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APOCALYPSE



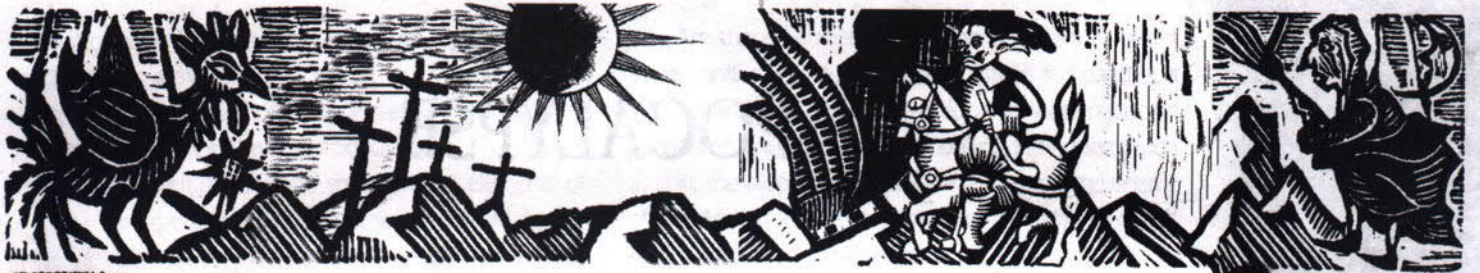
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Written by Jonathan Tweet

APOCALYPSE
GAMEMASTER'S
BOOK





**All Will Be Again As It Once Was...
Nothing.
The End Is Nigh.**



APOCALYPSE

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A Note on Language:

For the sake of convenience, the male gender is used as a neuter term throughout this product. This does not imply any chauvinism on our part, it simply takes up less space and makes for much smoother reading.



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760



APOCALYPSE



Gamemaster's Book





1. TO END A WORLD

How to Use This Package
Why Play an Apocalypse?

6

2. TYPES OF APOCALYPSES

End of an Age

Examples from History

Examples for Role-Playing

Transition to a New World

Examples from Myth

Examples for Role-Playing

Cosmic Cycle

Examples from Myth

Examples for Role-Playing

Divine Judgment

Examples from Myth

Examples for Role-Playing

Final Battle

Examples from Myth

Examples for Role-Playing

Catastrophe

Examples from Fiction

Examples for Role-Playing

9

3. ELEMENTS OF THE CAMPAIGN

Guilds

Royalty

Religion

Demons

Sentinels

21

4. PROGRESS OF THE APOCALYPSE

General Advice

Life in a Changing World

Refugees

Life as a Refugee

Leading a Group of Refugees

Travel and Settlement

Food and Water

Valuables During the Apocalypse

Supernatural Crises

29

5. AFTER THE APOCALYPSE

Altered Setting

New Setting

New World

Altered Rules

New Rule System

A World to Create

Destroying the New World

44

Table of Contents







TO END a WORLD

Chapter One

The night sky lights up like day, and mushroom clouds rise in the distance, portending shock waves, fireballs, fallout, and nuclear winter. Odin, Thor, and the other gods lead their armies against their age-old enemies, and each hero and god meets his death as the world ends. A genetically engineered strain of bacteria sweeps across the world, reducing humanity to isolated pockets of genetically immune survivors. Blood runs as high as a horse's shoulder as the armies of Satan suffer final defeat before the armies of the Lord. Martians invade earth, conquering humanity with their invincible fighting machines and unstoppable heat rays. Galaxies sail perpetually away from each other as entropy increases, the suns die out, and gray, still heat death brings the story of the universe to its inevitable, meaningless conclusion.



People of science, religion, and fiction have long been fascinated by the topic of the end of the world. Apocalypse explores this topic as it can be applied to role-playing games. Not only does it explore various types of Apocalypses as described in myths and stories, but it also looks at more limited catastrophes: "the end of the world as we know it," rather than literally, "the end of the world."

Obviously, even a limited "Apocalypse" is strong medicine for a campaign. As a game master, you must handle the topic carefully. The same elements that make an Apocalypse difficult to handle, however, also give it great potential for rewarding storytelling.



How to Use This Package

Apocalypse includes three books, each with a different purpose.

The **Gamemaster's Book** (this one) describes Apocalypses in general and helps you design and run one that fits your campaign. Even if you run the Apocalypse in *Tumult and Tribulation* (see below), the guidelines found in this book will help you keep a handle on the monumental events of the end of a world.

Tumult and Tribulation is a prepared Apocalypse. You can use it to end your world, or you

can use it on its own, starting a mini-campaign that covers just the end of the world. Even if you don't run *Tumult and Tribulation*, many of the ideas, non-player characters, and events can be used as is in your own Apocalypse.

Finally, the **Characters Book** contains complete player character sheets which your players may choose to use with *Tumult and Tribulation*, as well as lots of NPC sheets with statistics on one side and an illustration of the character on the other.

As you read this material, you will see that it does not present typical role-playing fare. While the action and adventure that are staples of role-playing are certainly present, the Apocalypse is also a time for thought and for wonder. Some challenges the PCs will face are personal or moral, rather than violent. Also awaiting the players in an Apocalypse are strange, new worlds, gruesome curses, whimsical surprises, thought-provoking challenges, and other elements that lend a "sense of wonder" to the campaign. Don't overlook these aspects by focusing exclusively on action and combat.

This product makes reference to material found in the Mayfair products *Demons* and *Sentinels*, and the upcoming *Chronomancer*, but it is not necessary to have these products to enjoy *Apocalypse*.

Why Play an Apocalypse?


As you will see in the following material, there are many different kinds of Apocalypses, and many different motivations for running one.

The Apocalypse and Your Campaign

You've put time, effort, and love into your campaign. You've drawn maps, charted the royal family tree, invented religions and splinter groups, and written out its history. Or maybe you've paid for numerous supplements and adventures to flesh out your world. Why would you want to call down an Apocalypse on this beautiful creation? Every game master has his own reasons.

The first thing to know is that playing out an Apocalypse does not necessarily mean ending your campaign. It's quite possible that the Apocalypse merely transforms the world or changes the campaign's setting. The Apocalypse could destroy the world on which the campaign is based, but let the PCs survive on some other plane of existence. Or the Apocalypse could merely destroy the homeland of the PCs, leaving them to pick up and carry on in another





part of the world. In any case, be clear about your goals and you will have an easier time conducting the Apocalypse successfully.

Some goals, which you might share with your players, are discussed below.

Closure

Every good story has a beginning, a middle, and an end. Role-playing, however, produces a potentially endless story, something otherwise found only in soap operas or interminable pulp adventure series. Still, there are times when ending a campaign brings closure to the stories that have been told so far. This is especially true when the adventures of the campaign have dealt with world-altering events, the kinds of things that could precipitate an Apocalypse. It might also be important to end your campaign with a bang when it's being forced to end by outside circumstances. If you're moving away from your gaming group, for instance, you may wish to bring your campaign to a conclusion before you leave.

New Campaign

Sometimes, even if your campaign is totally successful, you long for something that it can't offer. If your current campaign is high fantasy, with black evil locked in mortal combat with glowing goodness, maybe you want a campaign with moral subtlety or ambiguity. If you have a campaign set in a traditional world with the traditional races and professions, maybe you want to try a variant with unorthodox races and professions of your own design. If your campaign offers high-powered play, maybe you want something mid-powered with more emphasis on character development and less on adventure and conquest. No one campaign can give you everything, and eventually you're going to recognize that you want something that your current campaign can't give you. At that time, you can use an Apocalypse to change from one campaign to another. By building your new campaign on the ashes of the old one, you provide some measure of continuity. The new campaign has a mythic prehistory already created: the old campaign!

Challenge

If the player characters in your campaign are super-powerful, the end of the world may be the only challenge worthy them. If the players know that the Apocalypse can really destroy them - because

there won't be anyone around to *wish* them back to life or however it is that PCs attain immortality in your campaign - then you can recapture some of the element of risk that left your campaign once the PCs became virtually unstoppable.

Player Characters Out of Control

Some campaigns see the player characters accumulating more and more power as time goes by. What started as high-energy fun, with characters taking on bigger and bigger monsters, has now reached its inevitable and unfortunate conclusion - the PCs are too tough to kill. Suddenly there's nothing left for them to do. They've slaughtered the biggest monsters, captured the biggest treasures, and founded the mightiest dynasties. Now what?

Over the same time, you've probably matured as a game master, and your players have probably gotten more sophisticated as well. The kind of campaigning that got you to where you are, super-high level, is not exciting any more. Or even if it is still exciting, it's impossible because the characters are already powerful enough to do whatever they want. There's nothing left for them to do. When you get to this point, it may be wise to call it quits.

A New Campaign

If none of these goals appeal to you, and you don't want to put your campaign through the shake-down that an Apocalypse entails, then by all means spare your campaign. You can still use this material, however, by running the *Tumult and Tribulation*. Apocalypse as a mini-campaign separate from your regular campaign. (In fact, it need not be a "mini" campaign. There is enough material, and enough ideas to build on, that you can run a gradual Apocalypse and never bring it to a close.)

You can also use an Apocalypse to create a new world rather than to destroy an old one. Set up a world and give the players high-powered player characters in it. Then the world gets torn apart, and the survivors start over in a new world. Start your new campaign several hundred years later, and base the society on the early actions of the PCs that the players first ran. The characters are now heroes of legendary proportions, whose actions have shaped the game world.

Advice for developing a new world is found in Chapter 5, "After the Apocalypse."



TYPES of APOCALYPSES



Chapter Two

In human history and myth, there are several different types of Apocalypses. Before designing the demise of your own campaign, consider the different possibilities and decide which elements of which Apocalypse you wish to include. When you read about the following Apocalypses, you may decide that one type fits your needs completely. If so, use it as is. You might, however, see different positive elements in different Apocalypses and put them together into one superior combination.



End of an Age

The least climactic option, the one most likely to leave the PCs and the world intact, is to let the "Apocalypse" be the "end of an age." For most of the world, everything's the same as it's ever been, but for the campaign populace, the world is irrevocably changed. This sort of Apocalypse can be purely political or cultural, with no magical or metaphysical element at all. Of course, the devastation of this Apocalypse has to be severe; otherwise it doesn't deserve the name "Apocalypse."



Examples from History

Historically, World War I serves as an example of the end of an age. In the 19th century, one expert reasoned that the rifle was the ultimate weapon because it could fire as far as a soldier could see and as quickly as he could aim. Then came World War I, with the withering machine guns, tanks, mustard gas, and the first fighting airplanes. The old way of waging war was gone for good, and not just because of technology. European land disputes turned into the first global war. These tumultuous years saw the fall of monarchies and aristocracies and the rise of several democracies. The Kaisers of Germany and Austria and the Tsars of Russia and Bulgaria all fell. These four rulers were all namesakes

of the Caesars of ancient Rome, and their fall can be seen as marking the end of an era which had lasted for thousands of years.

The US Civil War can also be seen as the end of an era, at least from the Confederate point of view. Look at the movies "Birth of a Nation" or "Gone With the Wind" to see how Southerners saw this time. While today it may be hard to imagine plantation life as noble, many Southerners saw their culture of land-owners, slaves, and delicate Southern belles to be the cultural or spiritual descendent of Camelot and the imagined elegance of the High Middle Ages. (Jousting is still the official sport of some southern states.) They saw the loss of this lifestyle as an example of grace and class falling beneath the boots of the common, industrial North.

A more catastrophic end of an age was the destruction of American civilizations by Europeans starting in the 15th century. With their guns, horses, diseases, and liquor, the Europeans destroyed native cultures and people throughout the Americas, reducing many natives to slavery and poverty.

One thing these Apocalypses have in common is that they are regional. When the "noble" plantation culture of the US South was overturned, the Northerners saw it as a victory, not any kind of calamity. This localized feature of the "End of an Age" makes this type of Apocalypse easy to handle.

Examples for Role-Playing

The "End of an Age" type of Apocalypse lends itself to a number of different scenarios, such as those listed below.

Invasion By Superior Empire

The homeland of the player characters is threatened and possibly overrun by the forces of a mighty empire. At first the conflict is merely military. The PCs can participate as foot soldiers, leaders of armies, assassins, spies, or diplomats, depending on what skills and talents they have. Soon, however, the focus shifts from external to internal conflicts. Refugees from the front, including refugees from fallen neighboring countries, drain the resources of the land.

A second cousin of the king comes to believe that he can make a separate peace with the invaders. In secret negotiations with the enemy, he agrees to sabotage the war effort or even oppose the king with traitorous troops, and in turn he is

offered the position of viceroy once the land is conquered by the empire. The PCs must discover and reveal this scheme before it has progressed too far to doom the land.

Once the traitor's scheme is revealed, his cause is joined by an ethnic or racial minority within the kingdom. They have been drafted into the king's army, but they choose to turn their weapons on those who have oppressed them for generations - the dominant ethnic group or race of the kingdom. Some members of this minority remain loyal to the king, but who can tell which are loyal and which are spies? In fact, some of the PCs may be members of the group that is rebelling, and they may be suspect themselves. In fact, they may decide to join the rebellion.

Now the war with the conquering empire is being waged on two fronts - on the border of the kingdom with the legions of the Emperor and within the kingdom against the king's enemies. In the confusion that results, the old ranks and hierarchies shift. One noble house of great wealth is decimated by rebels or imperial troops, and another is disgraced and routed from its lands when it is suspected of having ties to the traitorous cousin of the king. A foreign adventurer, meanwhile, has done such great services for the king that he is granted status as a noble and given large tracts of land. Fortunes are made and lost (mostly lost) overnight.

If the PCs are strong and brave (and your heart is soft), they help fend off the imperial hordes until the Emperor decides that conquering the land is not worth the loss of troops and gold it would entail. If you wish to end the campaign here, then the king grants the PCs knighthoods, gives them land and spouses of royal blood, and lets them retire as national heroes. If you wish to keep the campaign going, the PCs must contend with a changed world. New nobles assume positions of power in the places of those who were killed or deposed, and the PCs must find their place within the new power structure. Refugees from foreign lands have brought foreign habits into the culture, including new magical traditions and secret societies. The PCs may find these refugees to be valuable allies or new enemies.

If the land falls despite the efforts of the PCs, they may be forced to flee far from their homeland, across the sea where the imperial bounty hunters will be unable to collect the huge rewards placed on their heads. A large group of civilians gathers their chickens, their children, and their idols together and

beg the PCs to guide them all to another land. This journey is an ideal time to introduce lands, monsters, and peoples that are completely new to the campaign. If you wish to end the campaign, then it concludes when the PCs have found a safe place to settle. In this case, the journey to the safe place should take a good deal of time and effort, so that finding the place to settle feels like a victory, and the campaign can end on a high note. If you wish to keep the campaign going, the story has just begun when the PCs find their haven. If the PCs settle in a populated area, they face the task of fitting into a strange culture. If they find an uninhabited area, they then have to tame it and make it safe and livable. In either case, you can tailor the new land to fit your vision for a new campaign.

If the PCs do not flee the conquering empire, perhaps because they wish to protect friends and families who refuse to leave, then they face the grim prospect of life under a hostile viceroy. Perhaps, in return for their service to the former king, a loyalist wizard changes their faces so that they will not be recognized. Now the conflict becomes more subtle, as the PCs seek to preserve the culture and traditions of their forefathers against the corrupting influence of the empire. If they are daring - and they probably are - they can even secretly foment a rebellion against the viceroy. Ending the campaign with the empire's victory may be a mistake; it could really be a downer for your players. If the empire wins and the PCs remain, then you owe it to them to let them struggle on and some day take another shot at defeating the Emperor. Still, you can alter the campaign drastically, introducing new magics, new races, new religions, and new technologies as suits your vision.

The Flourishing

This "end of an age" is an example of how a good event can have disastrous social consequences.

The player characters live in a dry land where political and military power depends on the control of oases and fertile areas. Life is unforgiving here, but manageable, and the PCs have achieved a good deal of power (as PCs are wont to do). The whole structure of the society changes, however, when the climate takes a turn for the better. Whether through magical or natural means, the climate becomes wetter, and the fertile areas spread.

At first the increased fertility of the land is seen as a



great thing. The political leaders, however, soon see that it has its cost. Those who controlled oases and taxed all travelers who came to them now see their coffers empty as travelers find plentiful water elsewhere. The once opulent houses of these water barons become desolate, and their slaves and soldiers are forced to wander away in search of other livelihoods. Furthermore, sons of farmers are no longer willing to work the land of their fathers. Since there is plenty of unclaimed, newly fertile land, they would rather set off and work on their own land for their own benefit than stay at home. The traditions of family and inheritance that regulated wealth break down, causing social chaos.

Conservative forces respond with violence. Water barons go to war against those who control the new water supplies, poisoning wells and slaughtering those who threaten their monopoly on water and wealth. The effort, however, is as futile as it is bloody because there is simply too much water to be controlled, and the water barons only succeed in bringing down many others with them as they fall from power. Meanwhile, secret societies arise bent on enforcing tradition, which means, among other things, burning the houses of sons who have left their fathers' lands without permission.

Finally, danger comes from outside the land as well. Before the rains, foreigners rarely dared

these inhospitable lands. Now the newly fertile land may invite missionaries, explorers, and conquerors from outside the desert. These outsiders may directly threaten the people of the PCs' land, or merely introduce new ideas that change their way of life forever.

