



TURN TO STONE

AN ADVENTURE FOR CALL OF CTHULHU, SET IN CLASSIC-ERA ICELAND

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Get thee to a nunnery: why wouldst thou be a breeder of sinners? I am myself indifferent honest; but yet I could accuse me of such things that it were better my mother had not borne me. I am very proud, revengeful, ambitious; with more offences at my beck than I have thoughts to put them in, imagination to give them shape, or time to act them in. What should such fellows as I do crawling between earth and heaven? We are arrant knaves all; believe none of us.

Hamlet, scene i.

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1. Introduction.

Turn to Stone is a Classic-era scenario for Call of Cthulhu, set in late 1920s rural Iceland. It is appended to the events of *Home, Sweet Home*, published in the Chaosium monograph *The Primal State*, but can be played alone. The necessary background and concepts from *Home, Sweet Home* are repeated and expanded upon here.

2. Keeper's Overview.

The players will be investigating a rumored virgin birth about to occur near a mysterious, ruined medieval Nunnery in rural Southeast Iceland. An Icelandic speaking guide will be provided upon their arrival in Reykjavik. The Nunnery is the childhood home of the infamous Olaf Ulfsson, an 11th Century Icelandic sorcerer and saga antihero. The Nunnery has been an ongoing but subtle threat to the peace and stability of Iceland, but recent and ill-advised exploration of the ruins has exacerbated a bad situation. *Turn to Stone* owes a debt to such near-dimension intrusion stories as *The Great God Pan* by Arthur Machen.

The investigators will be contacted either by one of their acquaintances at the University of Vermont, or by an acquaintance they may have made in Reykjavik during the course of *Home, Sweet Home*, to investigate a baffling pregnancy in a remote farm in Iceland.

A young farm girl, Lini (“LEE-nee”) Sveinsdottir, was found catatonic in a field near Kirkjubaejarklaustur (“KEERK-ya” for short), a town in Southeast Iceland, and about 20 miles from the sites of both a known medieval nunnery and an accompanying monastery. The girl cannot be roused from her catatonic state, but is able to eat and drink and sometimes respond to simple questions. Strangely, over the past year, Lini has become obviously pregnant, despite her virginity being intact to medical inspection.

Not coincidentally, Lini was found near a third set of ruins, lying midway between the known nunnery and the monastery. This set of ruins had been preliminarily explored by Arne Sigurdsson, a curator at the Icelandic National Archives in Reykjavik, roughly one year before the scenario begins. Lini was found catatonic at the edge of the ruins not long after Arne had finished his initial survey.

Arne believes that he has discovered a second nunnery, apparently dedicated to the Virgin Mary. The site of this nunnery corresponds to the reputed birthplace of one Olaf (“OH-loff”) Ulfsson, an obscure, semi-mythic saga antihero of medieval Iceland. (Unknown to most, Olaf was also a dark sorcerer and devotee of the Mythos, particularly the Byzantine cult of Shub-Niggurath worshiped as Cybele, the Magna Mater).

The Nunnery (as it will be referred to here) actually predates Olaf, and is involved in his origin. Originally founded circa 930 A.D., it started as a small community of refugee, Byzantine Magna Mater worshippers. They recruited new members from the willing

ranks of unwed mothers and orphans. One such recruit was Helgi Alfsdottir, an odd young woman from the southeastern farms who appeared, confused and distant, at the doorstep of the Nunnery circa 950 A.D. (Alfsdottir, or elf’s daughter, was an appellation in her case rather than a known patronymic. However, as it turns out, it was also a fair patronymic).

Helgi was an odd sort, given to daydreaming and talking to unseen friends. Upon arriving at the Nunnery, she was found to be pregnant, despite being (to all knowledgeable examination) a virgin. When asked how this had occurred, Helgi blushed and said that the child belonged to her friend, Ulf. When asked where this “Ulf” was, Helgi pointed into the corner and said “why, he’s right there.” No one was in the corner, at least, no one that anyone else could see easily.

The Nunnery lies at a nexus point, a place where the barriers between this one and the next are very thin. Things lurking in a nearby dimension, and sensitive people in ours, can meet in the middle. Folklore has woven stories around these occasional intrusions, of which both Lini and Helgi are victims. Both were sensitive, and when each ventured to especially weak places near the Nunnery, they were semi-corporeally violated by their invisible “imaginary friends.” This left them pregnant but nonetheless physically intact.

Icelandic lore calls them trolls; other cultures have called them elves, dwarves, faeries, or worse. For purposes of this scenario, they will be called trolls, but this is only a convenient label. They are extra-dimensional Mythos horrors able to affect the world, under normal circumstances, only in slight ways. They are normally invisible, but can be seen and felt by daydreamers, madmen, those whose blood is tainted already, or by people who have sustained a brain injury. Lini falls into the last category. They are shapeshifters, and can sometimes

(especially at night) make themselves physical enough to interact with our world in limited ways. They can affect people who can see them in much more profound ways. They are mischievous and unpredictable, and very fond of hybridizing with humans.

If caught in the sunlight, trolls are trapped between dimensions, and seem to turn to stone. Popular folklore attributes the many basalt volcanic columns in the area to trolls who stayed in our world past dawn. Disturbingly, for purposes of this scenario, this is not just a story.

Helgi's first son, born circa 951 A.D., was Olaf Ulfsson. He grew up at the Nunnery, able to hear and commune with the nearby world. He learned things from his father's family, and when he came of age, set off (at the guidance of his father) to learn more, starting in Constantinople and the larger cult of Cybele, the Magna Mater.

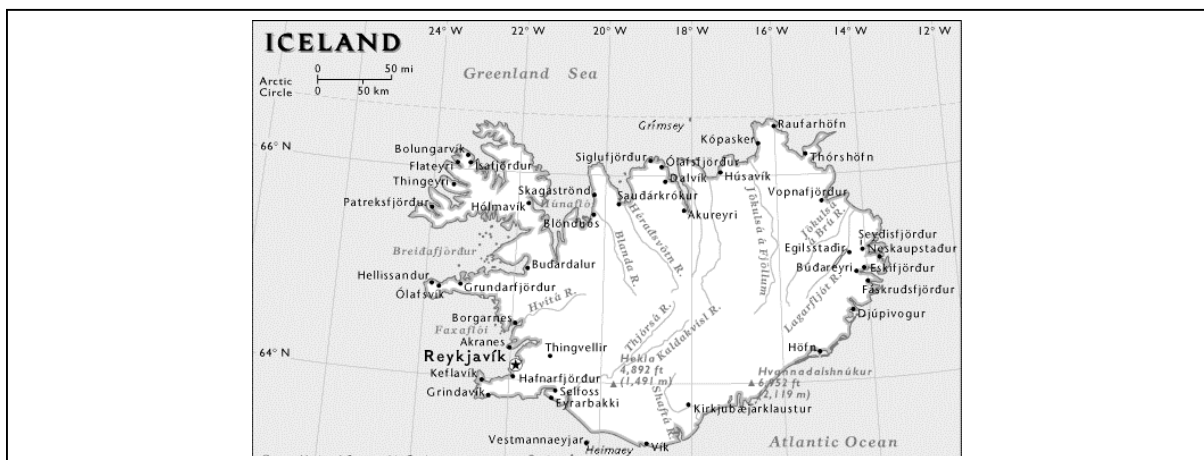
When he returned to Iceland a few years later, Olaf brought a number of more advanced adherents of the Magna Mater with him. Many of these were ancient, life-extended, intergendered or genderless devotees who had been transformed by their goddess into the "Gof'nn Hupadgh Shub-Niggurath". These cultists joined the existing, undercover Shub-Niggurath cultists residing at the Nunnery, adding more

sorcerous power and further Byzantine flavor to the mix. As a joke, but also as a distraction, the Nunnery encouraged the formation of a Catholic monastery and convent 20 miles on either side of it (making them a house of worship populated largely by eunuchs and situated "between" a nunnery and a monastery). The Nunnery grew into a major place of worship for the Magna Mater, but one very cautiously operated.

Helgi herself was more than a little different, as well. Olaf was actually a second-generation monstrosity; Helgi herself was a spawn of the trolls.

Over the years, the Nunnery continued to allow Helgi (essentially immortal as the spawn of a troll) and Ulf the troll to give birth to regular litters of half-troll monstrosities, who were then raised to serve the Magna Mater. To diversify the breeding stock, some human female followers of the Magna Mater were subjected to certain brain alterations that attuned them to Ulf and made them susceptible to his attentions.

Eventually, the Nunnery was apparently abandoned, a few hundred years before the volcanic activity that devastated the area in 1783.



The Nunnery was found in a ruined condition by Arne Sigurdsson, who managed to retrieve an original manuscript of *Olaf's Saga* from the ruins. Arne did not tarry long, and did not venture below ground (although there seemed to be more beneath the surface).

Unfortunately, Arne's poking about these ruins has disturbed a slumbering status quo. When Helgi's human form grew too old, her part troll nature took over and continued to live, trapped in the Nunnery. Now others have begun poking about the ruins, and one of them, Lini, is regretting it. She has been impregnated by Ulf, the same troll that impregnated Helgi, and dark forces may be set to be unleashed again upon the Earth

3. Getting Started.

One or more of the players who have reputations as skilled investigators of the unusual will be contacted by Arne Sigurdsson, the head of the National Archives in Reykjavik, Iceland. Arne will be interested in survivors of *Home, Sweet Home* in preference. If you have not run that scenario, but the investigators are acquainted with the archaeology staff at the University of Vermont, they may refer the investigators to Arne. Alternatively, anyone with a reputation as an investigating archaeologist or expert on the paranormal will do.

Once they make contact with Arne (whose English is not the best), he or a translator, Tor Halvorsson, can advise the investigators that, about a year ago, Arne quickly explored some ruins in remote southeastern Iceland, about 20 miles southwest of Kirkjubaejarklaustur (Kirkja, pronounced "KEERK-ya", for short). Arne did not perform a complete or thorough site investigation, but it appeared to him to be a ruined, previously unexplored, long disused medieval nunnery.

Arne found this discovery extremely odd. Iceland did not support a large population in

medieval times. While there were (and are) farms in the area, the area had already been home to two well-known cloistered communities: a Benedictine nunnery in Kirkjubaejarklaustur itself, and a monastery 40 miles to the southwest of the Benedictines. The idea that there would be two nunneries so close to each other in Iceland is highly improbable from the standpoint of support. In addition, the Benedictine nunnery known to be in the area was founded in 1186, and this one seems to have predated that by at least two hundred years, a time when only a few Christian missionaries and Irish monks lived in the area. Arne has been planning to send a full-scale archaeological expedition to the area if and when the Althing (Icelandic legislature) appropriates funds for the purpose.

A Quick and Dirty Investigators' Survival Guide to Iceland in the 1920s.

- Prices for locally made goods (local food, woolens, fish) are comparable to guidebook prices. The *krona* is the local currency.
- Anything imported (foodstuffs, luxury items, tobacco, alcohol, coffee) will cost about double guidebook prices.
- People do not habitually carry guns. Foreigners are admitted in the discretion of customs officials and removed or barred entry in the discretion of customs officials. Importing handguns, automatic weapons, explosives or other very odd things will not be permitted. Smuggling is always an option, but smugglers will be heavily fined and deported without their smuggled goods. A longarm for hunting will not draw undue attention. Pointing any kind of weapon (let alone using one) on a human being will result in arrest, prison, and/or deportation.
- It's cold and damp. Figure a summer high of 60 F.
- The police presence is very limited. There are only 15 officers in Reykjavik in 1930 (for a population of 30,000!), one or two at most in other large towns, and no national police. The Coast Guard (limited) and Danish garrison (limited) in Reykjavik would have to stop any serious violence. This did not change until after a labor riot in 1932.

