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# TORTURED SOULS! No. 6

SELECTED SCENARIOS FOR ROLE-PLAYING GAMES



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This issue sees a considerable increase in our distribution network, and many of you may not be familiar with TORTURED SOULS!.

Our basic aim is to provide fantasy gamers with high quality material at a considerably lower price than ordinary packaged modules. Each issue contains four or more complete role-playing adventures, and usually includes a solo. The central modules are colour-coded and designed to be removed from the magazine. Each is independently playable, or they may be combined to form the Zhalindor Campaign, a challenging series for experienced players. Issue 3 of TS! contains details of how to set up the campaign, and occasional supplements give additional information (a complete guide to the religious system appears in issue 4).

Since TORTURED SOULS! contains no topical material, the earlier issues are reprinted when supplies run low. Players wishing to complete their set can obtain previous issues from their local games shop, or direct from Beast Enterprises (see back cover). Following the success of Starstone, Paul Vernon's FRP module, Beast Entz are now acting as distributor for a range of other products. This month sees the release of a boxed roleplaying adventure from Integrated Games called "The Halls of the Dwarven Kings" (see the introductory adventure beginning on page 3, and additional information on page 39).

We are now also stocking the complete range of Endless Plans floorplans. There are 5 sets in all: basic and elaborate dungeons, tortuous and cavernous caves and the new boxed Forests. Those who saw the prototype Forests in use at Games Day will be surprised to learn that the final versions are even better! The plans are extremely vesatile in use and include numerous special features such as fallen trees, river crossings, campfires etc. Highly recommended.

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Starstone (40 page FRP module):	£3.95
Endless Plans (per set):	£3.99
The Halls of the Dwarven Kings:	£7.95

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# The Halls of the Dwarven Kings Between FIRE and STONE

DM'S INTRODUCTION

Between Fire And Stone is a scenario designed for use with either AD&D, D&D or RQ, and is additionally designed to be compatible with The Halls Of The Dwarven Kings, the first boxed set in the Complete Dungeon Master series from Integrated Games.

Note that the statistics for the two leader types (page 5) are given in multi-system form and you should only use information that is needed for the system of your choice, ignoring anything specific to one of the other systems.

If you are intending to use this scenario as an introduction to CDM1, several factors must be borne in mind. Firstly, you should make sure that whatever party plays this scenario is capable of playing the Halls afterwards (some of the members may be dead at the end of this scenario, and you should take this into account when planning the original strength of the party). Secondly, you should read the more detailed introduction given in the baxed set, setting out the full background to the dwarven settlement and its demise, and the current political situation that has brought about the renewed interest in the valley. Thirdly, you should include certain documents in this scenario which give the players the information they will need to begin The Halls Of The Dwarven Kings. The map in room 21 (page 12) should be that from the baxed set normally given to the players before starting, and the fragment that should accompany that map will be in the possession of Skillet (page 5). Skillet himself has some idea of what is currently going on at the Halls, and all the members of the tribe will know that there are now Dwarves living there.

# RUNEQUEST:

If this scenario is being used for RQ, various alterations will have to be made. Bark (page 5) will be a stunted great trall (an Initiate of the Bloody Tusk cult). Skillet (page 5) will be a tusker rider, and a Shaman of the Bloady Tusk cult. Like all shamans he can ressurect himself; he also has a fetch (Black Hog, INT 14, POW 13) that he will send into combat, but he will on no account risk its destruction. As yet he has no controlled spirits.

Alterations for the other members of this motley band of criminals should be made as follows: the other gnolls should be replaced by tusker riders, the hobgoblins by weak dark trolls, the orcs by baboans and the goblins and kobalds by 1 or 2 small cave trolls and a variety of trollkin. The war dogs should be replaced by small tuskers.

If you are familiar with D&D or AD&D rules you should be able to make up sultable statistics for the various creatures, unless you already have some. See the leader types for an example of cross-system statistics (or The Complete Dungeon Master Series, which provides alternative and combination statistics for all creatures).

In any case the members of the band are likely to be rather poorly armed (1 weapon each) with ald equipment (which should therefore have less than the normal number of HPs). Magic of any kind will be beyond the means of most of them, with probably less than 20 points between the whole lot. With the exception of the above, all notes for those wishing

to use the RQ rules are included in the text where appropriate.

# DM'S BACKGROUND

Between Fire And Stone is set in one of the multitude of underground complexes that are dotted about the sides of the Yetzin valley in the Kasar mountain range. These were first built by the dwarves that conquered the valley about a thousand years ago, claiming it from the tralls and goblins to whom it was a holy place. The battle to control the valley was fierce and, although their king, Hargrim, died in the fight, the dwarf army won the day. After this initial conflict, the creatures that had previously held the valley left the area and it was ruled by the dwarves, relatively peacefully, for nine hundred years. This rule was brought to an end by the invasion of the Henninga, a collection of northern tribes on one of their irregular raids into the south. They crossed the mountains at one of their highest and most dangerous places (their route determined by the casting of offal and the strange interpretations made of these by the priests) and took far longer to reach the south than they had envisaged - by the time that they reached the area of falrly civilized and wealthy peoples of the plain-lands on the other side of the mountains, the towns were empty and the riches had been removed to the safety of the great cities far to the south, leaving poor pickings for the Henninga. This placed them in an evil mood on their return journey, not used as they were to being pre-empted in such an embarrassing manner, and they took the very first opportunity of venting their wrath that they could find. Unfortunately for the dwarves of the Yetzin settlement, they were the recipients of the northmen's fury.

the recipients of the northmen's fury. The dwarves, although aware that the Henninga were on the rampage in their area, did not believe it possible that the men would attack their well-defended settlement. They took few precautions and the first that they knew of the attack was the sound of fighting at the southern end of the valley. They at once field to their underground halls and complexes and barred themselves in, hoping that the Henninga would not feel it worth their while to dig the dwarves out. They had reckoned, however, without the frustration and fury of the Henninga, and it was not long before the northmen were inside many of the halls. In a matter of weeks the dwarven colony was decimated and the few straggling survivors were fleeing southwards towards their ancestral home-lands. The Henninga loated the halls, destroying most of the items that they did not wish to take to the narth, and then left an their return across the mountains, again losing many men and much time to the creatures that lurked amongst the icy crogs and cliffs.

For several decades the old dwarven settlement lay empty, the strange and awesome magics that had been employed in the battles lingering eerily amongst the ruins and frightening off most of the superstitious mountain creatures. Eventually the foolhardy and the desperate began to reoccupy some of the halls, rarely entering far beyond the outer caverns and choosing the smaller and less impressive for their lairs. None of the major tribes chose to live in the valley, and they did not even attempt to regain it as a holy place, the long dwarven habitation having desecrated it for those few that remembered the tales of its past use. The first dwarves that the valley has seen in a century have recently arrived - but they are here not for the purpose of resettlement, but to recover a lost relic from the old tombs at the head of the valley, hoping to use it to sway public support to their side in the civil war to the south.

The hall in which this particular scenario is set is that of the smith Bodran, a small dwelling about half-way up the valley on the east side. Bodran built his hall only about one hundred years before the invasion of the Henninga and he was still working there when they arrived. The valley was already much populated when Bodran wanted to set up his hall, and he only had a small space in which to do so - this led to a somewhat cramped construction which, although it was to the taste of its owner, was found claustrophobic by many of the dwarves (who could sense the proximity of other rooms on the other side of stone walls an experience they found alien, being used to the vast halls in the rest of the settlement).

The rest of the serirement). When the Henninga arrived in the valley, Bodran, along with most of the other dwarves, retreated to his dwelling and barred the entrance against the northmen. He and his compatriots had not, however, expected the viciousness of the Henninga attack, nor the ability of their magicians and priests in the realm of combat magic. War was the Henninga speciality, and the spells that their priests knew reflected this - they did not have the vast ancient knowledge of the dwarves or the familiarity of the latter with the elemental forces, but they were able to wield a limited number of powerful destructive spells. With these they blasted the entrances to the dwarven strongholds, ripping great holes in the valley-sides and bringing much of the fine dwarven architecture crashing down. Many of the halls were almost completely destroyed, and of those that survived many have since succumbed to the Henninga magic. The sides of the Yetzin valley are riddled with gaping wounds and harsh gashes in the rock and even a century after the battle the low rumbling of falling masonry can still occasionally be heard, echoing from deep inside the old halls. This particular dwelling stood empty for many years after the Henninga had left the valley, but recently a small group of the humanoid creatures has moved into Bodran's halls. They are an outcast group, belonging to none of the major tribal groups in the area, and are comprised of various of the humanoid types uncharacteristically living together in some semblance of unity (if not harmony). The two leaders of this group, Bork and the shaman Skillet the Dog, were originally from the same tribe, and took various of their followers with them when they left. Most of these followers have been killed over the last few years in skirmishes that the group has had with other similar groups and some of the smaller tribes, but these have been replaced by a steady flow of outcasts from many of the tribal groups in the area of the Yetzin valley (some by choice, others when offered the alternative of an unpleasant and lengthy death).

After years of wandering from one temporary camp to another, the group eventually decided to chance entering the old dwarven valley, hoping that the magics that had polluted it since the Henninga invasion would now be weakened and of little effect. A search through the ruins showed that most of the halls were too damaged to be safely inhabited or still had an atmosphere of lurking menace which Skillet attributed to unearthly creatures living deep inside the larger halls. It took a couple of weeks to locate Bodran's hall, but it soon became fairly obvious that this was as good as they were going to find.

this was as good as they were going to find. Bork entered the dwelling with a large part of his force and searched it, killing the few animals that had chosen to live in its darker corners. Then Skillet went in and practised his odd and idiosyncratic brand of magic, cleansing the hall, in theory, of any spirits and ghosts that might haunt the place. Since then the humanoid group has lived in the hall, using it as a base to raid other small tribes in the location, depending greatly upon the fear in which most of the creatures hold the valley to avoid retributive attacks. They make surprise raids on other tribes and then flee over the mountains or foothills - if their victims are able to follow them they rarely enter the Yetzin valley, the infamy of this dread place having now reached all of the local humanoid tribes.



PLAYERS' INTRODUCTION

As this scenario is primarily designed for campaign play, or as an introduction to another, longer scenario (such as **The Halls Of The Dwarven Kings**), there is no set players' introduction. A detailed introduction would not be able to take into account the actions of the player characters up to this point, nor the wider schemes that you have planned for your campaign. There are, however, some factors that should be remembered when you work out the introduction that you are going to use (for those who intend to also use the boxed set, CDM1, it is advisable to read the similar section in the module booklet for further ald). If you are using the scenario as a preliminary to greater

If you are using the scenario as a preliminary to greater things it should be easy to find a suitable introduction, either having the players find the lair by 'chance' or having them instructed to visit it first (if the later scenario is not CDM), you may wish to substitute relevant manuscripts and information for those suggested above). It is unlikely that they will know of the creatures that inhabit it, and they could possibly be actually told that it is definitely uninhabited.

If the scenario is to be used on its own, you will have to devise some form of credible introduction based either on its past history (ie the players are to search it for some long last item, possibly Bodran's axe), or on the creatures that now live there. The latter is possibly the more fruitful source, and scenarios based on revenge for a raid or the recovery of stolen goods quickly spring to mind. If such scenarios are used, you may wish to add to the stocks that the tribe has hoarded in the various storerooms, including the items that were stolen from the players or their employers (or friends, family, etc). One device that can be employed for such a scenario is to have the tribe in possession of several hostages, forcing time pressure on the players (or else Skillet will sacrifice them) and giving the tribe some bargaining power (they will, of course, rarely keep any bargains they make).

# BORK'S TRIBE

As has been noted, Bork's 'tribe' is made up from a great variety of the humanoid creatures. Because of the way that the members of the tribe have been collected, by far the majority of them are male - the few females that are in the tribe either came with Bork in the first place, or were part of another tribe that suffered a raid by this group and were captured during the fighting. The tribe comprises about 70 members (you may change the exact number depending upon the strength of the party that is to face this scenario, their experience and ability as role-players, etc - remember that If CDM1 is to be used in conjunction players, erc - remember that it could not be used in conjunction with this scenario the opposition should not be too difficult, but should offer more of a preliminary challenge than anything else). Most of the tribe are goblins and orcs, the predominant races of the area, although the greater and the lesser humanoid types are present. Roughly speaking the split is as follows (again you may change the proportions as you see fit): 15% are kobolds, 25% goblins, 35% orcs, 15% hobgoblins and 10% gnolis. Both of the leaders (Bork and Skillet, see below) are gnalis. Wherever applicable you may allocate the race of creatures rather than roll for it (ie the main guards are not likely to be solely composed of kobolds, though these creatures are likely to be doing all the most unpleasant and boring of the tasks necessary for the upkeep of the hall). Roughly 15% of the tribe are females - these are not taken into account in the percentages above (they do figure in the total number in the tribe) as half of the females are gnolls, the others split between the orcs and goblins.

There is a 60% chance that 6+2d4 of the male members of the tribe will be out of the lair at any time, hunting or scouting around the valley; if they are not out, there is a similar chance that they will leave on any given day. Once out they will return in 1-4 days (allow a cumulative 30% chance per day, not including the day they actually leave), but will probably still be in the valley throughout that time. Of the creatures that are in the lair, roughly a quarter will be asleep during the two night watches, and a half during the day watch. Of those awake, a half will be on guard duty (often not taken too seriously) and the other half will be working inside the hall (definitely not taken too seriously, except by the kobolds who are forced to do the work by the larger creatures).

These creatures are armed with a wide variety of weapons that they have acquired on their raids, and the quality of these weapons varies from the splendid sword wielded by Bork, to a variety of battered hand axes that have a good chance of breaking the next time they are used (needless to say these are given to the kobolds - if you are using RQ you should take this into account and alter the number of points left to these weapons). A few bows and crossbows are passessed by the tribe, but the majority of their missile weapons are old spears and javelins, many of these made by the tribe and not of very high quality (a 50% chance that any missile weapon will be at -1 to -4, or -5% to -20%, to hit). Because of the appailing state of most of the weapons you may feel inclined to allow a very small chance that any blow that actually causes damage also infects the victim (you should determine the chance of such infection and its effects as applicable to your rule system).

The tribe also possess half-a-dozen war dogs (D&D: treat as wolves) and a couple of ponies. The ponies are very poorly treated (mainly through the ignorance of the humanoids in such matters) and will not live far very long - when they die they will provide a tasty treat far the tribe. The dogs are in much better condition (they are treated about as well as the kobolds) as the tribe are used to handling such creatures, but they are not very well trained - they have two basic commands, roughly translated as 'stay' (they stand where they are and growl at anything they don't recognize) and 'savage' (they prefer this one and may ignore the first command in favour of this: it obviously involves charging an opponent and ripping him to shreds).

The reactions of the tribe to any strangers generally fall into two very simple categories: they either attack them or hide from them (depending on whether or not they think that they will win the fight). If they spot the player characters before they are spotted themselves they will assess their strength and either retreat to their lair, or attempt to use surprise in an attack (you will have to decide the chance of their spotting the players, basing your decision upon whether there is a scouting party out at the time and the actions of the players in the valley). If the players come across the lair, the tribe will move back into the safety of the hall and attempt to defend it against the players' assault - it is probable that the players will be too strong for the tribe to risk an attack outside of the will be too strong for the tribe to risk on arrack outside of the lair when they can fight from a fairly safe position. If, how-ever, the players retreat, the tribe will almost certainly mount some form of counter-attack. If the tribe are deprived of their leaders they will revert to very simple tactics. If they think they can win they will merely attack the enemy at the first opportunity, otherwise they will flee as quickly and as safely as they can, possibly splitting up to do so.



BORK	£				
STR	18	DEX	9	CON	18
SIZ	17	INT	10	WIS	200
CHA	14	POW	14	and solver and	20
			1.16	1.16	20

Weapons (D&D/AD&D): 2-handed sword, Mace, Longbow, Dogger.

Weapons (RQ): Bastard sword, Medium shield, Dagger. WEP SR ATT DAM PAR HP B.SW 6 90% d10+1+d6 60% 20 M.SH -70% 10 DGR. 8 55% d4+2+d6 40% 9

RQ ONLY: Move 7, Defense 0%, RL 1/7, LL 1/7, AB 5/7, CH 5/8, RA 1/6, LA 1/6 H 4/7. Spells: Healing 4, Demoralize, Glamour, Bladesharp 2. Skills: Climb 60%, Trops S/D 45% Camouflage 55%, Hide In Cov. 70% Move Quietly 65%, P. Pockets 35% Manufacture Systemic Poison 5 (carries 1 dose on person). Treasure: Sword, Ransom: Nane Languages: Sp. D. Tangue 60%, sp. Trade Talk 20%.

Bork is the leader of this tribe, and he rules, in the manner of the humanoid creatures, mainly through strength. He is not very good when it comes to deciding tactics or tribal policy, but is exceedingly skilled in the separation of heads from shoulders, and similar subtle arts. He is not renowned for his fair temper and patience and has been know to execute one of his followers merely for being late with a message. Despite his shortcomings he inspires a reasonable degree of loyalty amongst his men, especially when he is near them and can keep an eye on them.

### SKILLET THE DOG: STR 12 **DEX 14**

SIZ 12 INT 17 WIS 15 CHA 15 POW 22 HP Weapons (D&D): Sword, Dagger.

(AD&D): Scimitar, Dagger.

Weapons (RQ): Scimitar, dagger SR ATT DAM 6 50% 1d8+1 WEP PAR HP SCM 45% 20 DGR 8 45% Id4+2 30% 10

RQ ONLY: Move 8, Defense 20%, RL 0/6, LL 0/6, AB 1/6, CH 5/8, RA 1/6, LA 1/6, H 4/7. Spells: Healing 5, Protect 2, Glamour, Det Magic, Det Spr, Spr Binding, Spr Shield 3, Befuddle. Skills: Riding 70%, Tracking 40% Spot Traps 35%, Map Making 25%, Evaluate Treasure 20%. Treasure: None, Ransom: None

Lang. R/W D. Tongue 30%, Sp. D. Tongue 85%, Sp. Trade Talk 60%.



Skillet, known as The Dog to friend and fae alike, is the shaman of the tribe (RQ: see above and page 3, D&D: he has no real powers, but keeps the tribe in awe of him by means of simple trickery, AD&D: he is actually a witch doctor, with the following

spells: cause light wounds, detect magic, resist fear, augury, chant, resist fire, dispel magic, affect normal fires, shield). He has no direct power over the tribe, but through the support of Bork he can turn the tribe in any direction that he desires. He also instills a great fear in most of the tribe who believe him capable of fantastic and powerful magic - he has assured most of them that he has placed a curse on them, and that if they were ever to even think of harming him a terrible fate would certainly befall them (this is, of course, mere bluff). He is always most devious in even the simplest of plans (but not especially subtle, He is always most preferring a very violent form of cunning that fully employs the limited talents of the chieftain). He is quite a close friend to Bork (seemingly very close) and would not abandon him entirely unless it was a matter of life and death.

Skillet is aided in his various plots and incantations by the goblin, Snout. His is not a happy lot, treated with scorn and ridicule by the other members of the tribe (who cannot vent such feelings on Skillet) and beaten by his master for failing in tasks that he never had any hope of completing. He perseveres, however, in the vain hope of one day mastering Skillet's spells and trickery.

5

# THE CLEARING

The entrance to Bodran's Hall, now the lair of Bork's tribe, is in a cliff-face on the east side of the Yetzin valley. In front of the entrance is a small expanse of woodland that has recently been encroaching upon the jagged tear in the cliff left by the magics of the Henninga. A stream runs between two clearings, flowing south to join the larger stream that flows down the centre of the valley. The trees on the edge of the clearing are all relatively young and are not quite as tall as those further into the wood.

The clearing is split into two main parts, the west clearing The clearing is split into two main parts, the west clearing which is the smaller of the two, and the main clearing which is to the east of the ford across the stream. Both of these are guarded by the tribe, but the majority of the guards that go outside the lair will be in the main clearing (no more than half of the guards will be outside of the lair at any time, unless they have been specifically ordered to be so by Bark or Skillet) often hidden around its perimeter. The guards are especially unlikely to be out in the open (they may be hiding) during the day, these creatures having a marked dislike of sunlight.

### Skulls:

The first thing that anyone will notice upon entering the clearing, whether along one of the paths or by the stream, are the skulls that are placed atop poles on either side of all the breaks in the wood. Most of these skulls are of gablins or orcs but there are a few that are of large dogs or wolves. They all face out of the clearing, seeming to leer at anyone entering, and they have not been securely fixed, so they seem to move if the wind is blowing. The majority of the skulls are denuded of their former appointments, but a few, such as those at the west stream entrance to the main clearing, still bear remnants of flesh and hair. Skillet has told the tribe that he has enchanted all of these skulls to protect them from intrusion, and although most of the tribe do not really believe him, it makes them feel a little safer (there is, in fact, no truth in his assertion).



# Ford:

The ford marks the point where there was once a wooden bridge across the stream, and remains of this can still be found on either side; mainly holes with ratted stumps set into them. The stream is fairly shallow anyway, between 1° and 3° deep, but it becomes a mere 6" at the ford. The base of the stream is quite muddy, except at the ford itself, where rocks have been placed to give a solid (if somewhat slippery) footing. Characters will have little chance of suffering any problems in crossing the stream, although very heavy characters may find themselves sinking into the mud (give a 1% chance per pound over 200 lbs, but remember to take equipment into account). The ford is easy to negotiate, but there is a slight chance (say a save against DEX at +4 on a d20, RQ DEX X5 on d%) that a character will slip if he indulges in any vigorous action on the ford (eg combat).

# Trap:

The tribe have constructed a simple trap across the west entrance to the west clearing. There is a thin cord strung between the two skull-posts at ankle height. If this is tripped a selection of rusted metal and broken pottery falls onto a large stone just to the south of the opening, making enough noise to alert the guards even if the closest ones are actually inside the entrance The players should be given a chance to spot this to the lalr. trop at applicable percentages (ie their find traps chance or, if they do not have one, twice their DEX as a percentage). Once found the trap can be easily negotlated or disarmed (double Once normal chances).

# West Clearing:

The west clearing is not used to any great extent by the tribe as they prefer to keep within easy reach of the safety of the lair (a couple of the members have been snatched by some of the more ambitious and fearless of the animal types from the west clearing). On the west side of the clearing there is evidence of recent wood-cutting, such as a number of stumps, a small tree that has been felled and not yet cleared away, and an old woodchopping axe left in the top of one of the stumps. also have the rather unsavoury habit of dumping much of their refuse around the edge of this clearing (and occasionally in the middle of it).

