difficult to Detect (see following).

Winged genies look like large, winged dogs with short fur that is either black, brown, or golden. Their silken wings are colorless and are only visible during flight.

Many times, genies are mistaken for some type of griffon, but there are few similarities. For one thing, genies are good, gentle creatures who will never attempt to harm anything unless some evil intent is evident. A genie makes a harsh enemy if attacked, however. Genies can attack three times per round. The first attack is with their teeth; the next two attacks will be with their lion-like forepaws.

What makes these genies particularly difficult to battle is that normal or magical weapons seem to pass through them like vapor. They can only be harmed by spells. However, even when they are reduced to 0 HTK, they will only evaporate in a

flash of light and then reappear, whole again, in 4 rounds. They can only be truly killed on the aerial plane.

Unless the genies choose to make themselves seen to a party, they are very difficult to spot, as they blend in with the topography of the forest. Woodland creatures have a 25% chance of noticing the genies, but, with others, the likelihood is reduced to 5%.

LEGEND

These spirits from the astral plane guard the magical Cedar Forest of Lebanon (see following). They are powerful guards, but they will always attempt to speak and reason with anyone trying to take the prized wood or cut down a tree.

CEDAR FOREST OF LEBANON

The Cedar Forest of Lebanon contains the prized wood for Good and/or Neutral staffs and wands. A magical aura surrounds and engulfs the forest, making all invisible creatures visible and allowing flight only to creatures of Good alignment. The wood is magical and turns any fire-based spell into lovely, floating, purple bubbles. Any long cedar branch held aloft is able to Detect Evil within 25'. The branch also serves as a Wand of Illusion, having 8D10 charges. Each use takes one charge, and the cedar branch — unlike a typical wand — cannot be recharged.

GAME MASTER'S REFERENCE TABLE

NOTE: This table is intended to be a quick and easy reference tool for the Game Master. Attributes (if applicable) can be found under the appropriate description in text. For brevity, the following symbols are used in this section: * (see Attribute statistics for appropriate INT score), ∞ (by spell), √ (see description and/or statistics in text), Δ (by weapon), and NA (not applicable).