While surveying the ruined nunnery site, Arne uncovered a cache of Viking silver (sadly, appropriated by the Althing, or Icelandic legislature) as well as a vellum manuscript. The manuscript contained the *Saga* of Olaf Ulfsson, an Icelandic antihero of circa 1000 A.D. Although Olaf's name had been slightly known to Icelandic folklorists as a particularly cruel man rumored to dabble in sorcery, no contemporaneous writing devoted to him had ever been found.

Arne has had the distinct displeasure of reading *Olaf's Saga*, which he can describe as disturbing and heavily laden with kenning and metaphor. He has tentatively concluded that Olaf was fond of conducting questionable alchemical experiments, and the author of the *Saga* claims that he was a sorcerer of no small repute. The *Saga* claims that Olaf was born to a sister at a nunnery that was located between the eventual Benedictine nunnery at Kirkjubæjarklaustur and the monastery to the southwest. Olaf eventually retired back to that area after many adventures. This would correspond to the ruins where Arne found the *Saga*.

Arne volunteers that he found that certain aspects of the *Saga* particularly weird. Usually, Icelandic sagas drone on at length about the central characters' lines of descent. *Olaf's Saga* does not. His mother is unnamed, and **nothing at all** is said about his father, other than by inference from Olaf's patronymic that the father's name was Ulf. (If his father was unknown, he would have been named after his mother).

Recently, Svein Torsson, a farmer in the area with whom Arne stayed while surveying the ruins, contacted him with a worrisome story. Svein's daughter Lini, age 16, had briefly gone missing. He found her at the edge of the ruins, unconscious and with a head injury. She regained consciousness, of a sort, but is now mostly catatonic and can only answer simple questions. Lini is obviously pregnant, although the local doctor swears that her

virginity is intact. When asked who the father was, Lini said that it was "her friend Ulf." No one named Ulf lives in the area. Arne can offer the investigators passage to the area and board with Svein Torsson if they can look into the situation. If they would like, he can authorize them to perform a thorough archaeological exploration of the ruins as well.

Arne concludes by noting the similarity of the name of Olaf's father, Ulf, and the "Ulf" allegedly involved in Lini's pregnancy. He wonders if it is a coincidence. (It is not, it is the same troll).

A note on Icelandic naming conventions: Icelanders do not typically use running family names. Instead, they have a given name and a patronymic (a compound of their father's given name and either "son" or "dottir" depending on their gender). Hence, Arne Sigurdsson is literally Arne, son of Sigurd, while Lini Sveinsdottir is Lini, daughter of Svein. The occasional Icelandic will have also have an appellation (nickname) used frequently, even in comparatively official settings. Even in formal settings, given names are used as the proper form of address. (Hence, even though he is a respected government official, Arne is properly addressed as "Arne". "Mr. Sigurdsson" is wrong). All Icelandic characters in this scenario are therefore referred to by their first names, unless further distinction is needed.

4. Getting to Iceland; Reykjavik.

Likely, the investigators will first want to go to Reykjavik, meet with Arne and conduct some preliminary research, and then travel on to Kirkjubæjarklaustur. This will, coincidentally, be by far the easiest way to get to Iceland either from Europe or North America. In the Classic era, the investigators will be traveling by sea via charter ship to Reykjavik. Most voyagers to Iceland either embarked from Copenhagen, or picked up a Danish vessel en route in Leith (the port of Edinburgh).

It will take one to two weeks to travel from

North America to Reykjavik.

Iceland and its capital city, Reykjavik, are undergoing rapid change and modernization in the 1920s. In the preceding 20 years, Reykjavik has gone from a Danish-governed (and rather neglected) agricultural town to a small, largely modern city of about 15,000 (1920), growing to 30,000 (1930). The economy has become dominated by commercial cod fishing and fish processing. A large, modern fishing fleet has recently emerged, industry is on the rise, and a lot of construction is ongoing. The rest of Iceland is still very rural.

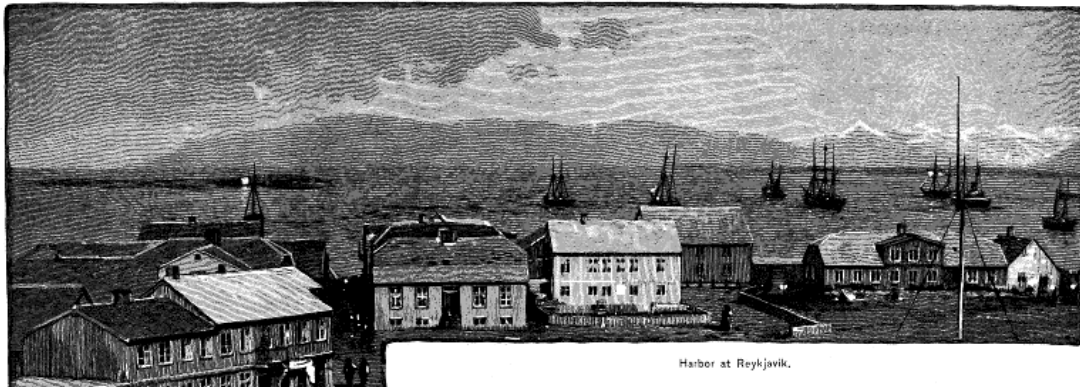
Throughout the 1920s, Iceland is a newly independent republic, though technically still in a political union with Denmark (and hence known as the “Kingdom of Iceland” although this is a bit of a misnomer).

Icelandic nationalism is on the rise, trade unions are forming, and industrialization is rapidly ongoing. This is the era in which modern universities, museums, and the like

were opened in Reykjavik.

Icelandic (almost indistinguishable from medieval Old Norse) is spoken, but unlike today, finding someone who also speaks English is more of a challenge. A few dockworkers, international fish traders, and academics might speak some English, but are not going to be of any real use to the investigators. Danish is widely spoken as a second language during this time period. There are very few foreigners in residence of any stripe.

Arne speaks only broken English, and is an old man who will not be accompanying the investigators. However, he does offer them the services of his assistant, Tor Halvorsson, a multilingual, classically educated young archivist who is familiar with the area around the Nunnery. Tor has also read *Olaf's Saga*, and can relate the pertinent research in the *Saga* itself to the investigators.



Harbor at Reykjavik.

5. Research.

Much of the research that needs to be accomplished can be accomplished in a few days in Reykjavik, prior to embarking to Kirkjubaejarklaustur. The one exception is research bearing on Helgi Alfsdottir. Although this research can be done in Reykjavik (assuming access to pertinent Mythos tomes and other sources), the investigators will *not* be exposed to her name until *after* they explore the Nunnery's

crypt. Olaf's mother is *not* named in his *Saga*. They will also probably have little reason to wonder about Icelandic trolls in any depth until after exploring the ruins.

a. Olaf Ulfsson & his Saga.

Olaf Ulfsson (Critical Occult roll or asking an expert like Arne or Tor) is a poorly known Norse saga antihero. Stories about him, until recently, consisted of throwaway mentions in other sagas and the occasional

medieval or post-medieval Mythos tome, usually in hushed tones and offering no detail beyond his reputation as a sorcerer. The only place in which much discussion of Olaf is had is in Olaf's own, recently unearthed *Saga*. Only one manuscript has been found, and it is in the possession of Arne at the Icelandic National Archives. It is in Old Norse and not readily susceptible of translation into English. Both Arne and Tor have read it, however, and can answer general investigator questions about its contents. Although it is short, the *Saga* is written in a complex kenning and requires 1d3+2 weeks and a successful Read Old Norse roll to understand. (Kenning is a poetic form that makes heavy use of metaphor and allusion). Because it is written in kenning, a precise translation into English really is not possible with losing much of the innuendo. If the investigators want to make a longhand copy, this should take about 3 weeks.

The Reykjavik version of the *Saga* is a short Mythos tome, granting +2% to Cthulhu Mythos, and costing -1d6 SAN to read, with an optional spell multiplier of x5, and one spell available: Heal. (The Heal spell will allow *afurganga* zombies resulting from the *Home, Sweet Home* scenario to regain hit points at the rate specified in the spell description, even though they normally would not heal at all. (The spell allows a person to heal at 3 points per week, 6 with First Aid and 9 with Medicine. It costs 3 magic points, 0 SAN and takes 25 rounds to cast).

If the investigators do not pick up on the extreme logical incongruity of a male, Mythos oriented sorcerer happily retiring to a (presumably) Catholic cloistered nunnery, call for an Idea roll.

b. The "Magna Mater"

Information about the "Magna Mater" can be obtained either from commonplace historical or occult sources (History, Occult, or Library Use rolls) or from less

conventional sources (Cthulhu Mythos roll or research in an appropriate Mythos tome).

Turn to Stone, Investigator Handout #1, An Odd Saga Indeed.

The *Saga* is a general recounting of the legend of Olaf Ulfsson, a Norse wizard in the mold of Egil Skallagrimsson. Olaf is brave, strong, a crafty liar, and a tricky merchant, with a black sense of humor and a quick temper. These traits stand in odd juxtaposition to a sense of fair play, a fondness for children, and a respect for clever opponents.

The *Saga* claims that Olaf was also a sorcerer of no small repute, sacrificing not to the Norse gods (and certainly placing no truck in Christianity). Instead, disturbing references are made to a youth spent in the Varangian Guard in Constantinople and tutelage there in the cult of the "Magna Mater". A Cthulhu Mythos roll equates the cult of the Magna Mater to Shub-Niggurath worship in the Roman/Byzantine world.

Mention of Olaf's general penchant for elaborate curses is made, as well as his penchant for creating ingenious magical devices.

Although the *Saga* follows many of the saga conventions (essentially covering the entirety of Olaf's known life, up until his retirement in 1010 A.D.), it is odd in several respects in terms of what is not discussed. Most Icelandic sagas discuss in great detail the family connections of the various principal characters: who they are descended from, who their kinsfolk are, what families are associated with them, *etc.* Although that kind of information is presented for many of those whom Olaf Ulfsson interacts with, that information is distinctly absent for Olaf himself. Indeed, all that we know about Olaf is that his father's name is Ulf (and that only by inference from his patronymic), that he was born to a sister at a nunnery southwest of Kirkjubaejarklaustur, and that there is a rumor repeated in the *Saga* that Olaf was a virgin birth.

Olaf's mother is not identified by name, although he apparently retired to her nunnery at the end of his life to conduct his sorcerous experiments. Olaf kills several men without blinking for simply *asking* about his heritage.

Investigator Handout #2 provides commonly available information about the “Magna Mater.”

Turn to Stone, Investigator Handout #2—The Magna Mater.

The “Magna Mater”, historically, was a very popular pagan cult in the several centuries pre- and post-Christ in the Mediterranean and Middle East. “Magna Mater” was traditionally a reference to the goddess Cybele (“KY-bell-lee”), the “Great Mother.”