# Main Clearing:

This is the clearing most in use by the tribe, both for recreational purposes and for their guards. As they have not managed to clear the old chimneys in the hall much of the cooking that they do is undertaken in the open. There are a couple of fires in the main part of the clearing, one with several bones and other remains poking out and the second with a pot hung on a makeshift wooden construction that balances precarlously above the fire. Most of their cooking is done in the twilight hours when it is dark enough so that the smoke will be hard to see but not so dark that the fire will be highly conspicuous. A fair amount of the food, including the meat, that is eaten by the tribe is raw - they are not masters of sophisticated culinary techniques and actually prefer the meat raw If it is not too many weeks old.

The ground of the clearing is a thin covering of parched soil over the bedrock, the soil becoming deeper to the west. The ground is very flat and has obviously been cleared, all of the loose rocks and earth having been taken by the tribe to make the barriers across the entrance (see below). An odd variety of barriers across the entrance (see below). An odd variety of broken and rotted items can be found left lying in corners of the clearing, deposited there by some goblin who had bored of pulling them apart, or forgotten after having been thrown at a slothful kobold.

# Watch Posts:

The tribe have set up three watch posts around the clearing that are always occupied by at least one guard. Two of these are up trees near to the edge of the clearing and the third has actually been constructed by the tribe from branches and stumps. The one to the south of the clearing is merely a rather precarious perch up a tree that has a reasonably flat area at the top of the trunk. The perch is reached by a rope thrown down by the guard currently there.

The second post is on the north side of the clearing and is partially inside the tree. This tree is hollow (the natural hale having been enlarged by the tribe) and has crude steps cut down the inside for access. Usually a guard sits at the top of the tree and another sits inside, using a couple of holes carved through the trunk to observe the clearing and, if necessary, fire on anyone in it. These first two watch posts are generally only occupied by goblins (occasionally kobolds) as the other creatures are too large to easily move around the trees (and feel that the activity is suspiciously elven). This post is reached in the same manner as the first, although it can also be reached by means of a rope stretched across from the upper level of the halls - the guards will rarely enter this way, but may use it as an emergency exit if they are really in trouble. The third post is inside a rough shelter made by pilling logs

and branches between three trees on the north-west side of the clearing. This is much more suited to the dignity of the larger creatures, and even the gnalls will occasionally deign to enter this post. The walls are about 4' high and are surprisingly stout considering the incompetence of their builders (ie it will take a little more than a couple of hard kicks to break through). The post is entered merely by clambering over the wall, which is relatively easy when there is no-one inside trying to stab you with a spear.

If the clearing is attacked, the tribe will attempt to catch the enemy in a cross-fire between the watch posts and the cove mouth. If they think that they are winning they will send a party out to engage in hand-to-hand combat and attempt to rout the enemy, often then following them in order to ambush them at a later date and annihilate them completely. If they are losing, they will retreat the guards to the main entrance (if possible) and consolidate their position there. They will fire upon the enemy from the entrance and from the upper level, hoping that the barricade across the main entrance and the height advantage of the upper cave keeps the fae at bay. Only if the fight is going very bodly will they leave the entrance and attempt to lure their enemy into the lair where they would hope to use their greater knowledge of the complex to harry the enemy and lead him into rooms that can be attacked from several sides unexpectedly. If the worst comes to the worst, they will try to get the enemy into the lower levels and then escape by using another set of stairs to the upper level and hence out of the cave.



# General Features:

As this was originally a dwarven dwelling, most of the roams and passages are lower than might be expected. The average passage height is about 5' and the rooms are about 7'-8' - the larger rooms may be as much as 10' high, though they are usually lower towards the sides. The doors can all be considered as easily opened (is they need not be broken open) unless the tribe have barred them in which case they open as normal dungeon doors (you must decide on which are barred as the play progresses, depending an how the players enter the complex and what the tribe's plan is to defend it - they may bar some and not others to persuade the party to follow a particular course). The stairs are quite steep rising at a slightly greater angle than 1:1, but all are still sound. Note that the maps for this scenario are based on Endless Plans - there are currently 5 sets available, including the new forests set (see colour map).

# THE ENTRANCE LEVEL

# 1. Main Entrance:

The main entrance is now formed by a cave in the side of the valley, caused by the destructive magics of the Henninga. The cave stretches up to the second level of the complex and forms a second opening above this one. This lower entrance is blocked by two piles of rock and earth that form the first defence of the complex itself. The tribe's guards will stand behind these, usually with missile weapons, and attempt to hold off any intruders. The earth and rock piles are about 3'-5' high, the lower part being toward the centre of the cave. Behind the northern pile is a rough wooden barricade that can be placed across the entrance to seal it.

# 2. Entrance Hall:

This was originally the first hall in the dwelling, but much of it is now exposed by the gash in the valley-side (as indicated). There are two of the skull-topped posts set on either side of the entrance. The hall is now used by the tribe as their general congregation area when they are awake. Many of those who are not asleep or on guard can be found here, working, maintaining their equipment, cooking, drinking, gambling, etc, especially during the night. During the day fewer members are abroad and many of them chose to stay inside the lair. Those that do come to this hall will tend to keep to the east side, out of the sunlight. This hall is also used as the stable for the couple of ponies that the tribe have captured. They are tied to spikes that have been hammered into the floor on the south-east side of the room. Next to them stands a bucket of water (although this is often empty) and a variety of suspiciously rotten vegetation (ie it is too bad for even the kabolds to eat).

# 3. Kennel:

This room is now accupied by the war dags of Bork's tribe. Each is chained to one of the walls (three to the south wall, two to the north and one to the west). They are kept on very short chains as they are in the habit of attacking each other if they are not fed often enough (a common occurrence). The cupboard in the east wall is used to store a few scraps of meat for them, and their spiked collars - these are only put on when they are taken out. The tribe often throw some unfortunate captive into the middle of the room having first lengthened the chains a little there is a permanent stain on the floor (and often a mess).

They do not know about the secret passage, not having found either of the secret doors. Each can be found at the normal chance, the mechanism for opening them being a small stud placed in the centre of the door (without activating the mechanism for a secret door, it cannot be opened unless physically broken down or through as if a magically held door. Both the door and the mechanism must be found, though the latter will still open the door if pushed even if the players are not aware of the outlines or position of the door. This goes for all of the secret doors in this scenario).

# 4. Orc Quarters:

These two rooms are used by the orcs of the tribe as their quarters (the tribe practises a fairly rigid segregation of the various different races). They use, like most of the creatures, elementary mattresses made out of undergrowth ripped up from around the edges of the clearing. They rarely leave their few possessions at their mattresses, knowing full well that they would not be there when they returned. The orcs are averagely poor, most being able to muster a handful of copper - some even few silver pieces. Their equipment is fairly basic, several having slings and a couple short bows; most are amoured in leather and carry some form of sword (often a short sward) and either a dagger or a hand axe. For the standard figures given, there are 20 orcs (though, as was noted, you may change this as you see fit - the numbers given for the other creatures will be on this same bosis) & using the small chamber and 14 the larger; the females will be in the small chamber with the stronger orcs.

### 5. Goblin Quarters:

This room is much the same as those just detailed, but serves the 15 goblins (and a couple of female goblins) rather than the arcs. The goblins are less well equipped than the arcs, often having only add pieces of armour, though most are adequately armed. They possess very few missile weapons between them, mostly slings, otherwise the majority of them have either an axe or a sword (though these may not be in the best of repair). They are also poorer than the arcs, almost none being able to raise a sliver piece, many only having a copper or two when they have been especially lucky at one of the tribe's rigged gambling games.

# 6. Guard Room:

This room always has at least one guard on duty, usually one of the gnolls or the hobgoblins, as it leads to the leaders' quarters on the lower level. The guard is often not very awake although they all seem to have developed the uncanny ability of coming to whenever Bork or Skillet comes up the stairs (they are sometimes cought when the leaders come up via the other stairs).

# 7. Storeroom:

This room contains the stores that the tribe have hunted, scavenged, collected and (far any of the less basic items) stolen from more established and traditional settlements. The amount of the food in the room, and its quality, are quite variable - if the hunting has been particularly good, or if the tribe has just returned from a successful raid, the stocks may be quite high and the food fresh. At other times there is little in here, and what there is may be in no fit state far human consumption (though the tribe seem to eat if quite happily all the same). The southern cupboard is used for keeping the arrows and bolts for the baws and crossbows that the tribe possesses. The eastern cupboard is lacked with a crude padlock (also stolen) for which Skillet has the key. This cupboard contains the alcohol that the tribe sometimes liberates, though it rarely contains anything for long; even Skillet cannot persuade the tribe to resist the drink for more than a few days after they have gained it (he usually likes to make sure that they were not being pursued before letting them indulge themselves in a drunken orgy).

# THE UPPER LEVEL

# 8. Main Hall:

Once the communal centre of Bodran's hall, this ruined room is now used as the upper guard room. The powerful spells used by the Henninga smashed away the valley-side and left this room open to the autside. The floor fell away and there is now a 15' drop to the level below. Piled to either side of this hole are racks collected from the rubble that was originally in the room below, and that in the clearing. These are the sharpest racks and the piles comprise both small racks for thrawing at enemies and larger ones for dropping on anyone in the room below (a couple of kabolds have been 'accidentally' killed in this manner). There are always two ar three guards up here, using their vantage point to keep an eye on the approaches to the clearing. From here some of the valley can be seen (though much is hidden by the trees, especially those areas guite near to the lair) and the guards often sit at the back of the room during the day, both to avoid the light and to avoid being seen from the valley floor.

The door to the lower level (ie that on the south side of the room) has been reinforced by the tribe and several slots for bars have been placed on the far side. If they are expecting trouble, this door may be barred, and if so it can only be broken open as if magically held (though it can, of course, be broken through).

# 9. Hobgoblin Quarters:

These two rooms are used by the 15 hobgoblins of the tribe as quarters. The mattresses on the floors of these rooms are a little plusher than those below, and there are a few crates or sacks of food lying around to save the hobgoblins the long walk down the stairs to eat when they get hungry. 10 of the creatures use the northern room and 5 of them use the southern room. Those in the latter are generally the more powerful and there is a constant struggle among the hobgoblins to have a place in this room (a couple have been killed, so vicious is the rivalry and Bork now insists that their fights are held under his scrutiny so that no more die, as these creatures are too valuable to the tribe). The hobgoblins are better equipped than the lesser members of the tribe, a few even having chain mail shirts and shields. Most have a couple of weapons, swords, maces, axes, spears, hammers, etc, and quite a number have missile weapons in addition (mainly javelins and bows - determine the exact number as you see fit to balance the party strength). The hobgoblins all have a score or so of copper and most have some silver.

(Note that the 15 ill-equipped and penurious koholds have no quarters but are forced to crawl into the quietest corner they can find to catch a few hours sleep between jobs.)



# 10. Guard Room:

There is always at least one guard in this room, preventing easy access to the lower level (the other entrances are also guarded, see above). This guard will usually be either a hobgobilm or a gnall, the leaders not trusting their safety to the lesser creatures.

# 11. Mess Hall:

This room acts as the mess hall and general living quarters of the gnolls (their sleeping quarters are detailed below). They have made a rough table out of the remains of one found on this level and a tree-stump dragged from above, with half-a-dazen log and crate stoals set around it. On this can usually be found some nauseous remnants of the last week's meals and a set of bone dice. The gnolls, when not asleep or an guard duty (something they try to avoid as much as possible), tend to sit in this room, preferably with a flask of ale or wine, and play dice. They will sometimes invite the hobgoblins to play, and occasionally the other races, though they often institute new rules that state that they will win more frequently than anything smaller than them. Skewered to the west end of the room with a heavy javelin is a decaying kobold - this unfortunate annoyed one of the gnolls when he was rather the worse for wine. In a couple of crates in the south-east corner are some of the chaicer items of food, and stacked next to them are a few spears and old axes.



# 12. Gnoll Quarters:

These three rooms are used by the 6 gnalls as their quarters. At any time there will be a couple of these gnalls asleep; they tend to work their shifts in pairs, so that one room will be occupied and the other two empty. The gnalls change their pairings fairly often as they fall out over something, usually the dice or one of the females, but change their shifts as they do so. The females are generally in the north room, as this is taken by the stronger of the gnalls (their fights for supremacy are more vicious than those of the hobgoblins, but are less frequent) - there will only be 2 of the 5 gnall females available as Bark and Skillet monopolize the other 3 (though not always the same 3).

The gnalls have mattresses much like those upstairs, and several of them also have tatty blankets that they have acquired on their raids. The rooms are full of odds and ends that the gnalls have picked up and taken a fancy to, banes and skulls, ald fragments of weapons, palished stones, etc. The gnalls are by far the richest of the creatures in the lair (much of this gained through the application of impromptu rulings during gambling sessions) and they all have 30-40 copper pleces, a dozen or so silver and a couple of gold. The distribution of this treasure changes with the daily dice games, but it is rare for any one gnall to maintain very much of it for any length of time.

The equipment of the gnolls is also the best in the tribe. A suit of chain, with odd bits of plate, and shields is the usual armour and most have several weapons: a dauble-handed sword, war hammer, axe, polearm, etc, with a long bow or (light) crossbow. They tend to keep as many of the arrows and quarrels as they can, though Skillet attempts to make sure that the lesser creatures have enough to be effective guards.

# 13. Bork's Room:

This room is used by Bork when he is awake and contains a variety of broken furniture, some of which has been vaguely repaired. In the alcove to the south there is a low table (ie an old table that has had the legs broken away) on a couple of rugs. Standing on the table is a flagon that is often full of wine, ale or some other noxlous arcish brew. Bork reclines here when he is feeling decadently royal (ie very drunk) and calls for the kobolds to come and amuse him (generally meaning that he throws daggers at them and they have to dadge out of the way). Around the main part of the room are chairs and stools in differing states of repair, none actually complete but most just about usable. Attached to the west wall by spikes and rusted daggers are the trophies of Bork's many conquests: standards of other tribes, shields or helms of their leaders and a few skulls, most with large holes in them. In the north-west corner are a number of smashed and useless weapons or pleces of armour that have also been taken from Bork's victims (he sometimes gets the kobolds to dress in these, much to his trivial sense of humour).

# 14. Bork's Quarters:

This room is the sleeping quarters of the tribe's leader. When he is in either of his rooms, he bars the east door (apen at half chances) and when he is in here he bars both doors (the south door also opens at half chances). There is a bell made from an old helmet tied to the east door so that the guards can rouse him from his (usually drunken) stupor if there is an attack or a similar emergency. Bork's bed is in the north-west corner of the room and is made in the same fashion as those of his underlings, except that he has procured a couple of thick rugs in which to wrap himself. He usually sleeps with a pair of the gnall females, though he has been known to call the orc females down as well. In the south-east corner of the room there are a couple of chests that the tribe stale from an orc tribe (who had in turn stolen them from a human caravan). These both have padlocks to which Bork holds the keys. One contains a selection of fine silks worth several score silver pieces - their quality has dwindled since Bork took to dressing the gnall females in them occasionally. The other chest contains all the other odds and ends of treasure that Bork has captured, though the chest still stinks of the spices that it originally carried. The treasure amounts to 200 capper pieces, 50 silver and 20 gold (much of the lesser coinage was given out to the tribe's members), plus a pair of rather grotesque silver goblets (worth 20 silver - 30 to someone sufficiently tasteless) and a gold chain (worth 15 gold pieces).

# 15.EmptyRoom:

Although this room has no permanent furnishings or inhabitants, there are often a couple of kabolds in here, walting to fetch and carry at the command of their leader. The secret door is unknown to any but Skillet - it opens by depressing a stud half-way up the south jamb (find at normal chances).

# 16. Gool:

The door to this room is padlocked, the key being held by Skillet. In here the tribe keep any prisoners that they might take on raids, leaving them here until Skillet determines that it is time to sacrifice them. There are several sets of manacles (some rather rusty) attached to the walls by spikes. The gnolis have manacled a skeleton into one of them to scare onyone else who has the misfortune to be entertained by the tribe. There are currently no guests in this room (though you may decide, if you wish, to place one or more here, possibly as part of the scenario that you set for the players).

# 17. Skillet's Quarters:

This is the room used by Skillet the Dog both for rest and to continue his 'studies' into the black arts. Snout is sometimes allowed to sleep by the door of this room, though most of the time he is forced to sleep on the other side (where the gnolis regard him as fair prey to their vicious practical jokes). By the east wall of the room there is the only bed in the lair, and Skillet has piled several blankets and rugs onto this. In the middle of the room there is a low table (again it is low due to broken legs rather than design) set in the centre of a crudely drawn pentagram; on each corner of this symbol is the skull of a small bird, focing into the centre, and on each of the points where the lines cross there is a bunch of poisonous weeds, tied with human hair. Strung up an spikes in the walls are various bones and bags full of leaves and roots. Against the north-east wall there is a crude mortar and pestle and a pair of stoppered jars (one of which Is slowly leaking its contents over the floor) which contain mildly poisonous liquids (though they do little damage, they cause great pain when smeared onto open wounds).

The secret door to the room to the east is known to Skillet and Snout (as is, obviously the one at the far end of the passage - both doors being plain to view and having handles from the inside). It is opened by depressing a stud 4' up the wall just to the north of it (has a spike in it with a skull on it).



# 18. Foundry/Temple:

This large room is 10'-12' high. It still contains many of the implements that were used by Bodran in his craft, though these are mainly the less mobile items, the northmen having stolen anything small that took their fancy and broken anything fragile. The room is now used as a temple by Skillet the Dog and (under coercion) the rest of the tribe.

The doors are covered by rugs, crudely sewn together by Snout, held in with spikes across the lintels. The central area is bare of furnishings and the floor is covered by a multitude of Skillet's strange symbols - some are traditional magical and elemental symbols, others are runes in various tongues, and still others are odd and contorted shapes of Skillet's own design that he assures the tribe are most powerful and influential. On the east side of the room there is a large brazier full of coals. This is usually cold, but will be lit and stoked by Snout when-ever Skillet wishes to perform one of his strange rituals. At the other end of the room there is a huge stone anvil, the sides chipped and the top covered with more of Skillet's runes. If any form of relevant detection spell is cast, this anvil will radiate a strong magic (Skillet has noticed this but does not understand its purpose). It was originally enchanted by Bodran to withstand the force of the hammers constantly striking hot metal on top of it, and was then further enchanted to allow and aid in the construction of magical items, especially weapons. It is now used by Skillet as a sacrificial altar - victims (animals if necessary but preferably some sentient, humanoid race - kabolds have been used in the past) are chained to the altar through rings set in its base and then Skillet tortures them with various pokers and tools heated in the brazier. The victims are kept alive as long as possible as Skillet maintains that it is their suffering that is magical and that imbues the tribe with magical force and good luck. Many of the tribe are brought down to watch the tartures (which, after a good raid, may last for days), although some are always left on guard. There is a tendency for the humanolds to get very drunk, if they have alcohol available, while enjoying these celebrations of their supremacy. Against the north wall of the room there is a crude throne, hacked out of an old stump, that is used by Skillet when he is waiting for the brazier to heat or the victim to return to consciousness. It is also his judgement throne, used when one of the tribe commits some crime or treachery that is found unacceptable - their punishment re-sembles the torture of prisoners, although it is, if anything, more drawn out and painful. See below for details of the secret doors in the north of the room.

# 19. Storeroom:

The door to this room is locked with a padlock to which Skillet has the key. It used to be used as a materials store room by the dwarves, but now serves as a rather grisly store of Skillet's victims. In here are kept the carcasses of all the creatures that have died upon the altar in the temple, and they vary in condition from skeletons completely denuded of all flesh to bodies that are still in the process of decomposition and which are crawling with maggots and similar creatures. Anyone who is stupid enough to search through this pile should be rewarded with a disease or two of your choice. These corpses were all stripped of their possessions, apart from a few rags of clothing in some cases, before being thrown in here. The mechanism to open the secret door is unknown to the tribe and is on the floor at the base of the door (simple depressed stone, at normal chances to find). From inside the secret passage both doors are obvious and have handles - if the north one is opened, a number of the corpses will fall on the unfortunate character in the passage.

# 20. Skillet's Shrine:

This room is actually used by Skillet to store the various items that he deems necessary to his incantations and rituals in the The other members of the tribe are forbidden to next chamber. enter this room, on pain of death - three kobold skulls hanging from the ceiling just inside the doorway will remind them of this should they choose to ignore Skillet's warnings. He terms it his shrine because he has a second brazier in the room and a smaller anvil, this one made of metal. He uses this to practise his major sacrifices, these practices involving small animals, rep-tiles and birds. These he commends to whatever strange deities he worships (not even the rest of the tribe are quite clear about just who these deities are) and burns them to death with his pokers. On spikes in the walls, and laid out on rugs around the floor, are a wide variety of tools originally used by Bodran but now serving Skillet as holy items (ie torture equipment) - he has no idea how to use these correctly but he is quite imaginative in his own employment. Against the south wall is a padlocked chest (Skillet carries the key) that contains & leather-bound tomes stolen by the tribe. These are in a southern human tongue that Skillet does not understand, but he still uses them as props during his ceremonies. They are actually half of a treatise on farm management and agricultural practice. The secret door is known to Skillet and Snout; it opens by pulling a small catch set in the crack between door and lintel (normal chance to find).

# 21. Storeroom:

This room has not been found by the tribe, nor was it located by the Henninga. The latter actually found the doors themselves, but could not locate the opening mechanism and were too impatient to wait around while the catches were found or the doors were broken down (mainly because they were not aware of what the doors concealed). In the centre of the foundry/temple there is a paving stone under which is a hole - this paving stone may be found at normal chances if the relevant area of the floor is searched and once found may simply be lifted out. In the hole beneath is a small lever; moving this to the east ar west will cause the appropriate secret door to swing open. The doors smashed through.

The room was originally used by Bodran to store the various items that he had forged. The two cupboards in the west wall were used to store spears and similar polearms - they are empty, all of these having been removed during the Henninga attack for the defence of the halls. Hung along the east wall of the room are several shields, none complete but all of very high quality (le they would be of good quality whoever finished them, and of excellent quality if a craftsman finished them). There are three swords hanging on the straight part of the north wall; these are finished except for the binding around the hilts and some decorative work on the blades. They will do +1 damage due to decorative work on the blades. They will do +1 damage due to their fine edges and the one at the east end may be considered as magical for the purposes of what creatures it can damage (as if +1 - it radiates a faint magic). Stacked in crates on the floor of the east part of the room, and leaning up against the crates, are various old and rusted items waiting for melting and re-forging and a certain amount of raw materials (including a couple of sector). of sacks of charcoal). Stacked against the north wall of the west part of the room are a number of metal-rimmed wheels for chariots; these have small metal spikes protruding from the rims (for running over infantry) and blades coming out of the hubs. In the rest of the room are a dozen manikins (dwarf-sized) each wearing a fine chain shirt and a small helm; hanging from the belt of each one is an axe.