Social Revolution

The peasants revolt against the lords, motivated partly by the lure of self-rule and sovereignty, partly by a moral aversion toward the decadent nobility, and partly by self-serving demagogues. What starts as a bold, isolated act of rebellion by one group spreads through the land, and possibly into neighboring lands as well, as those who resent their master rise up in force.

To qualify as an "Apocalypse," the revolution itself must be more than merely a change of rulers. The new government is only the most visible sign of a deeper social change that can topple old religions, create new ones, transform the foundations of law, reverse foreign policy, and alter the hierarchy within the society. When the government is overthrown, opposed factions that want to see different changes brought about fight to make their visions real. The chaos that ensues can be deadly. Mobs attack and kill people for the slightest provocation, such as wearing hairstyles that are reminiscent of the fashions that were in vogue among the deposed rulers. Out of this mess of conflicting factions and opposed goals, the player characters may be able to help re-establish a peaceful, productive society better than before, or the revolution may collapse on itself, inviting a powerful leader to take charge, restore order, and declare himself the new king.

Transition to a New World

This option allows you to bring the current world to a crashing halt without stopping play altogether because the death of one world allows another one to be born. The player characters, if they are strong and virtuous, may survive and cross over to the new world where the campaign can continue. You can continue play with the PCs themselves or with their descendants. (See p. 45 for an explanation of a "Descendants Campaign.")

Examples from Myth

Transitions to new worlds are common in mythology. Greek myth told of previous ages in



the world, when people were made of silver, gold, and bronze. Each of these ages passed on and was superseded by the next age, until finally the people of stone (that's us) were formed. (A little imagination leads to the question of what people will be made of in the next age after we've killed each other off. Wood?) In northern Europe, the Norse myth of Ragnarok, the twilight of the gods, received a Christianized twist after missionaries arrived. The death of the gods was moved from the future to the past, and the missionaries added two mortal survivors to the story, their equivalent of Adam and Eve. This change in the myth turned Ragnarok into the end of pagan gods, rather than the end of the world. The myths that best typify the transition to a new world, however, are those of the Hopi and the Hebrews.

The Hopi myths tell of several worlds. The first world, Tokpela, Endless Space, was a happy one and the people lived in harmony with the animals, regarding the differences among races and among species as trivial. But the people fell to fighting and to regarding each other as different instead of all the same. Sotuknang, the god in charge of the Creator's plan, saved the few good people and killed the rest with fire.

Those who were saved then came to live in the second world, Tokpa, Dark Midnight. Here people lived separately from the animals, and they learned handicrafts. When people in the second world became greedy and started amassing their goods, Sotuknang sent the world spinning crazily through space, where it froze solid. Only a few good people were saved.

In the third world, Kuskurza (for which there is no modern meaning), people built huge cities and vast civilizations. Unfortunately, they learned to use their power for evil ways, such as flying on large shields so they could attack each others' cities and retreat before the defenders could respond. Thus the third world fell into war, and Sotuknang destroyed the world with a mighty flood.

Then the good people that Sotuknang saved from the third world came to the fourth world, called Tuwaqachi, World Complete. To claim this world, however, these people had to migrate to the snows of the north, the jungles of the south, and the shores of east and west. Only then could they settle down, in the land known today as the U.S. Southwest. The Hopis live in a barren area so that their good fortune

rests on the favor of the gods, which rests in turn on their piety. Thus the barrenness of the land keeps them from forgetting the Creator's plan, as did the people of the first three worlds.

The story of the Hopis has some similarities to the story of the Great Flood found in Genesis. In the story of the Flood, Yahweh destroys the world because the people are evil, saving only Noah, his family, and breeding pairs of animals. While the world that he and his family repopulated was physically the same as the old, it was different enough that it can be called a "new world." The differences between the pre-Flood and post-Flood world vary according to individual interpretations, but they include several changes.

- People stopped living for centuries. Noah died at age 950. You don't see life spans like that any more.
- Noah was the first tiller of the soil. Depending on how you interpret that verse (since Cain was a tiller of the ground himself), this could mean the invention of agriculture or a new and better form of agriculture.
- Noah's sons defined the nations of the "new world." In addition, the sin of Canaan earned him Noah's curse and justified the conquest of Canaan by Israel.
- The rain of the Flood was the first rain to fall on the earth. Previous to the Flood, the earth had been watered by a mist that would rise from the ground. The rainbow serves as a sign of Yahweh's promise not to destroy humanity again because the rainbow was a new sight to Noah, since he had never seen rain before.
- Species that were not taken on the ark were destroyed altogether.


Examples for Role-Playing

The "Transition to a New World" type of Apocalypse lends itself to a number of different scenarios, such as those listed below.

To The Mountaintop

The deities of good (or the supreme god of good, if there is one) have decided to obliterate the wicked world and start over, using a handful of holy and pious people. The Sentinels, divine protectors of the world (see the Mayfair product, *Sentinels*), are allowed to choose people to save, one hundred for each Dominion, plus their families. The Lord of each Dominion selects people according to his own criteria (Lord Aeuphes of the First Dominion, for





example, selects one hundred of the purest, most cerebral, least sensual people in the world). All those designated to be saved are given visions in which they see that the world will drown in a flood, and only the highest mountaintop in the world will be spared. From all across the world, holy people begin traveling to this mountaintop, never explaining why they are undertaking this journey. The only Sentinel Lord that does not select its chosen with a vision is Rasonaeim of the Third Dominion. He will select his hundred chosen from among the heroes who aid the other holy people in their quest to the mountaintop.

The player characters (who are probably not the holiest of holies) enter this scenario when a band of scholars and their families offers them extravagant pay to get them half-way across the world to the highest mountain. (These scholars were selected by Soldiserre of the Second Dominion.) The quest is more than the PCs bargain for because prophets have seen signs of the Apocalypse, and bizarre doomsday cults, lawless bandits, fatalistic revolutionaries, and the evil people who have brought on the gods' wrath stand between the PCs and their goal.

The player characters may realize the true goal of the scholars once they near the mountaintop and find other people from across the world converging here. How do the PCs react when they learn that they have helped people escape the doom that will befall them? If they react nobly, then Lord Rasonaeim accepts them as his chosen. They are taken to the mountaintop where they see the rest of the world washed away, and afterwards they can help populate the next world. If the PCs show bitterness or wrath, however, Lord Rasonaeim spurns them and rebuffs their every attempt to scale the mountain. Then the first raindrops begin to fall.

The Abandoned World

The typical fantasy campaign includes a large number of deities of different philosophical outlooks. Somehow, these deities manage to put their differences aside long enough for a relatively peaceful life to proceed for most mortals. But what if the deities stop getting along so well?

In this scenario, the deities become more aggressive and openly hostile. Differences that had

been overlooked now become the source of conflict, and battles between the followers of the deities grow in number and ferocity. This stage of the Apocalypse can be a great time for the players, as their characters can finally draw their swords against hated enemies who, for political reasons, they could not slay. Now that the divine battles are escalating, the player characters can take part in huge mortal battles full of magical fireworks and heroic combat.

The world progresses to the next stage when certain deities decide to remove their people from the world. These may be neutrals who don't want their followers caught between warring factions or partisans who are losing in the divine war. The deities who "pull out" transport their chosen followers to new worlds and leave the old world altogether. Because these deities are connected to the natural world, the departure of these deities can cause upheavals. If the deity of song and dance leaves, for example, singing and dancing may become impossible. (Of course, there may be more than one deity of song and dance because there is more than one pantheon, but each one who leaves takes a little bit of "song and dance" along, until there is none left.)

As the battles escalate, the world gets weirder, prompting even more deities to abandon the old world and take their faithful to a safer place. The last deities left are the fiercest and most stubborn, those who will continue the war even though the world is turning into a nightmare.

The player characters are likely to worship deities who are more war-oriented than average, so they are likely to remain in the world longer than most. (If they don't worship any deities, they should probably start; someone's got to get them out of this mess. Of course, the most warlike deities are the most eager to accept recruits.) The PCs fight an escalating battle in a world that is crumbling around them and finally have to fight their way to a holy area from which their deity can transport them to a new world. (If all the characters don't worship the same deity, perhaps a deity will save them as a group if they fight together for him. If the characters worship different deities within the same pantheon, then that pantheon may depart all at once, so that all the PCs remain together.)

The new world may be an afterlife like Valhalla

where the deity provides amusements that fit his style. A war god may provide his people with a fighting hall and all the healing potions they ever need, so they can fight, fight, fight, and never die. A god of music, on the other hand, may provide an idyllic setting where even the trees can sing. If you want to keep the PCs active, however, the deity who saves them transports them not to an afterlife but simply to another world where he has worshipers. This world can be of whatever design you wish. Alternately, the deity may start a new world, one with fewer fellow deities this time. This setting is ideal for a Descendants Campaign (see p. 45).

Cosmic Cycle

The question of whether the universe has a beginning and an end or whether it is an eternal cycle comes up in both religion and science. When an Apocalypse is part of a cosmic cycle, it leads to a new creation. If the cycle obliterates everything from the previous world, then it is a moot point to the player characters that a new world will take the old world's place. In this case, you can treat the Apocalypse like any other permanent end. A cycle that allows some people to survive, however, creates an excellent opportunity to create a new world, and gives the PCs hope of surviving.



Examples from Myth

A good way to think of a cosmic cycle is to imagine the business cycle of an economy on a metaphysical level. In a business cycle, bad times follow good times, and during the bad times, the weakest businesses fold under the pressure. As the cycle picks up, the most durable businesses, the survivors, can take advantage of the coming boom. Ideally, the economic downturn weeds out the weakest businesses to make more room for the strongest.

You can look at a cosmic cycle in the same way. As things get worse, chaos increases, and society falls apart, the toughest and best people and groups can stick it out and survive. Once the dust has settled, it is these strong survivors who will re-populate the world and shape society.

Hinduism teaches that the universe cycles through four cosmic ages. The first age, Krita-Yuga is ideal; the second, Treta-Yuga, is marked by decline in goodness; the decline accelerates in the third age, Dwapara-Yuga; and the fourth age, Kali-Yuga (in which we are living now), ends with the dissolution of this universe. The cycle then repeats itself, starting over with the ideal first age.

Examples for Role-Playing

The "Cosmic Cycle" type of Apocalypse lends itself to a number of different scenarios, such as those listed below.

The Rise of Evil

The Great Wheel of Fate has turned, the stars portend a time of evil, and the hearts of the good grow weary. The long-dreaded Days of Destruction are at hand. Across the world, the forces of evil grow brave and strong while good lands and good rulers falter. Each good or lawful institution tries to survive the onslaught, but one by one most of them go under, either overwhelmed by evil forces from without or undermined by traitors within. The forces of evil grow more powerful than ever before. (In game terms, several rule changes can simulate this metaphysical bias. You can give evil creatures bonuses on saving throws, morale, and even hit points, with the bonuses increasing as the Great Wheel of Fate turns in their favor. Good creatures, meanwhile, suffer penalties on saving throws and morale.)

The player characters may be connected to one or more groups, such as a royal family, a church, a guild, or a city. They must choose between staying with the



larger group and trying to save it, or abandoning it to save themselves. A key to survival is finding either a defensible location or one that is well-hidden.

Eventually the PCs represent an isolated pocket of goodness in a world overwhelmed with darkness. No sooner have the armies of evil conquered the good, however, then they set upon themselves. Tribes of gnolls that lived by raiding now have no peace-loving peasants to rob, and they turn on their fellow evil warriors rather than work for a living. Armies of goblins, who no longer need fear the forces of good, desert their masters and spread out over the newly cleared land. Lacking a common enemy, the selfish leaders of the evil armies fight among themselves as they divide the conquered wealth.

Given time, the PCs see the forces of evil collapse under their own weight, and the Great Wheel of Fate returns the world to normal order. The PCs and the other scattered survivors can then sally forth and drive off the disorganized and confused evil hosts and begin a new civilization on the ashes of the old. You can keep the campaign going from this point, or you can start playing hundreds of years in the future, when the civilization that the original PCs founded has reached maturity.

Eaters of Worlds

This Apocalypse is like the one described immediately above, but one step more terrible. The turn of the Great Wheel of Fate brings about the actual destruction of the world, as monstrous creatures of unprecedented power are released from some interplanar void. These monsters literally devour the world and everything in it.

Very powerful player characters may be able to fend off the Eater of Worlds that tries to devour their land. Success requires a quest to get special knowledge or a powerful artifact prior to the actual battle. The piece of the world that they defend survives the destruction of the rest of the world, and when the gods create a new world, their section of it is tacked on. The section of the old world may be very different from the new world in landscape, physics, metaphysics, and so on.

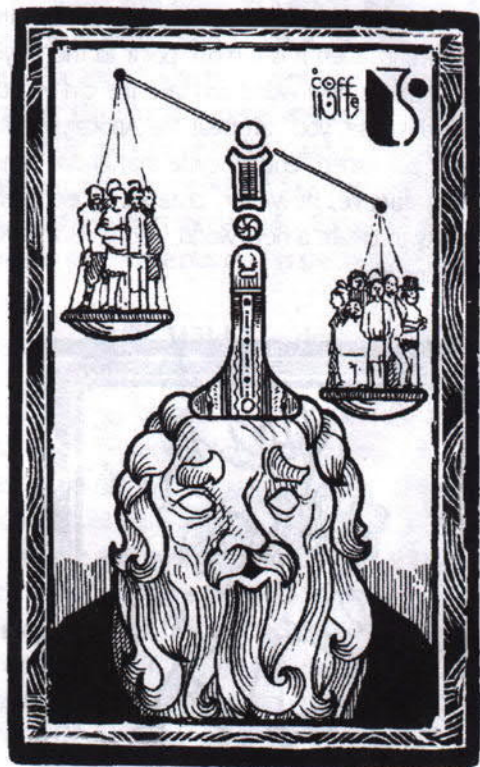
Less powerful PCs may have to appeal to their deities to save them. Each deity can only save a limited number of followers, and each deity has

different criteria for who is rescued. Those PCs who can win the favors of their deities are taken to the Divine Mansions to wait out the end of the world and the beginning of the new.

Age of Destruction

The Age of Decline has given way to the Age of Destruction. All across the world, everything is falling apart. The seers say that the Age of Destruction will last for 432,000 years. The earthquakes, evil invasions, black magic, and twisted nature that mark an Apocalypse are here in force, but the world itself is in no immediate danger. The player characters face the challenge of re-shaping society so that it can provide some protection against an increasingly dangerous world.

This Apocalypse actually sets up a new, grim campaign, rather than ending the world.



Divine Judgment

The concept of divine judgment as the end of the world works best if some deity holds supreme power. In the typical gaming world, with a bunch of powerful gods but no supreme deity, there is no one to do the judging, and this type of Apocalypse is less appropriate.

Examples from Myth

The medieval imagery of Judgment Day is nicely literal and colorful. At the sound of Archangel Gabriel blowing his trumpet, the graves open up and the dead arise, to be judged one by one before the throne of God. Those who are deemed worthy are given eternal life in Paradise, while those found wanting are cast into the lake of fire with Satan.

A less universal judgment is found in the story of Sodom and Gomorrah, whose inhabitants committed the sin of mistreating travelers. They were burned with fire and brimstone from heaven after the only righteous man to be found there escaped with his family.

Examples for Role-Playing

The "Divine Judgement" type of Apocalypse lends itself to a number of different scenarios, such as those listed below.

Before the Judge of Souls

This scenario provides more opportunity for role-playing than for combat and conquest. It also probably leads to the end of the campaign and the world.

A mighty deity is calling the world to a halt in order to separate "the wheat from the chaff." The first inklings of this judgment are the warnings of prophets, who claim that people must repent for the end is near. More impressive signs of the end of times, such as natural disasters, strange lights in the sky, and other events, back up the claims of the doomsayers. Let the player characters react however they wish to prophecies of the end. They may mock the warnings, or they may set out to right some of the wrongs they've done. Any PCs who consult spiritual advisors for atonement can be sent on quests. The secret point of these quests, however, is to put the characters through tests of morals, not tests of arms or spells. A PC, for example, may be told to kill an evil beast, but the real (and secret) point of the quest is to see how the character treats an old woman that he meets on the way to the beast's lair.

When the Day of Judgment is at hand, the dead are brought back to life and appear among the living (creating quite a throng of people, incidentally). All inherently evil, non-living creatures (e.g., undead) shriek in pain and disappear. From this point on, the "mundane" laws of physics are suspended. For instance, nobody needs to eat, drink, or excrete, and violence is impossible. Every


living sentient being is compelled to walk toward the throne of the Judge, so that veritable rivers of people converge on a wide plain where each person steps before the deity to be judged.

While the player characters are heading to the Field of Judgment, they meet people from their pasts, including those who have died. Some reunions may be joyous, as slain PCs return to life. Other reunions may be more tense, if, for instance, the PCs meet villains they've killed. (These reunions provide the players with closure for a campaign that is about to end.)

Finally the player characters present themselves, one at a time, for judgment. Ask each player what the character has in mind when being judged. What were the character's greatest accomplishments? Greatest failures? Greatest regrets? What would the character do differently if he could live his life over again? These questions give the player a chance to review the character's life and form the basis for the Judge's judgment for the character.

The most traditional judgment is between Paradise and Torment, and either result pretty much ends the player character's adventuring career. If you want to keep these characters going in a new world, then the deity may find them all "uneven" in their moral characters. Instead of giving them a final judgment, he may send them to another world where they are





charged with doing good. He will then judge them again when, centuries in the future, he comes to judge that world. This lets you put the characters into just about any world you wish.