Deity/Monster	AC	HTK	AT	THACO	DM	MV	INT	SZ	AL	Weapons/Armor/Magic Items/Skill Abilities/Specials; MR
Addad's Bull	0	92	1	9	Death or 1/2 HTK	18"	Supra-Genius	L	NG	NA/NA/NA/NA/Sage knowledge; hit with horns causes automatic death unless a save against DEX is made; MR: 50%.
Alicanto	9	1D8	1	19	∞	√	High	S	CN	NA/NA/NA/Dancing Lights, Push, Feather Fall, Audible Glamer, Fool's Gold, Invisibility, and Mirror Image 1x per day as a Skill 3 magic-user/NA
Anansi	4	46	1	13	2D4+1	12"	*	M	CE	+2 short sword/NA/NA/Stories act as Charm Person spell/Adhesive resin.
Baal	2	136	1	7	Δ or ∞	12"	*	M	N	(see Magic Items)/+4 scale armor/Mace: Lightning Bolt 3x per day, Detect Evil at 25' (as Wand of Illusion)/As Skill 14 cleric/Immune to electrical attacks with armor; saves vs. Poison at +1; awe power up to 10 HTK dice; MR: 50%.
Badger	5	2D8	3	16	1D4(x2)/2D4	9"	High	S	N	NA/NA/NA/As Skill 7 magic-user plus Suggestion 2x per day/Shape change.
Cagn (human)	10	24	√	16	√	9"	*	M	N	+4 dagger/NA/NA/As Skill 13 magic-user/Shape change at will; cannot be killed while in animal form.
Cagn (antelope)	3	3D8	1	16	2D6	18"	Very High	L	N	NA/NA/NA/As Skill 13 magic-user.
Cagn (eland)	5	4D8	1	15	1D10	12"	Very High	L	N	NA/NA/NA/As Skill 13 magic-user.
Cagn (elephant)	4	12D8	2	9	4D6/3D10	9"	Very High	L	N	NA/NA/NA/As Skill 13 magic-user.
Cagn (lion)	4	5D8	3	15	1D8(x2)/1D10	12"	Very High	L	N	NA/NA/NA/As Skill 13 magic-user/If both claw attacks are successful, he has two additional rake attacks, each causing 2D6 HTK of damage.
Calchona	7	4D8	1	15	1D10	12"	High	S	N	NA/NA/NA/NA/All hits have 3% chance for an additional 1D10 HTK of damage in subsequent rounds from severed arteries; Regenerates 2 HTK per round unless beard is severed.
Chameleon	0	2D8	1	16	∞	15"	Very High	S	N	NA/NA/Gem of Seeing/As Skill 9 illusionist/Takes 1/2 damage from non-cold-based attacks; Regenerates 2 HTK per round; cold-based attacks cause double damage (and are not reflected back at attacker), MR: 50%
Chonchon	0	7D8	1	13	1D4+3	6"/18"	Average	M	CE	+3 poison dagger/NA/NA/Burning Hands, Magic Missile, ESP, Ventriloquism, Levitate, Web, Hold Person, Slow, Fireball, Fumble, Minor Globe of Invulnerability, Ice Storm, Strength, and Wall of Ice 1x per day as a Skill 7 magic-user/Normally hit only by +3 or better magical weapons; hit by normal weapons under influence of certain spells (√); Poison dagger does 2D8 HTK extra damage on first 2 hits.
Coatlucue	2	80	8	11	1D4+1(x6)/1D10(x2)	12"	*	M	NE	Snake skirt/NA/Necklace/Magic Missile, Spider Climb, Mirror Image, Scare, Slow, Flame Arrow, Fire Shield, Animate Dead, and Teleport 2x per day/Poison; MR: 80%.
Dahak	5, §-2	50, §68	1, §3	13, §9	§3D8(x2) + ∞ or breath weapon, ∞	9", §24"	*	M, §L	LE	NA/NA/Bracers of Defense (AC: 7); +2 Ring of Protection; Wand of Frost; garments (as Cloak of Displacement); headdress (as a Helm of Teleportation)/As Skill 19 magic-user/Changes into three-headed dragon when enraged; saves vs. Poison at +2; Regenerates 1HTK/4 turns; §only hit by +2 or better weapon; §each head uses different attack (√)/MR: 10%. §applies to dragon form only.
Dappled Antelope	4	4D8	None	15	(√)	15"	High	M	N	NA/NA/NA/NA/Cannot be killed—vaporizes at 0 HTK; can be turned as a ghost, but can only be turned successfully once; harbinger of death, MR: 40%.
Ddungu	7	94	3	9	1D(x2)/2D6	15"	*	M	CN	NA/NA/NA/Unlimited ESP/Attack advantages (√); saves vs. Poison at +1; Regenerates 1 HTK/6 turns; MR: 50%.
Dxui	9	80	1	10	1D6+4 or ∞	12"	*	M	CG	+3 machete/NA/NA/As Skill 11 druid plus new spells (√); Polymorph into plants at will.
Emma-O	-2	148	1	7	2D10	12"	*	M	N	NA/NA/jeweled scepter; skull charm necklace/NA/MR: 75%.
Esu	0	120	2	7	Δ	12"/18"	*	S	CN	+4 club; +6 dagger/NA/NA/NA(√); MR: 120%.
Father of Takanaluk	6	80	√	10	1D4+1 (per head)	9"	*	L	LE	NA/NA/NA/NA/Cannot be killed; gains attacks if hit; immune to illusionist, Charm, and Protection spells; Skill level drain; saves vs. Poison at +2; Regenerates at 1HTK/4 turns.
Gilgamesh	2	142	1	7	Δ	12"	*	M	CG	+3 sword/NA/Amulet of Radiance; Girdle of Shadows; Helm of Telepathy; Ring of Human Influence/NA/MR: 20%.
Half-Man	10 or 2	10D8	1	10	2D8	3"	Low	L	N	NA/NA/NA/NA/Blends into surrounding stones; crushes bone (5% of hits); STR: 20.
Hide	4	7D8	8	NA	3D10	12"	Average	L	N	NA/NA/NA/NA/Swallows victim whole; immune to all poisons.