The mechanism to open the secret door to the cupboard in the south wall can be found at normal chances - it is at the base of the wall apposite. Inside the cupboard are Bodran's treasure and a pair of skeletons. The latter were the youngest sons of Bodran he locked them in here when the Henninga attacked and they were unable to escape when no-one returned to free them (there is no mechanism to open the door from the inside). Their unburied spirits are now fied to this place, unable to rest because of the torment in which they died. Each has been cursed to remain here until it takes a life in exchange for its own. In RQ they should be treated as ghosts with a POW and INT of 12; in D&D and AD&D they should be treated as wights, although their energy draining ability should not be permanent unless the character is actually killed - levels should be regained at one per day of rest after the first. The cupboard contains, in the way of treasure, a box In which are 300 silver coins, an engraved silver box (worth 50 silver) in which are 55 gold coins, a tatty jewelry case in which is a silver necklace (worth 50 silver) with three gems hanging from it (each worth 25 gold). There are also a pair of scroll cases; one contains a map of the area (see below or substitute a map of the relevant area in your campaign) and the other a scroll of protection from undead (in RQ treat as a matrix for a spirit shield spell). Finally there is an axe that is beautifully crafted with an exceptionally fine blade - this should be treated as +15% to hit and +3 to damage in RQ (although the edge will wear away at a rate of +5% and +1 per 20 blows unless sharpened and kept in good condition by someone with expertise in this field) or as a magical +3 axe in **D&D** and **AD&D**. Additionally, it has a matrix for a detect trap spell (**RQ**) or the ability to detect traps three times per day (**D&D** and **AD&D**).





These notes are designed to introduce DMs to the ways and habits of the bacbarlan peoples resident in the lands to the north-west of the Zhalindor Empire. The Empire is the centre for the Zhalindor Campaign, a vast and fascinating campaign for experienced players and DMs. The Campaign is written for the AD&D game, with modules appearing in the centre of each issue of Tartured Souls!. Each module, while remaining independently playable, forms a part of the Campaign, having a consistent style and a common background with all the other Campaign modules. Details of how to set up and run the Campaign can be found in the third issue of Tartured Souls! and extensive information on the religions of the Campaign, with spells listed specifically for each deity, is published in the fourth issue.

Much of the material in this article will refer to matters that have been previously mentioned or dealt with in these earlier issues. However, neither of these is absolutely essential and brief details of the Campaign will be given in the text where applicable. Although these notes primarily concern the Campaign they will still be of use to DMs not using this background material, providing many ideas for expansion in the DMs' own campaigns and as a basis for future scenarios.

# NORTH OF THE SORGA

To the north-west of the Imperial lands lie a large number of small and relatively unimportant kingdoms, almost all of which are predominantly human. To the north-east of these are the Cayan Steppes, the vast tract of plainlands that is home to many nomadic and warlike tribes. To the north ond north-west of the kingdoms are the lands of a multitude of tribes and clans. These tribes come under the general heading of barbarians as they share a similar lack of civilization and a fairly primitive technology and culture. There are, hawever, three main groups of the barbarians. The first group are those living in the Demlich mountains; these are the most numerous of the three and the most violent - it is to these that many unspecified references to barbarians actually apply. The second group live along the coastal lands between the Empire and the groups, they are known all along the west coast of the Empire for their sudden and unexpected raids by sea.

The third group of barbarians are those to which this article makes specific reference (although certain generalities will apply to the other groups just as well). They live in the area between the River Sorga and the tundra, a few of the tribes even spending the summer months up as far as the ice fields. Between the Sorga and the River Zahn there are some tribes with a semblance of the civilization and manners of the south, mainly due to the constant intermixing with the nearby kingdoms both from trade and from barbarian ralds into the southern lands (remembering that to the citizens of the Empire what the barbarians see as southern lands are in fact the northern lands). Most of the tribes, however, live in conditions far closer to those of their cousins in the mountains, rarely forming any permanent settlements and continually warring and squabbling with each other.

Befare looking at these tribes in detail, the relationships of the different groups is worth a quick glance. The mountain group regard more or less anyone not living in their mountains as an inferior roce with no guts leading a soft life - the other barbarians and the steppes nomads are grudgingly admitted a little respect but this will not stop the various tribes fighting viciously over the smallest intrusion. The see-faring clans are somewhat more tolerant of other groups, even allowing the seamen of the islands to the south to have a fair amount of skill in their trade. They actually feel a considerable kinship with the tribes of the lands behind them, many of the tribes and clans having originally been one larger tribe, and some of the inland tribes still maintain close and friendly contact with their mariner brothers. The tribes that centrally concern this article (which for convenience may be called the lowland tribes to distinguish them from their highland and coastal kin) are less inclined to admit the values of Imperial or civilized life than the coastal tribes but are also less xenophobic than the highland clans. The kingdoms to the south occasionally prove a useful source for trade, but most of such commerce is conducted through the medium of the coastal tribes, as the lowland tribes are loath to be seen directly dealing with Imperial forces. They also make occasional raids, but the difficulty of taking an army across the welldefended river boundaries and the fear of Imperial intrusion keep the barbarians on more peaceful terms with the civilized kingdoms than might otherwise be the case. The nomads to the east, however, are in competition for the same land at the borders of these two very roughly defined areas, and relations here are often strained at the best of times. Both the nomads and the barbarians have some respect for each other as warriors but do not hold with their opponents' life-style and think nothing of engaging in small wars on the slightest provocation. Life an these frontiers is violent and often short and the tribes in this area are by far the fiercest of the lowland tribes.

# INTER-TRIBAL ORGANIZATION

It is in many cases very difficult to tell just exactly what constitutes a tribal unit, not only for the outsider but for the barbarians themselves. This has lead, inevitably, to a great number of conflicts concerning the leadership of various tribes or tribal groups. Sometimes these disputes and confusions are deliberately fomented by those seeking power, at other times the disagreements are based on genuine misunderstandings between the possible condidates for leadership. When these occur the usual recourse is to violence - on an individual or tribal level - and the winner is accepted as the new leader.

Generally, however, a tribe may be distinguished as a group that owes allegiance (often nominal) to a single identifiable figure that commands the movements of the tribe, its transactions with other tribes, all major disputes that arise in the tribe, its battle strategies, etc. The leader is the highest recognized secular authority in his tribe (and in some cases also the religious authority) and there is no appeal to any decisions that this figure may make. The names that these leaders take on may vary - chieftain, war-chief, lord, king, even emperor - but the general form of organization is the same throughout the area. Some of the tribes pass on the leadership to the eldest male relative or son, or to an elected successor, but in most cases rule passes to the strongest (whether personally the strongest, or the commander of the mast powerful factor in the tribe).

These leaders rarely like to submit their authority to another, even for a short time, but there are occasions when several of the tribes are faced by a common enemy that forces them to band together. Such a group will usually have some form of historical association or will be connected by marriage or common religious practices. The tribal leaders meet and offer each other modest presents and exorbitant proises and an averall leader is chosen. This is never done in that time-honoured barbarian fashion - the personal challenge - as the loser would not then contemplate association with the man who had so disgraced him. Rather the leaders choose either the man that has the greatest individual force or the one that is proven as the most competent general. Few of the barbarians are skilled at large-scale strategy or tactics (though all are masters of the brief encounter and the lightning strike) and they are always willing to accept an overall leader who has shown that he can handle this stratege form of war. This war chieftain is accepted for the duration of the present struggle and then the tribes disband and go their separate ways. It is not unknown, of course, for the banded tribes to turn on each other or for the war chieftain to attempt to retain overall authority once the current dispute has ended. The tribe is distinguished, as has been said, by the fact that the individuals in it recognize a common figure as their leader. However, much of the life of the barbarians is based on a smaller unit which is in effect, if not in fact, a form of extended family. The members of a clan all claim to have some sort of blood relationship with the other members, although the rules that determine such relationships are both complex and very vaguely defined. Certain pacts of honour allow one to belong to more than one clan, but the normal method of transfer is by marriage - sometimes many of the relatives of the person married will have to swap their allegiance because of the marriage. The customs that dictate when such a transfer will take place are known to various of the priestly caste and some of the aral historians, though various interpretations are made of some of the more subtle rulings. They depend upon such factors as the relative standing of the two partners, their age and sex, the number of relations of each sex still alive, and the outcome of magical predictions made at the time of the wedding. Needless to say, this is open to much manipulation by the unscrupulous, and some tribes are known to make a practice of choosing their prospective spouses so as to enlarge the tribe as much as possible. What is continually surprising to outsiders is the ease with which the new tribe members take up allegiance to the surrogate clan, even when they are aged and generally set in their ways. Some of the barbarians, especially amongst the women, may change tribes literally dozens of make in the in the course of their lifetime, taking the cause of each new clan as much to heart as that into which they were born.

These clans, or families, are ruled much as the tribe itself with the authority vested in a single figure who is answerable only to the tribal leader. In the case of the clans it is far more likely that the leadership will pass to the eldest san of the former leader. In some cases the daughter of the clan's leader will assume authority - in such a case, she becomes a man in reference to all legal and similar matters that may concern either her or her clan (and may have to fight for her right to lead if it is challenged, the same as any man would). The structure of the individual families that make up the clan is in much the same way again, generally but not always patriarchal rule with the law of the strongest invoked whenever their is any major dispute over leadership (in this way authority often passes from father to son before the death of the elder - the deposed patriarch will usually accept his fate and take an advisory role with the other old men and women of the clan). In practice, however, the male side of the family is often away from the clan's home, either hunting or fighting, and the actual rule of the clan passes to the women. Sometimes the movement of clan allegiance of various of the women have a devestating effect on a family if these women have been the real organizers and source of authority.

source of authority. The legal rights of members of a clan (in as much as the somewhat hit and miss judiciary system of the barbarians allaws the concept of rights) depend, again, on their sex, age and standing. Roughly speaking, the nearer to the clan chief or tribal chief that a person is, the greater their rights. Men have greater rights than women and the old greater rights than the young. At the bottom of the ladder are the goads and chattels of a person, such as horses, cattle, sheep, slaves, dogs, etc. Retribution for some wrong, actual or imagined, is usually quickly and often violently taken. Crimes committed within a family are usually penalized by some form of fine, demotion of status or even banishment. Those committed by members of ane family on another are resolved by the payment of a suitable and appropriate figure to the head of the wronged family by the head of the family accused. Payment is usually taken in kindi a sheep for a sheep and a life for a life. This system works right up to the tribal level, although in some cases tribes will prefer to refuse the fine and begin a feud with the offending tribe hoping to gain all their lands and goods. Clans will often banish those whom they suspect will cause trouble in the future in order to avoid the payment of these fines lodged against the clan and not the individual.

This system also often works in favour of the individual. Members will receive the support of the whole family (or clan or tribe, as applicable) and any offences against a member will be regarded as an offence against the whole family. The sense of allegiance to each group, at all the levels, is very strong and members will not stand for any dishonourable suggestion or insult to their family or clan, etc. The severity of the crime against a member dictates how far this allegiance will be carried, whether only to the close family of the victim ar to the tribe as a whole, and is in turn again decided by standing, etc. Murder, except in the very largest of the clans, is almost always taken at least to clan level (although this, of course, assumes that the murderer is not a member of the same clan as the murdered), theft and assault may be confined to family groups, pilfering and petty abuse to individual families (and similarly at the tribal level if the victim is more important). The barbarian tribes accupy such a large area north of the River Sarga that it is difficult to make generalizations about their lifestyles - these are closely related to the type of the terrain that they inhabit and the inclinations of their neighbours. However, some general facts may still be validly outlined, and a few of the specific variations will be noted below.

The land to the north of the Sorga, and in particular that to the north of the Zahn, is not of a very high quality as far as cultivation is concerned. Between the two rivers, the unpre-dictable weather makes farming a complex business and good results are more often than not due to luck rather than to skill. Further to the north the weather becomes more stable but farming is, if anything, more difficult - although the farmers know what they can expect from the weather, there is barely enough time to are grown are of the most hardy breeds and provide only the basics of nourishment. The land does support various vegetation that is only fit for human consumption at a stretch of the imagination, but many of these plants are capable of feeding the The land does support various vegetation tribes' herds. These roam far and wide across the plains and lowlands, and sometimes up as far as the tundra to the northwest, in search of sustenance. Some of the tribes follow their herds, leading a lifestyle reminiscent of that typified by the nomads of the steppes. Others move between two or three major locations, setting up camp for a few months at a time, or even repairing and rebuilding semi-permanent houses and than abandoning them when it is time to move again. Still others stay in towns and villages for years at a stretch, sending a proportion of the men with the herds - these herds return to the homeland once a year, and the whole tribe will only move when the grazing has passed beyond these migratory limits. For these peoples, their herds are literally a vital source of wealth and they are jealously guarded, often being more highly prized than the women and children of the tribe and almost always more so than the slaves. Rustling is one of the most despicable crimes, in the eyes of the barbarians. The men that are of an age to work (and this starts young) are

usually employed in one of two ways, each of which can be interchanged when necessary. Many of the men are involved in herding and guarding the cattle and sheep, and most of those not herding and guarding the cattle and sheep, and most of those har so engaged are acting as warriors, either in general defence of the tribe or in same specific conflict. The only group that avoid these duties is that of the priests - these will be detailed below (see page 29). The labour for the small amount of cultivation that does go on is provided mainly by the women, children and slaves, the men regarding this as too demeaning for them (citizen the tribe of course part coursed as the demeaning for them (although it is, of course, not regarded as too demeaning for the male slaves - these could not possibly be entrusted with the safety of the herds). In the more southerly regions of the barbarian lands, it is more cammon for the menfalk to work in the fields, and these people are held up to ridicule by the majority of tribes. Most of the services that are supplied by specific individuals in the civilized lands are undertaken by various members of the families or clans in co-operation, mainly the women using slave-labour for the heaviest of the work. These involve the manufacture of clothes and household artifacts (wooden furniture, wicker baskets, earthenware utensils, cutlery often of bone, etc), the repair and often the actual building of houses and the preparation of food (skinning, milling, etc). The barbarians have little in the way of metalworking and almost nothing in the way of extraction and smelting. One of the principal reasons for trade with, or raids into, the south is the acquisition of good, finished metal tools and especially weapons. Many of the warriors, particularly the younger ones, use bone or stone weapons, and many more have only old and battered bronze weapons - few have anything to compare with the strong iron weapons used by the peoples in the south. Although slaves, as a whole, are cheap and ill-treated, a metalworker from one of the civilized kingdoms is a valuable possession, regarded as the equal of many cattle. The barbarian tribes have little learning or technical skill,

The barbarian tribes have little learning or technical skill, but they do have a substantial oral culture. Much of this resides in the hands of the priests, though certain young men who show an aptitude for recalling the legends and tales of their forefathers are set apart purely for the purpose of transmitting tribal history. These men learn the names of the chiefs and heroes of the past and develop the art of extemporizing formulated songs and epics from the wealth of material they know. It is chiefly amongst these men that the rare magic-users of the barbarians are found - only these have the time to spend in study and develop the aptitude for recall and incantation. The spells that they cast are usually of a fairly basic nature though they are often quite eclectic in source, gained from the few spell books that fall into their hands. In many cases these magicians must conceal their abilities from the superstitious tribesmen around them, and specifically from the priestly caste jealous of their powers.



"... and so, traveller, having followed the mighty Zahn to its forked tail, take the left hand path. Rounding the spur at the head of the valley, behold the twin-peaked mountain that gave it its name, and bravely face your death in the VALLEY OF THE WYRM".

This is an AD&D module designed for 5-8 characters of 7th-11th level. The module will refer in places to the Campaign notes (TSI3), Religions supplement (TSI4) and Barbarian supplement (page 13) for the benefit of DMs using the Zhalindor Campaign.

Though the module is written in conjunction with the Campaign, it may of course be used independently, in which case the DM should ensure that no details herein conflict with his normal rules or his own campaign setting. In particular clerics in the Zhalindar Campaign use a variety of weapons and spells according to the nature of the particular deity they warship; DMs may wish to use conventional ones (ie blunt weapons and normal clerical spells), or may wish to use those detailed in the Religions supplement (TSI4) in order to expose the party to a new culture (the party will be adventuring outside their normal territory). It may also be necessary to alter the scale of the hex maps in order to fit in with smaller campaigns. Note that Esseni is the goddess of air and ice, and Vobar is the god of storms; DMs may wish to substitute similar gods from their own campaigns.

Another important feature of the Zhalindor Campaign is the use of varying spell effects according to geographical location (the forces that magic-users draw upon to cast their spells varying in intensity from area to area). DMs not using the Campaign may find the scenario unbalanced as it stands, as the spell effects are quite marked in this area. A simple solution would be to ban all fire-based spells (Burning Hands, Fireball, Meteor Swarm, etc) completely for this scenario (this will also apply to scrolls, but not spell-like effects from other magic items). DMs using the Campaign should note that hex 1 (page 18) is hex. B14 on the Zhalindar Campaign Map; hex 2 (page 23) is hex A14. The plains of hex 1 come under zone 5 of the spell effects, while the mountains of hex 1 and all of hex 2 come under zone 6. The Wyrm's Head itself (see page 22) is a special focal point, and will come under zone 7. For the purposes of spell effects, both hexes are north-west af Lhormar.

DMs should note that this module concentrates far more than is usual on the 'wilderness' (travelling, encounters, hex maps, etc) rather than the 'dungeon setting'. This is because the module is designed to demonstrate how such aspects as wilderness travel and encounters (particularly autside Imperial territory) should be handled in the Zhalindor Campaign, and to serve as an example to DMs wishing to construct and map the areas surrounding other modules drawn from the Campaign. While it is obviously not possible to devote such an amount of space to the surroundings of all Campaign modules, this module should provide sufficient background detail for DMs wishing to similarly expand the others.

DMs not using the module as part of the Campaign may still wish to include the wilderness areas around the temples (pages 18-19 and 22-23), even if not using the notes on travel specific to the Campaign (page 17).

Alternatively DMs not using the module as part of the Campaign may decide to use the two temples separately, saving them for when action is required in this sort of terrain. In this case the remortian lair (pages 20-21) could be used when a random encounter with such a creature in its lair is indicated, while the major temple (pages 24-26) should be used as a DM placed feature (note that the court will appear out of place in such bleak surroundings if taken out of the context of the Campaign, and may be replaced with a more suitable creature, possibly an ice lizard, but not the white dragon the party are seeking!).

# DM'S INTRODUCTION

This module outlines two abandoned temples (abandoned, that Is, by their original occupants), the surrounding wilderness and the journey that a party would have to make in order to arrive at this location in the Zhalindor Campaign, together with a brief guide to the problems that would be presented by such a journey. The introduction that is given to the players (see below) needs careful consideration by the DM depending on the exact use to which the module is put. In Campaign terms it is likely that the players will be actively seeking the second (major) temple, although the real reason for their visit (to enable the DM to give them a scroll of great import to the Campaign) will be different to that given to the party (it is important for the players to think that they have 'accidentally' discovered this scroll while on another mission). The first (minor) temple is intended only to confuse and slow down the party, who may well mistake it for the temple they are seeking (there are also a number of wilderness encounters designed to weaken the party). Note that this scenario (if successful) will terminate in the

Note that this scenario (if successful) will terminate in the acquisition of an extremely ancient and portentous scroll by the players. Details of this scroll, and the epic quest it will set in motion, are contained in a special campaign supplement in issue 7 of TSI, which also gives a recommended order in which to play the campaign modules. DMs may therefore decide not to run this scenario until they have this information available, but this is by no means necessary (the players will not be able to read the scroll without returning to civilization for assistance, and the DM may choose to leave it in their possession for a considerable length of time before its true nature is revealed). This scenario will also be enlarged upon with the publication of the Temple of the Dragon module, the action from which also takes place in the Valley of the Worm. Again DMs do not require such details before using Valley of the Worm, particularly as the Temple of the Dragon is designed to be played some considerable time (in game terms) after this module.

# PLAYERS' INTRODUCTION

If this module is not being used as part of the Zhalindor Campaign, it should be relatively simple for the DM to formulate a players' introduction. The easiest introduction is to have the players come across the temples by chance. Since it is highly likely that the party will be following the course of a major river at some point, all the DM needs to do is substitute an appropriate river from his own campaign for the Zahn (adjusting the scale of the maps if necessary) and let the players discover the scenario in the course of their travels. In this case the module should be played pretty much as written, with the players first coming across the barbarians and the lesser temple, and then discovering the major temple further upriver.

this' coming across the barbarians and the lesser temple, and then discovering the major temple further upriver. As mentioned previously the module can also be split into two parts, in which case the players' journey should take them straight to the major temple, with the minor temple being used as a random wilderness encounter, either for use on the way to the major temple or saved for some later date.

If the players require some prompting to adventure so far northwards (ar in whatever direction the bleakest part of your campaign world is located) a similar introduction to that used for the Zhalindor Campaign (see page 17) can be used. In this case the journey details given on page 17 should be replaced by those required to reach the area in which you place the scenario.

those required to reach the area in which you place the scenario. For DM's using the Zhalindor Campaign, the location of this scenario will probably necessitate the players journeying for beyond their normal territory, and hence careful consideration must be given to the introduction. However, if the DM thinks It likely that the players will be passing this way in the future, he is strongly advised to leave the scenario to be 'accidentally' discovered by the players, as above, even if this requires some careful manipulation of wilderness encounters, pursuit, etc. In order to constantly drive the party in the appropriate direction. If the players cannot be persuaded to 'accidentally' discover the scenario the DM has two options: he can save the scenario until the players decide to adventure in this area of their own accord, or be can engineer an introduction of some sort. The first course of action is recommended for DMs with the requisite patience, particularly since the quest initiated by this scenario (see TSI7) requires players with considerable experience of the Campaign, and cannot immediately begin. For DMs wishing to use the scenario immediately, or if the scenario has been saved until the DM deems the players ready but they have still shown no inclination to explore the north, an alternative introduction is necessary. This introduction should NOT involve the scrall to be obtained from the major temple; the DM must let the players discover this 'by accident'. One possible introduction is to have the porty employed or coerced by an ononymous third party to make the journey to the major temple; on some other mission. An example of such an introduction, together with details of the journey, is given on page 17 - the DM should substitute some different introduction if it better fits the flow of play.

# GENERAL NOTES

The following notes are intended to give further information and to assist the DM with various aspects of play that may arise during the course of the scenario. While those on page 17 are intended only for DMs using the Zhalindar Compaign, those below are, unless indicated otherwise, for use in any compaign.