Fire and Brimstone

The gods of law have decided to destroy a particularly revolting kingdom, raining fire and brimstone on it until it is nothing but ashes. The problem is that this happens to be the player characters' kingdom, and they have no intention of sharing its fate. Sentinels come and bring them a message that the land is going to be destroyed, that they are to be saved, and that they are to save the other worthy people in the land. The Sentinels give them the names and whereabouts of the other worthy people, and tell them when the land will be destroyed. The rest is up to them.

Problems arise when some of the worthy people are hard to find. One is in prison on false charges, another is a servant to the king (and inaccessible to those who do not have royal blood), a third is hiding from assassins, and so on.

This is a quick and clean Apocalypse, and it gets the PCs into a nearby land, where the campaign continues normally.

Final Battle

A final battle provides a high-powered climax to a campaign and gives super-powerful player characters a hand in the fate of the world.

Examples from Myth

One famous example of a final battle is Ragnarok, the Destiny of the Gods, as recounted in Norse mythology. In this battle at the end of time, the gods faced their long-time foes. On the side of good were the Aesir gods and the great warriors who had fallen in combat and had been awaiting this battle in Valhalla. On the other side are old enemies, such as Fenris the wolf, a monster that the gods had bound but could not slay. In this final battle, the Aesir gods and evil creatures kill each other, and the entire universe is destroyed.

While Ragnarok seems to be a test of battle prowess, it is really the result of bad karma. Repeatedly the Aesir deities had to break their word to defeat the forces of evil. For instance, it was through trickery that the deities managed to tie up

Fenris in unbreakable chains. The breaking of oaths, however, led inevitably to the Twilight of the Gods.

Another final battle appears in the words of Zoroaster. He taught that two deific powers were struggling over control of the world. The spirit of light and goodness was Ahura-Mazda, and the spirit of darkness and evil was Ahriman. Zoroaster taught that each faithful follower of Ahura-Mazda would be a warrior in the final battle for the fate of the world.

Examples for Role-Playing

The "Final Battle" type of Apocalypse lends itself to a number of different scenarios, such as those listed below.

Resurrected Warriors

The player characters are slaughtered while on a quest to fight evil and promote good, preferably falling to a nemesis of long standing. As the last PC gives up the ghost, he hears his enemy mocking him and his valiant friends. "We see who has the last laugh," the villain sneers.

The next thing the PCs know, they are waking up in an armed camp populated by warriors in many different styles of armor and representing various races and ethnic groups. Their commander comes to them and introduces himself. He explains that this is the Final Battle for the fate of the world, and the PCs have been resurrected to help fight it because they were known for their prowess and goodness.

"The reason we need you," he explains, "is that the other side has resurrected an old enemy of yours. You know how he thinks, so we need you to lead the attack on the forces he commands." The enemy, of course, is the nemesis who slew and mocked them. The commander explains that if they die on this mission, they die forever. He offers them the chance to back out, to go back to the void, and to wait for the battle to be over before returning fully to life. Heroic characters, of course, will leap at the chance to take on their enemy.

The player characters adventure across their homeland, which has been altered by centuries of history and now by the ravages of divine warfare. They must face their nemesis again, and he has had many years after their deaths to become even more powerful than he had been when they last crossed swords with him. This is their chance to redeem

themselves, correct their previous error, and get the last laugh on a hated enemy. If they win, they inherit a world cleansed of evil by the forces of good. If they lose, they have lost forever, because, as their commander warned them, they cannot be brought back to life.

The Footfall of Giants

The conflict between the gods has reached ever greater proportions and has finally erupted into open warfare. Several sides shift in hazy alliances on uncertain fronts: good vs. evil, law vs. chaos, orc vs. dwarf, dwarf vs. elf, Sentinel vs. Demon, fiend vs. fiend, and so on. Divine commanders lead armies of heroes into spectacular battles.

Amidst this destruction, those who are alive to see the end of times envy the dead. The player characters, outclassed by the combatants who are conducting this battle, can do little more than evacuate themselves and their loved ones from the paths of the advancing armies and keep body and soul together until the war is over. And they can do little more than hope that a friendly side wins.

Catastrophe

Not all Apocalypses are divine in origin, or even intentional. As the modern world has come to look to



science more and to religion less for answers to its questions, scientific visions of the end of the world, or of the entire universe, have become more prominent in the popular imagination.

Examples from Fiction

As usually depicted, "The End" really is the war to end all wars. Rival countries stockpile doomsday weapons in a misguided attempt to protect themselves, when all they are doing is pushing the world closer to oblivion. Inevitably, something goes wrong, and the precarious balance of power is upset. Perhaps a president or military leader develops psychosis (à la "Dr. Strangelove"), or these weapons fall into the wrong hands, or a computer simply glitches and launches an unprovoked strike in response to a flock of geese that appears on radar.

A similar scenario presents some out-of-control creation, such as a lab-engineered virus, that wipes out the population (as in the movie "Omega Man"). In any event, the world as we know it is destroyed, and the survivors, if any, are reduced to barbarism. Most post-holocaust stories describe survivors who are able to rebuild society to some extent, or at least to keep humanity from dying out altogether, but that's just because a post-holocaust story with no survivors would be dull. An Apocalypse like this one, however, could really be the end of all life in the world.

Ecological collapse is another, more recent scenario in which the damage to the natural environment reaches a critical point beyond which nature is unable to heal itself, and humanity is threatened or destroyed by cataclysmic changes in the climate.


And if people don't cause the end of the world, there are many other possible origins for the Apocalypse: a huge, extra solar planet that collides with the earth; an alien invasion force; a world-killing robot developed by a long-dead space-faring race; a space virus that turns the dead into flesh-eating zombies; and so on.

These "impartial" Apocalypses also work well on a smaller scale, in which one area of the world is destroyed or transformed. The fall of Atlantis or the destruction of a metropolis by a comet are examples of these limited Apocalypses.

Examples for Role-Playing

The "Catastrophe" type of Apocalypse lends itself





to a number of different scenarios, such as those listed below.

World Out of Control

Magic is being overused, misused, and abused, and the fabric of the universe is showing the strain. Mages have managed to construct unbelievably powerful devices, like rings of unlimited wishes, god-killing swords, disintegrator ray cannons, and electric buzz saw blades that boomerang back to the wielder when thrown. (If these excessive and unbalancing items exist, doubtless the PCs have some of them in their own arsenals.)

The player characters' first warnings of these events are reports of earthquakes, fire storms, random magical transformations, and other bizarre events. Whenever a PC uses a too-powerful item, something similarly strange, and probably destructive, happens in the vicinity. Perhaps the PCs will make the connection on their own, or maybe they'll need to listen to the sages. The sages warn that unless these devices are done away with, the universe will simply fall apart.

The PCs may be willing to listen to reason, but there are plenty of other people with similar over-powerful magic devices who need convincing. In fact, the devious demons or gods of chaos who made these items as part of a devious plot to destroy the world may oppose the PCs' efforts. The PCs must venture across a landscape that has been twisted by magic out of control and face the ignorant and vicious owners of these items to persuade or force them to destroy them.

If the PCs are not up to the challenge, they can simply try to protect themselves and their loved ones, waiting and hoping that the wild magic will kill the users of the magic devices before the world is completely destroyed.

(This Apocalypse is designed especially to "clean up" a campaign in which you've handed out magic items that prove too powerful and threaten to ruin the fun.)

The Juggernauts

A group of technically gifted dwarves and magically talented elves have pooled their abilities to create incredibly powerful magical constructs to send against their common enemies, orcs and goblin-kind in general. These huge, half mechanical, half magical monstrosities do a fair job of

slaughtering the orcs, but they don't stop there. They keep right on marching, destroying everything in their paths with mindless, merciless efficiency. Did the elves and dwarves miscalculate? (Each side blames the other, naturally.) Or was there a traitor in their midst who altered the design to turn these things into rampant juggernauts? Since the constructs show no signs of slowing down, and no damage from their mighty battle, they seem capable of destroying all life on the planet. Now running amok, these titanic things are destroying one land after another.

At first, the player characters may merely try to protect themselves and their loved ones from the unstoppable machines, and from the opportunistic bandits and monsters who prey on those who are forced from their homes. Perhaps PCs can stop these creations before the whole planet is wiped out, perhaps not. If anyone survives, the society that rebuilds itself on the ruins of the destroyed world may be quite different. The PCs may even be central in guiding the re-building in their society.

Time Out of Whack

If you're playing Apocalypse using additional material from the MGI product, *Chronomancer*, then the actions of time travelers and time manipulators may have stressed the time stream to the point at which it "overflows its banks" and creates a chaotic mix of different time periods. While such a calamity might not destroy the world altogether, it certainly messes up society as people, monsters, and traditions from throughout time mix uncontrollably. The world that results, once the effects of this transformation settle down, includes people moving through time at different speeds. To represent this, every character gets a new ability score: Flow. An average score means the character goes through time at a normal rate, a low score means he "flows" more slowly than normal, and a high score means he "flows" at above-normal speed. A high-flow character gets bonuses to movement rate, AC, and Dex Reaction Adjustment, and may even get an extra attack per round; but he ages faster, is affected by poisons quicker, uses up a potion's magic faster, and so on. If an entire world set on this premise is too wild for you, then the PCs could escape to a normal world, but still retain a different rate of time flow.



ELEMENTS of the CAMPAIGN

Chapter Three

This section considers various elements in a normal campaign setting and discusses how they can be used in the Apocalypse. Of course, how you use these elements depends on the nature of your campaign and on the Apocalypse you're planning, but these general guidelines can give you some basic ideas for you to choose from.



Guilds

In many role-playing campaign settings, guilds are powerful organizations. Some of these guilds are legitimate organizations, such as a stonemasons' brotherhood or a sages' academy, while others are illicit and underground, such as a thieves' guild. Many guilds are likely to be somewhere in between, such as a merchants' guild that smuggle illegal goods or that "invests" in certain city officials so that their merchants receive beneficial treatment before the law. In quasi-medieval campaigns, guilds often offer middle class people an opportunity to rise in



power on their own merits, rather than being fixed in one's rank at birth. As such, guilds are often run by ambitious people who envy the power of the nobility and royalty.

When social changes and threats come to a land, guilds may be well-poised to take advantage of them. They are more flexible than the nobility and the clergy, and have access to wealth and resources, as well as connections to the political world. If push comes to shove, however, the guilds may lose out. Without their own armies and without the fealty of the common people, the guilds may be coerced and extorted by desperate nobles. If the guilds are powerful enough to challenge their masters, the

stress of an Apocalypse may incite them to lead a rebellion against the nobility, whose armies may be spread too thin to crush the revolt.

When guilds oppose the other power factions of a land, they may be villains or heroes. Unscrupulously pursuing profit, guildmasters may betray their own land to invaders or infiltrators if they are offered a good enough deal by the enemy. The traditional power structures, on the other hand, may be corrupt and decadent, unable to rise to the challenge of the Apocalypse. In this case, it may be the guilds who provide the vision, the organization, and the resources to resist an invasion (or to organize an effective evacuation). This scenario provides for conflict within the land as the stubborn and short-sighted nobles command the people to undertake one course of action while the guildmasters form a de facto government and lead the people in another direction.

Even if they're powerful and led by highly competent masters, guilds rely on commerce and production for their very existence. Any major disruption of the economy will hurt them, though they may be able to survive a good while on their reserves.

Royalty

The king owes much of his power to the knights who are loyal to him and the armies that those knights command. Much of his power, however, also comes from tradition. Many people pay homage to the king, pay their taxes, and serve in the king's army because "that's the way it's always been." A breakdown in tradition caused by an Apocalypse, therefore, can be a mighty challenge to the power of a king.

The Fall of Royalty

On one hand, the king's power (and the power of the royal family with him) may fall under the weight of an Apocalypse. As the Apocalypse disrupts society, people concern themselves more with saving themselves than with serving their superiors. No king has the manpower to force every peasant to pay taxes or to keep every soldier from deserting. When knights, counts, half-brothers, and other powerful people stop serving the king and start looking out for their own best interests, the situation is even worse. Once the hierarchy that supported royalty has fallen, the king becomes just another man who, like everyone else, must live or die by his wits and strength.



The decline of the royal family in the face of the Apocalypse can test the loyalties and values of the player characters. If they are loyal to the king, how long do they remain loyal to him? If powerful PCs abandon him to see to their own needs, he will fall faster, and blame them for it. If powerful characters remain loyal to him, they may be able to save him from falling completely out of power, but is he really worth that effort when people everywhere are dying?

For characters who are not loyal to the king, the Apocalypse may finally be a chance to get out from under his laws. Outlaw or rebel characters may even help knock over the king's teetering throne.

The King as Savior

An opposite option is to play the king as a potential savior of the people. As society falls into chaos, the people need something or someone in whom they can place their trust. Otherwise they fall to the level of roving, lawless bands fighting each other for food and shelter. The king can provide this focus of trust and faith. The long tradition of honor for the royal family allows people in crisis to see past their immediate needs and to hope that order can be restored. Of course, these hopes are a self-fulfilling prophecy because people will obey order only when they believe that order will prevail.

The king, however, is likely to have fallen on hard times. Perhaps he has lost his bodyguard in battle, or

seen his palace overrun by demons, or been ousted from his land altogether. For lawful characters, the Apocalypse may be a chance to serve the king directly (and to gain the appropriate rewards should the king regain power). They may serve as the king's messengers, guards, advisors, and champions. For a twist, they may find that the king is actually something of an ineffectual dolt, but they still have to admit that only he can re-unite the scattered people of the land and lead them out of chaos. In this case, the PCs can take charge, with the king serving only as their figurehead.

In their attempts to unite and lead the people, the PCs may find pretenders to the throne, such as other members of the royal family or a doppelganger who has taken the king's form. In addition to bringing the people together, the PCs need to expose, win over, or drive off these pretenders.

Depending on the degree of destruction in your Apocalypse, the efforts of the king may rally the people to restore their kingdom or just keep them together and get them out of the path of destruction.

Whether a king falls from power or saves his people depends on that king's abilities, allies, and virtues. If the Apocalypse allows for the rebuilding of decimated lands, those kings who fared well may come to rule over considerably more land than they did previous to the Apocalypse.

The Accursed King

The ancient concept of the king was more mystic and magical than is the modern concept. Today we may see monarchs as oppressive autocrats or (at best) noble, traditional leaders, but to ancient people, the king was tied to the well-being of the land. Look at *Oedipus Rex*, in which the unintentional sins of the king have brought plague and grief to Thebes, or at various legends of King Arthur which connect him to his land.

One way to use this concept is to run a small-scale Apocalypse in which the land is falling into ruin because of the sins of the king. The king's evil may be causing the decline in mundane ways. For instance, corruption among his officials may be inducing otherwise law-abiding citizens to lawlessness. But more important calamities result from a mystic identity between the king and the land. As long as the king's evil persists, disease, crime, turmoil, storms, earthquakes, and other misfortunes continue as well. The PCs may stop the Apocalypse by overthrowing the king and establishing just rule, or by revealing to the king how his evils hurt his people and convincing him to atone for his sins.



Religions

Role-playing the response of various religions to the end of the world is filled with possibilities. Of course, how a religion responds depends on that religion's nature, but in most campaigns there are enough different religions that most of the following possibilities may come into play.



Religion Prophecy

Since they deal with things metaphysical, religions may be storehouses of knowledge about what is to come. Through the ages, their holy people may have been granted visions of the end of the world, and these visions may be recorded in church libraries and monasteries.

Religious leaders may be the first to notice the signs that indicate the coming of the end. These signs could be messages from deities or merely the side effects of Apocalyptic events. For instance, the moon turning red is a sign, this effect could be a god's sign to his faithful, or it could be the result of smoke and ash thrown into the air by seismic upheavals. A holy man who is granted a view of the Apocalypse may see the red moon, not know what caused the moon to be red, and simply record this sign in a holy text. What is foreseen as a "sign from above" may simply be a natural phenomenon (that nevertheless does portend the end of the world).

Most likely, a religion that sees the end coming will put some effort into preparing for hard times (such as stockpiling food) and some effort into warning the populace. You can be sure that a priest's assertion that the end of the world is coming will carry more weight if the PCs find out that the priest's temple is stocking up on staples. Traditionally, virtuous people heed the warnings of the prophets, while the sinful ignore them. Whether the populace of your world reacts the same way is up to you.

An evil, or simply exclusive, church may see signs of the coming end but keep the news to itself. After all, the fewer people know that hard times are on their way, the easier it is for these people to get a head start stockpiling food and heading for the hills. In this case, PCs may only discover something is up when they find out that members of this religion have been buying up food, tools, and weapons.

PCs who are connected to a religion may be hired or ordered to accompany priests who spread the word of coming calamity.

Religion as Defender

Religions generally provide an organization of people devoted to something larger than their personal interest. On a mundane level, therefore, they are well-positioned to protect people from the perils of the Apocalypse. In the confusion and lawlessness that results from an Apocalypse, a religion can provide order and safety.

Some of the safety that a religion provides can come simply from the high regard with which people hold it. For instance, if the land is plagued by bandits, temples, monasteries, or other holy sights may still be spared.

Even if social norms have dropped to the point at which priests and holy areas are no longer highly regarded, priests have access to ample healing magic. Spells such as *cure disease* and *remove curse* may take on increased importance in an Apocalyptic world. If plague ravages the land, for instance, or if a widespread curse is turning animals into ferocious beasts, a cleric's spells may be a community's only salvation.