Cybele is a chthonic earth goddess, worshipped since pre-recorded history. She is associated with the fertile earth, nature and wild animals (particularly lions). Hers is a mystery religion purporting to teach the cycle of life, death and rebirth through allegory and ritual. Etymologically, the name Cybele is believed to originate from Phrygian inscriptions reading “matar kubileya”, meaning Mother of the Mountain.

“Priestesses” of Cybele were either women, or men who ritually castrated themselves and adopted feminine guises in symbolic reenactment of the central myth of the “Magna Mater.” Her son and lover, Attis, was castrated and then resurrected by his sacrifice as her immortal servant. These eunuch priests were referred to in the feminine as “gallai.” (“GOLL-ay.”) Cybele’s gallai led loud orgies of wine, song and licentiousness in her honor, all conducted at night.

With the rise of the Eastern Roman Empire in the early centuries A.D., the cult was fervently stamped out and driven underground, although it is known to have persisted openly in isolated areas as late as the sixth century A.D. It was one of the leading religions of Rome starting in the second century B.C.

The Byzantine Church in particular despised the religion, both as a threat to the social order but also because it advocated a direct relationship with its goddess, unmediated by priests or priestesses (who were more akin to particularly devoted worshippers.



Statue of Cybele, Plaza de Cibeles, Madrid.

Tor Halvorsson, Your Guide.

Nationality: Icelandic.

STR 13 DEX 13 INT 14 CON 13 APP 13
POW 14 SIZ 13 EDU 18 SAN 68 Luck 70
Hits: 13 Age: 25.

Damage Bonus: +1d4.

Education: B.A., Literature, University of Reykjavik.

Skills: Accounting 25%, Anthropology 25%, Archaeology 25%, Astronomy 25%, Bargain 40%, Credit Rating 35%, Cthulhu Mythos 2%, Drive Auto 25%, History 60%, Library Use 90%, Listen 35%, Natural History 50%, Navigate 30%, Persuade 50%, Psychology 35%, Spot Hidden 40%.

Languages: English 60%; Latin 25%; Greek 25%; Icelandic 90%; Danish 70%.

Attacks: None over base.

Notes: A multilingual, well-educated, somewhat shy young man who works at the National Archives in Reykjavik and will be assigned to guide and translate for the investigators. He speaks both English and Icelandic, has archaeology training, has been to the site before, and is versed in the classics. He is literally the best man in the world for the job.

Appropriate Mythos sources provide more disturbing information. These sources are summarized in Investigator Handout #3.

Investigator Handout #3, Mythos Sources on the “Magna Mater.”

The “Magna Mater” is rumored to be either a representation, or perhaps even an avatar, of Shub-Niggurath. These sources claim that at least some of the gallai went one step further in their devotion to their goddess: flinging not only their manhood, but themselves, into the goddess to be “reborn” immortal, as was Attis. Referred to as “gallai sanctum”, they are said to be genderless, part human, part lion and extremely long-lived. Some Mythos sources speculate on connections between the “gallai sanctum” and certain other fertility and resurrection cults, such as the Russian Skoptsi cult, certain rumored practices in England’s Severn Valley, and certain rumored southern French heretics living around 1000 A.D.

c. The Church & Medieval Iceland.

Appropriate research (Critical History or Library Use rolls), or asking an appropriately knowledgeable authority on Icelandic history, can lead to some interesting background information on the nature of medieval Icelandic society and the church’s role in it,

Circa 1000 A.D., Iceland was a well-settled but almost exclusively agrarian country. There were *no* towns or cities to speak of; rather, there were clusters of farms of varying sizes spread across the island. Governmentally speaking, Iceland was a functional anarchy. There was no local top-down government. Rather, the farmers and landholders largely governed themselves. Disputes were settled either by feuds or by the Althing, an annual gathering of freemen that passed laws and heard legal disputes. The amount of political stroke that one had depended upon the size and strength of one’s family and friends, and one’s ability to wheel and deal.

The Catholic Church was appended to this system, rather than running it. Although bishops would be sent to “run the Church”, the extent to which they actually did so was limited for centuries. Rather, having a priest and chapel was more of a status symbol and

tool for influential factions to mobilize support for a wealthy local chief, rather than a source of freestanding, top down authority.

The clerical population was also extremely limited. Iceland only had one known convent at Kirkjubæjarklaustur, and about a half dozen monasteries, including one about 40 miles to the southwest of the convent.

The point is that medieval Iceland had the potential to be a “live and let live” kind of place for an odd religion. If a cult played its cards right, was a good neighbor, was strong enough to deter attack, and maintained a plausible veneer of Christianity, the kind of community consensus needed to bring it down might be hard to achieve. This is particularly the case if, as in the case of Kirkjubæjarklaustur, the area was isolated even by Icelandic standards.

Another important point, however, is that Iceland did not convert to Christianity until circa 1000 A.D. It was pagan Norse prior to that, and fitfully Catholic for some time after that. Prior to 1000 A.D., there were missionaries and Catholic settlers in Iceland, mostly located in the Kirkjubæjarklaustur area. Thus, while it might be fair to say that there were Catholic religious enclaves in that area prior to 1000 A.D., they were hardly powerful or highly organized. In particular, conventional historical sources make clear that there was no female religious institution sufficiently squared away to be called a “nunnery” prior to 1186 A.D. There is, thus, a seeming conflict between the conventional records and the records they will find in the Nunnery’s ruins.

Astute investigators will quickly pick up on the fact that the dates are wrong. If there was no organized Catholic nunnery in the area until 1186 A.D., then how could Olaf have been born at a nunnery catering to wayward women circa 951 A.D., in the early days of Icelandic settlement? Of course, *Olaf’s Saga* says nothing about it being a **Catholic** nunnery at which he was born...In fact, it says nothing about the devotions of the sisters at the Nunnery.

d. Helgi Alfisdottir (after her name is uncovered).

References to Olaf's mother, Helgi Alfisdottir, can be found in and around the ruins of the Nunnery. The records available there make clear that she was Olaf's mother, and that his father was a normally invisible being she called "Ulf".

Outside research in conventional sources (Library Use roll, perhaps modified if the investigators are pursuing a logical path of inquiry, such as local sagas or church records) reveals that a foundling was discovered in the Kirkjubaejarklaustur region, circa 935 A.D., literally on a farmer's doorstep. A mention of this fact might be found in a minor saga of the period. She was taken in by the family and named Helgi. She was an odd girl, given to daydreaming and talking to the "little people" as though she could see them. She was expelled from her adoptive family as a madwoman at the age of 14, when she turned up mysteriously pregnant and insisted that the father was one of the "little people" that only she could see. The poet comments that she was likely the changeling of an elf herself.

e. Icelandic trolls and other "little people."

Calling Icelandic near-dimensional creatures "little people" is again a bit of a misnomer. They come in all sizes, including small (dwarves), medium (elves) and gigantic (trolls). "Hidden people" is perhaps more apt. A summary of troll lore follows as Investigator Handout #4.

f. Kirkjubaejarklaustur (the Nunnery), public history.

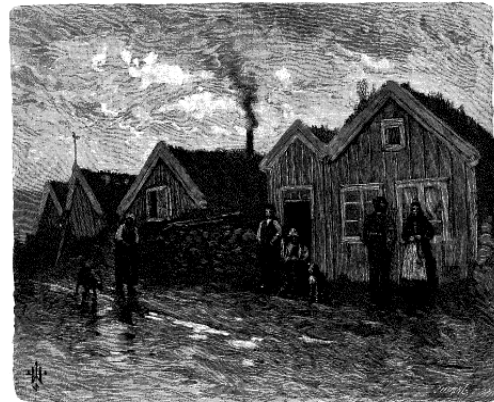
The amount of history publicly available on the nunnery at Kirkjubaejarklaustur depends on which nunnery one is inquiring about; the one at it or the one 20 miles from it. Public histories only discuss the existence of one monastery and one convent in the area, but attribute a dark reputation to both. Easily available information about the Benedictine

Kirkjubaejarklaustur convent is contained in Investigator Handout #6, below.

Turn to Stone, Investigator Handout #4—The "Hidden People" of Iceland.

They come in all sizes, including small (dwarves), medium (elves) and gigantic (trolls). All share similar characteristics: quixotic natures, being strictly nocturnal or confined to darkness, sometimes helpful and sometimes malicious, and being invisible except to those prone to daydreaming, who are mad, who have suffered head injuries, or who share their blood. They are also very fond of mating with humans, both male and female.

Trolls in particular are said to frequent southeast Iceland, including the Kirkjubaejarklaustur area. They are gigantic but (legend has it) able to change their size and shape. When caught in the sunlight, they turn to stone; as a result, they tend to avoid the chance of getting caught in it. The volcanic basalt pillars in the area of Kirkjubaejarklaustur are said to be trolls who got caught in the morning light.

**g. Mythos sources for the Nunnery.**

Appropriate Mythos sources may also contain some very disturbing references to the Nunnery that the investigators are more interested in (apart from those Mythos sources to be found at the Nunnery itself). These are summarized in Investigator Handout #5, below.

**Turn to Stone, Investigator Handout
#5—Mythos Sources on Cults in the
Kirkjubaejarklaustur Area.**

Sometimes known as the “Third Cloister”, because many of the “sisters” were actually of the “third sex”, numerous medieval texts associated with Shub-Niggurath cults will make mention of the place. It was known (to those in the know) as a covert temple to the Magna Mater, where shattered cult remnants and other refugees could flee and find sanctuary, due to the anarchic political climate, lack of a pervasive Church, and network of well-mollified locals. The “sisters” worshipped the Magna Mater in her traditional Asiatic form as Cybele. Any Shub-Niggurath cult documents dating from circa 950 to circa 1550 may well include correspondence to and from the “Mother Superior” at the Third Cloister and cult functionaries throughout Europe and the Mediterranean, negotiating the terms of and/or compensation for information exchanges and/or asylum in Iceland for wanted fugitives.

h. Mythos sources for Helgi Alfisdottir.

Apart from the unpleasant records to be found at the Nunnery, some records from medieval sources concerned with Shub-Niggurath worship might have very limited information on Helgi. Often these sources mention her as “both simple but profound in her connection to the Great Mother.” With careful enough research in a variety of sources, the researcher might get the idea that she was reputedly still alive as late as 1240 A.D., some 300 years after her birth.

i. Inexplicable Pregnancies.

The inexplicable pregnancy attaching to the mother of the culture hero is archetypal. For purposes of this scenario, however, there are two parallel myths that bear mention, and one curious, Mythos related story.

First, in Icelandic tales, many babies whose paternal origins are difficult to explain are conventionally attributed to mysterious visitations by the “little people”, be they

elves, dwarves or trolls (Occult roll or just asking any Icelander).

**Turn to Stone, Investigator Handout
#6—History of the Benedictine Nunnery
at Kirkjubaejarklaustur.**

-The area was originally settled by Irish monks, who lived in isolation in the area for many centuries. A religious community, segregated by gender, was soon formed. The name means “church farm cloister.”

-The history of the community is murky until 1186, when a Benedictine nunnery was founded.

-The Benedictine establishment was closed in the 16th Century, during the Reformation.

-The nuns of Kirkjubaejarklaustur had a checkered reputation. Two were burned at the stake (one for sleeping with the Devil), and stories surrounding regular sleepovers between the sisters and the brothers at the monastery to the southwest are frequently encountered.

-The stories are vague as to when this debauchery and devil worship occurred.

-There is *no* mention of a second nunnery lying *between* the Benedictine cloisters; the absence of any mention of a third, nearby religious institution is, to say the least, odd.