# PARTY COMPOSITION

There are no unusual restrictions on the characters that may be used, with the exception that if the party are to be issued with a summoning scroll (see page 17) it will have to be read by a cleric of at least 6th level. If the Zhalindar Campaign is being used this cleric must be of a sect on amicable terms with that of Esseni (probably Ganil, though possibly Khian or Mandar - see TS!4). If there is a PC in the party from such a sect he could have been sent on this mission as a quest in penance for some transgression of faith (real or imagined); if not, a suitable candidate will be 'loaned' to the party and should be treated as a loyal hireling. If the cleric is lost during the mission a replacement (a patriarch of Ganil) may be found in Ornost (the party must convince him that the mission is of great importance).

Note that the level recommendations given for the PCs assume that the greatest danger they will face will be the attribution of the journey itself. While either of the temples would present no challenge at all to such a party if at full strength, the party should in fact arrive considerably weakened from the stremuous journey, wilderness encounters and cold - the party are also likely to be far more lightly armed and armoured than usual and lacking many of the items of equipment usually taken for granted. DMs intending to use the scenario without such a harsh and taxing precursory journey should significantly lower the levels of the PCs - there should certainly be no spell-casters above 4th level.

# TRAVELLING

Note that the two hex maps (pages 18 and 23) are printed on the same sheet, which also contains the encounter tables for these hexes and other information required by the DM during wilderness travel - DMs may find it useful to detach this sheet from the magazine so that both hex maps can be simultaneously displayed.

The DM should carefully check the encumbrance of each PC before play and whenever a change is made (D.M.G. 225) - this is one scenario in which the encumbrance of a character may well be a matter of life or death and needs to be carefully monitered. Assuming the PCs are carrying an average burden they will move at the rate of 1 wilderness hex in 2 weeks while crossing plains or moving upriver by boat, or twice this speed if an harseback or moving downriver. However they will move at only half this speed if they are carrying more than 60 pounds per person, or even less when rougher terrain is encountered (see pages 18 and 23) they will no longer be able to use harses, and movement on foot is also reduced. Those areas marked as high mountains will also be covered in snow (see below for effects), and some may need to be climbed (see notes on page 19 - the DM should decide how much risk this involves depending on the players' equipment, their degree of mountaineering experience and the gradient).

The speeds given far movement assume that the party will be carrying adequate provisions. If they wish to hunt and forage far food as they travel it is easiest to simply reduce their movement rate by a certain amount to allow for the time expended, this reduction should be 10-20% where food is easily found (woods, rivers etc), 30-50% in most areas (plains, hills), 70% in low mountains and 90% in high mountains.

Wilderness encounter tables are provided for the two hexes mapped in detail; for others use standard tables (ie D.M.G. 182-194/F.F. 111-119; Campaign players should consult TSI3 page 15).

### WEATHER

The movement rates given assume relatively fine weather, and should be reduced at areas/times when this is not the case. Broadly speaking weather considerations can be ignored completely while in Imperial territory, have little effect when crossing the plains (unless extreme, eg prolonged drought, flooding etc.), but will came into more prominence as the mountains are approached. The high mountains are permanently snow-covered and blizzards are not uncammon lower down in hex 2. The DM should adjudicate the effects of snow and ice - these will merely slow normal movement, but will prove a considerable danger when climbing (give each player a 30 - DEX % chance of falling whenever a new contour line is crossed, a fall will do 1-10 d& of damage - more or instant death if the party are scaling sheer faces, icy crevases etc.). Unless wearing special clothing, PCs lose 1 level of ability and hit die for each day spent above the snow line, regained at level per day on return (similar to Forced Movement, D.M.G. 49). While the party are exploring the snow covered parts of the major temple the DM should check once per PC per turn with a 1 in 6 chance of slipping (1 in 2 in particularly slippery parts). The howling wind in areas 1, 2, 9, 13, and 16 also prevents use of certain spells (eg cloudkill, stinking cloud, levitate, fly etc).





# CAMPAIGN SCENARIO: BACKGROUND

Vague reports have reached the high temple of Esseni in Resserlin that a dragon has been sighted in the remains of a temple at the root of the River Zahn far north in the Demlich Mountains. Since it seemed likely that a dragon so far north would be white, and one of the traditional forms in which Esseni is said to appear to her worshippers is in the form of a white dragon, the curiosity of the High Priests was naturally aroused.

Checking some ancient manuscripts they found record of a temple, dedicated to Esseni but abandoned for several centuries, in the area from which the reports arose. There was naturally great excitement at this, particularly from the younger priests who maintained that this was a sign that the temple should be restored to its former function. Their elders, faced with an extremely lengthy and hazardous journey on the basis of rumours from distant barbarians, were somewhat sceptical.

Eventually it was decided to enlist a party of adventurers to find the temple and discover the intentions of the goddess. To this end a special scroll was drawn up with a limited version of the gate spell. This scroll is intended to summon the goddess if read aloud in a shrine or temple that she considers sacred, but to have no effect if used elsewhere.

# CAMPAIGN SCENARIO: PLAYERS' INTRODUCTION:

To start the module using this introduction the players must either be in, or summoned to, Lhormor (the capital of Hamarsin), and will be 'requested' to attend an audience with a senior priest at the temple of Esseni. This official will briefly inspect the party and ask them a few questions about their past explaits before telling them to prepare for a long journey and then meet him at a well-known tavern the following morning.

When the party arrive for the meeting the next day they will be met by a minor official of the temple. He will hand over a bone scrall case and the note appearing above before making his excuses and leaving. He will not wait for the party to read the note, nor will be answer any questions.

If the DM is feeling particularly generous the note can be accompanied by a rough map based on the part of the Zhalindor Campaign map reproduced above, and an official pass giving the party free passage on any merchant vessel while within Imperial territory. Alternatively the purchase of such a map and passage to Alyrien (or the purchase of their own vessel and the hiring of suitable crew) can be used to relieve the party of excess funds.

# CAMPAIGN SCENARIO: THE JOURNEY

The journey from Lhormar to Alyrien should be relatively swift and easy - there are frequent departures of merchant ships to the sea part and the party should either have sufficient funds to cover this part of the journey or be in possession of a suitable imperial pass. Travel by river is at the rate of 1 hex (300 miles) per week downstream, or is holved if travelling upstream.

There should not be any significant encounters as far as Rhonar as the party are travelling the major Imperial trade route far from any wilderness areas. If the DM desires there could be an encounter between Rhonar and Alyrien, but this should be with humans rather than 'monsters' (perhaps a small group of brigands or an Imperial representative suspicious of the authenticity of their pass), and should not present any serious problems.

Once the party reach Alyrien however life will not be as simple, and there will be few inhabitants of this bustling part with the time or inclination to assist them. The party's funds should be low by now, and although their pass will theoretically be as valid in Tanarsa as in Hamarsin, there will be a surprising reluctance amongst local merchants to take on unpaid travellers all the relevant departures will be fully loaded or expecting to take on passengers at their next part of call. Once out of sight of land, ships are subject to attack by pirates or sea monsters, and even vessels following the coast are not entirely safe.

Assuming the party make it to the fortified port of Ornost, whether by sea or by land (the road to Mallant is reasonably safe, but north-west Tanarsa is subject to barbarian incursions as well as some monster types slipping past the northern border patrols) they now face the hardest part of the journey.

There are no regular shipping routes north of Ornost. The party will have to either have earned sufficient money in Alyrien (opportunities for employment being scarce in Maliant or Ornost) to buy their own vessel or hire a captain willing to undertake the long and perilous journey to the mouth of the Zahn, or must continue by land. They will NOT be able to hire a vessel to take them upriver once they reach the Zahn. If travelling by land the party now face the wilderness of the Steppes - inhabited only by monsters and barbarians.

The DM should now change to standard wandering monster tables, and should use the barbarian supplement whenever encounters are indicated with men. There will be no serious climatic problems, but a gradual increase in monster encounters, until the party reach Hex 1 (page 18-19).



Map Symbol	Terrain Type	Move Rate	Encount. Chance	Lose Way
St. 20.	Woodland	1	1 in 2	1 in 2
TYS	Plains	2	1 in 3	1 in 10
	Hills	1	1 in 2	1 in 6
	Low-Mnt.	1/2	1 in 4	1 in 3
100	Hi-Mnt.	1/4	1 in 6	1 in 2
~	Stream	Effects as other te		
~	River	but wi	ll not lose	way.
	Feature	See m	ap key for	details.

# WILDERNESS ENCOUNTER TABLE (HEX 1)

Terrain:	Plains	Hills	Mnts.
Animal	01-20	01-25	01-25
Devil dog	21-30	26-30	26-30
Dragon, white	31	31-35	31-40
Giant, frost	32-35	36-45	41-55
Men, barbs.	36-75	46-70	56-65
Owl, giant	76-79	71-75	66-70
Remorhaz	80-83	76-80	71-75
Troll	84-87	81-85	76-85
Wolf	88-97	86-95	86-95
Wolf, winter	98-00	96-00	96-00

# HEX MAP NOTES

The following notes are intended for use when the party are within the area of the two mapped hexes, and are intended for use with any introduction and for both Campaign/non-Campaign play.

The notes in this column are general to both hexes, while those in the next column are specific to hex 1 (B 14).

# TERRAIN TYPE

The terrain types are summarized on the Map Key/Terrain Effects Chart on page 18. Where a combination applies the DM should use the move rate, encounter chance etc least favourable to the party

# MOVEMENT

Movement is at the rate shown in small (10 mlle) hexes per day. This assumes an average burden (see page 16) and will be severely reduced in mountains if the party are heavily loaded (see D.M.G. p 58 for details). The movement rate for high mountains is for general movement through such areas, if climbing a specific peak the movement rate will be substantially slower (typically 2-5 days per contour crassed), see page 16 for further details.

# ENCOUNTERS

Encounters should be thrown for once per day - if an encounter is indicated the DM should then consult the individual encounter table for that hex. The actual time of the encounter can be chosen by the DM or randomly determined (bearing in mind the relative likelihood of encountering a particular animal/monster by day or night. If a dragon or giant owl is encountered they will be airborne if the encounter takes place in a plains hex, and are 80%, 60% and 40% likely to be flying if encountered in a hills, law mountain or high mountain hex respectively.

Optionally the DM can throw for another encounter if there has already been one that day, so that the players cannot rely on having only one encounter on any given day. In order far there to be a chance of a second encounter the DM must roll the number of hours remaining that day X 1/2 or less on a d12 (eg 4 hours remaining = 2 in 12 chance). If this first roll is successful the DM can then check for an encounter as for a normal day. Note that the category 'animal' on the table does not include

Note that the category 'animal' on the table does not include encounters with normal animals (birds, herd animals etc) but refers to significant encounters, ie 'monster' type animals (for details of encounters with normal animals, hunting etc see p 16). For encounters with these animal types the DM can either choose an animal as required, or determine one at random from the lists of suitable candidates given separately for each hex.

of suitable candidates given separately for each hex. The lairs of some of these animals are included in the list of features for each hex. If the DM wishes he can map the location of other animal (and manster) fairs, using the encounter table as a guide to the relative frequency and positioning of such lairs. When the party are passing through a hex marked as containing a lair, the DM should make an additional encounter check, if this is successful it indicates an encounter with the creature(s) lairing in that hex (and the encounter will have double the normal chance of actually occurring in the lair). The DM should not, however, include a lair for the devil dogs. These vicious creatures room the plains (and the lower hills and mountains) in packs and keep on the move – they do nat have a specific lair.



# GETTING LOST

If the party are following a river or stream, heading towards a clearly visible terrain feature (such as a mountain peak or prominent valley), following a counter line, retracting a path over familiar territory or employing a reliable guide they will not became last. Otherwise check to see if they lose their way once per day at the chance shown - see D.M.G. p 49 for details if the party became last. Note that unless there are exceptional circumstances (deep forest, mountain valley, atractous weather conditions etc.) It should be relatively easy for the party to regain their bearings at summer or sumset - you may also wish to allow them to navigate by the stars if the weather is suitable.

# HEX 1: SPECIAL FEATURES

Note that the area contained within the contour line around feature 4 in hex 1 is extremely rough and broken rocky ground. Although only as high as hills, this area should be treated as if low mountain for purposes of movement and encounters.

# ANIMAL ENCOUNTERS

Terrain:	Plains	Woods	Hills	Mountains
Bear, brown	01-20	01-40	01-20	Designation in the second s
Bear, cave			21-40	01-40
Lynx, giant	21-45	41-65	41-60	41-60
Mammoth	46-55		242430223	2015 A 75/A
Mastodon	56-65	66-75	61-70	61-65
Rhino, woolly	66-75	1222	71-80	66-70
Tiger	76-00	76-00	81-00	71-00

# A-G. MONSTER/ANIMAL LAIRS

The lettered features marked on the map are the permanent lairs of monsters or animals. The number of such creatures should be determined randomly as normal (see M.M.), but will not be less than half the highest number possible.

A: Frast giants (see below).

B: Trolls. C: Wolves.

D: Cave bears.

E: Glant Owls.

F: Brown Bears.

G: A poisonous giant snake currently laits here in a small shrine dedicated to Ohlbrich, god of luck. Those barbarians who wish to seek his favour come here to pray, but those unlucky enough to be rejected fall victim to the snake!

If the DM has the **Temple of the Dragon** module he should consult that for details of the frast giants and the reasons for their presence in this area. If not, treat as 3–8 normal frost giants with a 50% chance of 3–6 winter wolves also being present.

# 1. BARBARIAN SETTLEMENTS

These are the major permanent or semi-permanent settlements in the area and there will always be an encounter with barbarians in these baxes. Roughly I in 6 plains baxes (I in 4 along the banks of rivers) that do not contain such settlements will contain a temporary settlement of some sort (although most of these will merely be smaller wandering groups with their herds, and many such groups will actively avoid encounters with the players).

The DM should carefully study the barbarian supplement in this issue before attempting to run an encounter, and in the case of the major (permanent) settlements time spent in advance detailing the settlement type, clan structure, religious beliefs etc will be well rewarded. It is not necessary to do this for every settlement - just keep a few in stack for use as required.

Note that the settlements will differ quite widely in type, some will contain permanent dwellings (possibly of stone), others could be groups of huts or log constructions (abandoned for months or even years and repaired as required), while temporary settlements could he a huddle of tents with a rough corral for the herd animals. The permanent settlements will typically have a log palisade, and those nearer the mountains may have more elaborate defences. One settlement is shown in greater detail on page 20, and the DM should use this as a guide to improvising others if he does not wish to detail them in advance.

# 2. ORATHKA TRIBE SETTLEMENT

This tribe are relatively friendly for barbarians. While the chief of the tribe will be indifferent towards the party, the head priest, Ontolo, is a cleric of Esseni, and is thus likely to be sympathetic towards the party if they explain the reason for their intrusion on the tribal lands. He will insist on a lengthy discussion of the different interpretations of the tenets of faith of the goddess (he has travelled quite far south and has a reasonable grasp of the common trade language), but if the party show due reverence and respect for the various tribal spirits he will be favourably disposed towards them and may even extend his hospitality as far as allowing the PCs to stay in the settlement during the harsh winter months if this is necessary. This is the tribe that first started the dragon rumours that

This is the tribe that first started the dragon rumours that reached Imperial londs, for Ontolo has seen the remarkaz in the minor temple (see page 20-21). If the party describe a dragon to him he will be sure that this is what he has seen, and may remark that the temple often glows at night (the players should realize that such an effect should not be produced by a white dragons).

Ontolo will give the party accurate directions to the temple if they so request (but will forget to mention the necessity of avoiding the Uturok tribe). If the party are short of numbers at this stage the DM could consider allowing a barbarian to join the party as a guide (giving the role to a player who has last his character) and then remaining with the party. He will be a fighter of 4th to 7th level (see page 28 for details).



# 3. UTUROK TRIBE SETTLEMENT

This settlement is given in more detail than the others (see map above) as it is likely to be of some importance to the players, and also serves as an example to DMs wishing to provide more details of the other settlements mentioned on page 19.

 Palisade: A rough wooden construction 4'-5' high with lookout platforms either side of the gates. An extension of the palisade forms a corral in which herds are locked at night.

Clan Halls: Permanent wooden dwellings, each housing a separate clan. Each clan consists of 60-90 warriers (treat as berserkers - M.M. 67), a like number of females (will fight if the settlement is under attack, treat as tribesmen - M.M. 67) and half that number of children. Each clan will have its awn leader types (as beserkers), but there will be only one war chief and no clerics (the higher level fighters are the clan's 'clerics').
 Meeting Place: The focal point of tribal social life, a

3. Meeting Place: The focal point of tribal social life, a fire is lit in the evenings and the tribe gather to listen to the priests recount tribal legends. A pile of skulls to the south provide playthings to keep children quiet. To the east is the war chief's hut and canoes, to the west the head priest's hut.

The Uturok are an extremely warlike tribe - they are descended from a group that journeyed south from the Demlich Mountains and have a deep contempt, bordering on loathing, for the plains barbarlans (and this contempt is pronounced to the point of open hostility towards anyone coming from Imperial lands). They will send 20-70 warriors to attempt to capture the PCs if they spot them on tribal lands (this hex and the six surrounding hexes).

They claim to worship Vobar and Saltrax (god of waste) but all their 'clerics' are in fact fighters with ceremonial duties, and more attention is paid to the spirits of their homeland mountains (who, it is believed, will abandon the tribe and return to the mountains unless constantly placated, usually by bloodshed). They have also recently taken to the worship of a new deity, the remorhaz that has taken up residence in one of their traditional temples (see next column). Older members of the tribe, barren females, and captured enemies are all regularly taken to the temple to be presented to the god (they are forced into one of the entrance arches, which are guarded to prevent escape, and a horn is blown to rouse the beast). This is likely to be the fate of any PCs captured. If the PCs kill the remorkaz the Uturok will hear of it and will pursue the party in a bid far vengeance.



# 4. RUINED TEMPLE

This temple was built several centuries ago by the dominant barbarian tribe in the area and dedicated by them to Vabar, the tempestuous starm-lord whose reckless temper was held in high esteem by this particularly warlike band.

Following a legendary argument between Vobar and Esseni, his followers were inspired by their god to lounch a massive assoult against the disbelievers in the Imperial lands to the south. They headed rapidly southwards and in two months were ready to attack, having doubled and redoubled their numbers by drawing other tribes to their cause on the arduous journey. When they at last swept in hordes across the river Thurn south-west of lake Sutheran the Empire was sent reeling - the Imperial border was pushed back several hundred miles and the fartified port of Ornost was surrounded and besieged.

Unfortunately for the barbarians the faith of many of the newly gained converts was insufficiently strong to satisfy the vain and impetuous god they served. At a crucial stage in the bloody clash with the hastly assembled imperial relief force, the violent storms that had been a constant feature of the last few months swiftly cleared, to be replaced by a prominent rainbow shining from a crystal-clear sky. The barbarians held this to be a portent of great disaster,

The barbarians held this to be a portent of great disaster, and fied in rout fearing the Imminent arrival of an avenging spirit of Esseni. Thousands were cut down as they ran by the Imperial cavalry, and of those that lived until nightfall and slipped away under cover of darkness few survived the long trek north across the open plains of the vengeful Cayan nomads.

Although the Empire has not yet reclaimed the land as far as the river Thurn, preferring to patrol it and leave it as a "buffer zone", they have been more cautious in their dealings with the barbarians, and there has not been a major incursion of barbarian tribes since this violent campaign. After the defeat of the barbarians the temple to Vobar was

After the defeat of the barbarians the temple to Vobar was abandoned and largely forgotten. It was partly destroyed in a particularly violent storm not long afterwards, and its crude construction has since suffered further damage from the severe weather conditions. A few faithful followers of Vobar knew of the temples origin and occasionally visited it to warship, but in recent times it has been used as the lair of an immense Remarkaz, venerated as a deity and offered sacrifices by a local tribe,









# 1. Temple Exterior/General Notes

The temple was built in a rough defile at the site of a 30' high waterfall and is in two levels, one above and one below the actual waterfall which is thus enclosed within the temple itself. The walls are generally 20' high; the temple was left unroofed so as to witness the god's fury during storms, however the two gatehouses were roofed, as were rooms 4-6, 8 and 9. The temple was crudely constructed of huge rough-hewn stone blocks; although the method of construction was simple, the walls were thickly built, and those that still stand are quite sturdy.

It should be fairly obvious to observant players that this temple is not dedicated to Esseni (eg the bloody altar stone and lightning flash symbols) but the DM should not specifically point these out unless asked, allowing hosty or thoughtless players to mistake this temple for the one that they are seeking.

# 2. Western Gatehouse

2. Western Gatehouse The western gatehouse basically consisted of three rough arches supporting a second storey guardroom. The central, 20' wide, arch was built over the stream which thus flowed out of the temple at this point. It was sealed at each end by a crude immobile 'portcullis' made of thick Iron rods driven into the rock at the bed of the stream and incorporated into the store work at the top. These barriers are still in position; although corroded they are very strong and any player attempting to bend bars will do so at half normal chances (they obviously cannot be lifted). The two smaller arches were used for entry and cauld be sealed by heavy wooden doors at each end. These doors, together with most of the second storey of the gatehouse, are now missing.

# 3. Lower Temple Area

This was the gathering place for most worshippers, as the higher level of the temple was restricted to the priests. They would run here when a storm occurred in order to watch the stream rapidly swell (the defile is in a high rocky area).

# 4-5. Shrines

These side shrines were used by worshippers coming to the temple to offer praise or worship at times other than storms. They are higher than the main temple area and are reached by a short flight of steps. They were originally roofed, the roof being supported on its inside edge by a row of columns. The roof to 5, supported on its instale edge by a row of columns. The roof to 5, along with most of the columns, has now collapsed, but that ta 4 is still in position. 4, currently empty, has been the lair of numerous predators in the past, and contains a large assortment of bones, mostly of small animals. 5 is currently the lair of the immense remarkaz worshipped by the local tribes. It is significantly larger than a normal remorbaz (see M.M. 82); it is 60' long, has 20 HD (93 hp), will do 6-48 damage and swallow whole on a roll of 18+ (even if this would not normally hit due to magical defenses etc). The remorhaz hides behind the rubble in 5 until it detects the approach of prey, and then strikes with great speed, surprising its victim (+4 to hit for first round).

# 6. Secret Storeroom

This was constructed as a secret room in which to store items of value that were given to Vobar, it is now open to the elements and empty. The secret door (detected at twice normal chance) is crudely constructed of wood faced with stone panelling.