Deity/Monster	AC	HTK	AT	THACO	DM	MV	INT	SZ	AL	Weapons/Armor/Magic Items/Specials; MR
Hisa-Me	5	4D8	1 or 3	15	Paral. or 1D6(x2)/1D8	12"	Low	M	CE	NA/NA/NA/NA/Paralyzation by touch; immune to Sleep, Charm, Hold, and mind-affecting spells; turned as a wraith; MR: 10%.
Huaca	6	3D8	2	16	1D10(x2)	9"	Average	M	LE	NA/NA/NA/NA/Anyone killed by a huaca becomes a huaca; sand clouds obscure opponent's vision; Immune to Sleep, Charm and fire-based spells and attacks; turned as a wraith.
Husband of Takanaluk	0	68	3	12	1D4+1(x2)/2D6	15"	*	M	LN	NA/NA/Dog teeth amulet/As Skill 7 magic-user (with amulet)/Only killed at Takanaluk's side; immune to all illusionist and mind-affecting spells; Regenerates lost HTK (✓).
Ilisiitsoq	3	4D8	1	15	✓	21"	Average	Var.	N	NA/NA/NA/NA/Only hit by magical weapons or those made from animal it represents/Reduces ability scores and rolls for saves, attacks, and defense (✓); immune to Sleep, Charm, Hold, cold-based, and mind-affecting spells.
Ingalilik	6	6D8	1	13	1D6 or 4D6	12"	Varies	L	N	Ice boulder; any type of large sword/NA/NA/NA/Strength (+5 to hit, +11 DM); immune to cold-based attacks.
Ishtar	-2	115	1	8	Δ or ✓	12"	*	M	N	+4 knife/NA/Decanter of Endless War/As Skill 5 magic-user/Seduction (✓); awe power up to 8 HTK dice; MR: 60%.
Jaguar Knight	8	4D8	2	15	1D6+1 + Δ	9"	Average	M	N	NA/NA/NA/NA/CAuses fear to Characters; innate abilities of a jaguar.
Kappa	4	6D8	1	13	2D4	9"/6"	Low	S	LE	NA/NA/NA/Heal 4x per day/Regeneration (✓); bestows healing power (✓).
Kukulcan	\$10, -4	228	\$1, 2	7	\$∞ or 4D4/1D12	\$12"/24" *		\$M, L	LN	NA/NA/NA/As Skill 30 magic-user, Skill 25 cleric/Shape change at will; strangles on a "to hit" roll of 19 or 20 kills outright (serpent form); can summon 1D6 15 HTK dice elementals and 3D4 storm and cloud giants in 1D6 rounds 1x per day; can raise INT and INS scores of Characters with Staff of Power (✓); saves vs. Poison at +1 (serpent form); MR:130%. § These statistics apply to his human form.
Lotan	5/0 (✓)	4D8/8D8(✓)	7 or 1	8	2D6(x7) or 1D8	3"	Low	L	N	NA/NA/NA/NA/Hit only by magical, edged weapons.
Mmotia	3	2D8	1	16	Δ or ∞	18"	High	S	N	Vine (as whip)/NA/Potions of Healing, Invisibility, and Neutralize Poison/As Skill 7 druid/NA
Momia	6 or 10	7D8	2	13	1D6(x2) +1D10	6"	Average	M	CE	NA/NA/NA/NA/Takes 1/2 damage from bashing weapons; immune to all non-physical, cold-based attacks and to Sleep, Hold, and other mind-affecting spells; slows targets that take over 25% of their HTK in cold damage; other specials lost if it takes 25%+ of damage from a fire-based attack as it resumes human form; turned as a ghast.