Priests may also be heirs to esoteric knowledge about the end of times. For instance, their secret texts may reveal secrets about the end of the world, such as predictions of specific events or guidance for how to survive. Prophets of that religion, for instance, may have foretold that a tall man who comes on a gray horse is a false leader, so that the believers of this



religion avoid the man while others follow him unwittingly. If the physical landscape has changed so that finding food and water is difficult, secret texts of a religion may reveal how to secure supplies. The red fruit of a strange, new vine, for example, may normally be poisonous, but secret texts could reveal that it is nutritious after being boiled in water.

If circumstances are such that few people outside a priest's protection can survive, then the population may turn into isolated groups, each huddled around a protective priest. The attitudes and motivations of these groups are influenced by the personality of the priests that lead them, and the personalities of the priests are in turn influenced by the gods they serve. If food, shelter, and clean water are scarce, these groups may fall into fighting over these resources.

Religion as Unifier

Like a popular king, a religion or a popular religious figure can bring people together and give them renewed hope far in excess of the actual power the religion or religious figures have to protect them. Not every religious figure is a spell-casting priest: while adventuring priests are off vanquishing foes and gaining experience, many skill 0 clergymen are working with the people of the community or advancing within the church hierarchy. The most popular religious figure in the area might not be an adventuring character at all. A physically and magically weak religious leader would be especially difficult to protect in the turmoil of an Apocalypse, but that's just what the player characters may be called on to do if they need such a leader to unite the people.

Religion Transformed

Just as other institutions are transformed by the social and metaphysical changes that accompany the Apocalypse, so a religion may be transformed.

The simplest change is a "new face" that the religion shows because of the changing needs of its followers. A dwarven religion, for instance, may have previously preached tolerance of elves, but that tolerance was possible because the dwarves and elves could both coexist and thrive. If the Apocalypse brings dwarves and elves into conflict, the dwarven religion may stop preaching tolerance and start preaching war. This change in policy may come from the deity, who believes that his followers need a new strategy if they are to survive; from the clergy, who choose this strategy to respond to what they perceive to be hostile acts by the

elves; or by the believers, whose prejudices turn into hatred and violence in the crucible of the Apocalypse.

If the changes in the religion's outlook come from the clergy or the lay members, then PCs who are members of this religion may choose to oppose the changes, or to champion them. If the changes come from the deity, a PC may still choose to oppose them (though at the risk of losing his spellcasting ability). With enough chutzpah, a mortal might argue with a deity and persuade the deity to change his mind, though this kind of mortal-deity contact isn't possible in every campaign.

A more sinister change may occur if there are magical traitors or infiltrators within the religion. These traitors may be demons masquerading in the guise of religious leaders, high-ranking church officials who have been twisted by the Apocalypse, or simply clergymen who see the chaos of the Apocalypse as their long-awaited opportunity to put the stamp of their will on their church. Of course, previously good priests who turn evil lose their divinely granted abilities, so it will only be the skill 0 or non-priest characters within a religion who turn from the "true way" (or at least turn from the way without being caught at it immediately).

Religion as Decadent Power Structure

Like the royal family and the nobility, a powerful religion depends on the support of countless underlings to survive. This support comes primarily in the form of tithes and donations, but can also include voluntary service and information. As the common people on whom any large organization depends flee, withdraw, or hole up in their homes, a mighty religion may well collapse of its own weight. (A modest religion of mendicant monks who live in the forest may fare much better.)

As a religion collapses, various forces will work for and against it. Supporting the religion will be those who see the goodness and value in it, and allied with them are the self-serving priests and officials who like the gold rings, political power, and personal prestige that comes from being in the church hierarchy. Noble player characters who are trying to save a church from falling may well find themselves working alongside less reputable clergymen who nevertheless share their goal.

Helping to tear down the church will be commoners who, in the extremity of the Apocalypse, want to take back the wealth they've tithed to the church over the years. Demons, evil priests, or other enemies may also strive to destroy the church, from within or from without.



While the religious structure may not survive, individual priests (especially those with the ability to cast spells) probably will. Should society rebuild itself, in this world or in another, these priests may be charged with building the religion back up, and they may choose to create a very different hierarchy from that which existed before the Apocalypse.

Religion as Cause of the Apocalypse

In most accounts of Apocalypses, religions are prophesiers or paths to salvation. In a fantasy world, however, a religion may be the cause of the end of the world.

An evil religion, or simply one so alien as to be beyond good and evil, may bring about the Apocalypse intentionally. Such a task would require great preparations and mighty magics. The spells or rituals that could end a world would probably take a great amount of time to cast. During this time, things could start going wrong, with the distress increasing until finally the ritual is complete and the world is utterly destroyed. In such a scenario, the PCs (if they are powerful or exceptionally virtuous) may be able to halt the progress of the Apocalypse by interrupting the ritual. The sooner they can stop it, the more recognizable is the world that remains. The longer they take, the more has been destroyed or transformed.

A religion may also cause the Apocalypse unintentionally. Like the builders of the Tower of Babel, only on a larger scale, the priests of an ambitious religion could go too far in some way and bring destruction down on themselves, the land around them, and possibly the whole world. For example, *Tumult and Tribulation* details two religions, the Holy Light and Splendor, which represent the extremes of law and chaos respectively. Their actions and the resulting conflicts eventually lead to the end of the world.

Religion as Salvation

In most religious visions of the end of the world, a deity rescues the virtuous from destruction. In the polytheistic setting of the typical fantasy campaign, each deity may be able to save some of their faithful. The criteria that a deity uses for determining who is saved depends on that deity (and on the needs of your campaign). Holiness, piety, and faith are typical criteria in various real-life religious traditions, but unless the PCs are very unusual, they probably do not lead exceedingly virtuous lives. (And wouldn't it

be rude to set up criteria that leave the PCs on a sinking ship while a bunch of nameless non-player characters go off to Paradise?)

If the Apocalypse includes some kind of actual battle between armies of good and evil or law and chaos, the deities may not be able to save whoever they wish. Facing opposition from equally powerful enemy deities, they may need the people they save to meet them halfway. In this way, the ability of the PCs to fight, use magic, and survive enemy attacks improves their odds of being saved in a way that these talents wouldn't help in traditional visions of the end of the world. Of course, if the PCs are very powerful, a deity may expect more from them before saving them. (See "Arlohyra's Rescue" on page 57 of *Tumult and Tribulation* for an example of this kind of rescue.)

A religion may even be able to save the whole world, rather than simply a handful of adherents. More likely, a coalition of deities may find a way to end the collapse of the universe. For example, if chaotic evil deities and forces are destroying the world, then perhaps only an alliance that includes lawful evil and chaotic good deities can save the world. (Neutral and lawful good deities would have to serve as buffers, mediators, and diplomats between the two opposed camps.)



Demons

How (or even whether) you use demons depends on their place in your original, pre-Apocalypse campaign. The *Demons* package contains ideas for introducing demons into your campaign, but if you intend to play out the Apocalypse, you may wish to tailor the use of demons to foreshadow the end of the world.

Demons Cause the End of an Age

If your Apocalypse is limited and cultural, such as an End of an Age in which the player characters' land is destroyed, then demons may well have caused this downfall without ever exposing themselves to common perception. Events that seem natural or random may be part of demonic plots. The key to developing this scenario is to determine *why* the demons have bothered to destroy the PCs' homeland.

Does that culture serve as a bastion against corruption and evil, one that the demons wish to topple in order to work their evil more freely? For instance, if demons can arrange for a primarily lawful or good land to fall beneath the armies of a primarily evil or chaotic land, then they will find souls easier to tempt. Or the doomed homeland may have successful guilds of slayers and good thaumaturgists, which would definitely make it an enemy of demonkind. The invading country might be in league with demons, or they may be the unwitting recipients of demons' aid.

Do the demons intend to use this calamity as a means to tempt the people of this land? For instance, Grand Anthraxus, Prince of the Heart, may plot to ruin a kingdom. As the demon of rebellion and betrayal, he and his servants may first foment an internecine rebellion against the rightful rulers and then use the hardships that follow to tempt still more people to betray their oaths to king, country, and church. In this case, what at first looks like a merely political struggle turns out to be part of an infernal plot. After the kingdom has fallen into chaos, civil strife, and destruction, the PCs may be able to rebuild the land if they can show the people that demons had caused its downfall.

Demons Cause the End of the World

Demons are unlikely to have the power to end the world completely, so you need to take one of two paths to bring this scenario about.

First, demons may have some secret weapon that gives them more power than they were believed

to have. For instance, evil thaumaturgists through the ages may have been working on a way to release demons from the Infernus. If the gods cannot threaten the demons with imprisonment in the Infernus, then the demons have little motivation to follow the Compact. The demons pour forth onto the mortal plane and gradually take it over. War rages on the front, where demons clash with valiant but outclassed defenders. In the "safe" lands far from the demon's beachhead, stealthy demons are secretly weakening mortal resistance. Very powerful player characters may try to save the world by taking on Amdosias and his allies directly, but weaker (or wiser) heroes may have to find common cause with those demons who would like to usurp Amdosias's power. Once the demon lords fall to warring between themselves, the mortal world may stand a chance against them.

An infernal battle such as this one would leave the world scarred and most societies ruined, and that's assuming the mortals can keep the demons from taking over completely.

Second, the demons may be able to bring about the end of the world even if they work strictly within the Compact. For instance, you may assume that the gods of good defend the world from those who would destroy it only so long as there are a dozen pure souls alive. Should there ever be fewer than twelve pure souls, the good gods wash their hands of the world, set out to create a new, better world, and leave the old world for the gods of destruction to have their way with. The demons, naturally, would like very much to tempt these pure people, and when they succeed, the good gods back out and leave humanity to its fate. Good characters who prove themselves worthy during the ensuing Apocalypse may be able to persuade the good gods to return and protect their deserving followers, or they may be rewarded by being transported to a new world that the good gods have created.

Demons Freed

In this premise, the demons do not cause the Apocalypse, but they certainly take advantage of it. With the cosmic turmoil that results, they gain either the power to break free from the Infernus or the will to do so. On top of the other sufferings that the Apocalypse creates, mortals must now contend with demon armies led by infernal lords who have long dreamed of capturing the mortal plane for their own.



Grand Lord Amdosias, naturally, will try to extend his rule from the Infernus to the mortal plane. Fortunately for mortals everywhere, he is unable to unite all demons behind him, as his competitors believe that they can carve out independent niches of plane prime for their own, or even conquer all of plane prime and drive Amdosias back to the Infernus. In this scenario, mortals are likely to be trampled underfoot by clashing infernal armies.

Possession

Without the Compact to stop them, demons are free to possess any mortals they meet, and this can prove to be a new danger to player characters. In combat, however, demons mostly avoid possessing their opponents. While entering the body of a victim takes only one round (and a failed saving throw on the part of the target), actually assuming control of the victim takes much longer. The demon has to familiarize itself with the new mind and body before being effective in this new form.

In a melee, demons of lower types rarely coordinate their actions well. If some demons disincorporate to possess the PCs, they may find themselves trying to possess the same characters as other demons and fighting for control of these victims. Then the demons' own allies are likely to mistake the possessed characters for threats and attack them. Even when in the body of mortal, a demon does not like being set upon by its fellows. Many demons prefer not to possess opponents simply because they enjoy attacking and killing them directly. Many demons are so proud that they would rather fight with their own abilities than possess mortals and fight with the mortals' abilities.

Demons are free to use possession for more subtle purposes, and they often do. For melee, however, demons generally prefer attacking directly.

Sentinels

Sentinels can be the only salvation to be found in the Apocalypse, or they can be its cause.

In a localized Apocalypse, Sentinels may intervene to help the PCs survive. Wardens from the Third Dominion, for example, may come to watch over the PCs and help them save their people (or at least a remnant of them). If so, use the Warden to guide the PCs, but leave them enough freedom and responsibility that their success or failure is their own.

In a worldwide Apocalypse, Sentinels may intervene in force. The Champions who have waited for a time when evil warrants their response finally leave the Vault of Heaven to do battle. Even if most Sentinels are instructed to wait before going into action, the Outcasts are sure to launch themselves into battle once evil begins to threaten the world directly.

The Sentinels could even be part of the cause of the Apocalypse. If the stability of the universe is founded on Law, then unlawful actions of Sentinels could unbalance the world. If the demons can tempt the Sentinels into disobeying their orders and intervening more directly in the world, this disobedience could shake the world. If nothing else, it is likely to create a lot of havoc as the escalating battle between Sentinels and demons destroys people and lands caught in the cross fire.





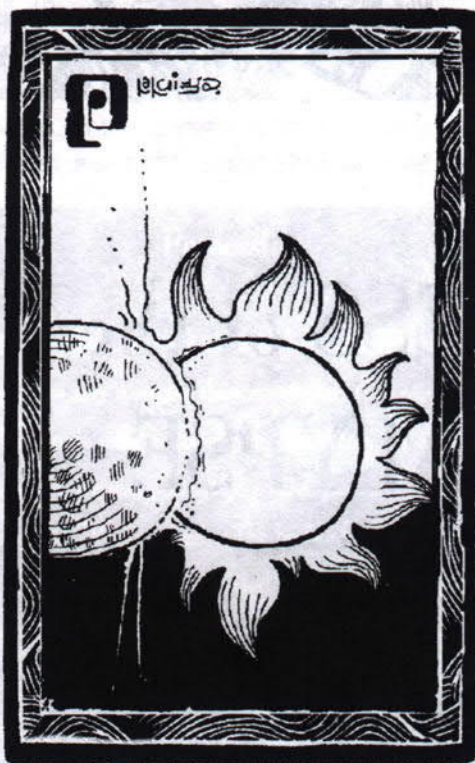
PROGRESS of the APOCALYPSE

Chapter Four

This chapter takes a look at the development of the Apocalypse. While your Apocalypse may take a different course, most Apocalypses start with signs of trouble, progress into social disruption, and then get progressively worse until the world is destroyed or saved. First, this chapter covers general advice, and then gives suggestions for the various stages an Apocalypse can go through.

General Advice

Below are some general guidelines to keep in mind when playing out an Apocalypse.



Break the Rules

Your game has rules about magic, combat, classes, character abilities, and so on. During the Apocalypse, break these rules. After all, the world is coming apart, and the foundations of the earth are shaking. In these circumstances, anything can change. It may really shock your players, for instance, for their player characters to encounter a pack of armor-wearing wizards from another land or dimension or to find a magic item that does what no other magic item has ever been able to do. These "inconsistencies" are part of what the end of a world is all about. By changing not only the setting but also the very rules by which the players are playing their game, you bring home to them just how deeply the world is changing.

Show Your Hand

If you've got any great secrets running behind the scenes of your campaign, the Apocalypse is the time to reveal them. Maybe your society is secretly run by the dark elves, acting through agents planted within the nobility. Perhaps the King is actually an impostor. Maybe the Assassin's Guild just seems to

have been disbanded. Maybe you don't have a secret yet, but you can always make one up and pretend that it was there all along. (A cheap trick, but the players will appreciate it if you pull it off right.)

With the turbulence that comes with the end of the world, all these secrets can come out in the open. (After all, once the world is destroyed, the secret is a moot point, so "use it or lose it.") The adventure, *Tumult and Tribulation*, does not include any reference to such secrets, since there is no way to predict which secrets are part of your campaign. It's up to you to devise a dramatic way to reveal the secrets in your campaign if you run *Tumult and Tribulation*.

The Roller Coaster

Unrelenting tragedy and loss produce shell-shock. The players may give up if each session leaves them further behind, and without the players' interest, the campaign is a loss. To keep players emotionally committed to the success of their characters, let them gain ground periodically. Through great effort, they should be able to reach safety of some kind. But the safety should only be temporary. The stability turns out to be just the moment on the roller coaster at which you are at the top of a climb and are no longer going up or down; a fall awaits in the immediate future. But let the player characters climb back up from the fall. Sure, they'll drop again, but be sure that there's room for success, no matter how temporary.

Ironically, this "compassionate" approach just lets you cause more grief than would otherwise be possible. Crop failure, for instance, is no big deal to a rag-tag gang of refugees who are eating roots and berries anyway, so that "curse" is meaningless to a community that's completely down on its luck. But imagine that the PCs have led their people to a fertile valley where they've managed to make a home after a year or two of hard, nomadic travel. Now that's when crop failure hurts. The "ups" in their progress let them suffer more "downs."

Loner Player Characters

Loner player characters may try to survive the Apocalypse on their own. While the Apocalypse offers plenty of challenges for individual heroes, it's most interesting threats are more likely to strike the skill 0 people that populate the world, and characters who are only out to save themselves bypass these interesting challenges. Loner player

characters are fine if that's what you want, but your players may well appreciate it if they are gently coerced into taking on responsibility for some otherwise helpless and doomed refugees.

The easiest way to hook the PCs to some refugees is to have a representative of an appropriate group appeal to them for protection. A superior in a priest's religion may command that priest to take personal responsibility for one hundred members of the local congregation. A noble who has been a good friend to the PCs may plead with them from his deathbed, asking that they see to the safety of his family and their serfs. The extended family of a PC may ask for protection and assistance. By bringing this issue up early on in the Apocalypse, you get the players used to the idea that they have to watch out for someone else in addition to themselves.