# UPPER LEVEL

# 7. Upper Temple Area

This is the part of the temple in which the priests conducted the bloody and noisy ceremonies that characterize the worship of Vobat in this area. It is reached by two 'ladders' (really just a series of narrow ledges) roughly carved in the rockface down to the lower level. These were never a very safe method of access and are now weathered to the point of being dangerous (roll under 4 X DEX or fall). The room is dominated by an immense altar stone,  $40^{\circ} \times 25^{\circ}$ , which is supported on rough 10' high columns and spans the stream. The head priest stood on this altar stone to make sacrifices at appropriate times (just after particularly violent lightning strikes). The altar is deeply engraved with a lightning flash, and also has a deep split (caused during the collapse of the eastern gatehouse, formerly a single battlemented arch similar to the central arch of 2). The frost giants (see 9) have collected a pile of rocks to the south of the altor to throw at anyone attempting the ascent or visible in the lower temple area (they will also throw rocks into 5 to rouse the remorhaz if it has not yet attacked - this may confuse the players!). The remorhaz can stretch far enough to reach anyone west of the altar in area 7, but will attack anyone in areas 3-5 in preference.

# 8-9. Priests' Chambers

These chambers were originally built as living quarters for the resident priests - the head priest occupied the pair of rooms to the south and his 7 assistants shared those to the north. Both rooms at 9 are still roofed, but only the north-west corner of the roof of the western room at 8 remains. 9 is currently (and the roof of the western room at 8 remains. 9 is currently (and temporarily) occupied by 4 frost giants (M.M. 44), the leader sleeping in the eastern room, while 8 serves as a rough enclosure for their 5 trained winter wolves (M.M. 101). One of the giants constantly sits by the rock pile keeping watch. He will attempt to remain hidden leaving the remorbaz to deal with intruders (the presence of the giants is not yet known by the local tribes, and they prefer to keep things this way), but if the party appear to be attempting the ascent from 3 to 7 he will shout to alert his comrades and instantly attack. The frost giants will use the racks to keep attackers at bay while the walves run around the back of the temple and descend a nearby track to enter the front of the temple, arriving in area 3 in 5-8 melee rounds.



# HEX 2: SPECIAL FEATURES

# ANIMAL ENCOUNTERS

Terrain: Bear, cove	Hills 01-40	LowMnts. 01-40	HighMnts. 01-50
Lynx, glant	41-60	41-60	51-70
Mastedon	61-70	61-65	
Rhino, woolly	71-80	66-70	
Tiger	81-00	71-00	71-00

# A-E. MONSTER/ANIMAL LAIRS

These are the same as those given for hex 1 (see page 19).

# 1. THE WYRM'S HEAD

This mountain is called the Wyrm's Head as it is said to resemble the head of a horned dragon or serpent-like creature when viewed from the south, and lies at the head of the Valley of the Wyrm. Due to the funnelling effect of the steep valley to the west of the mountain a strange sound, not unlike the law maaning of an immense manster in mortal pain, reverberates around the valley whenever the wind blows from the north (as it usually does). During blizzards or howling gales this sound changes in pitch and volume to sound like an immense roar, and often seems to be coming from the mountain itself. It is therefore not surprising that the mountain is either avaided or venerated by most men and monsters, and has served as a place of worship from earliest times - those that have settled here have scarcely lived in comfort, but have been relatively safe from intrusion.

If the players approach from the south, following the course of the river, they will see the mountain as they round the bend that passes between two hilly areas. There should be little doubt that they have at last arrived at their objective, and the DM may build up atmosphere by having a blizzard momentarily clear to allow the players a glimpse of the mountain in the distance (they may be shown the title picture at this point). There could then be an immense roar as the blizzard returns in full fury and visibility is reduced to virtually nothing - it would be a brave party indeed that ventured further without first waiting for the blizzard to clear!

Note that while the players are in the area of the Wyrm's Head Itself (ie within a rough aval drawn by following the cantour line just east of the river and joining it up between Wyrm's Head Mountain and the mountain to the east of it) they are subject to spell effects as if in zone 7 (see TS!3). DMs should also use the following encounter table for the Wyrm's Head rather than the general one for this area. 'East Peak' and 'West Peak' refer to the areas within the contour lines specific to those peaks, while 'Lower Slopes' refers to the area below the two peaks.

Terrain:	LowerSlopes	WestPeak	EastPeak
Animal	01-25	01-20	01-10
Coirn Spirit*	26-35	21-25	11-20
Dragon, white	35-50	26-55	21-40
Dragon, silver	51-55	56-75	41-60
Owl, giant	56-60	76-80	61-65
Quaggoth	61-80	81-90	66-90
Remarkaz	81-85	91-92	91-92
Walf	86-95	93-96	93-96
Wolf, winter	96-00	97-00	97-00

"For details of the Cairn Spirit see next column. A spirit met as a random encounter in this way will be one whose cairn has been destroyed, and who has thus been released to wander the mountain. It will not be able to regenerate, but is free to pursue the party (other Spirits must remain within 50' of their cairn and can regenerate 3 hp per round while within 30' - they typically return to their cairns when reduced to 12 hp or below). If the party destroy one of the cairns containing a spirit it will be released and should be treated as a wandering spirit (but it will pursue the party until destroyed).

# 2. WYRM'S HEAD TEMPLE

The temple sought by the party is situated in the right hand peak of the mountain. Any attempt to scale the mountain from the south (see page 16 for climbing details) will prove entirely fruitiess due to the presence of an icy overhanging rockface (known as Blind-Eye Face). Approach from the west or south-west is made exceedingly hazardous by the need to first scale the left hand peak in the face of the gale-force winds channeled through the valley, and then cross the deep crevase between the peaks. If the party take the time to skirt the mountain (though note that the valley to the west serves as a natural ambush point for the frast glants to the west) they will find that ascent from the narth IS possible (though ascent of the steeper western peak in the constant gale force winds is NOT passible), and will prabably come across the line of cairns (see below). The ensist route is to skirt the mountains to the south-east until the line of cairns is reached, and then to follow these upwards.

# 3. THE CAIRNS

Winding backwards and forwards to ascend the north-east face of the right hand peak of the Wyrm's Head are a series of small calms, crudely constructed of rough piles of rocks and boulders. These calms were first built many centuries ago to mark out the safest path to a small shrine to Vobar almost at the top of the peak (though many worshippers only followed the path as far as the last cairn, balking at the final climb to the shrine), and served the same function for the Temple to Esseni after its construction lower down the peak (the cairns above the temple and the shrine to Vobar have now fallen into such complete disrepair that it would be impossible to distinguish them from the other rock piles littering the shallower parts of the mountainside). There are 167 cairns in all, the distance between them varies quite widely according to how dangerous the path is at that point (the cairns mark the route between areas of loose rock, icy crevosses etc) but in good weather each cairn can be seen from the preceding one.

Traditionally each traveller, when passing the cairns for the first time, would add one rock to each cairn from the surrounding rubble to offset the high rate of erosion that they suffer. This soon led to a belief that each cairn has its own guardian spirit who must be appeased in this way in order to allow safe passage. (the DM could allow the party to have received hints of this in meetings with barbarians, although the players would probably dismiss the belief in spirits as superstitious nonsense; the actual method of appeasement should NOT be known to the party). The belief was so strong amongst the primitive peoples of this area that such beings were actually called into being, and many of them are still in existence. Unless the party adds its own rock to each cairn as they pass they may be subject to attack by a belligerent spirit. The chance of attack is 1 in 20 (check separately for each cairn as they are passed) but drops to 1 in 100 if the party pass the same cairn again and were not attacked on the first occasion. Once the party have been attacked by a spirit in this way they will be attacked again whenever they pass that particular cairn until they have destroyed the spirit.

spirit in this way they will be attacked again whetever they pase that particular cairn until they have destroyed the spirit. The spirits should be treated in all respects (other than appearance) exactly as wind walkers (M.M. 101), but they can regenerate 3 hit points per round if within 30 of their cairn. They can be turned as if a mummy by clerics of Esseni (though at a modifier of -6 if the creature is within 30' of its cairn).





# WILDERNESS MOVEMENT

The effects of the terrain on the party are summarized on page 18, and are based on the relevant sections of the D.M.G. (pp 47-58). Movement rate is expressed in terms of the number of small (10 miles across) hexes travelled in a day, and will be doubled over all terrain except mountains if the party have horses. Movement rate for small boats on the streams or rivers is 2. The DM should check for encounters/getting lost once per day at the chances shown.

# WILDERNESS ENCOUNTER TABLE (HEX 2)

Terrain:	Hills	Low-Mnt.	Hi-Mnt.
Animal	01-30	01-25	01-20
Dragon, white	31-36	26-35	21-40
Dragon, silver	37	36-40	41-60
Giant, frost	38-49	41-55	61-68
Owl, giant	50-55	56-60	69-72
Quaggoth	56-70	61-70	73-80
Remorhaz	71-76	71-75	81-84
Troll	77-82	76-85	85-92
Wolf	83-94	86-95	93-96
Wolf, winter	95-00	96-00	97-00



# WYRM'S HEAD TEMPLE

Note that the different levels of the temple are numbered from Note that the different levels of the temple are numbered from the lowest level upwards (ie level 6 is at the top), the maps on page 29 are drawn in order of descending height for clarity. There is 20' between levels, unless otherwise indicated all rooms are 15' high and passages are 10'. The temple was constructed many centuries ago as a place of worship dedicated to the goddess Esseni but has not been used for some time. Part of the temple has been destroyed by a major landslide, said to have occurred during an argument between Esseni and Vobar, but it is not clear from Imperial records if this was the cause of the desertion of

the temple or if it occurred later. For reasons of space details of room furnishings are kept brief, and the DM should flesh these out as necessary. When the temple was abandoned everything of value was removed (although the silver dinner service was left behind), but most of the furnishings were left intact. The temple itself was stripped of items of interest many years ago, but other rooms (particularly the living quarters) may still contain items of use to the the living quarters) may still contain items of use to the party. The lower levels have been used as the lair of various animals

and are currently occupied by a tribe of quaggoths (F.F. 74). There are 60 unarmed quaggoths plus 3 leader-types and a huge chieftain (29 hp, 4+1 HD, AC 3) armed with stone battle axes. There are no wondering monsters within the temple complex.

# LEVEL 1: ENTRANCE AND TEMPLE CELLARS

# 1. Cliff Path:

This is the path that the party will take if they have been following the line of cairns that mark the route to the temple (see page 22). As the path approaches the temple it widens out and becomes shallower, but becomes narrower again in front of the entrance due to the landslide. The party will be able to clearly make out the area of the landslide from here, and will also be able to clearly see the stane entrance gateway (despite extreme weathering it still presents relatively smooth surfaces and looks rather incongruous against the surrounding jagged rack). Just east of the gateway is a pile of broken rubble - the cliff over-hangs at this point and minor rack-falls are common. There is nothing of interest in this pile, but the guaggaths will use the Above the gatehouse a rough ledge slopes steeply up towards the main temple. This was created during the landslide and has been kept clear by the quaggoths; it is very slippery. The ledge ascends to a rough archway which leads into the remains of the main temple level; an opening can be seen in the rackface some 10-15' below (the remains of the eastern stairs from 4) The main path and the ledge are both covered by quaggoth pawprints.

# 2. Entrance Gateway:

With the exception of the various arrow slits this gateway was originally the only external indication of the temple's presence, and also served as the only entrance. The wooden gates are long since missing, although their original position can be determined by the presence of hinges, bolts holes etc. There are also two corroded portcullises. The inner one is currently raised but the corroded portcullises. The inner one is currently raised but the outer one is lowered to prevent access. It is jammed solid and cannot be lifted, but all attempts to bend bars will be at triple normal chances. It can also be broken through quite easily (2-3 rounds) but this may alert any quaggoths in 4 and 9 (30% chance).

# 3. Entrance Hallway:

3. Entrance Hailway: Visitors to the temple were taken from here via the south-west stairway to visit the temple (or, if high ranking, via the north-east stairs to the balcony), before returning to collect their possessions and ascend the north-west stairs to their quarters. The secret door (a close-fitting stone portal) is half hidden behind a snow drift and is only detected at half normal chances its to start with the other start. (It is clearly visible from the other side). The snow will have to be cleared (5-8 rounds) before the door can be opened from the north side, from the south side it can be forced open as if it were a magically locked door.

# 4-5. Cellors:

The temple cellars have been completely cleared of their former contents, and now serve as sleeping quarters for the quaggoths. If the party enter by night all of the quaggoths will be in the celiars (though only 60-70% will be asleep at any one time), mostly in 5. If the party enter by day 10% of the quaggoths will be in each of the celiars, 60% in the temple (9) - the remaining 20% will be as to form a far ford

20% will be out foraging far food. The quaggoths keep 5 reasonably clear of snow and ice, and have roughly piled rubble across the eastern opening and a hole have roughly piled rubble across the eastern opening and a hole in the north-east corner of 4 in an attempt to keep out the worst of the wind and snow. The rubble across the passage can be cleared (from either side) sufficiently to allow a PC through in about 2 turns; the PCs could shift sufficient stones from the north-east corner to reveal that the hole is considerably less than human sized in 1-3 rounds.

# LEVEL 2: MAIN TEMPLE AREA

# 6. Guardroom:

This guardroom overlooking the entrance gateway (2) contains the winch mechanisms to raise the two portcullises - both are jammed solid and cannot be moved. The inner portculls is in better condition than the outer, and if its chains are broken it will drop into place (can be bent/lifted at normal chances).

7. Staircase: The stairway from 3 heads west to join the spiral staircase down from the upper levels. The door from the stairs to 13 has been flung down the stairs and is wedged across the final turn. All the the stairs are covered in a fine layer of snow and it has built into a large drift around this obstacle (it will take I turn to clear the snow from above, plus 2 rounds to break away the rotten door; fram below the snow will fail clear if the door is broken away - this may cause PCs to loose their facting).

# 8. Passageway:

This passage was finely painted with religious scenes to set an atmosphere for those entering the temple - these have long since faded. A marble basin for those wishing to wash before entering Is still in position in the south-west corner. The double doors to the temple were extremely solidly built (although the outer faces were decoratively carved) and are still in reasonable condition (some of the carvings depicting Esseni in her divine radiance can still be seen on the south faces). The doors are heavily barred from the north side, and snow is thickly piled against them. To enter the temple via these doors would entail physically breaking them down - taking 2-12 rounds and certainly alerting the quaggaths. The doors could be opened from the north, but even if the snow is cleared and the bar removed the doors count as if magically locked (they are severely warped).

# 9. Main Temple Level:

The main temple is typical of those dedicated to the worship of Essent - a simple open plan with a high vaulted roof and a wide balcony supported on graceful stone columns. Several of the pillars and part of the balcony collapsed during the landslide. The large statue of Esseni that stood against the north wall has been hurled down the mountain to its destruction by the quaggoths (they have installed their own deity - if the players search hard enough they will find a complete mastodon skeleton hidden under the snow, with no clue as to how it got up the mountain!). There is a very slippery area of ice just north-west of the ledge from 1 - the quaggoths throw any rubbish over the edge from here.



# LEVEL 3: UPPER TEMPLE LEVEL

# 10. Shrine:

This small shrine for the use of servants and temple guards still contains a statue of Esseni in traditional pase in an alcove.

### 11. Guardroom:

This room was provided for use as a living space for the off-duty guards. Most of the garrison's weaponry was kept here in racks.

### 12. Ledge:

This rough ledge was created during the landslide, it is covered with loose rock and therefore provides slippery footing. A crack has appeared through to the spiral staircose (up to 17 or down to 7), but is too narrow to be used by any PCs wearing bulky armour. It is possible, but extremely risky (roll under DEX on d% or fall to death), to jump from this ledge to that from 1 to 4.

# 13. Upper Temple Level:

This level of the temple is basically just the wide balcony 20' above 9, together with a small gallery to the south with two adjoining storeroams. The east and west doors from the balcony are missing (see 7 for the fate of one of them), as are those to the storerooms (which are now empty). Players on the balcony will be safe from pursuit by the quaggoths, but will be subject to a barrage of small rocks if they are discovered (give the quaggoths -2 to hit due to clumsiness with missiles, a rock will do 1-3 points of damage). The chance of discovery is 10% per party member, increasing to 100% if the party make any noise, fall over on the balcony, cast appropriate spells etc. The floor tail over on the balcony, cast appropriate spells etc. The thore of the passage to the stairs up to 16 is also missing at the east end. Players must call under DEX X 5 (DEX X 3 if hurrying, subject to missile fire etc) on a d% to step from the southern part of the balcony to this passage without falling. The north part of the balcony can only be reached by spells, climbing around the walls etc. Any player searching through the snowdrift here will discover the skeleton of a large cat (a snow leopard).

# LEVEL 4: TEMPLE ROOF

# 14-15. Sleeping Quarters:

Room 14 provided sleeping quarters for the servants and off-duty guards, while 15 was for the use of the captain of the guard.

# 16. Upper Temple Balcony:

This balcony is carved into the walls surrounding the temple roof, the balcony floor following the line of the vaulting. Senior priests could therefore observe ceremonies from the gloom up here without being observed from the lower temple levels.

# 17. Broken Stairway:

The staircase is broken here by a continuation of the cleft from 12 below. PCs holding the central pillar and stepping carefully across have a 30-DEX % chance of falling (with a 50% chance of falling down the stairs ar down the cleft to the ledge at 12). Those falling down the stairs from above (see 18) have a STR+DEX % chance of grabbing the lower edge - otherwise they fall to 12.

# LEVEL 5: LIVING QUARTERS

If the DM is using the Zhalindor Campaign he must position the special scroll for the porty to find somewhere on level 5 or 6. The scroll is contained in a case that appears to be made of very hard lvory or bone (it is carved from a single huge white dragon When the players remove the scroll from the case they tooth); will find it to be completely blank (although it is magical and can be detected for). For details of how they can determine the nature of the scroll on their return to civilization see TS!7.

 Broken Stairway: The cleft from 17 is considerably wider here than below. It will The cleft from 17 is considerably wider here than below. If will not be possible to jump upwards across the gap, jumping downwards has only a 2 X DEX chance of success - those falling have a 50% chance of falling down the cleft and a 50% chance of clearing the cleft but then falling down the stairs. The DM should evaluate attempts to climb across the face of the cleft using spikes etc.

# 19. Mess Hall:

This hall was used for meals by the entire community, the priests having a separate table on a raised platform to the west.

# 20. Storeroom:

This storeroom was used to keep the silver service to be used on special occasions. The door is locked but rotten and can be easily broken down. The silverware (total value 3500 gp, weight 1200 gp) is still in reasonable condition.

# 21-22. Kitchen:

Food and supplies were stared in 22 and prepared in 21. There are a large number of empty storage chests and casks in 22.

### 23. Washroom:

This room contains three large white marble basins in individual cubicles (the curtains that screened the entrances are missing).

# 24. Guest Quarters:

This room was a little more luxuriously furnished than usual and served as guest quarters for any distinguished visitors. Both doors are locked and are particularly stout (treat the south door as magically locked; the east door, although staut, is very rotten and can easily be broken through, unfartunately...).

25-27. Living Quarters: These rooms all served as living quarters and were austerely furnished; 25 was for visitors to the temple, 26 for the 12 minor priests, and 27 for two of the senior priests.

### Shrine: 28.

Little of this room remains to indicate its former function - a small shrine for the private use of the priests and visitors.

# LEVEL 6: HIGH PRIEST'S QUARTERS

# 29. Reception Area:

This is the area where the high priest entertained (and held private ceremonies for) important visitors. There are extensive wall hangings and decorative furnishings, and steps in the north-east corner lead up to a curtained-off shrine (33).

# 30. Storeroom:

Originally intended as a general storeroom, this room later served as a treasury for the temple artifacts (see 32); they were, however, removed when the temple was abandoned.

# 31-32. Living Quarters:

These two rooms served as the High Priest's living quarters. 32 was originally the treasury, and is secured by an stout Iron-bound door (treat as magically locked). The High Priest moved his bed to 32 (moving the contents to 30) as it was warmer.

# 33. Shrine:

A small shrine for the private use of the High Priest. It should be obvious to the players that there is not room to summon a white dragon to this location, however it IS the highest part of the temple. Reading the summoning scroll will produce a high pitched (but not unpleasant) wailing noise. This persists for d4+3 hours and is then followed by the appearance of Ama-Huaca. Ama-Huaca is a covati (MM 15) with spell use as a 7th level

cleric and the following psionic abilities: clairaudience, clairvoyance, object reading, sensitivity to psychic impressions, energy control, probability travel. For further details see TS!2, page 26.

Ama-Huaca occasionally appeared at the Wyrm's Head to briefly converse with the high priest, but never stayed for more than a few minutes due to his intense dislike of the climate; he will not be pleased to be summoned by the players, and after surveying the situation will rapidly depart (unless he has had favourable contact with the players elsewhere in the Campaign in which case he will greet them briefly before leaving).

The players will thus discover that this temple is NOT still sacred to Esseni and should believe their journey to be fruitless (unless they believe that Ama-Huaca is really Esseni herself!).



The religious beliefs of the barbarian peoples are mixed and very often confused. Various clans and tribes worship the major deities and a larger number worship one or mare of the minor deities. Almost all of them have a deep belief in the spirit world and, even if they may have no reverence for another tribe's deities, the barbarians are always wary of the spirits that are said to protect certain tribes or their residences.

Among the major gods, those for their residences. Among the major gods, those that receive the most favour are as follows: Esseni (air), Ganil (darkness), Jethna (death), Khian (water), Ohlbrich (luck), Rondo (underworld), Saitrax (waste) and Vobar (storms). For these there are a number of clerics and a variety of small shrines and temples. There is nothing to rival either the splendour and riches of the Imperial High Temples, or the organization of most of the priesthoods in the south. The followers of these gods tend to hold to certain idiosyncratic views, remaining within the widest tenets of the faith but changing many of the finer points to suit their tastes and lifestyle. Where applicable, the more violent aspect of any god will be the one followed - even the clerics of Esseni have an unusually physical approach to solving the moral problems that plague their associates in the south (although they may call in others to do the dirty work - see Valley of the Wyrm).

The minor gods, and the various different sects of individual gods, are too numerous to detail. Most of these gods have a very limited sphere in which to operate and tend to relate to mundane points of daily life - their clerics make none of the sweeping generalizations and moral judgements of the more organized religions. Gods that pertain to the interests of cattle and sheep herders, to the raising of crops in harsh conditions, to factors of tribal migration and, more often than not, to war are the norm in these lands. Many of these gods are specific to a single tribe or clan and the difference between these and the more powerful spirits are hard to distinguish - those that are regarded as basically anthropomorphic may be termed minor gods, those that are nebulous and undefined as beings are spirits. The most widespread type of religious belief among the bar-

The most widespread type of religious belief among the barbarians is that of animism - the belief that all things, animate or otherwise, have some form of soul or spirit. Even the tribes that follow the major or minor deities usually worship some manifestation of the spirit world and all of the barbarians believe in the existence of these spirits. The barbarians do not hold with the rather academic views of some of the southern adherents, notably those that regard even the most ephemeral of things to have a spirit (waves, air currents, etc), although there are some exceptions to this (rainbows, for example, are felt to have a particularly powerful, if somewhat inaccessible, spirit). On the whole, the barbarians worship the spirits of more permanent things: mountains and hills, streams (rather than the actual water in them), houses and towns, and even vague cancepts such as tribes or clans provided they have some lasting definable qualities. Often the triba inhabits, sometimes the spirit of a place that the triba inhabits, sometimes the permonent residence of the tribe (if it has one) and in other cases the original residence of the tribe.