Second, one of the earliest attributions of an inexplicable pregnancy, often believed to have started the ball rolling on the parallel myth, is that of Cybele and Attis. (Occult roll or Library Use) Attis was not only the lover of Cybele, but her son. Cybele (initially both male and female in her primordial state) was castrated, and the severed organ grew into an almond tree. When a maiden held a fruit from the tree against herself, she miraculously became pregnant with Attis. If the investigators are already on the “Magna Mater” line of inquiry, this should give them an intended sense of everything fitting together.

Third, Mythos sources dealing with Shub-Niggurath contain frequent stories of inexplicable pregnancies. If the investigators have been through *The Sap Keeps Running*, they will be familiar with

the Lilith avatar's penchant for unexplained, demonic births.

6. Getting to the Nunnery & Lini Sveinsdottir.



Ordinary Icelandic Costumes for Women.

In order to get to Kirkjubæjarklaustur from Reykjavik, the investigators are best off traveling by sea to the fishing town of Vik, about a day's voyage east, and then heading inland on an (unpaved) road network about 30 miles east and inland to a glacial valley nestled into a volcanic desert. There are a fair number of farms in the area, but only small farming villages with (in the Classic era) few services. (Today it is a tourist resort). The investigators can probably hire, or hitch a ride, on a farm truck in Vik to take them to Svein Torsson's farm and the Nunnery ruins.

Seekers of inns and creature comforts will be sorely disappointed. The ruins and Svein's farm are 20 miles southwest from Kirkjubæjarklaustur. Even there, the investigators are talking about rental rooms that are worse than the accommodations available at Svein Torsson's farm.

Svein Torsson has a large but isolated sheep and barley farm in the middle of this valley, about 20 miles southwest of Kirkjubæjarklaustur. Svein is a burly, Viking-looking sort who speaks *not a word* of English. Nor do any of the members of the rest of his family, consisting of his wife, one other younger daughter, three sons, and Lini. The investigators, as representatives of Arne Sigurdsson, will be expected and

welcome to the farm's gaslight and farm cooking hospitality.

The Torsson family can offer little insight into Lini's situation, which distresses them greatly. She was a vibrant if somewhat scatterbrained girl. Lini is bedridden on the top floor of their farmhouse. She is catatonic, though responsive to stimuli and able to drink liquids. Occasionally she babbles to herself in sing-song, meaningless nonsense. She is about nine months pregnant when the investigators arrive and will give birth in about two weeks.

If a physician, midwife or some other plausible volunteer is able to convince her parents to allow a physical inspection, she does indeed appear to still be a virgin. Successful Psychoanalysis can get her to reveal that she is having a baby with her friend Ulf, who nobody else can see. He's large and scary sometimes, but nice to her. She doesn't know how she hit her head, but can point to a small scar over her right eye. Mostly she just babbles and stares, however.

Svein (through an interpreter) can discuss what he knows of the history of the farm and the area. A summary of his testimony can be found below as Investigator Handout #7.

7. Exploring the Nunnery.

A map of the Nunnery/Temple of the "Magna Mater" can be found at the end of the scenario. It is visible from Svein's house and about 100 yards away.

The Nunnery seems rather unremarkable to the casual observer. There are crumbling ruins, quite old, built mostly of local grey stone. Sections of wall (10' high) still stand where indicated on the map. Svein has planted his hay crop right up to the edge of the rubble field. The scene is quiet, and most casual observers will see nothing out of the ordinary except some partially standing stone ruins, occasional overgrown stone flooring, and debris of no value. There are no free-range, active monsters that most people will be able to perceive.

There are occasional carvings, bas reliefs, and the like adorning the stones on the

surface level that are still standing, but they are, for the most part, unremarkable. They appear to all be ordinary Catholic representations appropriate to the era in which the Nunnery stood. Birds use the ruins as nesting grounds, as do field mice. Foxes are not an uncommon sight. It all seems to be a quiet, bucolic setting.

That is not to say that some people will not see things differently, or that there is nothing unusual. This is both a Temple to the “Magna Mater” (albeit one that has fallen into disuse and designed to look like a Catholic convent), as well as a nexus point with a nearby world. And there is a monster or four inhabiting the area.

People who are either insane (temporarily or otherwise) or who (at the Keeper’s option) have sustained brain trauma of some sort will see the ruin site a little differently at times. So will anyone whose blood has been tainted by some non-human or Mythos creature, or anyone who is just plain dotty enough.

At night, these people may see fleeting glimpses of something moving in the shadows. SAN loss for a fleeting glimpse of something large and obviously not entirely human is 0/1.

This thing will be Ulf, an immortal, extra-dimensional being that will be referred to here as a troll. This is the same Ulf who fathered Olaf Ulfsson, Lini’s baby, and many, many others. It will be difficult for even these people to see Ulf; he will best be seen by not looking directly at him (Spot Hidden for sensitive people to notice). He appears to be a large (10’ tall), muscular, naked semi-man, with a variety of animal attributes (horns, hooves, wings, stripes, tail, claws) that constantly shift and change. (This is only one of his many forms). He is intangible and silent as well, at least when he wants to be. Ulf is friendly and charming to women; he will be shocked and unhappy that a man can see him and retreat while he plans how to brutally kill the offender.

Ulf will not consciously or purposefully venture out of the shadows, but if any

females can see him, he will do his best to seduce them over a course of time, preferably beginning by luring them away from the rest of the group to a dark, secluded spot.

Turn to Stone, Investigator Handout #7, Interview—Svein Torsson.

-His family resettled the farm after the Laki volcanic eruption in 1783. The site of the farm had been fertile before, but it took a few years to recover after the ash fallout from the eruption.

-There are superstitious legends in that the many basalt lava pillars in the area are trolls that stayed out too long after dawn, but he thinks that these are silly stories. Trolls turn to stone if caught in the sunlight, you know.

-There is a set of crumbling ruins that have been there long before his family. They have never been of any concern to him, although his family has always kept the children away because they are crumbling.

-Lini was out weeding in the hayfield near the ruins, when she did not come back for lunch. He found her. She appeared to have wandered over to the ruins and been hit in the head by a falling rock from the crumbling tower. She had a visible gash and knot on her head, and the doctor thought she had a concussion. However, she never recovered.

-Svein has no explanation for her pregnancy. If he were a superstitious man, he might say that maybe she met a troll or an elf in the field. The doctor insists that her virginity is intact.

Unconscious women who might be able to perceive Ulf are in grave danger of being assaulted in a semi-corporeal way, as was Lini.

As discussed in a following section, just because Ulf is mostly invisible and in a nearby dimension does not mean that he cannot affect the real world in a limited way if he wants to. Fortunately, Ulf is the only troll regularly frequenting the Nunnery.

The following numbered paragraphs key to the map of the area.

1. Stairs: Probably the first thing that will get the investigators' attention is the dark, ruined flight of stairs heading down into unknown depths. Unfortunately for the investigators, the stairs only go down about 4 feet before ending in soil and rubble, a completely filled in collapse.

Several things about the stairs are noteworthy. First is the mere fact that there are stairs. The investigators might rightly wonder what lies beneath the surface, and whether there is not some other way of getting there.

Second, the inscriptions and carvings are somewhat less vanilla on the sides of the stairwell. The side walls are covered with a partially intact fresco (wall painting on a plaster surface). The visible portion depicts seemingly female figures in long robes and Phrygian caps, dancing with a variety of musical instruments. One such figure, blowing a coronet and larger than the others, is labeled "Freyja Gallai Sanctum" in Greek letters. (Note: Tor can easily read a simple Greek inscription with his 25% skill, even if no one else can. Freyja is a common Norse woman's name) As noted above, Mythos sourced research into the "gallai sanctum" reference leads to the Magna Mater as well as to Byzantine Shub-Niggurath worship depending on the source consulted.

Third, halfway down the stairs and on the left, in an area devoid of fresco, is a burial vault set into the wall, with an image of one of the seemingly female dancers recumbent with crossed arms carved into the stone. An inscription in Greek (which should pique the investigators' suspicions) translates to "Here Lies Maria Gallai Sanctum, Awaiting the New Spring." (Tor's 25% in Greek is again more than adequate to read the names off of the various inscriptions at the site). Should the investigators open the burial vault, they find a 3' x 3' x 3' scone containing a mummified body, dressed in mostly decayed black robes with a tarnished silver chain belt, decorated with lions.

Examination of the mummy is best done by a professional of some sort. A successful

Medicine or Anthropology roll identifies the mummy as indisputably male by reference to bone structure, despite the feminine dress and name. The complete absence of genitalia (not just removed, *completely absent*) and elaborate lion tattoos where *something* ought to have been is both informative and good for a 0/1d3 SAN loss.

Fourth, they may well decide to try and excavate the stairwell. It has collapsed and is not structurally sound. However, they can clear away the rubble and dirt to some degree. The best they will be able to manage is about a 3' by 3' tunnel slanting down with occasionally intact sections of fresco and wall. This assumes that they dig carefully. Digging carefully assumes 10 man-days of skilled archaeological work and at least one trained archaeologist (at least 25%) on site full-time. A man-day is eight hours of work by one person. (Tor qualifies, but he will likely be busy translating the *Dagbok Cybele* once it is found). Unprofessional digging labor can contribute at ½ rate. (Thus, one professional archaeologist and two digging assistants can carefully excavate the stairs in a five days).

The stairs continue down a few more feet. Two things of interest can be uncovered.

First, there is a small, intact section of fresco near the bottom of the stairs. This fresco depicts a man (the only depiction of a man anywhere at the site, dressed in black, with bushy black hair and a beard and a golden circle about his head (a Byzantine depiction of sainthood) This figure is labeled (in Greek) as "Olaf Ulfsson." He is standing with his hand on a chair with head, arm and leg restraints, while a woman is secured in the chair. An adjoining image shows the same woman with a small wound above her right eye, with her arms flung wide in joy and surrounded by the Magna Mater, Attis, lions, and angels. The female figure now likewise has a golden circle about her head. (This foreshadows the lobotomy chair in the crypt level).

Second, the stairs open into and connect with the west end of the crypt sub-level,

potentially avoiding having to go down the offal pit to access the crypt.

Finally, it should be mentioned that disturbing Maria Gallai Sanctum's mummy is a bad idea, since disrupting her path to reincarnation is one of the ways to activate the "Lions of the Mother" at **Map Area 4**.

2. Archaeological site/blue stones: There are two things of note in this corner of the rubble field. First, archaeologists have been obviously been working in the area. Site stakes and flags have been left in place and a tarp covers a small, shallow excavation. This is where the chest containing a silver horde and a copy of *Olaf's Saga* were recovered a year earlier by Arne Sigurdsson.

In addition, the excavation is at the foot of a ring of Neolithic standing stones, similar to those at Salisbury Plain. There are seven pillars, each about seven feet high, arranged in a circle about seven feet across. They are devoid of inscriptions, but the stones (successful Geology check) are not native to the area. With sufficient research, the investigators might be able to narrow their point of origin to somewhere in Asia Minor (the origin of Magna Mater worship). These stones, however, have been here for thousands of years (Archaeology check). They are marker stones for the place at which the veil between this world and that of the trolls is thinnest; they have no independent power of their own.

Anyone who is psychically sensitive may feel odd or see glimpses of something in amongst the stones. Opening a Gate or other transdimensional spell at this area is a bad idea with consequences left to the Keeper's imagination, other than to say that it will involve trolls. Lots and lots of trolls.