Mukasa	7	52	1	13	Δ or poison	6"/24"	High	M	LN	(See Magic Items)/NA/Silver trident/NA/Star fish brooch shoots poison.
Musa	4	72	2	10	1D4+1 plus Δ	9"/12"	*	M	N	+1 Short bow (20 arrows (✓))/NA/+2 short sword (✓)/NA/Invisibility.
Narwhal	2	6D8	1	13	3D4	//24"	Animal	L	N	NA/NA/NA/NA/NA
Negoogunogumbar	1	11D8	1	10	Δ	9"	Low	L	CN	Club/NA/NA/NA/NA
Ngworekara	3	62	5	12	2D8(x4) + Δ	9"	*	M	LE	NA/NA/+3 scimitar/NA/Immune to a Sleep, Charm, Hold, and all mind-affecting spells/Takes 1/2 damage from edged weapons; Cylinder of Cold if attacking ribs are severed; turned as a ghost; MR: 20% (with Shadowbend).
Nio	2	5D8	1	15	∞	9"/18"	High	S	LG	NA/NA/NA/As Skill 12 magic-user, Skill 12 cleric/MR: 20%.
Obeah	10	3D8	1	16	Δ	12"	High	M	N	Knife; sling/NA/NA/(✓)/Sends animals on errands and to spy; aura reading.
Ogun	0	108	2	8	Δ	12"	*	L	CN	Lasher/+6 Vorpal Sword, Bracers of Defense (AC: 5), Amulet of Fire Resistance, +5 Ring of Protection/Clairvoyance, Clairaudience, Comprehend Languages, Wizard Eye, Teleport, and Legend Lore as Skill 11 magic-user/Florentine Fighting.
Olokun	0	106	1	8	✓	6"/12"	*	L	LN	(See Magic Items)/+6 scale mail/NA/NA/Tidal wave; Saves vs. Poison at +2; Regenerates 1HTK/5 turns; MR: 70%.
Oni	4	8D8	3	12	2D6/1D8/1D10	9"/6"	Low	L	NE	Iron mallet; spiked rod/NA/NA/NA/Hit only by magical weapons; MR: 60%.
Paija	5	64	1	12	1D12	9"	*	M-L	CE	NA/NA/NA/Affect Normal Fires, Charm Person, Friends, Continual Light, Audible Glamer, Scare, Feign Death, Gust of Wind, Hold Person, and slow 1x per day as a Skill 5 magic-user/Paralyzation; immune to Sleep, Charm, Hold, and cold-based spells; cannot be killed; turned as a vampire.
Pase	7	4D8	(✓)	15	2D4/1D8	9"	Low	M	N	NA/NA/NA/NA/Takes 1/2 damage from bashing weapons; immune to Sleep, Hold, and all mind-affecting spells; takes 1D12 HTK of damage per 8 ounces of holy water; urned as a shadow; draws heat from victim.
Pazuzu	5	5D8	1	15	4D4	6"/9"	Average	L	CE	NA/NA/NA/NA/CAuses rotting disease.
Perlussuaq	1	4D8	1	15	Possession or 1D8	18"	High	M	CE	NA/NA/Skill level drain, exhaustion, paralysis (✓); immune to Sleep, Charm, Hold, and mind-affecting spells; only damaged by Blessed weapons or by spells; cold-based spells that do not have a material form have no effect; MR: 60% or Standard.