The powers of these spirits vary from place to place and from tribe to tribe. Some of them are so weak that there is no discernible effect whatever offerings they are made (there are sceptics among the barbarians who believe that these places have no spirits, but they keep such opinions fairly much to themselves). Other spirits are powerful enough to strike down those who enter their holy places without due reverence, and even if they do not act immediately and directly they are capable of cursing the person involved so that some bad luck befalls them in the future. To appease these spirits their worshippers must make sacrifices and offerings, the form varying with the precise nature of the spirit concerned and the request the worshipper has.

Unlike the deitles, who can be persuaded to give specific and immediate powers to their worshippers (ie spells), the powers of the spirit world act in a far more general fashion, often being little more than a general tendency towards good or bad luck. Southerners that see the worship of these spirits often maintain that the barbarlans are stupidly superstitious, and that they attribute too much to the actions of these nebulous beings. The barbarians themselves, however, are convinced that the correct behaviour towards a spirit will increase ones chances of success in any endeavour and especially in those related to the province of the spirit. One of the things that is guaranteed to get any barbarian riled is an attack (verbal or physical, particularly the latter) on his family, clan, or tribal spirit. Many wars have begun in this manner, and the response of the injured tribe is usually noted more for its ferocity than tactical soundness (whole tribes have been slaughtered by being lured unthinkingly into patently obvious traps, incensed as they were by some unforgivable tresposs on the honour of their tribal spirit). An unwitting or incautious ward has also been the cause of a great number of deaths among visitors and foreigners who underestimate a tribe's attachment to their spirits.

# THE PRIESTLY CASTE

Among the barbarian tribes, the role of priest is one assumed at a very young age. The priests choose their acolytes from the young men (and even, very occasionally, the young women for certain deities) of the tribe before they have had any chance to begin their training in the usual skills (mainly warrior and From this time they are indoctrinated in the beliefs herdsman). of the tribe and they become part of the priestly caste, an exclusive group that rejects all family and clan attachments and only recognizes those of the caste and the tribe to which it is affiliated. In theory this makes the priests free of the mundane worries of the normal tribesmen so that they can concentrate on the duties to their delty or to the tribal spirits. In practice, the priests are one of the major political forces in the tribe, and they use their position of power and their freedom to attempt to dominate tribal policies - these attempts may either be based on a genuine belief that this is what the deity, etc, wishes, or may simply be the exploitation of the priests' position. This often puts the caste in an awkward relationship with the rest of the tribe, with the main body of the tribe vacillating between hatred of the scheming priests and great reverence for their position and favour in the eyes of the gods.



Few of the priests of these barbarian tribes are actually clerics. Of those that warship the major or minor gods the proportion is far higher than in the other tribes, but even in these cases many of the priests are merely laymen who are trained in the non-magical rituals and in the laws and tenets of the religion. Most of the caste, however, is made up of those who worship the spirits and none of these are clerics. Most tend to be fighters if they are classed at all, though there are some magic-users who may use their spells to convince the unfaithful that the spirit concerned has given them power, and in fact may believe this to be true themselves. None of the spirits, even the most ancient and powerful, are able to grant spells in the same fashion as the deities. There are among the clerics those that claim to be able to communicate with the spirit world, but these mediums are few and far between (and there are far more impersonators than the real thing), and even the best of these can truthfully claim little more than empathic They can tell if the spirit is uneasy, angry, peaceful, powers. hungry, etc, but cannot relate anything more specific years of practice and knowledge of a particular spirit may allow the medium to be able to interpret these signs with some accuracy, but they can never speak directly from the spirit concerned.

The vague nature of their powers and the spirits that they serve leaves the position of tribal priest open to much abuse. For every priest that is truly committed to his spirit or group of spirits there are a few that exploit their role to their own advantage. Most of these merely use the position to avoid heavy or dangerous labour and to gain the sacrifices that are offered to the spirit. Some, however, employ their talents to the full in order to gain authority over the tribe - priests are banned from chieftainship and can only rule through guile, persuasion and subterfuge.

# PLAYING THE BARBARIANS

The preceding pages should have given the DM some idea of the culture and attitudes of the barbarians, enabling him to easily introduce them into the Campaign. The following material will expand on these outlines, giving the DM information related specifically to the game system. The suggestions that are presented here are intended to apply to non-player characters and NOT to player characters. The DM should adapt the figures and details given if he decides that he will allow a PC to run a character originating in the barbarian lands - these details reflect the foregoing general information and are NOT intended to give barbarian characters any particular advantages (if not the opposite - see below). Under no circumstances should the DM allow the use of spurious barbarian classes for either player characters or NPCs.



Class: as mentioned above, the predominant class in this area is that of the fighter. There are few thieves (in class terms) because of the nature of thievery among the barbarians; stealing and rustling are usually achieved with brute force, not subtlety and finesse. There are a relatively small number of clerics (see page 29) and almost no magic-users. Thase magic-users that are present are regarded with great distrust by the other barbarians (and jealousy by the clerics) although this is intermingled with a certain amount of fear.

Requisites: for the most part these will be as normal (ie 3d6). Strength and constitution may be higher (+1) - this will be especially opparent amongst the leaders as they must often maintain their authority by some show of personal strength or combat skill (say +2, with a reasonable number of hit points to reflect the challenges that they must have been able to overcome to keep their position). Intelligence may be rated somewhat low (-1 or -2) as there is little employment for this faculty in these leades - this is not to suggest that the barbarians are stupid or lacking in common sense, but only that they do not have any serious trained intellectual ability. Spells: the spell effects (see issue 3 of TSI, pages 14 and 15,

Spells: the spell effects (see issue 3 of TS!, pages 14 and 15, for an explanation of these effects) are those for a northwesterly direction and fall between zones 4 and 7. Only a few of the barbarians live so close to the ice fields for spells to receive the zone 7 effects. Magic Items: if the barbarians are a little poor in technology

Magic Items: if the barbarians are a little poor in technology they are positively destitute in terms of magic items. Any farm of magic, however mundane, is rare in these lands and the owner of a magic item is at once the centre of much fear and envy.

Race: the barbarians are, almost without exception, human. There are a small number of half-elves, and a slightly larger number of half-orcs and similar cross-breeds. Dwarves may be found in the areas nearer to the Demlich mountains, but these will not be part of a tribe although they may live inside tribal boundaries. Elves and hobbits are rare in the extreme and many of the barbarians hold them to be a myth of the strange southern peoples. Most of the barbarians themselves have some southern blood in them due to much interbreeding and intermarriage with the south (especially with slaves taken during raids beyond the Sorga).

Language: there are a multitude of languages used by these peoples and an even greater variety of dialects. Some of the languages are related to those of the northern civilized kingdoms, others to the speech of the steppes nomads, still others to the more primitive language used in Demlich. Most are mixed with borrowings from trade slang, the languages of the glant class monsters, and the languages picked up in fragments from foreign slaves. It is reasonable to say that none of the major tribal groups can converse easily in their native tangues, but also that some form of communication is usually possible. Due to the migration of many of the tribes, the spread of languages is fairly random, with tribes from the far north sharing a language with others on the banks of the Sorga. Few of the barbacians know the Imperial trade language.

Monsters: the area covered by this supplement is too large to allow an adequate set of encounter tables - the terrain changes from the plainlands near to the Steppes, to the foothills at the base of the Demlich mountains, to the tundra at the edge of the ice fields. Similarly the creatures that inhabit these areas change with the location. There is a larger number of the animal types at the south of the barbarian lands because the country is relatively heavily inhabited (though still sparsely when compared to the Imperial lands); nearer to the mountains the number of the giant class creatures increases and various of the more traditional monster types begin to appear. To the north-west the creatures are likely to be those that are adapted to the long flerce winters and the remorselessly harsh life of the tundra. to be those that are adapted to the long Details will be given in the scenarios that appear for these areas of the encounters that can be expected (see the Campaign scenario in this issue for an example). For scenarios that the DM chooses to set in this region the tables given in the Dungeon Masters Guide, Fiend Folio and Monster Manual II are adequate (pp. 184-186, 111-115 and 135 respectively; also see M.M.II, pp. 140-148), although the DM may choose to exercise some discretion in the allocation of wilderness encounters. Remember that there are not a large number of the demi-humans or men from the civilized countries (for example, ignore encounters that show merchants, or adapt them to the sort of trader that could be expected - is a warriar group returning from the south and selling some of their gains on the way).

# PLAYER CHARACTERS AND BARBARIANS

There may come a time in a campaign when the DM wishes to introduce a barbarian as a player character. This may be to give an unusual background to a character (preferably one for a player that is capable of role-playing the barbarian's traits and characteristics to the full) or may occur if the main body of the players are adventuring in this area and wish to take on new player characters. The DM should bear in mind all the information contained above in such a situation and should tell the player all that he thinks will be relevant to the character. PC should not be given the opportunity to be anything other than a fighter unless he has outstanding scores in the relevant requisites (and even then a percentage chance of no training being available should perhaps be imposed, especially in the case of a magic-user). The PC will NOT gain the requisite bonuses that were suggested above for NPCs. The DM should take some trouble in trouble in detailing the PC's tribe's spirits, and there-fore the religious beliefs of the character. It should be stressed to the player that the character holds these beliefs very seriously (and other related beliefs, such as the superstition of most magic, particularly that antipathetic to the spirit or spirits concerned) and that such a belief should be apparent in role-played actions. For those not capable of roleplaying out of the norm, the DM could assign the tribe one of the common deities found in the south and avoid this cross-cultural problem.

Whether or not the DM wishes to begin a barbarian PC, it is almost certain that at some time the PCs will encounter barbarians. For such occasions the DM should be familiar with all the relevant material in this supplement and should use the differences between the players' habits and those of the less civilized peoples to the full. The tribes have a strong dislike of both the unknown and the southerners, they distrust magicusers and do not appreciate the threat offered by adventurers (who they tend to regard as little more than specialized freebooters and scavengers). All these factors combined are likely to make for a frasty reception at best, with an instant and violent contempt being more probable.

As if the natural barbarian harred of the adventuring types is not enough, the average PC, coming from the civilized, cultured south, is almost certain to make many unforgivable social gaffes in barbarian company, having no understanding of, and probably little interest in, the primitive beliefs of these people and their complicated if unsophisticated social system. In fairness to the PCs, it is certain that (unless the party have something valuable to offer to the tribe concerned) the barbarians will encourage such gaffes, either for amusement at the adventurers' discomfort as their behaviour is corrected, or as an excuse to attack them with honour and acquire the metal weapons and armour that they carry (the various hospitality rules not allowing them to murder the PCs in cold blood, but requiring some pretext, however filmsy).

Characters who are willing to accept the customs of the barbarians may be accepted, to an extent, by a tribe, but will probably find that this provokes an even more strongly negative reaction by other tribes, unless they are affiliated with the first tribe. The hostile attitude of the inhabitants and the hostile conditions in which they live make adventuring in this area an arduous task. It has some advantages for those types that prefer to be free of the widespread legal restraints of the Empire, but offers similar problems at a more localized level.



Zarghar, the chief of our harried mountain clan, looked particularly upset this time. "Ores!!", he screamed, "You were whipped by a mere tribe of orcs?". As we pushed our noses deeper the dirt of the Clanhall it seemed somehow superfluous to into mention that the "mere" tribe of orcs had outnumbered us at least twenty to one, we had killed well over one hundred of them during disengagement and then, Shala knows how, managed to escape untralled with nearly all of our contact patrol intact. "When I was young", continued Zarghaz," we would have taken the whole lot before breakfast". He paused - and smiled. "And we would have had some of them for breakfast!". He absent-mindedly kicked one of his seven second status wives out of his pacing path. Her surprised squeal seemed to start a brand new thought train. "When I remember the time when I chopped a troll single-handedly while ...". An almost, but not guite, audible groan ran through the audience as he yet again recounted one of his old exploits, We down in the dirt kept very quiet. Since Zarghaz's youth the Clan had been driven from the

Since Zarghaz's youth the Clan had been driven from the ancestral mountain stronghold by a mixed Glant/Ogre Force determined to subdue or remove the only independent clan left within four days march. Since that inevitable defeat we had been driven steadily further south towards the lowlands by lesser enemies, simply because we were never allowed enough time to establish ourselves in any one locale. However, contrary to our esteemed chief's opinion, we had been able to hand out a few surprises to both our hereditary enemies as well as overconfident human adventurers since the continuous warfare had honed our combat skills to a level undreamt of before within the Clan.

Zarghaz, meanwhile, had finished his tale of interminable hack and smash and directed his unwelcome attention back onto us. "Whilst you failures were scurrying around the westlands, supposedly discouraging incursions, a more successful patrol collected a few prisoners in the far south. I looked around inquisitively - Zarghaz gestured towards the communal cauldrons. "We obtained some very useful information about the lowlands to the south, as well as some extremely odd rumours concerning some of the inhabitants which are very pertinent to your next mission". Zarghaz was smilling broadly now, his face split like a six-week dead tarn trout. If I had been worried before I now wished I had stayed with the orcs - I knew that look and it meant that we were going to pay for his pride that had been hurt.

"Apparently there is an isolated community of small, indolent, humanoids living in a valley about eight days march to the southeast - you'll be given the route later - who apparently are "Krishnaat"", He had used an Ogrish word with no real equivalent in our Clan tongue, in fact something that was fairly difficult to conceptualize - 'unwilling to use force even in self-defence'. A few people laughed dutifully, assuming some form of sick joke. Zarghaz quickly stared them into a cough induced silence before continuing, "It seems they are all females" (snickers this time another, rather more baleful, stare) "who have formed some type of religious order to venerate a powerful magic object - a single sided disc with the abilility to show scenes from many leagues -If the scum we tortured were to be believed. Needless to say this disc would be enormously useful to the Clan. They are supposedly unprepared for assault - the local tribes fear retribution from a powerful mixed race force that trade with and protect these 'Sisters of Talan''. There should be few problems, even for you, If you move in quickly, slaughter these midget women, and leave a few local tribal corpses to shift the blame. Then take the disc and depart rapidly - something you appear to speciallse in - returning it to our shamans who will make it function for the Clan. Collect your route orieting from Bahesh. provision and rearm from Clan stocks and then move out as guickly as possible. I suggest you do not fail".

I left the hall feeling uplifted - if we carried this use off the prestige gained would provide enough backling amongst the young warriors to challenge for Clan leadership.

# DM'S INTRODUCTION

This scenario is for use with AD&D or Basic rules (although in the latter case access to the Expert Rulebook will prove useful). The scenario is of a very unusual nature, and should thus not be incorporated into an existing compaign (although, if required, it would serve as a good introduction to a new compaign, see below). In order to play the scenario it is necessary for the party to take the role of a marauding band of hobgoblins (see introduction on previous page). They have to march from their Clanhall (marked "C" on the map on page 34) across unfamiliar territory to the monastry of Chelin in an attempt to steal a powerful artifact (the attempt will, however, prove fruitless, see page 32). The players will thus be given a view of the other side of the coin – what life is like for the monsters! In order to reinforce the point the DM cauld arrange for the players to surprise a typical compfire-burning ('It keeps animals away'), over-armed and overconfident party of adventurers, providing an object lesson for players with PCs in another campaign – 'It's only hobgoblins'. Don't forget the PCs' excellent night vision if the attack takes place during the hours of darkness. The lure of horses and magic weapons should be all the motivation that the PCs need in this situation to attempt such an attack – dan't be too generous though or else it may be necessary to increase the quality of defences at Chelin.

The wilderness map reproduced on page 34 is that given to the PCs during the route briefing, and all the information they will require in order to play the hobgoblins is given on page 33. It is therefore suggested that this page is removed and given to the PCs so that they can map their apparent progress. No PC will have been further than four days' march south. If the DM wishes he may withhold the map from the players (leaving them to find their own route), or even let the players discover their own abilities (other than spells) as they go along.

Note that the abilities given to the players are for a special tribe, and are designed to both balance the scenario and provide the feel of playing a relatively powerful monster - they are not suggested as general amendments for use with all hobgoblins. They are, however, intended to be suitable for campaign use (ie starting a new campaign in which the players take the part of hobgoblins) in which case DMs should attempt to include the political situation within the tribe as part of the campaign.

# THE WILDERNESS

Any route between Clanhall and Chelin will pass through some rugged countryside (the speckled areas of the players' map are all rough hills); the distance is 120 miles as the crow flies so the estimate of eight days' march and the "day's march" marked on the players' map are overly optimistic given that the party should be using scouts and provisioning itself as it moves.

should be using scouts and provisioning itself as it moves. The current season is late spring - hopefully causing few problems with weather - and in all habitats except sparse forest the skivvs will have to hunt two thirds of their time to supply the party with enough food. In sparse forest this activity will only take one third of their time. It is possible to average fifteen miles a day under the above

It is possible to average fifteen miles a day under the above conditions but any difficult terrain or suspected enemies nearby will drop this considerably. If a party this size chooses not to deploy scouts properly they will nearly always be surprised during encounters. The information as to tribal areas has been gleaned through direct contact or extracted from captives. All areas except the Barrens (see below) are assumed to be part of the range of Giants, Men, Humanoids or Demihumans. You may assume that (particularly further south) those areas marked are only some of the existing ranges, and therefore provide the party with some further surprises. Any encounter will depend on how far the tribal lair is from the party - numbers will vary from one to several hundred. Assuming daylight marching, throw for three encounters per day and one for the night rest period using the relevant temperate encounter table in the DMG. The chance of an encounter will vary from 30% to 90% in the instance of passing close to a lair. This enables you to set the level of encounters basically as you choose and may be eased off even further if attrition is becoming a serious problem despite good playing. The dark area in the centre of the Great Forest is the Barrens

The dark area in the centre of the Great Forest is the Barrens - a huge lava field punctured with tunnels leading down into the earth - and is a well known taboo area by legend. Should the party want to investigate, despite DM's advice couched as legend, they will encounter a domain ruled by a very powerful lich and his legions of undead (you should gradually increase the numbers and abilities of the undead encountered until the party realise their error). The lighter wasteland to the west of Chelin is a salt/sulphur plain with nothing inimical except the very earth itself. Crossing this plain is difficult due to the fragile crust breaking and the brine solution causing ulcerating sores that don't respond to treatment. Should immersion occur, it will entail removing armour and equipment until fresh water is reached to bathe. The party will not realize this, of course, and will suffer injuries that will preclude wearing the above equipment.

# CHELIN AND ITS ENVIRONS

Chelin originated as a settlement of young druidical-type female halflings who, after much wandering, felt that their neutral alignments were in jeopardy due to their empathy with the bright, the good and the living, and their refusal to stoically accept the sufferings that they had seen. They decided to form a contemplative community within the peaceful elven kingdom of Talan, were given Chelin by Relathaal, and for many centuries lived secure, interacting very little with the outside world. Their choice of Talan meant that they could hold to a neutral alignment whilst caring as they felt they should.

alignment whilst caring as they felt they should. Then an attempt was made to remove the Eye of Talan to the negative plane - the resulting disaster gouged the heart from the northern mountains and created the Barrens, bringing in its aftermath destruction, desolation and angulsh as Talan convulsed. The sisterhood looked for guidance where halflings have never been heard and Erimvaar, a chaos-good elven nature god, opened his heart to them and gave them communion.

Since that time the sisters have led quiet lives serving Erimvaar in their own way - slowly increasing in number, gaining knowledge and gifts and assembling a fine library and finally the Eye - the parting gift of the last high elves to leave blighted Talan. The elves declared them the chosen ones of Erimvaar, and gave them stewardship of the Eye until the return of the Unatuael - eleven priest kings who disappeared during the catastrophe.

The sisters regularly send missions to the southern halfling settlements, these generate the influxes of novices, but the male halflings stay set with tradition, refusing the grace of a gad. Unusually, the sisters seem to live beyond the normal span of halfling years - a lifespan of four hundred and fifty years not being remarkable. They are completely non combatent, do not possess weapons or armour, and are unwilling to use their potent magical powers to take life, even in defence, relying on the defences of Chelin to hold off attackers until other help can be summoned. This has lead to two disastrous sackings within the past half-millenium with the death of many sisters.

summoned. This has here to two analysisters. The countryside around Chelin consists of gently rolling hills, lightly wooded but mostly meadowland. To the east rise the foothills of the mighty Talal range, inhabited by industrious gnomes living in moderate sized mining communities. They are an open and happy race capable of enormous and determined violence if they are threatened or if long-standing friendships, such as there is between them and Chelin, are violated by intruders. Approximately 350 well-armed (see MM) troops patrol their borders to discourage unwelcome visitors with extreme prejudice. To the west live a large band of wood elves (mostly in tree houses) in moderate woodland. They have no real reason to be belligerent the geography to the west protects them from intrusion and the gnomes, with whom they are on good terms, sweep the south-east clear with their vigourous patrolling. They are particularly amicable to the gentle sisters of Chelin with whom they spend much time, either praying and meditating or studying in the extensive library. They supply Chelin with food and chase the occasional intruders from the north back into the mountains. In the unlikely event that there was a major incursion they could probably muster 180 fighters - both male and female.

Running through the Chelin valley, between the escarpment to the north and the Talal foothills to the south-east is a rather minor trading route between two rather more settled areas - the Rolaterian Confederation and Telethea. Three or four caravans pass during the fine weather, stopping at Chelin to trade with the sisters - who act as agents for the gnomes and elves - and also to drop off novice sisters recruited in the large halfling settlements to the south. The caravans are usually escorted by at least a hundred guards - the chance for a caravan to be in the area to affect the party is approximately 5%-10% - there is reasonable chance of the party being detected if they choose to skulk near roads, settlements etc. For obvious reasons the environs are kept reasonably clear of monsters inimical to the residents, so adjust encounter tables accordingly, remembering that creatures friendly to the residents may not be very keen on intruding hobaoblins!

A single track approaches Chelin past a few copses of elm and ash trees. There are two obvious entrances (the track splits to join both) consisting of two identical, large, outward opening, metal bound, solid oak double doors. Inset is a small postern door which unlike the large gates is usually left open.