3. Sinkhole?: At first glance, this appears to be a simple hole in the ground, round and roughly four feet in diameter, dropping out of sight. Closer inspection, however, reveals that it is artificial. A few stones still line the lip of the hole, and the hole itself is sporadically lined with paving stones, as close inspection with a bright light can

reveal. In addition, the ground slopes slightly inwards all around the hole.

This area has not withstood the test of time very well, but it was once the grand celebratory chamber of the temple. This is where the mystery ceremonies would occur, where Shub-Niggurath would be summoned, and where new adherents would castrate themselves, flinging the removed parts into the hole. More clues as to its function appear in the mosaic at **Map Area 5** (Tower). If the players have seen the mosaic at **Map Area 5**, call for an Idea roll, since this looks much the same as the hole in the mosaic.

This area is noteworthy in that it is the only practical access to the buried sublevel of the Temple, until the stairs are excavated. Also, it is where the "Lions of the Mother" will dispose of any investigators prior to returning to a torpid state.

4. Sanctum ruins and collapsed statue: This area contains the most intact part of the ruins. This includes an extensive, partly overgrown stone floor, several sections of more or less intact stone walls and empty window placements, and a large, crumbled statue. The statue is made of marble, and was once a chariot, drawn by two lions, with two riders, a young man wearing a pointed cap and a woman in a crown. The statue of the woman has no face; it is life-sized in every detail.

A couple of rolls would be appropriate here. An Occult or Critical History roll can identify the statue as depicting Cybele, the Magna Mater, and her consort/son Attis, in a very traditional representation. (Refer to the statue on page 8). However, a Cthulhu Mythos roll is also appropriate here. On a success, the investigator realizes that the faceless statue is not quite right. Traditional representations of Cybele sometimes depicted her as having a black face, or wearing a veil, but not as having *no face at all*. Careful inspection of the statue reveals that this facelessness is not the result of decay. Rather, this depiction of the Magna Mater is said to have been the symbol of a

corrupt, pseudo-Cybelian cult actually devoted to the worship of Shub-Niggurath.

Note that under the right circumstances (discussed below), the “Lions of the Mother”(the two statuary lions drawing the chariot) statue may not be as inert as they normally are.

5. Crumbling tower: This is what is left of a crumbling stone tower, made of native stone, about 20’ across and originally of indeterminate height. It has now largely collapsed, such that only the first story (10’ high) and parts of the second story are standing. It does not look particularly stable; there are many fallen stones all around its base, and numerous holes in the walls. The second story appears, from ground level at least, to be open to the air.

The first floor is noteworthy for two main reasons. First, despite its poor condition, there is a Byzantine style mosaic partially remaining, decorating the interior of the first floor walls. Although large sections have crumbled away, a few sections remain intact enough to be intelligible. One such section depicts a group of black robed sisters, wearing pointed Phrygian caps and silver belts, standing in a ring around a stone floor. A naked, bleeding man is hurling what appear to be his own missing genitals into a circular pit. (This should give the investigators an idea as to the purpose of the offal pit at **Map Area 3**). SAN loss 0/1.

Another section depicts a pair of lions devouring what appears to be a male knight in armor, tearing in particular at his lower abdomen. An inscription in Greek reads “The Lions of the Mother.”

A third section depicts a blond haired, blue eyed woman clothed like the other figures, but without the cap. Instead, she has a golden circle about her head (a Byzantine mosaic representation of sainthood). She is surrounded by dozens of representations of lion cubs, and an inscription in Greek reads “Helgi Alfisdottir, mother of Olaf Ulfsson.” This gives the investigators the research prompt they need to investigate Helgi.

At one time, there was a staircase attached to one wall of the tower, leading up through a hole in the ceiling, but the staircase lies in ruins. The first floor is covered to the sky.

It will take some Climb checks and/or some ingenuity to safely access the second floor of the tower. Once there, they can see that only about a quarter of the second story exists, but for its floor. Only about 90 degrees of the round wall still stands, with its roof still on. Although this would not bode well for the survival of much of anything from the elements, if the investigators poke around long enough (Spot Hidden, one check per hour of investigation) they will discover a hidden floor cache underneath a paving stone in the still standing part of the tower. This is the proverbial jackpot: a fairly well preserved vellum document in Old Norse.

It is a “family bible” of sorts for the Nunnery, detailing important events, lines of descent, cult activities, correspondence, philosophy, schemes, and the like. Nowhere in it will the name “Shub-Niggurath” be found; the goddess is always referred to as the Magna Mater or Cybele. It covers important events from circa 930 A.D. when the Nunnery was founded by Byzantine refugees, through about 1550 when they apparently packed up house for the “Indies” under pressure from increasingly organized Icelandic religious authorities.

The *Dagbok Cybele* (Cybele Diary) requires an average of 8 weeks to read, 50 hours to skim, +8% to Cthulhu Mythos, -1d6/2d6 SAN, a successful Read Old Norse roll to comprehend, and the following spells potentially available, at a spell multiplier of x3: Call/Dismiss Shub-Niggurath; Summon/Bind Dark Young of Shub-Niggurath; Augur; Blight/Bless Crop; Cloud Memory; Enchant Knife; Evil Eye; Levitate; Powder of Ibn-Ghazi. A summary of the information available in the *Dagbok Cybele*, as it pertains to this scenario, can be found in Investigator Handout #8.

6. Floor crypts: Over in this end of the main standing structure are a number of

floor crypts. (If the investigators were to dig up several inches of overburden beyond the edges of the intact floor, they would find additional stone flooring and additional floor crypts).

Each floor crypt is a 2' deep, coffin-sized recess in the stone floor, covered with a one-piece slate stone bearing a depiction of the person lying within and their name, both in runic Old Norse as well as Greek and the date of their deaths (using the Julian calendar). There are dozens and dozens of them, arrayed in a tightly-packed grid. There are a number of disturbing things to be noted simply from a cursory examination of the floor crypts:

1. On an Anthropology roll, the investigators can determine that the names and physical depictions of the interred correspond to a wide variety of ethnicities, indeed, their names are written in a variety of different languages. Many are Norse or Byzantine Greek, and quite a few are Turkish. However, others are quite diverse: sub-Saharan Africa, China, and even one name seeming to be Native American.
2. Many crypts (dozens of them) have someone named Ulfsson or Ulfsdottir in them, with dates of interment stretching over a course of hundreds of years. None of these are named Olaf, however. (Again, on an Idea roll if the players are not picking it up on their own, this means that either their father had the same uncommon given name or that their father is the same entity).
3. Opening the crypts reveals that about half of the truly female, human occupants have a matching, healed over puncture fracture about an inch over their right eye. This is only found on genetically female skeletons, not on gallai. It corresponds to the injury site inflicted by the lobotomy machine in the crypt level and depicted on

Should any of the “gallai sanctums” tombs be opened, they will be mummified in a manner similar to the mummy at the stairs in area 1, including similar tattoos and disturbing anatomical anomalies.

Opening up the other floor crypts reveals some additional disturbing facts. First, the bodies in many of the floor crypts (particularly the ones with Greek or Turkish names) are semi-human, revealing bestial aspects to the skeletons. (These are Byzantine “transformed” Shub-Niggurath followers. (SAN loss 0/1d3). Second, *all* of the Ulfssons and Ulfsdottirs are much the same: semi-human. (SAN loss 0/1d3). Further, *all* of the semi-human skeletons show signs of having died extremely violent deaths (hacked to bits). (SAN loss 0/1).

(The explanation is that the semi-humans did not need any brain surgery to fully perceive what the Nunnery had to offer. The ordinary gallai would not benefit from it. The gallai sanctum would not either. Some truly female followers were subjected to certain brain alterations so they could perceive Ulf and thereby further the cult’s breeding experiments, discussed in more detail below. And since the semi-humans were effectively immortal, when it was deemed time for them to return to their goddess, they needed considerable extra assistance).

8. Threats to Exploration, and Under What Circumstances.

The surface level of the ruins is generally safe, for most people. There are two exceptions.

The first exception has to do with anyone defiling the temple. “Defiling the temple” would include any of the following acts: beginning the casting of any anti-Mythos spells; bringing an Elder Sign onto the premises; opening any tomb belonging to a gallai sanctum (as distinct from the rank and file); attempting to consecrate the ground in the name of some other religion; or any (intact) male attempting to climb down the sacrificial offal pit at **Map Area 3**. The first and most likely temple defilement event will

Turn to Stone, Investigator Handout No. 8—Skimming the *Dagbok Cybele*.

This is a bad and scary book, if even a fraction of what it is in it is true. But it tells quite a story.

--The *Dagbok* purports to be authored by one man/woman, Freyja Gallai Sanctum. Freyja starts off as a Norseman named Frey circa 930; converts to the worship of the Magna Mater by castrating himself and pledging service as a gallai; and later, for exemplary service, is “reborn” by the Magna Mater as a gallai sanctum—near immortality for near sexlessness. Freyja continues the *Dagbok*, more a diary than a traditional grimoire, until 1550(!). At this time, the Cloister, under pressure from increasingly effective Church authority in Iceland, decides to relocate to the New World.

--Some “treasures” and “relics” were hidden and buried nearby when they uprooted in 1550. They could not take them all with as they would be, in some cases, “indiscrete” to transport.

--The outpost in Iceland is known to the faithful as the “Third Cloister.” It was founded by refugees from Byzantium circa 930. Given the level of persecution that they suffered in Constantinople, their prime directive was “avoid conflict with the locals.” The plan was to establish a sort of safe house where the faithful could go under duress.

--This plan required that the gallai (eunuch servants) be selected from people who were able to be discrete and understand that angering the populace would endanger the entire community. Some of the original cultists had to be sacrificed to the “Lions of the Mother” for the greater good of the community when they could not reign their behavior in.

--Locals were not harassed. Discipline was paramount. Sacrifices to the Magna Mater were garnered from the willing, or from lost souls or outlaws whom no one would miss. Caution and diplomacy were the watchwords. Recruits were generally drawn from outside of Iceland, often from other refugees desperate enough to behave themselves according to the rule of the Cloister. The *Dagbok* is full of correspondence with other worshippers of the Magna Mater, negotiating personnel exchanges and grants of temporary asylum in exchange for certain considerations.

--Anyone who would stay at the Cloister had to either “sacrifice to the Mother and join the gallai,” be a woman, or “be taken by the Lions.”

--The “safe house” mission of the Cloister restricted what activities the cult could undertake in service to the Magna Mater. The Cloister, apart from limited recruitment in its cloistered setting, focused its attention on one of the central mysteries of the Magna Mater: the possibility of giving birth despite the sacrifice of one’s procreative capability.

--The gallai were aware that the Cloister site was a nexus to a “nearby field”, which was inhabited by what the locals called the “little people.” Although Maria had initially seen hints of them around the Cloister, they appeared to have little interest in the gallai.

--Circa 950, what was widely perceived to be a miracle occurred. The Cloister took in a seemingly daft, newly pregnant woman named Helgi Alfsdottir as a potential recruit. Helgi immediately mentioned seeing the “little people” that only the most sorcerously capable gallai were even slightly aware of. She even claimed that she had befriended one, named Ulf, and that he was the father.