Deity/Monster	AC	HTK	AT	THACO	DM	MV	INT	SZ	AL	Weapons/Armor/Magic Items/Spell Abilities/Specials; MR
Polar Bear	0	7D8	3 or 1	13	1D8(x2)/1D10 or 2D8	12"	Animal	L	N	NA/NA/NA/NA/Cold-based spells that don't involve a physical entity have no effect; 90% chance that hand-held weapons will be dislodged when a hit is scored (-5% for every STR point above 16).
Pygmy	6	2D8	1	18	Δ	12"	Average	S	CN	Club and bow with 4D4+2 poison-tipped arrows (all); blow gun with 1D4+1 poison darts (25%)/NA/NA/As Skill 9 druid (with limitations)/Poison; MR: 30%.
Qivittoq	4	5D8	1	15	Paralysis	24"	Average	Var.	N	NA/NA/NA/NA/Only hit by magical weapons; scares prey into paralysis; immune to Sleep, Charm, Hold, and mind-affecting spells; turned as a wraith.
Qivituq	7	13D8	2	9	1D12 (x2)	9"	Low	L	CE	NA/NA/NA/NA/Saves against magic items and spells at +3; can cause unconsciousness; cold-based spells that don't involve a physical entity have no effect; the first fire-based spell that affects it does double damage.
Scorpion-man	-2	10D8	9,1 (✓)	10	Δ or ✓	9"	Average	M	CE	4 whips, 4 short swords/NA/NA/NA/Poison 3x per day; holds victim with pincers.
Sea Serpent of Olokun	1	4D8	3	15	✓	/18"	Average	S	LN	NA/NA/NA/NA/MR: 20%
SEVEN GODS OF LUCK										
Benton	-3	170	1	7	2D10	12"/18"	*	M	CG	NA/+6 sea serpent scales/NA/Special Charm/MR: 120%.
Bishamon	-8	228	1	7	Δ	9"	*	M	N	+10 plate mail; +6 spear (✓)/NA/Thieving abilities as Skill 25 thief; Charm halo; MR: 120%.
Daikoku	-8	152	1	7	Δ	9"	*	M	NG	(See Magic Items)/(See Magic Items)/+5 scale mail; +6 golden mallet/NA/MR: 140%.
Ebisu	-2	136	1	7	Δ	12"	*	M	CG	NA/NA/Fishing rod; robe belt/NA/Saves vs. Poison at +1; MR: 130%.
Fukurokuju	-2	170	1	7	Δ	3"	*	M	LG	NA/NA/White Robes of Wit/NA/Invisibility at will; MR: 90%.
Hotei	-4	156	1	7	Δ	6"	*	M	LG	NA/NA/Bag of rice; Bracers of Defense (AC: -4)/As Skill 26 cleric/MR: 100%.
Jurojin	-6	230	1	7	Δ	✓	*	M	LG	+8 dagger/NA/sacred staff (✓); Bracers of Defense (AC: -6)/As Skill 28 magic-user/Immune to Geas, Mass Suggestion, Rulership; saves vs. Poison at +2; Regenerates at 1 HTK per 5 turns, MR: 120%.
Shango	-2	140	1	7	3D6	9"	*	L	CN	Double-edged axe/NA/Gourd rattle, thunder-stones/As Skill 13 magic-user/awe power of up to 1 HTK dice; MR: 50%.
Spear Master	7	7D8	1	13	Δ	12"	Average	M	N	Ox bone spear/NA/NA/As Skill 5 cleric when within 50' of a full jug of sacred water/NA
Strong Toad	0	6D8	1	13	2D6	9" (✓)	Animal	M	N	NA/NA/NA/Charm Person and Charm Monster 3x per day as a Skill 9 magic-user/Swallow victim whole; hit only by spell or flaming weapons; takes only 25% damage from non-fire-based spells.
Takanaluk	-4	170	2	7	2D6(x2)	12"	*	M	CE	NA/NA/NA/Charm Person, Mirror Image, Scare, Hold Person, Slow, Suggestion, Confusion, and Polymorph Other 1x per day/Summons air and water elementals; only killed by whale, seal, and walrus bones; magic items used upon her or worn when hit by her will be drained (as per Rod of Cancellation); saves vs. Poison at +1; MR: 140%.
Tengu	7	10D8	1	10	Δ	12"/18"	Low	M	N	+3 long sword/NA/Cloak of Invisibility/NA/Flies upside-down in melee, making it -2 to hit; missile attacks against it are -4 to hit; MR: 20%.
Tigre Capiango	6	7D8	3	13	2D4(x2)/1D6+1	9" or 18"	Average	M	N	NA/NA/NA/NA/Shape change 3x per day; can Hide in Shadows, Move Silently, and Read Languages as a Skill 9 thief; Can Hear Noise as a Skill 9 thief + 25%; only hit by silver or +1 magical weapons; MR: 25%.
Toornaq	0	5D8	1	15	Δ	18"	High	M	CN	NA/NA/NA/NA/Invisible to all but its murderer; causes fear; tracks flawlessly; rage: gains 2 HTK per round and +1 to all damage every other round; only hit by +2 or better magical weapons; immune to Sleep, Charm, Hold, and mind-affecting spells; MR: 100% or Standard.
Torngarsuk	✓	186	1, §3	7	§1D8(x2)/1D10, Δ or ∞	12"	*	M, §L	LN	Staff of Tupilaks/NA/Shape change; only hit by +3 or better weapons unless the weapon has been made by a shaman or sorcerer; immune to all cold-based attacks; takes 2x damage from fire-based spells; §attacks with surprise; saves vs. Poison at +3; †Skill level drain; Regenerates at 1 HTK per 3 turns; MR: 140%. § applies to bear form only. † applies to spirit form only.
Tuneq	9	✓	1	✓	1D8 or 1D6	12"	Low	M	CN	Spear/NA/NA/As Skill 9 magic-user/Strength; frenzy; spear accuracy; immune to cold-based attacks; takes 2x damage from fire- and heat-based attacks.
Tupilak	9	5D8	1 or 2	14	✓ or 1D4+1(x2)	6"	Average	S	LE	Walrus tusks/NA/NA/NA/Attacks its victim in dreams; causes paralyzation for 1D6 rounds; immune to all attacks while in spirit form; immune to Sleep, Charm, Hold, and mind-affecting spells while in material form.
Tupilat	3	7D8+2	2	13	1D4+1/2D8 or 3D4(x2) or ∞	12"	High	M	LE	NA/NA/NA/Cause Light Wounds, Hold Person, Blindness, Disease, Curse, Cause Serious Wounds, Poison, Cause Critical Wounds, and Flame Strike 1x per day; special Sleep spell/Only hit by +2 or better magic weapons; immune to Sleep and Charm spells.