The main Chelin building was originally a fortified Talan waypost, the two smaller buildings were added by the sisters to house the increasing numbers and ever expanding library. The external aspect of Chelin is quite forbidding, consisting of three squat two storey buildings with a ziggurat-style protrusion extending up from the largest of the three. On closer inspection there are elevated passages interconnecting the buildings and the masonry, contrary to expectations, is very solid (if a little crude on the two smaller buildings). Inset into the grey stone walls are heavily barred, unglazed, windows with internal shuttering to keep out the worst of the weather. The roofs are slightly sloped and tiled - the beams made of 6" thick timber.

# GROUND LEVEL

1 The entrance passage to the main building - the formal entrance for visitors on occasional special days of worship. For construction and use of the doors see above.

Ornamental solid bronze double doors leading to the

temple. Being very heavy, they are usually locked open. 3 Temple - 'the ziggurat' because its walls extend 40' to a stained glass roof. There are eight fixed pews as shown and benches running along the N and S walls, usually covered by curtains hung from a 10° wooden lintel. Above the curtains are hung tapestries showing scenes from elven legends. A carpet is laid along the center aisle. blue 10'

Stone column on stepped dais supporting the Eye of Talan. 4 5 Sacristy - used for changing far services, storage of ritual garments and pre-service meditation by officiating Along the south wall are cupboards, and along the sisters. west wall are some proyer mats. All doors leading to the socristy are normally kept locked.

6 Chelin treasury - a possible short term balt hale - it contains 9,800 gps, 2300 gps of gold plate, jewlery to the value of 14,564 gps, gems worth a total of 5400 gps and five very precious books (ie precious to the monastry and anyone else interested in a set of father abscure theological theological histories). Access is via a pair of iron-bound doors with extremely good locks (-35% to chance of picking), plus internal bolts penetrating deep into the surrounding stone (treat as a magically locked door for chance to open).

7 VIP guest room containing two human sized beds, three chairs, a cupboard and a desk, as well as a continual light spell cast upon a hoodable lamp - known as a sister-lamp. R Same as 7 except for a small bookshelf containing a few

volumes concerning the history of Chelin. 9 VIP guest room with a double bed. More lavishly decorated that 7 and 8 it contains finer, although similar, furniture. 10 Washrooms/privies. The door opens onto the washroom, privies are small cubicles with slop pails. 11 Recreation/studying room for 7/8/9 containing four desks

and chairs, a large table with benches and two couches. 12 Recreation room for 13 similar to 11 without desks, three tables with benches and a small stove. 13

Dormitory for visitors containing twenty-two beds, eleven cupboards, two tables and benches.

14 Bolt hole - only the senior sisters (named) know this exists. In here are enough supplies to last five halflings for a week with cot beds and reading matter as well as a sister-lamp. The door from the secret passage is identical to the treasury doors (see 6 above).

### 15 Sheltered well.

16 Entrance passageway to dining room/kitchen area. The doors are identical to those in passage 1.

17 Dining hall - benches as shown - water tank in southeast corner is set into ground and refilled by water-dray. 18 Recreation area for sisters - five couches, four tables with benches and an ale barrel are distributed randomly. 19 Kitchen. A long open range extends along the north wall under the barred windows. Three preparation tables are in the middle and food is collected and dirty dishes returned via the south-west serving hatch.

20 Library - bookshelves as shown. Books are taken upstairs to study.

# SECOND LEVEL

21 Accommodation for twenty-four sisters (eight second lvl, sixteen first [v]) with twin beds, cupboard and shared desk. 22 Clowinned's office. Contains desk near N wall, book-shelves in SE corner, four chairs plus second smaller desk. Locked in the main desk is Chelin's 'petty cash' - 355 gp's. 23 Clowinned's room. Spartan interior - one bed, cupboard, desk, two chairs and a proyer mat.

Lettana's room - identical to 23. 24

25 3 Novices' rooms - twin beds, two prayer mats.

26/27 Benein's deputies' rooms - same contents as 23.

Benein's room - same as 23 apart from wall hangings. 28 29 Reladur's room - contains bed, cupboard, large desk,

bookshelf of master files.

30/31 Accomodation for professional researchers contents same as 29 except for master files. There is a 10% chance that there will be one 3+1D3 level MU researching here. 32 Water raising room for brewery - bucket is winched down to well below.

33 Benein's brewery - basically two large open casks.

34/35/36 Reladur's assistants' rooms, contents as 30/31. 37 Split reading research room. Western side contains chart type tables, eastern side smaller desks.



# THE SISTERS OF TALAN

The sisters clerical progression comes through meditation and revelation rather than crass physical activity although, being halflings, they do enjoy the finer things of life such as steak and stout pies, a quiet pipe of Old Randall and a jug of Benein's famous Stoutbomber Garglebeer to share with friends after a hard day. All the sisters except for those named and the archivists share in the domestic chores of Chelin on a rota basis quite happily, for halflings are a fairly basic folk who are content to keep their feet firmly based in the practical side of life, though offering worship to Erimvaar whenever a need is felt.

Clowinned and Lettana carry master keys to all locks (used due to the frequent presence of passing travellers), others are issued as required (only Benein is given the key to the brewery).

Clowinned: STR 12 INT 16 WIS 17 DEX 12 CON 16 CHA 15 LVL 9 HP 61. SPELLS: (Spells for all halflings and dwarves are for AD&D, the DM should choose similar spells to those listed if using Basic.) 1st IvI: Command, detect

evil, light, protection from evil, remove fear, sanctuary. 2nd lvl: Speak with animals, slow

poison, hold person, know align., augury, resist fire. 3rd Ivl: Dispel magic (2), remove

curse, speak with dead. 4th Ivi: Cure serious wounds,

detect lie. 5th Ivl: Flame strike.

Clowinned is the elderly (433), but robust, Head Sister of the Chelin Sisterhood, Not only is she the highest level of only is she the highest level cleric, she is probably the most worldly member of Chelin as she came there relatively late after a very successful career as a merchant. She is an excellent organiser and has the ability to keep control in chaotic situations. Since the Chelin/Elegzhar talks (see below) began she spends most of her time either in discussion with Klatzmot in 22 or 23 or else roaming around ensuring everything runs smoothly - the Elegzhar guards being especially prone to make rather blunt comments about the sisters' inability to defend the monostry.

Lettana: STR 8 INT 13 WIS 18 CON 6 DEX 14 CHA 9 LVL 7 HP 22.

1st level: Light, cure light wounds (4), sanctuary.

2nd level: Slow poison (2), detect charm, speak with animals, know alignment, augury. 3rd level: Cure blindness, cure

disease (2). 4th level: Cure serious wounds, neutralize poison.

is a frail, delicate, Lettana middle-aged healer who devotes her life to medicine and meditation. She possesses the power of laying on of hands, easing pain and curing 1 hp of damage per turn. She spends her time mainly training novices and usually eats alone in her room (24).

Reladur: STR 12 INT 18 WIS 16 CON 12 DEX 12 CHA 14 LVL 6 HP 27 1st Ivi: Command, light (2), protection from evil, detect magic, cure light wounds.

Placks

2nd lv: Know alignment, read magic (2), detect charm, hold person, augury. 3rd IvI: Dispel magic, speak with dead.

Reladur is the busy, tall and drawn Chelin Archivist whose duties are to maintain, catalogue and update the library with the help of her staff. It has been noted by her acquaintances that she cares more far her books than her fellows or even Erimvaar. Her time will generally be split between 29 and the library block. The use of **read magic** was something prayed for and was given - though note level rise. Her staff consist of Seltin (IvI 3, WIS 16, 16 hp), Tirana (IvI 2, INT 17, 9hp) and four helpers of 1st level (with spells relating to divination or research).

Benein: STR 14 INT 15 WIS 15 CON 17 DEX 7 CH 14 LVL 5 HP 19. 1st 1v1: Bless, command (2), cure light wounds, light, sanctuary,

2nd Ivi: Hold person (2), spiritual harmer, chant. Benein is a much liked, robust, sister in charge of running the kitchen and brewery - a critical job she carries out with elan and efficiency. She is likely to be found anywhere.

Other Inhabitants: There are also two 4th LVL (WIS 15/17 HP 14/13), eight 2nd LVL, sixteen 1st LVL and six 0th LVL sisters. Also currently staying at Chelin are twenty dwarves belonging to the Elegzhar (a powerful dwarven military/clerical organisation of law neutral alignment which is split into seperate male and female wings and based in the Talal mountains). Their mission is to discuss inter-church cooperation and the possibility of Chelin being used as a trading base.

# THE DWARVES

Dwarven gods being as they are, the clerical delegation from Talal have no compunction about spilling any but their own blood and use battle-axes and bastard swords in combat. They disdain long-range missle weapons as only fit for elves and the like, although they find throwing axes useful prior to melee, and are extremely skilled in such use (+1/+1). Fifteen dwarves (all female) are guards (AC 4 -chain plus shield, 10-14 hp, ivi 2, +1 to hit due to fanaticism, b/axe b/sword, 3 throwing axes). Spells are standard military issue - light and protection from evil.

Klatzmot: STR 13 INT 15 WIS 15 CON 18 DEX 12 CHA 13 LVL 5 HP 35 AC 0 (+2 chain, +2 shield), +2 bastard sword (+4/double damage vs. giants), +1 dagger, 2 hand axes. 1st IvI: Bless, command, cure light

wounds (4). 2nd lyl: Chant, hold person, resist fire (2).

3rd Ivl: Dispel magic.

Klatmotz is the leader of the Elegzhar delegation - her forceful personality set against Clowinneds ocumen is proving on interesting struggle. A vain Dwarfess, she is particularily proud of her long silky red beard.

Lokvok: STR 17 INT 7 WIS 12 CON 16 DEX 8 CHA 7 LVL 4 HP 28. AC 4 (chain +1), halberd +2, 3 throwing hatchets, dagger. 1st lv1: Cure light wounds (3)

2nd lvl: Resist fire, silence 15'r. Lokvok is Klatzmots right hand woman, a semi- beserker who fights at +2 to hit due to ferocity - with the classic problem of a lack of self-preservation. She will not spell cast in combat preferring to use her halberd.

The three remaining dwarfesses are Thacknolz, Telforz and Crimmon all IvI 3 clerics, offensive or healing spells, no WIS bonus, AC 3 (+1 shields), 13-17 hp, +1 weapons (2 battle axes, 1 bastard sword).

Also at Chelin is the artifact sought by the party - the Eye. The Eye of Talan is a two foot diameter vitredur (the lost elven mogical glass) lens mounted within a wishbone-like pivot enabling It to rotate on its horizontal axis. This arrangement is mounted on a graceful 9' tall stone column, inset into a plinth. Its abilities are fortunately keyed to the very bedrock of Talan, rendering it useless if it is removed from the ancient kingdom, and until the land of Talan is restored to its former glory the Eye's greater powers will not return. Once a year, in a ritual of power and complexity, the sisters use it to search for any sign of the return of the Unatuael.

If the party successfully remove the Eye neither they, nor any other power on earth, will be able to move the Eye beyond the escarpment (the ancient northern border of Talan) without causing a devastating explosion (like that which created the Barrens).



# PLAYERS' NOTES

After reading the introduction you have probably surmised that the object of this scenario is not to role-play a normal set of player-characters. What you will be doing is playing a group of hobgoblin leader/fighter types (known as dlals) and a cleric (shaman). The dlals will also have various troops under their command to assist them with their objective. It is suggested that the PC party consists of five dlals and one shaman, but the DM may wish to vary this figure.

The following notes will enable you to play this scenario using hobgoblins as player characters.

A dial PC should be generated as follows:

	15+1D3 (AD&D: on 18 throw as per normal % strengh adj.) 3D6-2
WIS:	3D6-2

- CON: 15+1D3
- DEX: 2D6+6 (halve AC bonuses, rounding to worse AC)
- CHA: 3D6-2 (treat as half-orcs for reaction)

Due to their taugh skin hobgoblins will have a base AC of 9 (BASIC: 8), effectively giving any armour worn a +1 bonus. Dlals tend to wear either splint or banded mail giving an AC of 3 or 2 with shield (BASIC: chainmail giving AC4 or 3) and crested helmets which sometimes have hideous facemasks to terrify their apponents - sensible dlals prefer to retain their peripheral vision. Any hobgoblin choosing not to wear such a helmet will obviously suffer attacks to the head at AC9 (BASIC: 8) from sentient creatures. PCs may of course encounter magical armour on their adventures; however dlals tend to be superior physical specimens and hobgoblins are generally taller and more powerfully built than humans, so the chance of any armour fitting them is 19+1D6 + con bonus, and they attack as four dice monsters using any of the following weapons (BASIC equivalents in brackets): battle axe, longsword (normal sword), halberd (pole arm), spear, dagger, composite bow (long bow) with 36 arrows, throwing axe, morning star (mace), club. A dlal has three weapons of a similar family. Dlals will not normally carry more than three weapons excluding a dagger.

Arms and other equipment have been acquired through successful warfare and limited trade. The Clan has a large collective armoury with weapons and other items of necessary equipment that the Clan cannot easily make itself being made and refurbished by slave-craftsmen of various races. Captured magic items are automatically passed to the Clan chief who will then poss them to the shamons if he sees fit - the penalties for withholding magic items are all painfully terminal. Generally magic items are seen as too precious to be allowed to be recaptured on a small scale operation, so although a dlal, or even a trag, may be quite conversant with magical weaponry, they will certainly not be permitted to take any with them on this assignment. The personal wealth of a dlal is between 10-100 gps and is

The personal wealth of a dlal is between 10-100 gps and is usually kept on his person at all times, although it is not unknown that, prior to a hazardous mission, this sum may be left with a trusted relative. All dlals speak rudimentary common as well as a Clan tonaue, racial tonaue, orcish and applin.

well as a Clan tongue, racial tongue, orcish and goblin. Each dial commands a 'scad' of four heavy troops ('trags' after their warcry) and two scouts/foragers ('skivvs'). Dials make saving throws as if fourth level dwarven fighters, skivvs and trags as second. Food consumption for all hobgoblins is double that of a human under similar exercise requirements.

Trags have 9-13 hp, hit as 2D monsters, wear scale armour -AC5, 4 with shield (BASIC: leather armour - AC6/5) and they are proficient in two weapons from the dial weapon list (PC choice). They all carry a long spear which is often used in a pike-like fashion. Trags are both courageous and well trained - years of varying forms of warfare have encouraged initiative and have tempered them to the point where they are the near-equals of human elite troops, capable of performing a wide variety of small scale tactical manoeuvres. Their favourite tactic (apart from ambush) is to soften an opponents charge with rapid and accurate how fire and then impale the remnants on a shield/spear wall.

bow fire and then impale the remnants on a shield/spear wall. If the DM wishes the following optional rule may be used when spears are employed in this manner: It is impossible for any medium sized (3'-10') single opponent to close with three or more spear armed trags from the front without suffering at least one impalement (ie one hit is automatic, throw 'to hit' for other attacks on either side). 'Impalement' means full weapon damage plus thrown damage, impalement for the above damage only occurs assuming a determined attack (eg a charge) has been made, if not, normal damage is implemented. A successful impalement means that there is only a 50% chance that the trag will be able to free his spear (if this is wished) that round and in succeeding rounds similarly an opponent who is impaled and is not martally wounded has the same chance of freeing himself and cannot take part in any combat and suffers an AC-4 penalty until then. If their spear wall is outflanked, the trags will withdraw (leaving the spears if haste is necessary), using bow fire and hand-weapons to optimum advantage. It takes a trag a full melee round to change weapons although he may move at half speed during this time. The spear is carried in a special harness on the back, but obviously under certain conditions its 12' length will impede movement severely. The skivvs also have 9-13 hp and hit as 2D monsters in combat.

The skivvs also have 9-13 hp and hit as 2D monsters in combat. They have no shield and wear leather armour - AC7 (BASIC: AC6) and are armed with composite bow (long bow) and longsword (normal sword). Preferring not to melee they use their powerful bows to devastating effect (+2 to hit/+2 damage). They are good scouts (AD&D: tracking as third level rangers) and surprise on a 1-4. One of their major tasks is to forage for their comrades - a marching trag needs approximately 4-5 lbs of meat a day - iron rations are not really suitable for their rapid metabolisms, a seemingly trivial factor that has restricted hobgoblin expansion far more than is realised.

Dlals, skivvs and a few trags have been taught the basics of horse riding using captured mounts. However horses tend to die within 4-6 weeks in Clan hands - a combination of bad handling, poor feed and a very harsh mountain environment - so no mounts will initially be available to the party. Any that they may acquire on the journey along their route south will be gratefully used for conveying dlals (a shortage usually being settled by gambling) or possibly for scouting. The Shaman, ignoring some racial maximums, will have a minimum wisdom and charisma of 16 (15 +1D3) and throws 3D6 for his other

The Shaman, ignoring some racial maximums, will have a minimum wisdom and charisma of 16 (15  $\pm$ 1D3) and throws 3D6 for his other attributes. Due to his comparative lack of martial training he may use only one chosen medium hand to hand weapon (edged weapons are permitted) and rolls to hit as a fifth level thief. He will usually wear chain mail (no shield - AC4). Note that shamans, due to their generally lesser builds, can usually wear discarded human armour under their blood red robes.

The hobgoblin god is called Shala - a giant red hobgoblin of mediocre status in this worlds pantheon. His main interest appears to be increasing the dominion of his worshippers without annoying his celestial neighbours, and thus he is not a difficult deity to appears. The shaman in this scenario is in many ways directly equivalent to a fifth level human cleric with regard to spell learning, saving throws, spell bonuses for high wisdom (AD&D) and spell selection, but will have no ability to turn the undead or similar creatures.

All spells should be chosen from the following list:

- 1st IvI Command, cure light wounds, detect evil, detect magic, protection from evil, remove fear, resist cold.
  2nd IvI - Augury, chant, detect charm, hold person, resist fire,
- 2nd lvl Augury, chant, detect charm, hold person, resist fire, silence 15' radius, slow poison, snake charm, speak with animals, heat metal, obscurement.

# 3rd IvI - Continual light, create food/water, cure blindness, cure disease, dispel magic, feign death, locate object, prayer, remove curse, call lightning, hold animal.

The casting of the reverse forms of some of the above spells is permitted assuming that that variant has been explicitly prayed for. BASIC: You should use only those spells listed above which appear in the Expert Rulebook. Note that some spells are given at a lower level than usual, and you should use the spell level as listed above. AD&D: Some of the spells are druidic in origin - this is explained by the slightly more animalistic bias of shamanism.

If you use an alignment system the alignment of the clerics of Shala can be either law-evil or neutral-evil (BASIC: chaotic).

The reason why shamans have lesser combat ability than most other clerics is that much time is taken learning the tribal lore and past exploits of the Clan. Part of that responsibility is to accompany expeditions to record what happens in full detail and so they are relatively experienced in the field. Having to rely solely on memory to keep the Clan history uncorrupted means that shamans abhor untruth and are thus trusted nearly completely by the lower levels within the Clan, and held in great respect. There is currently a power struggle between Zarghaz and Thalig, the present head shaman, consisting of gentle undermining of each others position. This has been created by Zarghaz's high-handed treatment of the shamans. The reason for this is that increasing militarization of the Clan over the past two decades has lead to a greater realization that it is the warriors that stand between the annihilation of the Clan or its continued survival. Most shamans are happy only to advise and use their magic mysteries selectively for the good of the tribe, and only on religious matters do they brook no argument - it is Zarghaz's usurpation of the determination and ownership of magic items that particularly infuriates them. Most Clan members, however, have a pragmatic approach to religion and are not overly concerned with spirits, possession, relayed godly imperatives and the like - the sharmans' realization of this situation means that though they are uneasy over the erosion of their status they see that there is little that they can actively do at this moment in time.





Once again Bodmer tested the blade of his axe, neatly slicing a loose hair from his flowing ginger beard while waiting for the signal to start the contest. A second later he was off and running down familiar passages towards the centre room. As he burst through the door he discovered to his dismay that the others were there first. An orc shaman pointed a bony finger, lightning flashed, and the leading elf fell groaning to the floor just short of the prize they were all after...

# INTRODUCTION

ZOOT is a fantasy game for 3 players, each taking the part of a team of 6 contestants (Dwarves, Orcs or Elves) striving to gain ultimate victory in "The Arena of the Golden Sphere".

The victory conditions are fairly simple - in order to win one team member must exit the Arena by the door appropriate to his team, and must have the Golden Sphere on his person. The Golden Sphere (usually referred to as "The Ball") is an artifact of immense power specifically designed by the gods for the purpose of the games held in their honour at the Arena. In order to assist the clumsy mortals in their manipulation of this artifact, the gods have thoughtfully provided a pair of finger holes and a thumb hole (large enough even for a Dwarf's porky digits), and the Ball can thus be used as a missile or melee weapon and be thrown or passed from one team member to another. To provide further amusement for their illustrious personages the gods have also provided the Arena with a series of Warp Holes (capable of whisking the Ball or a contestant from one part of the Arena to another, sometimes never to reappear), and a set of Power Points (with which they can dispense spells to aid the mortals in their futile struggles).

The rules that govern the correct actions, behaviour and etiquette of contestants while in the confines of the arena are simple enough for even an Orc to learn, since there are none. However life is not so easy for the players who must control these teams, as they must abide by the rules appearing below. While these rules may appear somewhat complex at first sight, they are quite simple to use during play; the easiest way to learn is to have a "practice" game first, consulting the rules again.

# 1. SETTING UP

Not a rule as such, merely some advice for the incompetent. As you can see the counters required to play the game are printed on the same sheet as the actual gameboard - these edges should be cut away to leave the board Itself (which now requires no further preparation - simple isn't it?). The counters should be cut out along the solid lines to produce a set of 18 strips, each of which has two pictures. For those with no knowledge of fantasy games (what are you doing here?), the ones with the bows are Elves, axes are Dwarves and scimitars and shields are Orcs. The counters should be lightly scored along the dotted lines, and have slits cut along the dashed lines. They should now be falded so that the slits interlock (with the pictures on the outside!), to produce little pyramid shaped counters (they should have their bases glued or taped together, and you may wish to fill the interior with plasticine to give extra weight). The square counter is The Ball (plus a spare in case the gods decide to hide the original under the carpet or down the back of an armchair).

# 2. THE BOARD

As you can see the game is played on a board constructed of hexagons (hereinafter referred to as "hexes"). The shaded hexes are Walls and may not be passed through (Exception: see Spells: Queen and King of Hearts). The arrowed hexes are Stairs (the arrow pointing DOWN the stairs), the solid ablongs between hexes are Doors, the circles containing dots are Warp Holes, the central solid circle is the Podium, and the stars are Power Points. Areas of 6 empty hexes surrounding a central one with one of the last 3 mentioned features are referred to as Rooms.