--Helgi’s son was Olaf Ulfsson, who displayed a frightening aptitude for both sorcery and service to the Magna Mater. This seemingly divinely blessed, seemingly parthenogenic birth, in the view of the gallai, marked Helgi as a saint and Olaf as an incarnation of Attis, son of the Magna Mater.

--Olaf left to dwell in Constantinople, bringing back additional Byzantine refugees from time to time. Ultimately, around 1010, he retired back to the Third Cloister. His fate is unmentioned.

--Helgi, however, continued to regularly birth mysteriously fathered children, until she “passed” circa 1240. This would have made her about 300 years old. Even then, the word “died” is not used, and what “passed” means is not defined. In fact, Helgi is mentioned in the present tense all the way to the end of the *Dagbok* and the Cloister’s abandonment.

--After 1240, mention of Helgi only comes up in one context. Helgi became “indiscrete” and unable to coexist with the rest of the Cloister. She had to be “shut away.” Gallai or the occasional gallai sanctum who had grown tired of living often chose to meet their end by what is called “intimate communion with Helgi.” What this entailed is undescribed.

--The gallai were behind setting up an indiscrete convent full of nuns of questionable virtue nearby, as a distraction from their work and as a stalking horse for any punitive Church measures.

Guardian Beasts of Cybele, Leonine Man-eaters (x2) (“Lions of the Mother”).

STR 19 DEX 19 INT 10 CON 11 POW 13
SIZ 17 Luck 65 Hits: 15.

Damage Bonus: +2d6.

Move: 10”.

Armor: All non-enchanted physical attacks do minimum possible damage.

Skills: Listen 50%, Spot Hidden 50%, Track Unbeliever 50%.

Attacks: Bite 40%, 1d10.

Claw 60% (in addition to Bite attack each round), 1d6 +db.

Neutering, 100%, if both claw and bite hit the same target in the same round, the Guardian Beast does 1d10 in the following round, all via bite below the belt.

SAN Loss: 0/1d6 for viewing each Guardian Beast of Cybele.

Notes: The Guardian Beasts appear to be gargoyle-like creatures, generally leonine in appearance and manner, but when active their shape constantly shifts between varieties of large carnivorous predators. They are magical constructs and hence resistant to non-magical attack. These are programmed to attack non-eunuch males in the temple area if they are activated. They can pursue offenders outside of the rubble field, but will only attack women or eunuchs if first attacked by them. If they succeed in killing or disabling a male, they will forcibly remove his genitals (1d10 damage) and throw the carcass and the genitals down the sinkhole at [Map Area 3](#).

be some intact male climbing down the offal pit.

Defiling the temple activates the two statuary lions (the “Lions of the Mother”) in [Map Area 4](#) (statistics below). Although they will generally charge forth in righteous indignation, they are capable of biding their time until the moment is right to strike, however.

The second potential threat to exploration is Ulf, but again, only under certain circumstances. It is necessary to distinguish between people who are attuned to Ulf, and those who are not, since his capacity to interact with our dimension depends on this variable.

People who are attuned to Ulf would include anyone who is currently insane; anyone whose bloodline is tainted by the Mythos; anyone who is psychically sensitive; people who have sustained significant head trauma; or people particularly given to daydreaming. These people will be able to hear Ulf (although he tries to be quiet) and to see him (but only if they are not looking directly at him; they will need to look at him in a reflection or out of their peripheral vision). They can definitely feel him by touch and smell him (they may ask if anyone smells burning sugar). He can also be made visible through appropriate magic, such as the Powder of Ibn-Ghazi.

If one or more investigators are attuned to Ulf, they may be able to track him down. Generally, he stays in the tower ([Map Area 5](#)), but always in areas completely out of the sunlight. He also sometimes hangs out in the crypt level beneath the sacrificial offal pit at [Map Area 3](#).

What Ulf will do depends on the gender of the person able to sense him. If the viewer is female, he will play at being an “imaginary friend” with a romantic spin. He will shyly introduce himself, be generally polite, answer questions within his knowledge that do not threaten him, and flirt. He appears, under these circumstances as a large, elf-like, partly bestial man (about 10 feet tall), quite handsome and fit. However, he is quick to assault an incapacitated or injured woman if he thinks that he can get away with it. SAN loss for someone perceiving a “friendly” Ulf is 1/1d3.

Ulf will kill any men who seem to be able to perceive him at his first safe opportunity. Note that if under control of his faculties, he

does not consciously risk exposure to sunlight, so as long as the males in question do not go into the sheltered areas or get too close to any of the standing walls at the rubble field, Ulf will not directly attack them.

He might drop rocks on them though. Ulf is capable of hurling or dropping a rock of sufficient size to easily crush a man (4d6 damage). An angry Ulf looks like a very bestial, deformed, 10 feet tall giant, whose form is unstable (shifting and swimming). SAN loss for viewing an angry Ulf is 1/1d8.

Obviously, part of the fun of the scenario is to have someone be able to perceive Ulf. If none of the players would fit the bill for whatever reason, then that lot falls to poor Tor Halvorsson. Ulf will stalk, taunt and tease Halvorsson, wearing his sanity down before ultimately ripping him limb from limb if he strays out of the sun. Preferably Ulf will do that when the investigators are not directly looking, but eventually he will do it in front of them if left with no alternative. SAN loss for viewing an invisible rending is 1/1d8.

Those who cannot perceive Ulf really have little to worry about, with some exceptions. Ulf can directly affect the part of the world that cannot perceive him, but only to a limited extent. He can pull harmless poltergeist like pranks, but that is about it. There are two caveats to this, however.

First, there is no guarantee that unattuned investigators will stay that way. Any significant enough head trauma to render the unconscious or the changes to brain chemistry accompanying the terror of insanity, will temporarily put the investigators in tune with Ulf's dimension for the duration of the trauma.

The other thing that they have to contend with is spillover. Even though they cannot see Ulf, one of their companions might be able to. If Ulf throws a rock at that companion, the rock might miss and hit one of them. If he attacks, they will see the fight, just not be able to do much to help.

Ulf can also be affected by magic, even when wielded by those who cannot see him. Apply a -50% chance to hit if someone who knows where Ulf is located is telling them where to aim. Ulf will recoil before and be driven by the Elder Sign, regardless of who is holding it, and is affected by the Powder of Ibn-Ghazi.

9. The Crypt.

Anything dropped down the sacrificial pit at **Map Area 3** quickly hits dry bottom and echoes. That, combined with the collapsed stairway, should provoke someone into climbing down on a rope. Note that if an intact male goes down, improperly attached to his sacrifice, this is a "temple defilement violation" and activates the "Lions of the Mother" in **Map Area 4**.

Ulf, Near Dimensional "Troll"

STR 23 DEX 13 INT 9 CON 14 POW 13
SIZ 26 Luck 65 Hits: 20.

Damage Bonus: +2d6.

Move: 10".

Armor: People who are attuned to Ulf must deal with 5 points of non-terrene composition; magic weapons do full damage. People who are not attuned to Ulf are at -50% to hit due to invisibility, and only magic has any effect.

Skills: Listen 50%, Spot Hidden 50%, Seduce Human 50%, Sneak 60%.

Attacks: Pummel and Rend 50%, 1d10 +db.

Big Rock Throw, 55%, 4d6, range 30 yards.

SAN Loss: 1/1d3 for viewing "happy face" Ulf; 1/1d8 for true form.

Notes: Normally invisible and only able to interact with our dimension to a limited extent; certain people are more attuned to his dimension and able to fully interact with him. Vulnerable to sunlight.

The pit is about 10' in diameter and about 10' deep. It is walled off from the adjoining corridor. There is a small access hatch at the bottom, stuck with hundreds of years of

exposure. (**Crypt Map 1**). It is not a doorway intended for regular use, more like a crawl opening that can be used to clean out the offal pit periodically. However, it can be crawled through without difficulty.

The air is very stale and the investigators would be well-advised to let it air out for a couple of hours prior to proceeding. This hidden sub-level of the complex is very different than the quasi-Catholic medieval construction above. Architecturally, this level resembles a pagan Roman temple. It is lined in marble, with statues in niches depicting a variety of scenes related to the Magna Mater (including lions, Attis, gallai frolicking, orgies in which hints of non-human participation can be gleaned on close inspection, etc). There are also wall vaults similar to the one at **Map Area 1**, and containing similar gallai sanctum contents. (Opening these is likewise a temple defilement).

10. The Tomb of Helgi Alfsdottir.

At the end of the hallway from the offal pit are two areas of note. The rubble to the west, if cleared, connect to the stairway at **Map Area 1**.

Crypt Map 2 is a 20' x 20' chamber, separated from the hallway only by an open archway. The walls are decorated with extremely disturbing and unrestrained mosaics. These mosaics depict the miracles of love and childbirth in graphic and occasionally gory detail. Additionally, the participants are not well matched, either from a gender perspective, species perspective, or even same dimensional perspective. Graphic and disturbingly accurate depictions of Mythos beasts are made plain. SAN loss 0/1d3.

In the far right hand corner of this chamber is something that looks like a torture device. It is a (now rusty) wrought iron chair with arm and leg clamps, a restraining neck collar, and a basket frame to put around the head. These are all rusty, but attached to it and made of some kind of strangely untarnished, silvery metal is a pointy awl. The awl is about the size and shape of a

large gauge hypodermic needle, and is attached to a thin, flexible strip of the same kind of metal, which in turn is attached to a winding ratchet with a trigger. It looks exactly like the device pictured in the buried section of the stairway at **Map Area 1**, from which the investigators might infer that it opens one to greater sensory perception.

The investigators can “twang” it and easily observe that is intended to spring the awl at high velocity into an area above the right eye of anyone sitting in the chair and secured with the various bindings and frames. The frame adjusts to head size and positions the recipient just right. This corresponds exactly to the wounds in the heads of many of the female skeletons in the floor crypts at **Map Area 6**, from which the investigators might deduce that there is a high survivability rate associated from its use. (Many of the skeletons show signs associated with old age, not death from an awl to the head).

In case the investigators are mystified, this is a self-lobotomy chair. The room was an initiation chamber for the true females taken in by the Nunnery. The metal is not of earthly origin, and despite the rustiness of the entire apparatus, the device still works. The device performs an acceptably functional partial lobotomy, with the result that the recipient becomes attuned to and able to perceive Ulf and his ilk in their nearby dimension, and to fully interact with them. (This is the explanation for the plethora of semi-human Ulfssons and Ulfsdottirs over the ages, who had to suffer violent deaths to shuffle off the mortal coil). Feel free to inflict -1d6 SAN, -1 APP and 1d4+2 points of damage on any volunteers. Cruel Keepers might also inflict INT losses on recipients, although the design of the machine is so precise that it should not ordinarily cause INT loss of more than a point or so.

It is entirely possible that clever and heroic investigators, in an effort to confront and rid the world of Ulf, will voluntarily expose themselves to this experiment. It happened in playtesting.

Crypt Map 3 poses one of those awkward decisions that occult investigators have to make from time to time. There is an obvious archway at this location, but it has been bricked up with stone that does not match. And (on a successful Cthulhu Mythos roll, or obvious to anyone who knows the spell), there is a big, fat Elder Sign adorning the brick work. What to do, what to do. (This was created as part of the mothballing process by the departing cultists in the 16th century, to keep Helgi contained until they could return for her).