If the Apocalypse starts and the PCs are on their own (or if the PCs have lost their refugees to one calamity or another), then they may come across other groups of refugees who need their help. Design these refugees so that they appeal to the PCs. Good-hearted characters may be unable to resist the urge to help a band of lost children, power-hungry characters may want to protect refugees who revere them (after all, a ruler needs someone to rule), and even base characters may be unable to turn away refugees if they are the wives and concubines of the local sultan, recently deceased.

If you or the player characters don't want to mess with refugees, then there's still a lot for loner PCs to do. If they have access to certain magic (such as *remove curse*, *create food and water*, *purify food and water*, *cure disease*, and *detect poison*), then they can protect themselves from most mundane threats, such as starvation, poisoning, pestilence, and curses. Skip over the sections that deal with these problems, and focus instead on the monsters, magical mishaps, demons, and other terrors let loose by the Apocalypse.

If the PCs find their way to a new world without refugees in tow, then you can have quite an interesting campaign. If the new world is filled with new monsters and creatures but has no civilizations that the characters can join, then they must form a "society" of their own with whatever resources they can muster. In a "Descendants Campaign" (see p. 45), the limited bloodlines and traditions that the PCs provide can create a very strange culture several generations down the road.

Excess Player Characters

In some campaigns, each player has several characters. If it's obvious that any people who are left

behind are going to be destroyed, the players may object to letting some of their player characters die and may want to play all their characters simultaneously. There are several ways you can handle the excess player characters.

- Use the Apocalypse to weed out PCs. Let each player choose one character to run and let the others be lost. The deaths of the characters, even if it is "off-stage," adds to the gravity of the Apocalypse.
- Run all the characters. If this presents a problem, then you can burden the characters with a large group of refugees. While the "main" characters are blazing the trail and facing the dangers of the Apocalypse, the secondary characters are guiding the refugees in the background. The secondary characters don't get a lot of attention, but at least they have a shot at surviving.
- Run separate groups. You can divide the PCs into groups that head off in different directions so that all the PCs have a shot at surviving but you don't have to run them all at once.

Life in a Changing World

This section covers the first part of an Apocalypse, when society is still intact, but changing. The more detail the culture of your campaign has, the more interesting it will be for the players to see it change under the stress of the Apocalypse. As the world around them changes, the player characters have to



adapt to new threats and new possibilities, but there is no immediate threat to their way of life.

Friends and Family

These non-player characters provide opportunity for engaging personal conflicts. If the PCs are trying to protect the king from a challenge to his rule, then a family member may be part of the underground organization that is trying to usurp the throne. If the peace of the land is being threatened by a dangerous new cult, then a good friend may be a member of that cult. By using a friend or family member as a connection between the PC and the character's enemies, you can set up a very engaging plot that must be resolved with heart instead of muscle.

As troubles worsen, friends and family are those most likely to call on the PCs for protection. Even neutral and evil characters may risk themselves for the sake of their families and close friends. When the Apocalypse gets bad enough that the characters' friends and family want to leave the land, they are likely to ask the PCs to guide and protect them. Of course, these friends and family members have fiancés, lovers, siblings, friends, children, aged parents, dogs, and others that they would also like to see saved, possibly swelling the size of the refugee group. These "secondary" refugees, in turn, have friends and families of their own, and so on, so that the PCs, if they protect some people, are going to have to draw the line and refuse to protect certain others.

As the PCs organize a group of refugees, some friends and family may refuse to come along, causing grief and worry to other refugees. Perhaps an aged grandmother refuses to be helped because she thinks she will slow down the others, or a sister refuses to come along because her fiancé wants her to come with him and follow his plan to safety. The PCs may be called on to persuade these people to come with them.

Religion

Religion is likely to grow in importance when an Apocalypse of any type strikes. This may be a good time to let players decide where their characters' spiritual inclinations lie, if they haven't already done so. After all, even player characters who are not priests probably have some religious beliefs and preferences.

One's religion can be a source of safety during an Apocalypse, providing guidance, magic healing,

and hope. On the other hand, the church may in turn ask the mighty PCs to protect weaker members.

If a PC's religion changes under the influence of the Apocalypse, then he may have to choose sides for or against the religion's "new vision."

Government

Like one's religion, one's government can offer aid to and expect aid from the PCs. An additional source of conflict can arise when the PCs are forced to examine why they are loyal to a government (assuming that they are in the first place). For instance, if the king's edicts are harmful because he does not understand the dangers present, some previously loyal subjects will oppose the king for the sake of the people, while others remain loyal out of duty. How do the PCs react? A government which is changing because of outside pressure is an opportunity to explore the attitudes the PCs have toward that government.

The Burden of Rule

Most likely, the player characters are going to accept the burden of ruling at some point during the Apocalypse. They may just be in charge of a small band of refugees, or they may find themselves leading an entire city and saving it from anarchy. In any case, players can role-play some interesting predicaments when they face the responsibility of command. Below are a few dilemmas the characters may encounter.

- If food and water run low, do they feed the sick or save their supplies for those who are likely to survive, or do they spread the supplies thinly in order to feed everyone?
- If disputes arise among the refugees, can they dispense justice fairly? What if the disputants come from different cultures, and each has done no wrong as far as his own culture is concerned?
- Do the PCs deal with dishonest people who can help them rule, or do they deal only with upstanding citizens, even if that means being less effective?
- Do the PCs spy on those who they have charge over, or do they trust them?

Refugees

Refugees serve several purposes in an Apocalypse. They bring news of distant calamity, foreshadowing danger to the player characters'



homeland; they carry with them tangible and intangible threats to the status quo in the lands to which they flee; and they allow you to introduce very different and interesting non-player characters into your campaign.

The "Refugees" section on page 17 of *Tumult and Tribulation* is an example of the role-playing possibilities that refugees offer.

The Burden of Charity

The basic problem that all large groups of refugees present is the drain they place on local resources. Those lords and cities that welcome refugees with open arms then have to feed and shelter these people. If the Apocalypse includes political or military conflicts in the player characters' homeland, then a large number of refugees may compromise the strength of those who help them. Those lands that can assimilate refugees successfully, on the other hand, may be able to turn them to an advantage. If the government's coffers are deep enough to arm the combat-worthy refugees, they could swell the ranks of the army. Skilled refugees could also support a military effort indirectly by building bridges, forging weapons, erecting defenses, and so forth.

Those who turn aside refugees may preserve their stores of food, but their lands are the most likely to be struck if the refugees turn to banditry or rioting. Neighboring leaders may also look down on those

who don't do their part to help refugees, possibly even applying pressure to coerce them to offer aid.

New Diseases

Refugees may bring diseases with them or suffer from native diseases. There are several patterns diseases can follow when refugees arrive, and different diseases can each follow a different pattern.

Deadly Head Colds

Refugees from other lands carry with them germs and viruses to which the native people have never been exposed. In the refugees' land, these diseases struck generations ago and eliminated all but those who were genetically resistant to them. These diseases persist, but they cause death only among the weak. What might be a head cold to a refugee could be a life-threatening fever to the natives, since the native population has never had susceptible people weeded out. In extreme cases, the refugees could be in a very advantageous position as their viruses and germs incapacitate the natives while leaving them untouched.

This scenario only unfolds if there has been no previous contact between the refugee and native populations.

More Deadly Head Colds

The reverse of the above scenario has refugees dying off from minor native illnesses and childhood



diseases. This calamity can drain native resources because sick refugees need more aid than healthy ones. Even after the disease has run its course, the large number of corpses is an invitation for more disease. Again, this scenario develops only when previously isolated populations meet.

Plague Carriers

The third possibility is that the refugees are fleeing a plague that strikes them and the natives equally. This option is particularly grim, as the natives turn away all refugees out of fear of the plague. Even refugees who don't carry the plague are shut out because the natives can't tell carriers from disease-free refugees.

Ragged bands of disease-carrying bandits provide unusual opponents for heroic player characters. The refugees raid farmhouses and hamlets for the food that their families need, and the PCs may try to keep them away so as to stem the spread of their plague and protect their people. After a career of slaughtering all manner of heinous, evil creatures, the PCs are now faced with enemies that are essentially good but driven to crime by desperate need. Can heroic PCs strike a balance between the needs of their countrymen and those of the refugees? If not, can they face killing people who are only doing what they themselves would do in the same situation? Even if they don't slay the raiding refugees, holding the raiders at bay is essentially dooming them and their families to death by starvation.

The Politics of Pestilence

A new and deadly disease introduced to the native society can shift the balance of power. If it strikes the older natives disproportionately, as most diseases do, then the guilds, secret societies, churches, and governments may find a quick change-over in power as the older, entrenched members fall to the plague while the younger, bolder members move into their positions. If it strikes one race disproportionately, then the less-affected races may use their sudden relative increase in strength to their military or political advantage. In some settings, some evil races have better resistance to disease than humans, so a plague may be a virtual invitation to invasion from untouched orcs or goblins.

A plague can also change the balance of power among religions. A church with plenty of access to *cure disease* spells may find their coffers suddenly

growing as the wealthy bid for the attention of the priests. Political enemies of this church, on the other hand, may find this healing hard to come by. It may not be a single religion that benefits, but religions in general, if many churches have access to curative magic. They may use the threat of withholding their magical healing to gain great political power. Those religions that either have too limited resources to heal many adherents or that have no access to spells which cure disease lose members in droves.

Charlatans prosper in a plague-ridden land. The run-of-the-mill charlatans sell dubious charms and poultices to cure or prevent the disease, but a charismatic leader can do far worse. With some actual ability to cure the plague (such as a magic ring with that power), a charismatic leader may start a huge, quasi-religious movement. Populist movements such as this usually threaten the political establishment.

New Professions

Sub-classes and class types are a matter of culture as well as of metaphysics, physics, and physiology. The culture from which the refugees come may mean very different things by "warrior," "wizard," "priest," and so on. These professions, therefore, may have different qualities within the refugee population.



For instance, imagine a culture in which magic is outlawed. As a result, the wizards there are also thieves. They need to learn thievery abilities early in their careers before their magic itself can protect them from the law. As a result, this culture would have no pure wizards, just wizard-thief hybrids. (To simulate this, you could develop a new class that combines thief and wizard abilities, or the wizards could be dual class or multi-class wizard-thieves, as with the Turzbeks in *Tumult and Tribulation*.)

Perhaps a new profession is inherently threatening, like a class of professional assassins. Under the customs and habits of the refugee culture, the assassins were kept in check by tradition, and by the skills that others in the culture had developed to protect themselves from assassins. Now, as desperate refugees, the assassins bring techniques, skills, and weapons that they use freely, against which the natives have no traditional defenses and that threaten the stability of the native power structure.

Refugee professions might compete with native ones, causing resentment among the natives who need to struggle for their jobs. The refugees, for example, could include mighty, savage warriors who will gladly fight and serve for pretty baubles, causing native warriors to lose their jobs or take much lower pay. Or the refugees could include highly disciplined and well-trained warriors who are much more dependable than the brawling, ale-swilling rabble that swells the ranks of the native Warrior's Guild.

New Magic

By altering the magic that the refugees have access to, you can surprise the player characters who won't be sure just what the refugees can do.

The refugees may have similar magic systems but different spells because their priests pray to different gods, and their wizards have pursued different lines of research. These spells are of comparable power, but the magic practitioners of a different culture will be able to do some things better and some things less well than the natives. The refugee priests, for example, may be gifted healers but have very limited access to detection and information spells.

The refugees' magic could follow a different system, rather than simply having a different array of spells. For instance, the wizards may be able to cast very powerful spells, but only by taking damage themselves from the strain. If you're ambitious, you may wish to invent an entirely different system of magic (maybe even borrowing a



system based on a completely different game) so that there is a big difference between magic practitioners. The bigger the difference, the greater the potential for social disruption.

You need to figure out how easily the refugees and the natives can exchange magical information. It may be that both groups would benefit, resulting in a sudden surge in the power of magic, as each group learns to do things that they couldn't do before, or couldn't do as well. If the systems of magic are very different, however, it may take intense, lengthy training before one practitioner can learn anything of value from the other culture's system. If the systems are not compatible, the refugee wizards and native wizards may fight for supremacy rather than work together.

New Technology

Some simple bits of technology have had major effects in history. Stirrups and spurs, for example, make cavalry much more effective, and they were not developed in Europe until the Middle Ages. Refugees that bring new technologies with them can change the nature of military conflicts. (See the Assayers on page 22 of *Tumult and Tribulation* as an example.) Some possible new technologies that the refugees could bring with them include the following.

- **Lenses:** Developed into telescopes, lenses could give a decisive advantage to military commanders. True, magic can often get even better





information, but enemies are unlikely to have “anti-telescope” charms, while they may have anti-clairvoyance spells. In addition, lenses can be crafted and used by non-magical people, who compose the majority of any population.

- **Gunpowder:** A potent weapon like this could fall into the wrong hands and shift precarious balances of power, resulting in wars between countries that had previously contented themselves with uneasy peace.

- **Kites:** Large kites can be used to lift people for surveillance or to give wizards a better line of fire against enemy forces.

- **Fantastic Metal:** Most fantasy campaigns assume that steel is about as good a metal as you can get, but that’s not necessarily so. What if the refugees bring techniques to strengthen steel, or a way to extract other elements? Aluminum, for example, is stronger by weight than steel. Imagine a knight in aluminum armor that is light enough to allow him to run circles around his opponents. It might not be as strong as steel, but decreased encumbrance may well make up for that deficit.

- **Medicine:** You may not think of medicine as disruptive, but superior medicinal techniques can really stress a culture. When anesthesia first was developed in Europe, for example, deaths from surgery skyrocketed because doctors became much

more willing to operate than ever before. Of course, with a limited understanding of infection and germs, these doctors often brought about the deaths of their patients.

On a more dramatic scale, medicinal advances can exacerbate power struggles by shifting the power balance. If one baron shanghai a refugee physician into his court, for example, and the physician can brew cheap healing potions fast, suddenly the baron’s warriors are a more powerful fighting force. Instead of losing men to disabling wounds and infection, or relying on limited magical resources, he can suddenly field a fighting force that can fight, fight, and keep on fighting. Used judiciously, a fighting force with fast healing abilities could outfight a much larger force by wearing the enemy down by attrition. So a medical advance as seemingly beneficial as easy healing potions can become a catalyst to war if it falls into the wrong hands.

The same goes with a vaccination against a contagious disease. (Don’t consider vaccination to be beyond the abilities of fantasy physicians. A primitive method of vaccination is simply exposing people to very mild cases of a contagious disease so that they develop immunity to the disease without becoming dangerously ill.) On the positive side, vaccinations can protect one’s populace. On the negative side, they can make it easy for a vaccinated army to use primitive germ warfare against unprotected enemies, another example of medicine exacerbating war and suffering.

Life as a Refugee

One interesting element of the end of a world is that the player characters may find themselves thrust into a leadership role, guiding a band of otherwise doomed people to safety as the world collapses around them. For players who are used to games in which their characters are independent, the need to care for a large group of average people provides a variety of new challenges. In addition, it raises the plot from a merely selfish goal (saving one’s own rear end) to a more noble one (protecting a large group of people).

Leading a Group of Refugees

You can assume that refugees are happy enough to follow the PCs, at least as long as they are fed and kept safe. In a few special situations, however, a crisis in leadership can arise. Solving these crises requires more tact and role-playing than spell-use or swordplay.

Drop in Morale

To keep going despite the hardships, the refugees need to believe that they are going to prevail over the obstacles that confront them. Setbacks, attacks by monsters, dwindling food supplies, inclement weather, and other factors can break the spirit of the refugees, making them slower and weaker. The lack of hope can become a self-fulfilling prophecy, as the refugees' troubles increase once they no longer work as hard to overcome them. The PCs need to find some way to renew hope in the refugees, even if it means lying to them about the difficulties ahead.



Splinter Group

In this scenario, some refugees want to break away from the group that the PCs are leading and head off on their own. Their motive might be simple survival if they think that a small group would have a better luck foraging than a large group does. They might also disagree with the decisions that the leaders have made. Finally, sometimes clashes between different groups among the refugees can cause bad blood and motivate some of them to leave. If the refugee group is made up of more than one racial or ethnic group, they are most likely to splinter along these lines.

Some PCs may not care much if some refugees want to set out on their own. A problem may arise,

however, when it comes to dividing up the supplies that the refugees have. The splinter group may even try to steal more than their share of supplies as they head out, or sneak back and raid the main group of refugees when they get the chance.

A group that has splintered off from the main group could return to the action at some point in the future. They could be turned into lycanthropes, transformed into undead, held in the webs of giant spiders, or ravaged with a horrible disease. When these fates happen to strangers, they evoke little reaction from jaded PCs. When former friends and colleagues suffer these fates, however, the PCs are more likely to care.

Favor Competitor

If the player character group has a leader itself, the refugees may come to favor a different PC as their leader. If the current leader has made mistakes, or even if hard times have come despite the leader's best efforts, the refugees may approach a different PC and suggest that he take over command from the current leader.

The refugees may make their dissatisfaction known. A noisy and possibly bitter debate over proper leadership of the group can lead to a splinter group, a crisis in morale, possibly even murder.

Alternately, the dissatisfied refugees may be secretive about it. They may whisper their discontent back and forth and approach the PC that they want as leader secretly. They may resort to spreading false rumors or even to sabotaging the efforts of the current leader. Leaders who are careful to stay in touch with the refugees are more likely to catch this trouble before it grows too dangerous, but those who ignore the politics of leadership may not realize there is a problem until the resentment has grown very serious.