# 3. OTHER EQUIPMENT

In addition to the rules, counters and gameboard you will also require a six sided die and a pack of normal playing cards. The 7's to 10's of each suit should be removed, and the pack should contain 1 Joker (optionally you can play with 2 or no Jokers, respectively increasing or decreasing the element of luck in the game). The pack should be well shuffled before play.

# 4. STARTING THE GAME

To start the game each player takes six counters of the same racial denomination and places them in each of the empty hexes around a Power Point in one of the Starting Rooms (one of 3 Rooms on the edge of the board with a Door leading to a passage out of the Arena, is off the edge of the board). Note that the Dwarf player MUST be seated with the Elf player on his left and the Orc player on his right. The Ball is placed on the Podium in the centre of the Arena. The players then decide who moves first (this may be done by rolling a die, or you may allow the Elf player to move first as recompense for having to play the part of a band of pointy-eared vegetarian flower-pressers), play then proceeds to the person on his left. There then follows a hideous delay while the players attempt to read the rest of the rules...

# 5. TURN SEQUENCE

Each move the following sequence should be observed:

a) The player whose move it is may restore any of his counters that are incapacitated (see Combat) to normal. Other players may do likewise IF they have a functional (ie Not Incapacitated) counter on a Power Point.

b) Any players eligible (see Spells) draw new cards, starting with the player whose move it is and proceeding clockwise.

c) The player whose move it is may pick up the Ball IF it is in an empty hex (le not in the possession of another player) and next to one of his counters. The Ball is then positioned under that counter to signify possesion.

d) The player currently in possession of the Ball (NOT necessarily the player whose move it is) may move the Ball and/or make a Bowling Attack (see Moving The Ball and Bowling Attacks).

e) The player whose move it is may move any/all of his counters up to their maximum allowed movement (see Movement).
 f) The player whose move it is may make an attack with any/all of his counters that are next to an opposing counter (see Combat).

# 6. MOVEMENT



TJAPE

a) Only the player whose move it is may move his counters. b) No counter may move into a Wall (Exception: see Spells: Queen or King of Hearts). A counter in possession of the Ball may not move onto a Power Point (due to the intense repulsive forces!). Any counter may move onto a Warp Hole (see Warp Holes).

c) The counter currently in possession of the Ball may move into any adjacent unoccupied hex and retain possession of the Ball, or may leave the Ball behind and move as a normal counter.

d) Normal counters move 2 hexes in any direction (Exception: see Doors and Stairs). They may pass through any friendly counters ( (is of the same team), or any incapacitated enemy counters, but must end their move on an unoccupied hex. Any counter moving onto an otherwise unoccupied hex which contains the Ball may take possesion of the Ball, but must end its move there.

# 7. STAIRS

a) Any counter may move DOWN the Stairs (in the direction of the arrow) as if the Stairs hex were a normal hex.

b) A counter carrying the Ball moves UP the Stairs as normal.

c) A counter without the Ball must stop and end its move on a Stairs hex if it is moving UP (ie against the arrow), even if it has only moved I hex so far. On its next move it may move to the hex above the Stairs but no further (although it could move 2 hexes if it went down the Stairs instead). On the following move

the counter moves 2 hexes as normal. d) For the effects of Stairs on moving the Ball see Moving the Ball, for effects on Bowling Attacks see Bowling Attacks, and for effects on Combat see Combat (no surprises there!).

# 8. DOORS

a) Three Doors (one from each Starting Room) are marked with an arrow. Counters may move, pass or Bowl the Ball (see Moving the Ball) or attack through these Doors ONLY in the direction of the arrow (Exception: see Spells: Queen and King of Hearts).

b) A counter in possesion of the Ball that begins its move in a hex next to a Door may move to an unoccupied adjacent hex on the other side as normal (unless the Door is arrowed, see above).

c) A counter without the Ball that reaches a Door must end its move there, even if it has only moved 1 hex so far. On its next move it may move to the hex beyond the Door but no further. On Its following move it may begin to move 2 hexes per move as normal (Exception: If one counter has already moved through a Door as above, on the turn that it moves 2 hexes away a counter beginning its move on the other side of the Door may also move 2 hexes, as may a counter in a hex adjacent to the 2nd, even though they are moving through a Door (each counter effectively "holds the Door open" for the next). d) For the effects of Doors on **Combat, Moving the Ball** and

Bowling Attacks see the relevant sections.

# 9. WARP HOLES

a) Circles with dots in are Warp Holes, the number of dots being the number of the Warp Hale (there are 6 in all).

b) Whenever a counter moves onto a Hole, or at the end of a player's move during which one of his counters has remained stationary on a Hole, the counter instantly vanishes with a loud ZOOT, hopefully to reappear on another Warp Hole.

c) The destination of the counter is determined by rolling the die, the counter being moved to the Warp Hole indicated. If the die roll indicates an occupied Hole (including the one that the counter itself currently occupies) it is moved to the Podium instead if the Ball, or removed from play if any other counter.

d) When a counter has been Warped it may continue moving from the new Hole (but NOT the Podium) if it has any movement left (the journey between Holes does not count for movement purposes). The Ball should have its new direction determined by rolling the die, other counters may of course decide on their direction of travel. e) If the Balls movement away from its destination causes it to return to the Warp Hole again (ie by ricochetting from a Wall, see: Moving the Ball), it will be Warped again, and should have a new destination thrown for (this process may be repeated again). f) If the owner of a counter that has been Warped is dissatisfied with its destination he may elect to Warp again. However on the second Warp if the die roll indicates the Hole he currently occupies OR the original Warp Hole the counter will be lost. If the counter survives and then Warps again ANY of the relevant three Holes being indicated will result in its destruction. This process may be repeated, but more than 5 Warps in one move will obviously lead to the instant destruction of the counter.

g) If a counter carrying the Ball enters a Warp Hale both their destinations MUST be thrown for seperately (although the counter may elect to Warp again, as above, in order to rejoin the Ball). h) Occasionally a player will move onto a Warp Hole by mistake (perhaps absent-mindedly thinking of it as a Power Point), in which case the other players should insist that the counter be immediately warped to a new position.

# 10. THE PODIUM

a) Any counter may mave through the Podium as per a normal hex.b) If the Ball is Warped to the Podium it ends its move there.

# 11. POWER POINTS

a) Any counter other than the Ball may enter an unoccupied Power Point as if it were a normal hex. No counter may pass over or move onto an occupied Power Point, even if it is occupied by a friendly or incapacitated enemy counter.

b) A counter carrying the Ball may NOT move onto a Power Point. c) If the Ball rolls onto a Power Point it will be instantly repulsed in a random direction. Its new heading from the Power Point should be determined by rolling a die. Note that the hex containing the Power Point will not count for movement purposes (the Ball moves straight from the hex before the Power Point to the first hex of its new direction counting this as 1 hex moved). d) A functional (ie not Incapacitated) counter on a Power Point may not be attacked by any means (Combat or Spell), but is still subject to the effects of a Jack, Queen, King or Ace of Spades (see: Spells). An Incapacitated counter on a Power Point may be attacked as if it were on a normal hex.

e) A counter on a Power Point may attack adjacent counters as normal (see: Combat), but loses the protection of the Power Point for that attack (ie it can have Clubs played against it, see:

Spells, and WILL suffer any harmful Combat result). f) A player with one or more functional (ie NOT Incapacitated) counters on a Power Point may receive Spells each move (see: Spells), and may Heal counters during any move (see: Combat).



a) Only the player whose move it is can attack, each counter attacking one adjacent counter (Exception: see Bowling Attacks). b) The player may decide the order in which to resolve attacks, the effects of earlier attacks ARE taken into consideration for later attacks (eg an enemy counter Incapacitated by the first attack will not receive a die roll in the second, see below). c) To make an attack the player whose move it is announces which of his counters is attacking which enemy counter. At this point he may play any Heart (from 2-6), and either of the other players may play any Club (See: Spells). When none of the players wish to play any more cards the attacker rolls the die and adds 2 to the result. The defender also rolls the die UNLESS his counter is already Incapacitated, in which case he does NOT get a die

The two totals are then compared; if either side has roll. scored & or more higher than the other the losing counter is Killed (le removed from play), if 3 or more higher the losing counter is Incapacitated (see below). If the difference between the totals is 2 or less there is no result.

d) Note that the attacker will ALWAYS add 2 to his die roll. There are various other modifications to his die roll which MAY apply, and these are listed below. These apply ONLY to the attacker (eg Dwarves do NOT get any advantage when being attacked by Orcs, nor does the possessor of the Ball get any advantage These apply ONLY to the when being attacked).

Attacking counter possesses Ball	+2
Dwarf attacking Orc	+2
Orc attacking Elf	+2
Elf attacking Dwarf	+2
Attacker higher than defender (ie attacker on Stairs hex, defender on adjacent hex below, or	
defender on Stairs hex attacker on hex above).	+1
Attacker is lower than defender	-1

Attacker is lower than detender Note that if Clubs have been played it is possible for either party to achieve a negative score, and such a score should be taken into account when calculating the score differences (eg Defender -1, Attacker -6 = Attacker Incapacitated).

e) An attacking counter which successfully incapacitates or Kills a counter in possession of the Ball may itself take possesion of the Ball (the Ball counter being placed underneath it).

f) An Incapacitated counter is placed on its side to indicate its unfortunate status (much like Alcoholic Incapacitation). Such a counter may take no further action until it is Healed (ie it may NOT attack, receive a die roll in defence, move, cast spells, pass the Ball, make a Bowling Attack or Heal other counters).

g) At the appropriate time (see: Turn Sequence) the player whose move it is (or any player with a functional counter on a Power Point) may Heal any of his counters which are Incapacitated. Counters which are Healed in this way are turned upright again and may continue as normal.

# 13. BOWLING ATTACKS

a) At the appropriate time (see: Turn Sequence) the player in possession of the Ball may elect to make a Bowling Attack. b) The player specifies the direction in which he wishes the Ball to travel, and the number of hexes he wishes it to move (this number must be between 2 and 5). He should then rall a die, on a score of 1 or 2 subtract 1 from the distance the Ball moves, on a roll of 3 or 4 it will move the required distance, on a roll of 5 or 6 it will move 1 hex more. The Ball will move in a straight line until it encounters an obstacle (see: Moving the Ball). c) If the Ball passes over any counters (even friendly ones) they are subject to the Bowling Attack. Roll a die and add 2 if the counter is Incapacitated: on a score of 2 or less it escapes unharmed (and may elect to retain possession of the Ball, halting its progress) on a 3-5 it is Incapacitated, on a 6+ Killed.

# 14. MOVING THE BALL

a) There are three methods by which the Ball may be moved: 1: It may be carried by one of the counters (see: Movement).

2: It may be passed/thrown between counters (see b-f).

3: It may nove due to a Bowling Attack/Spell effect (see g-i).
b) At the appropriate time (see: Turn Sequence) the player in possession of the Ball may move it by means of passes or throws.
c) Any counter may pass the Ball to any adjacent friendly counter (unless Incapacitated), even through Doors (Exception: wrong way through Arrowed Doors, see: Doors). The second counter may then pass the Ball to another adjacent counter, and so on.

d) Any counter may attempt to throw the Ball to any friendly counter 2 hexes away (in a straight line ONLY) IF the hex between them does NOT contain a counter, Wall, Door or Stairs going UP. Throws may pass OVER Warp Holes without effect, but the Ball will be Warped if it lands ON the Hole (ie if dropped, see below).

e) When attempting a throw the player must roll a die, on a 3-6 the Ball has been caught successfully, and may now be passed or thrown again. On a 2 the Ball was dropped and lands in the hex between the two counters. On a 1 the catcher bungles it badly, he drops it and should roll as if subject to a Bowling Attack. f) If a throw is attempted through a hex containing a Power Point

the destination must be determined randomly (see: Power Points), and will be one of the surrounding six hexes. If it returns to the thrower he may attempt a catch as if it was thrown to him.

g) When moving independently (ie by means of a Bowling Attack or Spell effect) the Ball will travel in a straight line until it encounters an obstacle (counters are NOT treated as obstacles, but are merely trundled over, see: Bowling Attacks). If the Ball passes over a Warp Hole or Power Point see the relevant section. If the Ball enters a Stairs hex moving DOWN it will continue on Its way (fallowing the curve of the Stairs where appropriate) and adds 2 hexes to the distance it travels. If the Ball hits a Wall, Door or upward Stairs hex it will ricochet (see below).

h) When the Ball can no longer move in a straight line due to the presence of an obstacle it will move on a new path determined randomly from the options available. For example suppose the Ball has just emerged from Warp Hole 6 with 5 points of movement left, and its direction of travel has been determined as towards the straight set of Stairs leading out from this room. When it reaches the hex at the bottom of the Stairs it can go no further due to the Wall in front (it now has 4 points of movement left as 2 were added by the Stairs). 3 of the surrounding hexsides are Walls and 1 is a set of Stairs up, so the only available choices Walls and 1 is a set of Stairs up, so the only available choices are left (1-3) or right (4-6). A roll of 2 indicates left. The Ball moves 1 hex but is in trouble again due to the Wall in front. The only possible route is back the way it came so the Ball rolls another hex back to the foot of the Stairs. Here it is presented with the same choice as before, but a roll of 5 indicates that it takes a new path. Again it moves only 1 hex before encountering a Wall; this time its choices are left (1-2), right (3-4) or reverse (5-6). A roll of 4 indicates that its last point of movement is expended colling into the room which contains the Power Point (if it had any movement left it would have been repulsed by the Power Point and again move randomly). Note that the Ball often passes over the same hex more than once during any move; a counter in such a hex will be subject to the appropriate number of seperate attacks.

If the Ball is being moved by means of the 2-6 of Diamonds Ð (see: Spells) it will move and attack exactly as a Bowling Attack (see; Bowling Attacks and f-g above) with these exceptions:
1: Its initial direction of travel is determined randomly.
2: It can not be stopped/possessed by the counters it passes

over (even if they escaped unharmed).

SPELLS (see over) 15.



# JOKER (MUST BE DECLARED AT ONCE):

Warps Ball to Podium (replace in pack).

# SPADES (MUST BE DECLARED AT ONCE):

- Subtract the relevant number from your 2-6: score next time you are in combat.
- JCK: Instantly Incapacitates the drawer. QN: Drawer suffers a 1d6 Lightning Bolt. 1-6 other counters are Incapacitated.
- KNG: As for Queen, but Bolt will be 2d6.
- ACE: As Queen, but Bolt is 3d6 and ALL of team is Incapacitated.

# CLUBS:

- 2-6: Subtracts the relevant number from an opponent's attack.
- JCK: Incapacitates 1 enemy counter.
- QN: Strikes an enemy counter with a 1d6 Lightning Bolt.
- KNG: As Queen, but Bolt will be 2d6.
- ACE: As Queen, but Bolt will be 3d6.

The table above briefly outlines the Spell effects; you make photocopies of this page so that each player has a table. a) During the course of the game it is possible for players to acquire Spell Scrolls which can be used to assist their own counters, or to hinder those of the other players. These Scrolls are conveniently represented by cards drawn from a pack of normal playing cards (bet you were wondering what those were for...). b) At the appropriate time in every move (see: Turn Sequence) any player who has one or more counters on a Power Point may be eligible to receive additional Spells (but need not do so if he does not want to). To receive Spells the players (starting with the player whose move it is and proceeding clockwise) may draw extra cards IF they currently have less cards in their hand than they have functional counters on Power Paints. Spades face up in front of a player (see below) do not count as cards in hand. The player must specify which of his counters is entreating the aid of the gods (in case he arouses their displeasure - see below), and this must be a different counter for each new card drawn. It is quite permissable to have more cards in hand than counters on Power Points (ie if a counter has moved off since the cards were drawn), but the owner will not receive replacements when these cards are used until he once again has an excess of Power Points. c) If a player draws a Spade or Joker from the pack he must Immediately turn it face up and may draw no more cards this move (all the other cards may be kept in hand until required).

d) The Joker represents the gods being in a humerous mood, and therefore deciding to alter the course of play. Whenever the Joker is drawn the Ball will be instantly Warped from its present position and returned to the Podium. Note that unlike other cards the Joker is now replaced in the pack (which is thoroughly reshuffled before any more cards are dealt). This represents the gods' imbibement of alcohol while viewing the game (the longer the game progresses the more inebriated the gods become, and hence the greater the frequency of the random Warps).

e) The Spades are curses and represent the displeasure of the gods. The 2-6 should be turned face up in front of the player that draws them (if there is more than I in front of him they are used up 1 per combat, in the order in which they were drawn). The picture Spades take Instant effect and are then discarded. For a Queen/King the drawer chooses which of his counters are Incapacitated (roll a die to determine the number).

f) The Clubs, Diamands and Hearts are Spells. To use a Spell the player places the card face up on the table. After use the card is removed and placed (face down) on a waste pile.

g) To play a Club one counter of the player using the Spell must be able to see the victim - ie a line drawn from the centre of the caster's hex to that of the victim may not pass through any hexes containing Walls, Doors or counters (it may pass along the edge of such hexes). The casting counter need not be the one that originally received the Spell but must NOT be Incapacitated. h) The 2-6 of Hearts or Clubs must be used AFTER a player has announced an attack, but BEFORE the die rall has been resolved. Only the owner of a counter involved in Combat (attacking or defending) can play a Heart, but any player may play a Club on either party. Note that these cards can also be played in any order by the players (ie a player may react to an enemy's Spell by using one of his own to even the odds, the first caster may then add an additional Spell, and so an). When nobody wishes to play any more cards they are totalled up and Combat resolved; they are then discarded, even if there was no result.

# DIAMONDS:

- 2-6: Ball moves appropriate number of hexes as if carrying out a Bowling Attack.
- JCK: Ball Warps to Podium
- Ball Warps to A: Podium OR B: random QN: Warp Hole (caster must choose A or B before rolling to determine Hole).
- KNG: As Queen, but if B chosen may add/subtract 1 from die roll (1-1=6, 6+1=1).
- ACE: As Queen, but caster may choose any Hole (or Podium).

# HEARTS:

- 2-6: Add relevant score to next combat roll.
- JCK: Doubles movement.
- May walk through Walls as if they were QN: normal hexes, may NOT end move in Wall!
- KNG: Move 3 hexes (only 2 if carrying Ball), ignoring ALL obstacles except counters. May NOT be used to exit Arena.

# ACE: Brings on a 'substitute' counter.

The other Hearts MUST be played before movement, the Ace takes effect immediately and is then discarded (it may not be used until a counter has been killed - the replacement enters the Arena via the Door into the appropriate Starting Room and can take no further action that move), the others apply ONLY to one counter, and ONLY for one move, they are then discarded.

j) Any card other than those explained in e, h and i above may be used at any time. They take effect INSTANTLY, and are then discarded. When the 2-6 of Diamonds is played the Ball will zoom off in a random direction (it will be dropped if someone was carrying it), and can't be stopped until it has finished moving. Players are encouraged to take full advantage of the "instant" nature of these Spells. For example if cards have been played for use in a Cambat as in h above, and a player does not like the look of the odds, he could play a Picture Club just before the Combat is resolved (he must do so BEFORE the die is actually rolled). If he incapacitates or Kills his opponent the Combat will not take place, and the cards played for use in it will be wasted and discarded. Also useful is to play Diamonds during Bowling Attacks or during the effect of the 2-6 of Diamonds. If, for example, another player has Bowled the Ball at the Dwarves, the Dwarf player could play the 3 of Diamonds AFTER the Ball has been Bowled, but BEFORE it hits his counters. The Ball would then start off again in a random direction, but will add 3 to the movement it had remaining from the Bowl. If this new direction still threatened the Dwarfs, the player could then play a Picture carrying it), and can't be stopped until it has finished moving. still threatened the Dwarfs, the player could then play a Picture Diamond to remove the threat altogether (if the Ball is Warped to a Warp Hole rather than the Podlum it will now once again set off in a random direction with any remaining movement).

(k) Lightning Bolts are a streak of energy from the finger of the caster (or from the heavens for a curse). Roll 1 die for a 1d6 Bolt, 2 for a 2d6 etc. Add 2 if the victim is Incapacitated. A total of 3 or more will Incapacitate, 6 or more will Kill.

# 16. ENDING THE GAME

a) When the last card in the pack other than the Joker(s) has been dealt out the power supply to the Arena begins to fail. From this point onwards no more cards may be drawn (ie do NOT keep drawing the Joker and Warping the Ball back to the Podium!). In addition the Power Points will lose all their energy and function EXACTLY as normal hexes (they offer no protection from attack or Spells, will not affect the movement of the Ball, etc). The Warp Holes will maintain their normal function UNTIL the last card has been played (ie nobody has any cards left in hand), at which point they also function exactly as normal hexes. b) If a counter is in possesion of the Ball, is in the hex just inside the exit from the Arena leading to that players Starting

Room, and it is that player's turn to move, he is in position to step through the Door and win the game. However if there are still cards left in the pack (ie a above has not yet occurred), the player must draw an additional card before opening the Door. If this card is the Jack, Queen, King or Ace of Spades, or if it is a Joker, it will have its normal effect and the counter will not be able to pass through the Door (although he may be in a position to do so on the player's next move). However if any other card is drawn the counter carries the Ball triumphantly out of the Arena and the player wins the game. If there are no more cards left in the pack the player may automatically pass through the Door to win (unless somebody still has the Ace of Clubs...).

# The old mage quietly began to speak ....

"You must have heard the legends of these Halls from the tales told by father to son for many generations. The wealth of the dwarves and the fabulously intricate jewellery that they create must have reached even the uncivilised ears of these regions. In the Kasar mountains, at the foot of triple-peaked Yetzin, there is a wide valley running to the south, a valley that was once holy to the trolls and goblins that inhabit those blasted wastes. In this place the dwarves established their kingdom, mining deep beneath the earth for its treasures which they then crafted and shaped into artifacts rivalling those of the gods themselves. For one thousand years they lived here in peace and prosperity until the tribes from the north gathered and swept down into lead off the old the south, murdering and pillaging all that lay in their path. Even the might of a dwarven Il tubere the last stronghold could not stop them .... "

It the head of the valley, artially concealed in the rey shadow of an overhang, the entrance to the old Halls. From the mouth of me cave flows a narrow, winding stream, coldly mickling down to join criss-crossing nose me valley floor. On each side of this cave a low, rough spur of rock utting out across the entrance,

ore the marandi

ke royal tom

Escouraging casual interest in any of the ancient mysteries that lie beyond. The cold south wind catches at the grass, choing ominously in the hollow mouth .....

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