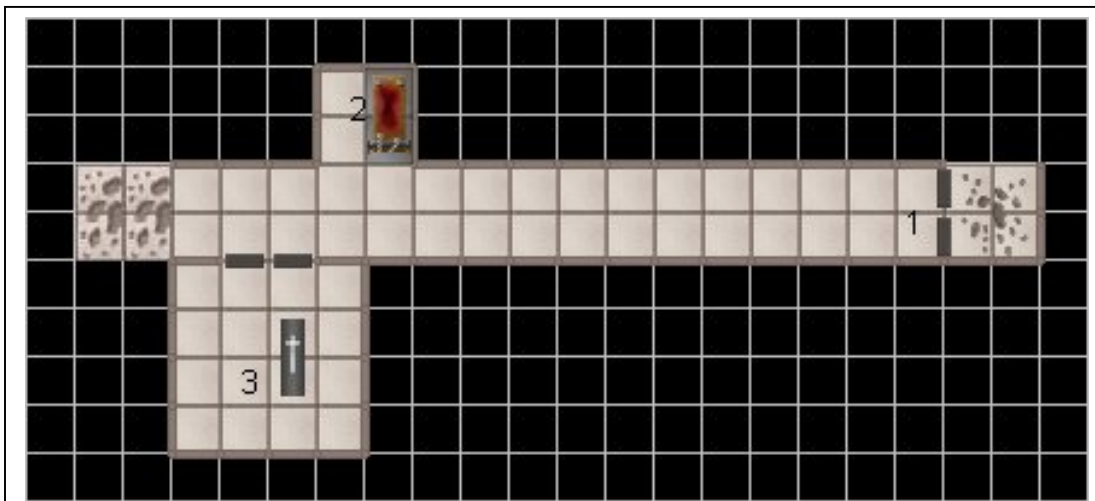
The story, as the investigators may have been able to piece together, was this. Helgi was herself the spawn of a human woman and the “hidden people.” For this reason, she was effectively immortal barring violent death, and able to perceive Ulf without any assistance.

She lived and bred monstrosities to populate the world for several centuries, but finally her faculties deteriorated and her humanity evaporated until she was no longer fit company even for the cultists. They then shut her up in a crypt, but unlike the later Ulfssons and Ulfsdottirs who were simply euthanized when their humanity devolved below the level of capacity for quiet

coexistence with the outside world, they could not bring themselves to kill someone they perceived as a sort of saint. So instead, they venerated her, and occasionally, people they needed to get rid of were sent down to keep her company. The cult hoped to someday, somehow, come back and move her, but for reasons that may be explained in a future project, the opportunity never materialized. So the investigators are confronted with a poorly secured Mythos site in rural Iceland, and a nasty thing ensconced behind a wall, but one which could be liberated without too much difficulty.

Burying the site under is probably a good solution, although there is no guarantee that some Nazi scientist or another will not come along and excavate at some point. Leaving it alone is the same as burying it under, except that it remains easy to access.

Of course, the investigators could also just screw up their courage and break in. It will take about one man-hour with appropriate tools. Inside is bad news. The investigators will be confronted with human skeletons piled two feet high and a nauseating stench both of decay and of animal spoor. (SAN loss 0/1d3).



Map of the Crypt Sub-level. 1: Sacrificial Pit and Access Hatch; 2: Breeding Chamber; 3: Tomb of Helgi Alfsdottir (Behind Bricked-up Arch). 1 square=5 feet.

Rousing herself(?) from the pile is a vaguely female form, shifting in appearance constantly from one female animal form to another (including human). Her eyes are glassy and she simply thirsts for human blood. (SAN loss 1/1d8). She launches to the attack as soon as she can see an investigator, and since her form is malleable, she can squeeze out into the hallway through any decent sized hole.

Note that Helgi is only minimally affected by non-enchanted weapons. She does, however, recoil from, and is barred by an intact Elder Sign.

11. The Big Picture.

In all likelihood, the scenario will play out something like this.

The investigators will do a lot of research in Reykjavik prior to embarking. They will putter around the ruins for a while, taking notes, getting the idea that this was a temple to the Magna Mater/Shub-Niggurath and that creepy and unwholesome breeding experiments involving trolls had been going on. They may or may not do something (climb down the offal pit, open up one of the gallai sanctum tombs) that activates the “Lions of the Mother.”

Desperate combat will ensue at the point that they do “defile the temple.” Hopefully the players thought to bring guns, and have them with them. Alternatively, they may have the sense to run.

Note that the lions are physically SIZ 17; there are several places in the complex that they cannot access. They cannot go down the offal pit itself, and certainly cannot get through the access hatch into the crypt hallway (maximum SIZ to go through the cleanout hatch: 15). Nor will they likely be able to scamper down any excavated tunnel at the stairway. Nor will they be able to climb up to the second floor of the crumbling tower, from which they can be shot at or have stones dropped on them. In other words, even as statted, they are escapable and fightable, but not something

you want to get caught and torn apart by. Show a little mercy to investigators who have a thought about going to ground and are just trying to get there with all due haste.

Alternatively, if the Lions are going to kill too many investigators, given the way your players are, scale them down by changing their armor structure. Alternatives include only having them take ½ damage from non-magical sources instead of minimum damage, or just having a stated amount of armor that magical attacks ignore. The Lions also could always settle for neutering and tossing victims down the pit; they do not have to go out of there way to kill any incapacitated investigators.

Ulf is a wild card. He may tear apart someone loony who claims to see “the hidden people”, but most people will have to either go insane or lobotomize themselves to even be potentially threatened by him. The main point with Ulf is that he is *not* very smart; he is easy to trick into wandering into the sunlight. The Keeper might also decide that Ulf just does not feel like killing anyone on any given day, at least until the investigators have a plan in hand to lure him out into the sunlight and deliberately provoke him into violence.

Eventually, the intent of the scenario is that the investigators will stabilize the site against the threats of the Lions of the Mother and perhaps Ulf. They will have thoroughly surveyed the site, and recovered the *Dagbok Cybele*. Tor will probably be tasked with skimming the *Dagbok*, which will overlap with the time needed to clear the excavation at the stairway.

The *Dagbok* sticks the last piece of the puzzle together for the investigators: Helgi Alfsdottir survived until at least 1550; they had to shut her away somewhere before that; there were “indiscrete” things that they had to leave behind, and Helgi herself, toward the end, was “indiscrete.” They had to “shut her away”, and gallai who went to see her did not return. And there is only one place

for the investigators still to explore, in all likelihood: behind the Elder Sign.

The investigators may conclude that there is little to be done about the ruins once the Lions and Ulf are neutralized. They are right in the sense that no major menace is going to blot out the sun any time soon, but inaction is not without its consequences. Someone, perhaps Arne, perhaps Nazi researchers, perhaps new cultists, will eventually explore the ruins and discover the secrets of the Nunnery. They will find the sealed off room imprisoning Helgi, and some idiot will, eventually, open it up. If they are obsessed with eugenics (like, say, the occult-obsessed Nazis who started infiltrating Iceland around 1930), they might even come with a view toward renewing the Third Cloister's experiments. Someone less cautious than the investigators might even loose Helgi Alfsdottir on an unsuspecting countryside, to pillage and slay. Someone is certainly going to get hurt in the future.

Charge people who leave the horror unchecked with a 1d6 SAN loss.

What's Left of Helgi.

STR 23 DEX 18 INT n/a CON 14 POW 13
SIZ 10 Luck 65 Hits: 12

Damage Bonus: +1d6.

Move: 10".

Armor: Non-enchanted weapons do minimum possible damage.

Skills: No relevant skills.

Attacks: Rend 70%, 1d10 +db.

SAN Loss: 1/1d8 for viewing Helgi.

Notes: Repelled by the Elder Sign, somewhat vulnerable to sunlight.

12. By the Dawn's Early Light.

Destroying both Guardian Beasts earns each investigator 1d6 SAN.

Ulf is likely unable to even affect many of the investigators, although that is certainly not a static situation. If anyone is able to see

Ulf, they may notice that he only ventures out at night, and sticks during the day to fully shadowed or interior spaces. Research into "trolls" likewise discloses their vulnerability to sunlight. The reason is simple: if Ulf is caught in the sun, he turns to stone, instantaneously. He knows this, but he is not too bright and has a quick temper. He might, in the throes of bloodlust, forget what he is doing and be tricked either into a sunny area, or somewhere that the sun can suddenly be exposed (a mirror, a tarp, collapsing a section of wall at the right time). If this happens, scratch one troll and the investigators gain 1d6 SAN each.

Permanently ridding the planet of Helgi Alfsdottir is likewise worth 1d6 SAN per investigator. Helgi is slightly vulnerable to sunlight, as well; it negates her resistance to non-enchanted weapons as she solidifies into what ever form she had immediately prior. Ultimately, however, she simply has to be put down. She should *not* be scaled down as an undue threat, in the opinion of the author; one does not seal up weak monsters behind Elder Signs, and anyone who bravely takes one down to confront what lies behind it gets their own reward.

This adventure leaves, and is intended to leave, a number of uncomfortable loose ends, which will be addressed in a future project:

1. What ever happened to Olaf Ulfsson? The investigators should be able to deduce that he would not have simply expired of old age, especially given that he was $\frac{3}{4}$ near-dimensional being. There are no easy answers to this. The *Dagbok* simply quits talking about him circa 1010. And his tomb is not on the premises.
2. Where did the Third Cloister go? What happened to them? Why did they never return for their relics? Are they still alive somewhere?

3. How many successful Third Cloister breeding experiments are running around out there?

13. What about Lini (or, Nature vs. Nurture)?

Perhaps the biggest loose end is that of Lini Sveinsdottir, pregnant, comatose and about to give birth to *something*. Again, there are no easy answers, only possibilities. How to play this out depends on how you feel about clean and/or happy endings.

The investigators can do nothing and simply let nature take its course. In this case, a *seemingly* normal infant is born in due course, and Lini dies shortly thereafter. The baby is named Tor Linisson. Whether the baby is a normal human, or bears the taint of the “hidden people”, is a question that should be left unanswered. There is no way to “test” such a young changeling; they tend to devolve over time into inhumanity.

(The author suggests that the “canonical” answer is that the baby is indeed the immortal spawn of the trolls, and a potentially great sorcerer, able to hear and see into other nearby worlds. If left alone, he will probably be subtly or not-so-subtly influenced by his father’s kin, and slowly corrupted despite the best efforts of Lini’s family).

Or, the investigators can attempt to do something to affect the course of events. Placing Elder Signs around the room prior to the birth, casting exorcisms, inscribing the Eye of Light and Darkness, casting a Banishment of the Bells keyed to Ulf the Troll, or similarly atomic means of Mythos swatting might, if the Keeper is feeling kind, have the beneficial effect of rousing Lini from her coma. It will not, however, cause little Tor Linisson to be something other than what he is.

The downside of this, of course, is that Lini remembers what happened to her and is now horrified that she is pregnant with a troll spawn. Nonetheless, none of these actions prevent the birth, which proceeds as stated above, except that this time Lini lives. The

Keeper might award 1d4 SAN for saving Lini’s life if the investigators’ approach to troll-busting is logical and inventive enough. Whether Tor Linisson ends up as good or bad is something that the investigators can lose sleep over.

(The author would suggest that Lini’s survival might tip the balance between Tor growing up as a force for good, or a force for evil).

If your players must have a happy, fluffy ending, then one might allow the killing of Ulf to result in Lini’s miraculous recovery and the cleansing of any taint from little Tor. But such an outcome is hardly Lovecraftian style nihilism.