Travel and Settlement

The whole point of being a refugee is to get somewhere better than where you are at. Just what goals the player characters have depends largely on the Apocalypse that they are suffering through. For instance, if the end of the "world" really means the destruction of the PCs' homeland, then they may simply be looking for a new place to settle. If the whole world is actually ending, then they may be looking for a specific place where prophecy states they can find safety, or they may just be striving to stay one step ahead of inevitable destruction. In any case, a useful tool for pacing the progress of the Apocalypse is to let the PCs establish a settlement in a relatively safe spot, and then force them





out and make them wander until they can find another haven in which to settle. In some Apocalypses, the PCs may hope eventually to find a spot where they can stay indefinitely, but in others, these safe settlements are merely temporary respites from hardship.

When the refugees come to an area that seems safe and fertile, it is the primary responsibility of the PCs to scout it out and be sure that it meets the needs of the refugees. In addition to the mundane concerns of a water supply and fertile soil, the PCs have to see whether the refugees will be opposed by anyone (or anything). There may be other people (or near-people) who are already there, and they may or may not be willing to share. There may be monsters or mundane predators that roam this area. Finally, there may be very subtle dangers, especially magical ones. Perhaps the water here causes those who drink it to undergo a gradual transformation into something else.

Once the refugees have settled in a place, their fortunes are likely to increase. They then have time to repair tools, weapons, and clothes. They can get to know the area well enough to learn how to gather food more efficiently. If they think they will have time to harvest, they may even plant crops.

Eventually, however, something may come along to force the refugees out and into the trackless wilderness once again. This threat may be the same threat they are fleeing from, spreading to this area and causing the refugees to travel even farther to escape it. Or it may be a new threat that pushes them out, such as a marauding monster, a crop blight, a natural disaster, or an army that travels through destroying everything in its path.

The advantage of letting the refugees settle from time to time is that it makes the wandering more threatening by comparison, and it lets the players look forward to finding another safe place to stay, even if their fate in the long run is grim.

Food and Water

Keeping track of food and water during an Apocalypse is a tricky matter. On one hand, worrying about lack of food or water can create some interesting predicaments for player characters trying to protect a group of people.

On the other hand, some gamers balk at the prospect of painstakingly recording the amount of food and water the characters have, how much they consume, and how much they find. If that's the style of play you prefer, then use the existing rules for food gathering, water, and so on. If you don't want the players worrying about such mundane details, then use the following rules of thumb.

- Let the PCs' skills and abilities make a difference. A skilled fletcher may be able to provide a group of refugees with serviceable bows and arrows that they can use to take down small game. A successful survival proficiency Check may allow a PC to guide the band to a more fertile area where food is plentiful. A spell or ability to talk with animals may inform the band of poisonous berries or other hazards. Since there is no way to foresee all the talents that the PCs may bring into play when they are trying to keep themselves well-fed, you will have to use your best judgment. In general, try to find a way for any intelligently or imaginatively applied ability to make a difference.

- Foraging limits group size. While a single person may easily be able to find sufficient food in the wilderness, the more people forage in one area, the harder it is for them to gather enough to eat. They need to spread out further and further to forage, and staying in a single group may become impractical. If a group gets too large, it may split as some members head off on their own to find food without competing with the others.

- Tools and knowledge make all the difference. An Australian aborigine woman could typically find enough food for three days in one day of gathering, but it's not that easy for someone who doesn't know the land or what grows there. In addition, tools are necessary for effective hunting and gathering. A bunch of bare-handed refugees scouring the area for food are going to come up with a lot less than someone with a sickle, shovel, or bow and arrow.

- Animals are a boon. In their most basic role, herd animals are walking food stores, meat that does not need to be carried and that won't spoil. They can do a lot more, however. Some animals, such as oxen, can serve as beasts of burden, and others, such as cows and goats,

can produce milk. In any case, these animals convert grasses (inedible to humans) into milk or meat that is edible. While the difficulties of refugee life may make it hard for the herd to sustain itself, it can at least serve as a long-lasting food supply.

Valuables During the Apocalypse

Most campaigns assume that items have fixed values. For instance, a gem that is described as worth 5,000 gp is assumed to be really worth 5,000 gp. In fact, an item is only worth what someone else will pay or trade for it, and there's nothing inherent in a gem (or in anything else) that makes it worth 5,000 gp or 5 gp. In a typical campaign, prices and values are stable, but the upheaval created during an Apocalypse is a prime opportunity for player characters to learn that nothing has a set value.

In times of crisis, things valued for their beauty drop in price. Refugees may prefer bread, arrows, or clothes over diamonds and silver necklaces. The counterpoint to this drop in price is an increase in the price of basic, practical goods, such as food and tools.

One way to use this change is to give PCs a new challenge and a new definition of wealth. Heroic characters who have accumulated great wealth may suddenly feel poor when the peasants abscond with the cattle and grain, leaving the characters with lots of money but no food. You can't eat your platinum pieces.

The PCs may come across a formerly wealthy castle or mansion. Perhaps the previous owners died suddenly or abandoned it, leaving jewelry, jade statuettes, aromatic incense, precious oils, and other goods behind for the picking. What do the PCs take with them? Every pound of expensive goods that they take means one fewer pound of food or water that they can carry with them on their journey.

Some people may be able to take advantage of the misfortunes of others. As refugees, the PCs may find a well-provisioned merchant who will gladly exchange their heirlooms and miscellaneous magic items for clear water and fresh food. Of course, the merchant would only make such an offer if he thought he had a good chance of getting to a civilized and stable area where he could re-sell the treasures he gets from the PCs. This kind of encounter is especially common during a political Apocalypse. If the player characters are forced to flee from a conquering army, for instance, enterprising officers of that army may break regulations to sell them important provisions at outrageous prices.

Certain goods are especially valuable because they are addictive. If people in your campaign smoke tobacco or drink coffee or alcohol, then some members of the population are likely to be desperate to maintain their supply of these substances. Since social and metaphysical upheavals can disrupt the supply of these goods, those who can acquire and sell them may find people willing to pay inordinate amounts in exchange for them.

Essentially you should treat every economic transaction as barter. If the PCs offer to buy or sell something to a non-player character, imagine what that character wants and needs. These motivations will determine what the character is willing to trade for what. Coins may still retain some value, especially if some parts of the world are still in good shape. After all, they may be worth something when the refugees find an established town, and they pack a lot of value into a small package. The worse the disorder becomes, however, the less value people will place on coins.

In *Tumult and Tribulation*, values for various items are still given in gold pieces, but these are only guidelines. A 1,000 gp gem is probably more beautiful or rare than a 100 gp gem, but there's no guarantee that the PCs will be able to get anything like 1,000 gp for it, if they can even find anyone to buy it.



Using the Training Rules

Some GMs use the rules for training, so that player characters must find trainers in order to progress in skill. So what happens once these characters are refugees in the chaotic world of the Apocalypse, where food is hard to find, let alone a high-skill teacher? Are the PCs stuck at whatever degree of skill they are currently at?

The best option to deal with this question is to make the PCs desperate to find a teacher. Maybe they have a *ring of wishes* that can bring them instructors, or maybe they have to track down a higher-skill adventuring party and ask for training.

These options, however, can be clumsy. Imagine, for instance, what happens once your PCs find higher-skill non-player characters. Certainly these non-player characters have their own agendas during the Apocalypse. Do they draft the PCs into their cause? Do cautious PCs even want to meet someone who is stronger than they are without being absolutely sure that these stronger non-player characters are good-hearted people?

If you don't want to deal with these issues, then you can provide a non-training option. Let the PCs rise in skill at half-speed without training. To simulate this, a character must "give up" or expend permanently a number of experience points equal to the amount necessary to advance to the next level. For example, a skill 10 fighter needs 250,000 experience points to go from skill 10 to skill 11. In order to reach skill 11 without training, the fighter must earn twice the required experience (500,000 xp) and "give up" half of them.

Another option is to give the PCs access to some special trainers. For instance, they may encounter the ghosts of legendary heroes who are back from Beyond and ready to fight it out. The

shades fight only among themselves, so they do not work with or against the PCs, but they *could* give the characters training to let them use their experience points to their full value.

Supernatural Crises

As the world comes to an end, the natural cycles and powers that control it go haywire. Below are several suggestions for what phenomena may afflict the world during an Apocalypse.

Ancient people believed that natural phenomena, such as the change in seasons or the rise and setting of the sun, were caused directly or indirectly by the gods. If a war among the gods is part of your Apocalypse, then this war may upset natural phenomena. Otherwise the phenomena described below may result from magic out of control, demonic corruption, or other large-scale events. These phenomena are not suitable for small-scale Apocalypses that don't include any cosmic, divine, or magic element.

No Births

Women stop becoming pregnant. Those who are pregnant when this curse strikes carry their babies to term, but no new children are conceived.



This curse is best used as a preparatory event because once the Apocalypse is in full swing and the world is falling apart, sterility would be a minor problem, if a problem at all. But while the society is still stable and the first hints of doom are making themselves known, it could be a serious blow. Opportunists and charlatans begin selling false "fertility charms," adding to the grief and disruption.

The curse has a terrible effect if it strikes domestic animals as well as humans because animals are an important source of food. Herds are especially important to a refugee community because they can forage as the people travel. If the curse extends to plants as well, then the world is doomed.

Cursed Births

All babies born are deformed. They may be of the mother's race, but hopelessly and terribly mutated. They may be demons that add to the distress of the land.

It's also possible that only some infants are born deformed, or that the deformity varies from terrible to mild depending on the individual. This twist may even be crueler than a curse that affects all pregnancies equally because people may still try to conceive children in hopes for the best instead of avoiding childbirth altogether.

A prophecy that a birth of a certain type (for example, a child with two heads) foretells imminent doom is a good detail to include. Such a prophecy marks each pregnancy with special trepidation as the mother and those near her hope that this child is not the harbinger of destruction.

No Crops

The failure of crops is a catastrophe, as civilization depends on agricultural productivity. Hunting, gathering, fishing, and herding are not sufficient to keep large cities going. While a well-tended city may have massive grain reserves to mitigate just such a catastrophe, continued crop failure means the people must leave in large numbers and head for lands where there is food, abandoning cities for the wild areas where one can hunt and gather. The resulting hardships exacerbate illnesses and the frailties of age.

Cursed Crops

The crops grow, but they are strange and sinister. They are misshapen, moldy, and odorous. They still nourish, but they slowly poison those who eat them,

driving them crazy, striking them with illness, or transforming them into similarly strange and sinister creatures. Those few who have access to food that has been purified by a priest continue to thrive, but eventually the less fortunate become hideous monsters that try to overwhelm the normal people by their sheer numbers.

Natural Disasters

Always the staple of Apocalypses, earthquakes, volcanic eruptions, tsunamis, hurricanes, tornadoes, and hail storms can decimate populations, either directly or by destroying their homes and crops. To be fair, use disasters that can be avoided with skill, magic, and heroism. For instance, an earthquake might strike while the player characters and their refugees are in a city. The PCs may save their people by holding up collapsing doorways, putting out fires, snatching children from crevices in the earth, and so on. Disasters that wipe out whole areas, such as a flood of lava or a tsunami, are best used as background events that cause problems for the PCs only indirectly.

No Deaths


This curse is particularly grim and bizarre, and it can take one of two forms. The curse may force all departed spirits to roam the land as ghosts, denied access to the afterlife. (You can use statistics for the standard ghost, complete with aging ability, or these ghosts can have different natures and powers, due to the unusual circumstances under which they are created.) For a more grisly scenario, the curse can keep the soul from leaving the body, so that the dead remain trapped in their corpses. Those who are "killed" become the equivalent of intelligent, free-willed zombies, at least until their flesh rots off, at which time they are the equivalent of intelligent, free-willed skeletons. Whether this transformation also affects their mental state is up to you.

In either case, this bizarre phenomenon may result if the god of death neglects his duty, or if the Apocalypse fills the Halls of the Dead so full that new souls are not being taken.

Gradual Transformation

Those who survive the immediate dangers to life and limb slowly turn into inhuman creatures. These creatures may be the "new men" to populate a new world if the gods are starting Creation over. Or the "new world" could be the creation of demons, not gods, so that eventually everyone will be turned into demonic abominations.





Spells such as *remove curse* halt this transformation, so that pockets of normal people remain, while the plants, animals, and people around them become monstrous.

Reversals

These reversals can be on any scale. They may be universal, they may happen only in certain locales, or they may be the result of magical creatures cursing individuals. Possible reversals include:

- The sun begins moving backwards through the sky, rising in the west and setting in the east.
- Dogs meow and cats bark.
- Healing spells cause damage, and damaging spells heal. Spells only heal the type of damage that they normally would cause, so a *fireball*, for instance, only cures burns.

- Ability scores reverse themselves. To simulate this, subtract each score from 21. An average score of 10 becomes 11, still average. But a high score of 16 becomes 5, and 8 becomes 13. This reversal will hit most player characters very hard. On a social scale, it will cause great disruption, as previously weak and stupid people are suddenly able to bully those who were previously strong and bright.

- Poisonous plants become edible and vice versa. This curse will really wreak havoc with the druids, rangers, and herbalists in the party.

- Things grow young. Dead leaves fly up off the ground, attach themselves to bare tree branches, and turn green. The leaves then shrink until they are absorbed into the branches, and then new dead leaves fly up and attach themselves, starting the next cycle. Meanwhile, the tree is shrinking back into the earth. Animals and people grow younger and smaller. They may retain their experience or lose it as they "un-age."

Loss of Magic

There are many different ways in which magic can be lost. To keep the magic using player characters from becoming useless, it's best to limit magic rather than eliminating it altogether. Even so, the reduction of magical energy could make the game less fun for players whose characters depend on magic (if the problem lasts too long). Make this change a temporary challenge to be overcome, rather than a long-lasting curse. Magic may be dampened, for instance, only working in certain areas or only during a particular phase of the moon.

Different kinds of magic may also be affected differently. Clerical, druidic, and wizard magic may all be affected to different degrees, depending on the nature of this phenomenon.

One way to limit magic is to reduce the caster's effective level by one. Thus a skill 5 wizard would cast spells like a skill 4 wizard.

A harsher limit is to increase the skill level of every spell by one. Thus a skill 2 spell becomes as hard to cast as a skill 3 spell.

For priests, you can simulate a decrease in magical power by a penalty on Insight. A -2 penalty to a priest with a 14 Insight would not only eliminate his bonus spells but also give each spell a chance of failure. A priest with an 18 Insight would lose some bonus spells and access to Skill 6 and 7 spells. (These effects would not alter the character's Magical Defense Adjustment.)

For magic items, roll 1D10 for each. If the roll is a 1, the magic item ceases to function. If the item is a weapon of greater than +1 value, roll 1D10 for each plus. For each 1 rolled, the item loses one plus. Roll another 1D10 for any special abilities the item has; it loses them on a roll of 1. For instance, a *hammer +3, dwarven thrower*, would get four rolls, one for each plus and one for its special ability. Each 1 rolled would strip the item of one plus or of its special ability.

→ Wild Magic

Instead of decreasing in power (or in addition to it), magic may become hard to control. To simulate this, have a character roll a die every time his character casts a spell. If the roll is the maximum that die can get, then the spell has double the normal effect. If the roll is 1, then the spell goes wild, possibly hurting the caster. At first, the die rolled is 1D20, but as magic gets wilder, the die becomes 1D12, then 1D10, 1D8, 1D6, and finally 1D4. Both the double-effects and the wild mishaps become more common the smaller the range of numbers on the die rolled.

If your Apocalypse is heading toward a particular fate, then the mishaps speed the character or his surroundings toward that fate. For example, if the world is turning into a reflection of the Infernus, then a magical mishap may release infernal energy that makes the caster a shade more demonic.

More Powerful Magic

An Apocalypse may result in more powerful magic instead of less powerful magic. You can simulate this

with percentages (giving every spell a 10%, 25%, or 50% greater effect), or, if that kind of math seems too complicated, you can have each player roll a die for every spell cast. If the roll is that die's maximum, then the effect of the spell is doubled. Start with 1D20 and, as magic grows stronger, work your way down to 1d3 or 1d2.

For non-magic-using characters, the increase in magic powers may give them spontaneous magical talents, such as the ability to cast *change self* once per day, or the ability to see invisible creatures.

→ Perpetual Night

If the world is actually a planet circling a star, then the planet can stop rotating. This is bad news for the people stuck on the side facing the sun, as they will bake. The people on the far side, on the other hand, will freeze. On the light side of the planet, near the "twilight area" between the two halves, the planet remains livable. Here the sun is always low in the sky, and the amount of heat gained from the slanted rays and lost to outer space hits equilibrium at temperatures conducive to normal life.

For a planet to stop spinning is quite an event. The astrologers see it coming, as the cycle of day and night slows down. They frantically attempt to calculate, based on the rate of decrease in rotational velocity, where the sun will be in the sky when the planet finally stops. Those cultures with sophisticated astrologers determine where they will wind up on the "stopped planet," and head their people to the nearest livable zone in a mass exodus. Those with imperfect astrologers may head off in the wrong direction, or in various directions, as the astrologers give contradictory reports to those who trust them.