Deity/Monster	AC	HTK	AT	THACO	DM	MV	INT	SZ	AL	Weapons/Armor/Magic Items/Specials; MR
Umi Bozu	0	25D8	2	7	2D10(x2)	//24"	Average	L	CE	NA/NA/NA/NA/Can summon sea creatures; tail attack (✓); MR: 70%.
War Dogs (Cagn's)	6	2D8+2	1	16	2D4	12"	Animal	M	N	NA/NA/NA/NA/Will turn back into sandals when killed.
Winged Genii	-2	6D8	3	13	1D10/1D4+(x2)	12"/24"	High	M	LG	NA/NA/NA/Create Food and Water for 1D8 persons; Heal 1D8 HTK of damage 4x per day; Detects Invisibility automatically/Only harmed by spells; only killed in the aerial plane; difficult to Detect; speaks all languages.
Yuki-Onna	1, §10	60	1	12	2D10	18", §12" *		M	CE	NA/NA/NA/NA/Changes from spirit to human form at will; illusion; breath weapon; MR: 50%. §applies to human form only.

MONSTERS

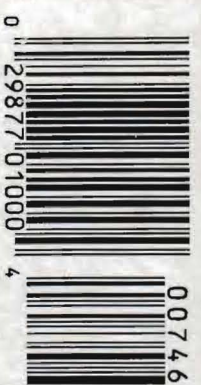
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