Baby killers are not going to be tolerated by the local authorities, period, no matter how persuasive they might be. (Although it should be noted that arguing that a newborn baby had to be killed because he was some kind of troll-spawned monster will be placed in the category of “lunacy”). The good news is that Iceland does not have the death penalty in the Classic era. The bad news is that the prison where the investigators will spend the rest of their lives, after a short but fair civil law trial, is unpleasant. Hegningarhusid Prison, built in 1874, had no sinks or toilets in cells as late as 2001, and got the Icelandic government some unpleasant human rights notices as late as that.

14. Linking to Home, Sweet Home.

This scenario was originally written to be a follow-up to *Home, Sweet Home*. Investigators who survived that scenario would know the name Olaf Ulfsson, and be alarmed that something was happening at his “ruined and abandoned” homestead and come running. If one is running this first, and want to follow up with *Home, Sweet, Home*, however, then once they learn that the University of Vermont team had transcribed *Olaf’s Saga*, they will already have a lead-in to the Icelandic research. The author would suggest leaving out any explicit mention of the “Black House” in

this scenario, as it does not pertain to events in Iceland and may set the investigators off on a premature wild-goose chase.

15. Research Tree.

The critical research path in this adventure can be a bit difficult to follow, so a summary of what leads to what follows.

Ultimate Fact: the Nunnery is the site of Mythos worship of the Magna Mater, who is noted for “transforming” humans into semi-human, immortal forms.

- a. Olaf Ulfsson worshipped the Magna Mater (*Olaf’s Saga*).
- b. The Magna Mater is the goddess of a mystery religion involving sacrifice for rebirth into immortality (Occult research).
- c. The Magna Mater is an avatar of Shub-Niggurath, who likewise rebirths the faithful (Mythos research).
- d. Confirmed by statue of Magna Mater at site, *Dagbok Cybele*, mosaic in tower, tomb inscriptions, and other evidence showing preoccupation with transformation.

Ultimate Fact: Helgi Alfsdottir, an immortal, semi-human monster/spawn of the trolls, is sealed behind a poorly secured Elder Sign.

- a. Site exploration discovering poorly secured sealed room.
- b. *Tagbok Cybele* discloses that Helgi was immortal, had to be sealed up before they left, and was left behind.
- c. Icon in tower depicting Helgi as a saint with many non-human children.
- d. *Tagbok Cybele* discusses importance of discretion and how they had to leave indiscrete things behind.
- e. Helgi was herself odd: local sagas once her name is uncovered.

Ultimate Fact: Lini Sveinsdottir was attacked and impregnated by Ulf the troll.

- a. Interview with Lini. (Lini).
- b. Icelandic legends about troll impregnations. (Svein, Tor, any knowledgeable person).
- c. Evidence of long-running troll incursions at the site previously, all by “Ulf”. (*Tagbok Cybele*, plethora of immortal, inhuman Ulfssons and Ulfsdottirs in floor crypts).

Ultimate Fact: Ulf can be killed by exposure to sunlight.

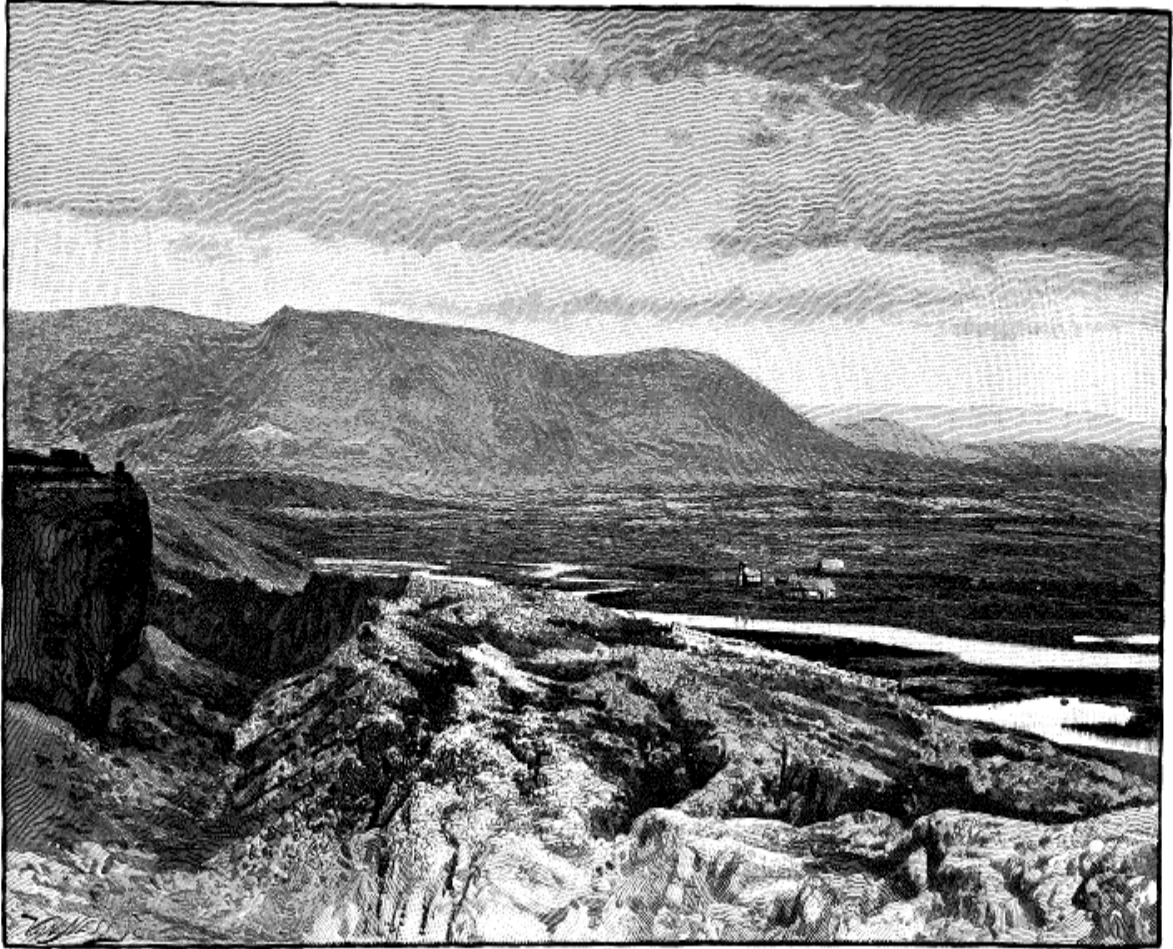
- a. He avoids sunlight like the plague (observation at site).
- b. Icelandic legends about trolls (Svein, Tor, any knowledgeable person).

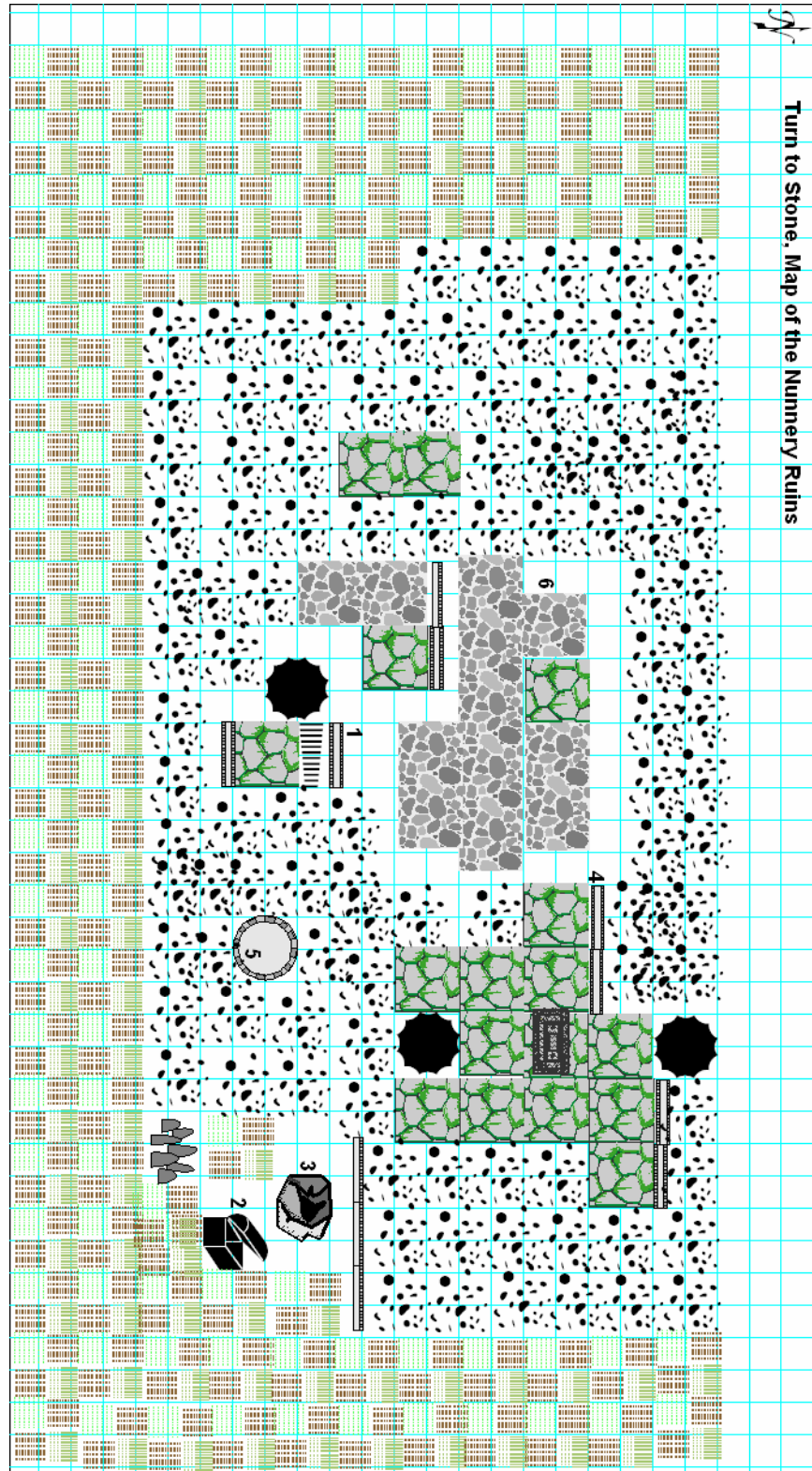
Ultimate Fact: Ulf can be spotted only under certain circumstances, including by being subjected to the lobotomy machine.

- a. Icelandic legends about trolls (Svein, Tor, any knowledgeable person).
- b. Lini could see him and had suffered a head injury (Lini, Svein).
- c. Fresco depicting purpose of the lobotomy machine as consciousness expanding.
- d. Female bodies with matching lobotomy holes in floor crypts.

Ultimate Fact: An intact male climbing down the offal pit is a sacrilege that triggers an attack by the “Lions of the Mother.”

- a. Mosaic in tower depicting Lions castrating invading knights.
- b. Mosaic in tower showing purpose of pit for sacrifices.
- c. Background research on how only women or gallai (eunuchs) served the Magna Mater.





Scale: 1 square=10' x 10'. 1: stairs down; 2: staked excavation; 3: offal pit; 4: main ruin/statue; 5: crumbling tower; 6: floor crypts.