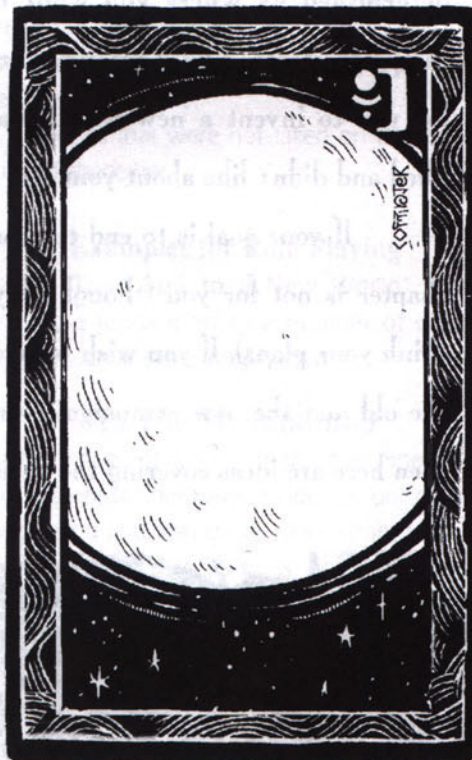
For the sun to stop in the sky, the planet must rotate once per revolution (year) just as Mercury does. For the people on the planet, the sun stays in place while the stars circle about once per year. Any moons the planet may have continue to circle the planet. For a moon like earth's, most of its "movement" in the heavens is due to the movement of the earth. The moon actually moves very slowly in relation to the "fixed" stars, making a revolution once per month. If our earth stopped, the moon would seem to circle the planet very slowly and in the opposite direction it previously had.

All this astronomical detail is needless if your campaign is based on a mythic rather than scientific world. Then the sun can simply fail to rise one day, being trapped beneath the world. Or the giant wolves that are chasing it and causing it to keep moving around the bowl of the sky can finally catch up to it and eat it, leaving the world in darkness.

Another tactic to bring about perpetual night in either type of world is dust, ash, or smoke in the atmosphere that blocks out the sun. This event causes the temperature to drop, as solar energy reflects off the pollution and into outer space, but perhaps some other mechanism, such as increased volcanic activity, can keep the temperature stable enough that humanity can survive.

Perpetual night is a disaster for humans and most human-like societies, as crops fail and feed animals cannot find food at pasture. For subterranean societies, however, it may be a great boon. Soon the surface of the world may be crawling with light-sensitive creatures from the caves beneath the earth, coming with hatred and jealousy to claim what the surface-dwellers always assumed was theirs alone. Even within the human community there may be some, such as worshipers of darkness deities or practitioners of darkness-related magics, who relish the loss of the sun and use it to gain great power.

If the PCs have been leaders of their community, a change like the coming of perpetual night might spur the dark mages or night cultists in the community to challenge them for leadership. Of course, it won't be long until some other freak of the Apocalypse takes the advantage away from these would-be leaders again. The Apocalypse is a time of tumult, and the abilities that save your people one day may be useless the next.





AFTER the APOCALYPSE

Chapter Five

It would have made just as much sense to put this chapter at the beginning of this book as at the end. After all, the direction you take the Apocalypse is as much determined by where you want to wind up as where your campaign starts. The Apocalypse presents a unique opportunity for you to invent a new world, learning from the things you liked and didn't like about your last one.

If your goal is to end the campaign altogether, then this chapter is not for you (though maybe it can tempt you to rethink your plans). If you wish to retain some continuity between the old and the new campaign, even if it is distant or tenuous, then here are ideas covering the various directions you can go.





The suggestions below are really all about the kind of campaign you want to be running once the Apocalypse is over. The relation between the new world and the Apocalypse is a two-way street. From the player characters' point of view, the nature of the world after the Apocalypse is determined by what happens during the Apocalypse. From your perspective, however, you select or design an Apocalypse that will help you get your campaign where you want it to be. The actions of the PCs during the Apocalypse and immediately after it, however, can influence how the new world turns out, so you may not know ahead of time exactly where the campaign is going to end up.

A Descendants Campaign

Even if you provide continuity from the old, destroyed setting to the new one, the player characters might not continue as the central characters in the action. Rather, you may wish to advance the campaign generations or centuries, so that the Apocalypse is a distant memory and society has re-established itself along new lines. If the refugees that the PCs have helped are too small a group to form a new society, or if they are assimilated into the native population, then a Descendants

Campaign doesn't work. But if the refugees can form a society on their own or a viable ethnic group within the native population, then a Descendants Campaign is a chance for the PCs to graduate from heroes to legendary figures.

Play with the current PCs until they have assured the safety of the refugees that they have guarded. Then move ahead to some point in the future of this setting and generate new PCs from the resulting society.

You may want to let the players talk through the history of their people and their families. They may, for instance, generate family trees that intertwine through the years. They may also want to have a hand in determining how the society develops. Are there schisms in the church? Does the society grow into one large land or split into rival city-states? How does the society develop culturally? Do the offspring of the PCs retain hereditary titles? Do their offspring eventually lead opposing factions within the society?

If the challenge of ad-libbing these events with the players seems daunting, then it's best for you to determine what happens on your own. Since the PCs are key figures in this newly settled society, simply ask them how they structure the society and extrapolate from there. The values of the PCs may become the values of the populace in general. Imagine what sort of government, culture, and racial mix would result from the refugees over the decades. If there is a native population, then these may mix culturally or genetically with the immigrant culture, or they may remain separate. Roll some dice if you want to add chance to how history develops; after all, chance events have often affected history in great ways. Ideally you can develop a culture that was not easily predictable from the original refugees but that still has a clear connection to the previous campaign.

Be sure to consider how the original PCs are regarded by the people. Most likely they have





legendary status and may even be incorporated into the religious myths of the people. It's possible that the legends emphasize certain traits and gloss over others to the point at which the legendary figures become caricatures of the actual PCs.

Now restart the campaign once the new society is settled enough to provide a solid basis for play. The new PCs may be literally the descendants of the original PCs. If the original PCs founded ruling dynasties and you don't want to run a campaign of royal PCs, then the new PCs may be descendants of illegitimate or distant offspring. They have the "blood" of the legendary characters, but not the burden of royal office.

You can give the new campaign a direction by starting it at a key point in the development of the culture. Key points include:

- First contact with another major society.
- Civil war or major internal schism.
- A sudden increase in persecution from the majority population.
- The return of the dangers that started the last Apocalypse.

Altered Setting

The most conservative change to make in your new world is simply to alter the setting. For instance, if your world's array of races doesn't hold your interest any longer, a small-scale Apocalypse is a way for you to add more races. Or if the campaign's selection of races has grown out of control, then the Apocalypse can reduce the number of races available. If all you want to do is alter your setting, then an "End of an Age" Apocalypse or a larger Apocalypse that the player characters can stop before it progresses too far is your best bet. For a high-power Apocalypse that leaves the PCs' homeland just shaken up and not flattened, have most of the action take place in some other part of the world.

Politics

Any Apocalypse creates an opportunity for altered



politics. Old kings die or are overthrown; distant parts of the kingdom break away and fight for their independence; corrupt demagogues rise to undeserved rank; and the power balance among the clergy, nobility, and guilds shifts. If you want a completely new political system, the old one can be crushed and a new one built from scratch, perhaps with the PCs as social engineers or champions of the new system.

One factor that is likely to affect the political scene is a decrease in population. If there are fewer people, that means there is more land, more gold, more heirlooms and valuables for each person. While much of the manufactured wealth of the land may have been destroyed, the natural wealth, especially the land, is likely to have survived. This decrease in population density can lead in one of two directions. If the wealthy dominate the society, then they may have more land to divide among themselves, while the common folk see little difference in their lives (or even seem poorer in comparison). More likely, however, the common people are going to benefit. The peasants each have more land to farm, and the laborers are in high demand as various nobles, churches, and cities rebuild. Until the population fills out, and until the rapid rebuilding is accomplished, commoners will be in a good position to demand higher wages, lower taxes, and better treatment.

The opposite phenomenon, an increase in the population, is possible if the PCs' homeland has attracted a lot of refugees. If there are enough refugees to increase the population noticeably, then there is bound to be social strife as the newcomers and the natives struggle to get their shares of the land's wealth.

The Apocalypse can also add or delete major players on the political field. For instance, if the stodgy wizard's guild just doesn't excite you any more, then internal strife during the Apocalypse causes it to break into two or more guilds. These new guilds compete for students, prestige, and power; they may represent different political outlooks or racial groups. If the old guild was seen as a prestigious institution, then each new guild claims to be its "true" descendent. If the old guild carries bad connotations, then each new guild plays down its relation to the old one. If you want to get rid of the wizard guilds altogether, then the Apocalypse can accomplish this as well. During the turmoil of the Apocalypse, the wizards may have aided the enemy. A new royal edict, therefore, forbids the formation of wizard's guilds. (Wizards might still gather in societies, but they would be forced underground.) On the other hand, if your campaign has no wizard guild and you want one, then refugees may bring the tradition with them. Alternately, it may have been a band of cooperating wizards who helped save the land, in which case they may formalize their new alliance in the form a guild with special politic rights and powers. You can use the same ideas for guilds that represent thieves, assassins, stonemasons, merchants, alchemists, sages, and so on.

Religion

If people turn to religion for protection, for peace of mind, and for understanding, then religions are bound to be altered by the Apocalypse. Which religions provided the most protection from the grave dangers of the Apocalypse? That religion is likely to grow in power. What religion provides the best explanation for the cause of the Apocalypse and how one should live now that it is over? That religion is likely to attract and retain many adherents. What religions proved less effective in warning their believers and protecting them from danger? They lose followers both from outright mortality and from abandonment.

Increase or decrease in size may be the least of the religions' changes. During the Apocalypse, as described earlier, they are likely to change their outlook to meet the changing times. These new policies or philosophies continue into the post-Apocalyptic era, though they may

change again as the imminent dangers of the Apocalypse pass. In addition, increased or decreased membership is likely to affect the nature of the religion as well. No one religion can give everyone what they are looking for, and a religion that tries to do so is likely to divide into sub-groups that cater to the different people within its membership. These sub-groups may co-exist within a larger structure, or they may break off into separate sects. A religion with a decreased membership is likely to have a high ratio of priests (who would have to "start over" if they went to another religion) to lay members (who have less to lose by leaving the church). Furthermore these lay members are likely to be more devoted than average, or even fanatic, as the less devoted members are more likely to leave. A religion that becomes smaller may simultaneously become more active, vocal, or even "fringe."

Races

An Apocalypse can clear certain races out of the area, if not off the face of the world altogether. Racial conflicts during the Apocalypse may cause some racial groups to migrate to other areas, and plagues keyed to specific races can obliterate them altogether. On the other hand, refugees from another land may comprise a previously unknown race. If there is a race you'd like to invent and introduce to the campaign, here's a great excuse to do so.

Of course, the new race will have to find a niche in society. The other races have had centuries in which to learn how to get along, and a new race dropped into this mix is likely to cause friction. The new race might even call up old differences between existing races. For instance, a race of dour, warlike, wood-dwelling people might get along well with dwarves but compete with the elves for space. As the dwarves side with the newcomers and the elves against them, the dwarves and elves themselves may come to blows (literally or figuratively).

In addition to new races, the Apocalypse may create a new mix of old races. For instance, if a plague nearly destroys the dwarven female population, then male dwarves may find gnomish or halfling women increasingly attractive, creating a new generation of "dwomes" and "dwalflings."

Foreign Affairs

While you may hesitate to mess around too much with the homeland that the players have come to enjoy and trust, you can pull out the stops when dealing with





the surrounding lands. Tired of that old, evil empire that the player characters have been fighting with from day one? Boom! It goes up in smoke as volcanoes rise in every major city and cover the vile citizenry in ash and lava. Bored with the milquetoast friendly kingdom to the east? Look again, because a secret society has used the confusion of the Apocalypse to place one of their men in power, and the weapons and magic that they are stockpiling certainly are not for use against the cindered evil empire. Have the dwarves of the Broken Cliffs just not been "dwarven" enough, then the trials of the Apocalypse have convinced them that they are becoming weak because of "humanification," and a wave of traditionalism sweeps through the dwarven population, bringing with it elf-baiting, war-mongering, and exclusiveness.

Be sure to retain some connection between the old and the new lands. After all, earth history shows how hard tradition dies. For instance, the most heinous champions of the obliterated empire escape and may return to try to restore their empire's greatness. And the new rulers of the previously friendly country to the east use the symbols of and pays lip service to the lawful government that they overthrew (all while secretly acting against everything the former government stood for).

Monsters

Monsters created, called up, or otherwise first seen during the Apocalypse may hang around when the dust has settled and eat themselves a niche in the local environment. These can be monsters that just didn't fit into your campaign before or wholly new inventions of your own imagination. Especially for players who are familiar with the threats to life and health that the campaign used to have, a bunch of new, unknown (and probably powerful) monster types can be just the thing to inject a little healthy caution and suspense into the game.

The Natural and the Supernatural Environments

An Apocalypse can change the natural and supernatural environment as well as the social environment. A small-scale Apocalypse that involves strictly mundane events isn't likely to have much of an effect, but Apocalypses with magical or divine origins can change just about anything.

An altered landscape can add something to a campaign, especially as it affects the social world. For

instance, a new island that has risen out of the deep may be settled by pirates or rebels who can use it for their nefarious purposes, or a new pass through the mountains can increase the mercantile and cultural interaction between two previously isolated lands.

An Apocalypse that shakes the foundations of the earth can transform natural phenomena into new perils. A nearby land blasted by malign magics during the Apocalypse may be the source of dangerous weather, such as magical sandstorms that blow into populated lands and scour everything in their paths or winds whose howling causes hysteria and madness.

Certain areas may have been so devastated by the Apocalypse that they never recover. Rather, the chaos, wild magic, and evil that threatened the whole world during the Apocalypse lives on in that area, providing a continuing source of danger and adventure.

New Setting

If transforming the existing setting just isn't enough for you, you can move the campaign to a different setting in the same world. This option allows you great freedom in determining the new setting but it doesn't require any changes in the basics of the world, such as the number of days in the year or the way magic works. To get to this kind of world, an "End of an Age" Apocalypse works fine, a calamity



that forces the player characters and their people to flee their homeland and settle somewhere else. Of course, a larger-scale Apocalypse also works, provided that the damage it does to the world is limited.

The Native Culture

There need not be a native culture in the land to which the PCs travel, but it certainly can make life more interesting. In all likelihood, the two cultures will each have something to offer the other. Even a native culture that, on the surface, seems primitive will have knowledge of the natural environment that can mean the difference between life and death to the refugees.

Winning the trust and help of the natives is a central goal of the refugees' leadership. PCs may have to meet with native leaders and learn native languages and customs before true cooperation can develop. Make these diplomatic missions tense, as the way in which the PCs present themselves can make the difference between peace and war, and most magic and swords won't help them establish peaceful relations. (Of course, massacring the natives is another time-honored option.)

In most cases, the natives represent a diverse array of people. These may be different tribes, different nations, different races, or different ethnic groups, or any combination of these groups. Don't sell the natives short by depicting them as a single, homogeneous group.

In a Descendants campaign, the native and refugee cultures may mix into something very different from either one (though hard-line conservatives from each group may fight to retain their respective traditions). This mixture is an opportunity for you to develop a unique (but not completely alien) culture as a setting for future adventures, and since the players were in on the origins of the culture, they will have a special respect for its traditions.

If the refugees came to an area with a large population, they may not mix much with the natives. Instead, centuries later, they may represent a distinct ethnic group within the larger native culture, complete with private traditions and legends. They may find a special niche within the larger culture, such as the Chinese business people in Malaysia or the Jewish professionals in medieval Spain. They may also suffer mild to extreme persecution. A descendants campaign with such a setting would provide built-in cultural conflict, as PCs of this ethnic group struggle against discrimination as well as against dragons and demons.

Creating a Different Culture

Most fantasy games imply a culture very much like our own, or similar to Europe's medieval culture. A change in setting (whether to a new part of the world or to a new world altogether) is an opportunity for you to introduce new cultures to the campaign. To invent a new culture, make a list of relevant elements of the society and then describe how the average person of that society would see that element. Then think about how these attitudes would affect society. For example, a society that sees labor as "a disgrace" and sees art as "the highest good" might have beautiful fountains whose plumbing is unreliable, glorious architecture but defective city walls, and more silversmiths than blacksmiths.

Below are several elements of a culture that you may want to consider. Following each element are possible cultural attitudes toward it.

- **Adventurers:** a bandit by any other name smells as foul, heroes of the people but threats to the rulers, what all children want to be when they grow up.

- **Art:** artists are simply artisans like plumbers or blacksmiths, artists are the only ones who can criticize the powers that be, sponsoring an artist is a great honor and source of prestige for nobles or cities.

- **Entertainment:** having a good time is a sign of moral weakness, the ability to throw a party that goes "over the top" is a mark of good breeding and prestige, refined entertainments (such as listening to harp music) are encouraged but gross entertainments (like carousing) are against the law.

- **First Born:** inherits everything, traditionally enters the clergy, gets half the inheritance (with the second born getting half of what's left, and third getting half of the remaining fourth, and so on), has magic powers.

- **Gender:** men and women are equals, men have their spheres of expertise and authority and





women have different but equally important spheres of expertise and authority, one man may have many wives, one wife may have many husbands, one gender oppresses the other.

- **Government:** a burden to bear, the servants of the people, it does its thing and you do yours, the active arm of the church, the only proper authority.

- **Honesty:** it's dishonorable to believe a lie but not to tell one, one's word is sacred, white lies are expected as a matter of course, lying on a holy day is a mortal sin.

- **Language:** the people speak a plethora of languages and dialects, one language is official but numerous others are spoken as well, one language dominates and other languages are for scholars or foreigners only.

- **Life:** keep your head down and you might make it through, a chance to prove oneself, it must be lived with zest, live your life as a duty to others, your life is your own and no one can tell you to do with it.

- **Magic:** a value-neutral science; a malign practice followed by weak people; taught only in competing, exclusive societies; considered a gift of the gods (and non-religious magic is considered heresy).

- **Race:** races mix and interact harmoniously, races tolerate each other from a distance, ethnic groups within each race are as important as the races themselves when it comes to defining an individual's identity, races are growing closer together but conservative elements oppose this increased interaction, racial tension is driving the races apart but conservative elements oppose this increased isolationism.

- **Religion:** submission and self-sacrifice, an expression of joy and glory, a diversion, an integral part of life, a means of reprimanding and improving sinners, the conscience of the government, the worship of one deity or pantheon

only, the worship of multiple deities from different pantheons.

- **Social Rank:** rank depends on race so closely that each race is essentially a large caste, rank depends on merit, the higher the rank the more honest and virtuous one tends to be, a growing middle class is vying with the traditional nobility for power.

- **Wealth:** the reward of a virtuous life, the pursuit of fools, one of life's blessings for the lucky few, a sign of greed and pettiness, monopolized by one race or class.

New Monsters

Perhaps the monsters that player characters are used to fighting are universal and found in this new setting, but you ought to take advantage of the change by introducing some new creatures and taking out others. Changes like this not only give you the opportunity to increase your personal mark on the campaign but also make it clear to the players that this is a different place. (In a Descendants campaign, the old monsters, which don't exist in this new land, may grow to legendary proportions. If there are no orcs here, then, after a few generations, orcs may be pictured as ten-foot tall monsters that eat ogres for breakfast.)

You can also change the campaign by changing the nature of the monsters and demihumans who live in this new land. For instance, goblins may exist here just as they did in the "old country," but here they may be lawful neutral or just neutral instead of evil. The "friendly" goblins of the new world may be an isolated and strange sub-species of the goblin race, or the vicious old world goblins may turn out to be a degenerate and barbaric sub-species of an otherwise tolerable goblin people. Player characters who assume that these goblins are just like the goblins they are used to may start a number of needless fights. Humanoid creatures normally classified as monsters, such as goblins or orcs, may simply be demihumans in this new land, and you can work up statistics to run these creatures as PC races. Likewise, dwarves, elves and halflings might now be humanoid races and have a considerably more hostile bent.

New World

If the player characters lead their people to another world, instead of just a different area of the old world, then many options open up to you. First of all, there are all the options described under "New Setting," above. The new world, however, can be very different from the old one, so you are even more free to change the campaign to suit your tastes. Below are some possibilities for really altering the campaign.

Progenitors

The New World has animals and plants, but no native sentient life. The PCs and their charges domesticate the animals, tame the wilderness, and populate the world.

For a continuous campaign, this setting focuses on the actions of the PCs and the refugees. There may be some adventures in which the PCs explore the environment, capture animals for domestication, fight off wild beasts and monsters, and protect their people from natural disasters, but the traditional "fight and loot" adventures aren't possible without intelligent life to serve as opponents (or at least to mint gold coins to capture). Instead, this campaign lets the PCs deal with the burdens of leadership. They have maximum freedom to structure the growing society because it is in a vacuum. The PCs will have to deal with social rather than martial issues: dissension, crime and punishment, rivalry within the refugee population, splinter groups, challenges to

leadership, starting a family, finding appropriate spouses for one's children, and so on.

Unless your players can sustain an engaging "soap opera" or a story line of political intrigue, your best bet may be to fast forward to a Descendants Campaign once the population is settled. You can advance the campaign either to the point at which it faces its first great challenge, such as a civil war, or advance it centuries, by which time it is a well-established, "normal" culture, including groups that have splintered off. The action may also pick up when the society makes its first contact with another society, one that survived the same Apocalypse and that has been developing independently on this world all these intervening years. Or perhaps the world is inhabited by natives after all, natives who live far from the area where the PCs settled.

A Descendants Campaign might not have the full complement of races found in the Old World. For instance, if only one dwarf made it through the Apocalypse, his genes are likely to diffuse through the general population, possibly creating a slightly shorter and sturdier than normal "human" stock.

Different Racial Mix

In the new world, humans may not be the dominant or "default" race. Maybe dwarves are the dominant race with the underground civilized and tame while the land aboveground is wild and dangerous. Humans might not even exist at all in the new world.


New History

The world to which the player characters come may have a vastly different history from that which the PCs just saw destroyed. Here is a chance to try a very different setting for your campaign. Below are some ideas for what you could do.

- Thousands of years ago the world was populated by gigantic, invertebrate masters of high technology who left for the stars when they had polluted the environment to the point at which they could no longer survive in it. In their absence, the humanoid races built their own civilizations, and over the years the environment has cleansed itself. In addition to the typical monsters and magic of a fantasy campaign, the PCs can explore the very ancient ruins of the former masters of the world. Here wait devious traps, mutagenic wastes, and high technology that can kill the unwary or serve as incredibly powerful weaponry to those able to figure out how to use it.

- The demihuman races of this world broke into violent, worldwide warfare centuries ago, and ever





since then, the various races have kept completely to themselves. Because of this isolation, the races have developed very different and extreme cultures. The elven societies, in other words, are very elven, since they've had no contact with humans, dwarves, halflings, and gnomes. The player characters, who probably represent various races, are an oddity and probably a threat in this world. The player characters may be able to bridge the gaps between the races and profit highly from it, or they may stir up racial distrust and get crushed amidst renewed hostilities.

- The world never developed technologically into the bronze age. While the native technology is limited to stone weapons and working in soft metals, the indigenous races have rich magical, social, and artistic traditions. The PCs have an initial edge in weaponry, which they may be able to turn to their advantage, but they will fail if they underestimate the other resources of the natives.

- The world is completely dominated by the sentient races, and a single, ancient empire steeped in tradition and bureaucracy covers the entire planet. Monsters and evil races may have been incorporated into the empire, or they may have been eliminated altogether. There is no wilderness, no frontier, no "outside," for the PCs to venture into. Instead, they deal with threats and intrigues entirely within this ponderous society. A culture that has eliminated its frontiers may have become so static that the very presence of outsiders (the PCs and their refugees) may cause social turmoil.

- Demons and Sentinels are in open war over the fate of this world. Dungeon-crawling and looting take a back seat to fighting the good fight on physical, magical, and social levels.

Deities in the New World

If you start a campaign in a new world with characters from an old one, you'll most likely face the issue of the relation between the deities in the old world and those in the new. You may choose from several different options in dealing with this issue.

The Same Deities

Under this option, the deities who watched over the old world are also present in the new one. There

may be new deities that the natives worship as well. This option is easy, and it makes a lot of sense if the player characters were brought to a new world by a deity or deities.

New Masks for the Old Deities

The deities, it turns out, are powerful entities that are not exactly as their worshipers picture them. In the old world, specific mythic imagery, legends, and attributes were assigned to the deities, but these attributes are properly seen as part of the religion, not part of the deity itself. Here in the new world, the same entities are worshipped, but they have "new masks." The imagery, legends, and attributes are seen differently. A deity seen as male in the old world may even be depicted as female in the new, or a deity seen as human in the old world may be seen as gnomish in a world dominated by gnomes. Despite the cosmetic differences between the deity of the old world and that of the new, a priest of the old world deity would be able to pray to and receive spells from the new world deity. He may be rejected at first by the established clergy, who see the old world imagery as heretical, but his contact with his deity is not at risk.

This concept fits the ancient view that the humanoid form of a deity was not the deity's true form. For example, Zeus could walk around on earth and pass for human, but if he revealed his true visage to any mortal, that mortal would perish. Perhaps one entity could wear the "mask" of Zeus in Greece and the "mask" of Thor in Scandinavia. In this scheme, a priest of Zeus transported to a Scandinavian world would "convert" to the worship of Thor.

You can even use this option for a campaign that takes place in a new part of the same world, where the deity is called by a different name and his religion has quite different traditions.

New Deities

Perhaps the deities of the old world do not oversee the new world. In this case, a priest of an old world deity may be in a bit of a bind: no religious hierarchy, no spells, no granted powers. If you're going to run a Descendants campaign, this change may work out fine, but if it leaves a player character priest without his powers, you should let the priest make contact with a "similar" deity. For instance, a priest of Zeus in the old world may be unable to contact his deity in the new one, but his prayers may be heard by a similar deity, such as Thor. Thor would answer the prayer, contact the priest, and possibly offer to accept him as a follower. Of course, the new deity may insist that the priest undertake some sort of quest to prove himself. Thor might insist that a former priest of Zeus fight some trolls (to come in line with Thor's preoccupation) and serve under a priest of Odin (to show the priest that he's no longer worshipping the top god in the local pantheon). Even so, the priest loses special granted powers from the previous deity and gains the powers of the new deity.



Altered Rules

Most of us like to mess around with the rules of the systems we play with. Here's a chance to make whatever changes you want and have them make sense to the player characters as well as to the players. Whether these changes in the game rules (seen by the PCs as changes in the rules of physics and magic) result from a change of the existing world or because the PC head to another world, you can have some very interesting effects on the resulting society. You know yourself what rules you want to change, but below are some examples that might inspire you.

No Magic

The new world is completely nonmagical, except for the PCs. There are fantastic beasts, but none of them have spell-like abilities. Even simple magic, like a *charm person* spell, is very powerful here because the people have no defense against it or knowledge of it. The PCs can become powerful leaders who use their unique abilities to establish justice, or they can become terrifying despots dominating a defenseless society. They may even fall into conflict among themselves, which would seem like "a war in heaven" to the non-magical natives.

Even if the PCs establish themselves as unstoppable tyrants, they eventually age and weaken. What steps do they take for their eventual passing? What is the society like when the PCs have passed away, and great power is found in a handful of magic items and nowhere else? What becomes of the memories of the PCs? Do legends of their exploits become the stories of gods who walked the earth, or of demons who cruelly dominated the world?

For extra drama, let other survivors from the "Old World" make their way here. They may be allies or enemies of the PCs, but in any event they will be a powerful force that cannot be ignored.

Common Magic

Charms, chants, curses, small enchantments, and other minor magics are common. While only normal spell-casters can wield powerful magic, anyone can learn to give the "evil eye," perform a chant to reduce a fever, banish minor spirits, and so on. Think of these little spells as something like our modern rules of hygiene and health. We know to brush after meals, wash our hands before eating, sterilize wounds, and so forth. We don't consider these habits to require specialized knowledge, but actually they would seem "magical" or simply inexplicable to people living



hundreds of years ago. Similarly, minor magics in this culture are simply small ways that people have learned to use the laws of magic to their benefit.

To simulate this kind of magic, introduce several general proficiencies such as Curses, Wards, Blessings, and Healings (all based on Intelligence or Insight). Give these proficiencies however much power you feel is appropriate.

Another option for common magic is to give every character some wild magical talent. Develop a percentile chart with magical powers that you think wouldn't unbalance play, and give every character a random ability from this chart. You may wish to develop different charts for different classes or races.

→ Psionics

If you didn't have psionic abilities in your previous campaign, you can put them in the new one. If they were in the old campaign but you think they got in the way or were out of hand, then limit or eliminate them in the new world. If you really like psionic abilities, they may be all but universal in the new world. Coupled with the elimination of magic, this could make the world very different indeed.

Racial Changes

Any changes that you wish to make in races can result from an Apocalypse. You can alter the racial abilities, cultures, class restrictions, and ability score modifiers of the races. These changes might reflect different racial bloodlines found in a new

world, or they may result from cultural changes caused by the Apocalypse.

New Rule System

Even if you intend to start a new campaign using a completely new set of rules, you can use an Apocalypse to create a connection to the previous campaign. You're mostly on your own for determining how to connect the old and new campaigns because the details depend on the nature of the new game, but here are some examples.

Switch to Modern Game

The Apocalypse obliterates civilization, shifts continents, and burns most magic out of the world. The survivors slowly work their way out of barbarism - and build primitive villages in the Fertile Crescent of Mesopotamia. The Apocalypse has made way for the evolution of the modern world, starting history as we in the 20th century know it.

Thousands of years later, in the 1920's, archeologists unearth unprecedented finds of great antiquity. Among them are magical artifacts of incredible power and evil, now unleashed upon the unsuspecting, scientific world. Playing modern characters, the players now face the same evil that nearly destroyed the world before and is about to try to finish the job. Central to their success are other magic devices and texts that can help them defeat the ancient evil.

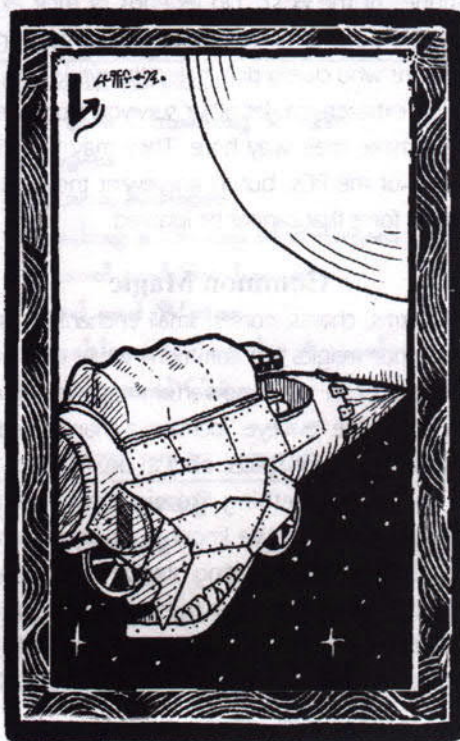
Or perhaps the magic of the old times returns, transforming the modern world into a combination of high technology and magic. The old artifacts from before the Apocalypse, which had been museum pieces, once again become magical devices of world-shaping power.

In either campaign, the player characters may even have been suspended in time or trapped in a magic prison, so that these heroes from before history have another chance to thwart the evil that destroyed their world millennia ago.

Switch to a Different Fantasy Game

Depending on the switch you're making, this change can be quite dramatic, as different game systems treat magic, skills, professions, and races very differently.

The change can be an immediate shift that takes place on a metaphysical level. Convert the characters over to the new system, make any changes that are necessary in the setting, and carry on. Or the changes may not be immediate. For instance, if the new system treats dwarves differently, that doesn't mean that the dwarves all are transformed overnight. Rather, they might slowly



change to fit the rules in the new game system. (These changes may be the result of metaphysical interference, or they may simply result from social or genetic changes in the dwarf population.)

The transformed world should retain elements of the former game system. If a monster in the old system doesn't exist in the new system, develop it under the new system's rules and keep it in the campaign. The result will be a unique campaign: one that combines your favorite elements from each game.

A few "anachronisms" may survive as well. If the old rules included magic items, spells, or other powerful things that the new rules don't include, then a few of these older things may have survived.

The new rules may embody the "will of the gods." For instance, if the old campaign had out-of-control magic, and the new game rules limit magic more strictly, then this change can be explained as the gods' way of seeing to it that magic doesn't get out of hand again.

You can also switch to a new game by sending the PCs to a new world. Certainly you need to convert the PCs somewhat to the new rules. (After all, you can't have them using one combat system while the monsters they fight use another.) But it might be interesting to let them retain some of their previous powers that aren't available in the new rules. The longer they stay in this new world, the more integrated they will become, but they may still retain that mark of "difference" that sets them apart as refugees from another world.

A World to Create

In this scenario, the deities have created the sentient races in their own image. It stands to reason, therefore, that the sentient races have it within them to become as gods to their own creations. Those who survive the Apocalypse may find a new world where they themselves have godlike powers.

If a deity-level campaign interests you, then continue with the same characters in this new world. The divine player characters face disagreements within their own ranks and the challenges of guiding the mortals in this new realm.

If you simply want to start fresh with a new fantasy campaign, then discuss with the players what their characters do with the new world. Does one PC assume the leadership of the pantheon? Do they form a band of equals? How much influence do they choose to exert on the society that forms in this new world? How do they influence it?

Are there conflicts within the pantheon? Might these conflicts eventually cause a split in the pantheon into separate groups? If you look at most historical pantheons, you'll see plenty of conflict within them, such as Loki, the blood-brother to Odin but sometime enemy of the Aesir gods, or the romantic entanglements of Ares, Aphrodite, and Hephaestus.

The beauty of this arrangement is that it provides the background for your new campaign. A Descendants Campaign can be played out with the new PCs as followers of old player characters (now deities) or as their demigod offspring.


Destroying the New World

Just because the Apocalypse is over doesn't mean that the PCs are safe. If you liked the action and possibilities of the Apocalypse, or if the new world isn't all it was cracked up to be, then you can destroy the world all over again. If the PCs have survived from the old world, then they may have to face the same force of destruction that destroyed their first world. If the PCs are in the same world, then the forces of destruction rise again, not defeated as everyone had assumed. If they've escaped to a new world, the forces of destruction may strike there as well, proving to be an inter-planar threat, not merely restricted to a specific world. In fact, this destructive force may destroy world after world, and each time the PCs must defeat it or flee. And each time they flee to a new world, it's only a matter of time before the evil finds them again. Eventually, the PCs may grow to know their enemy well enough to finally defeat it.





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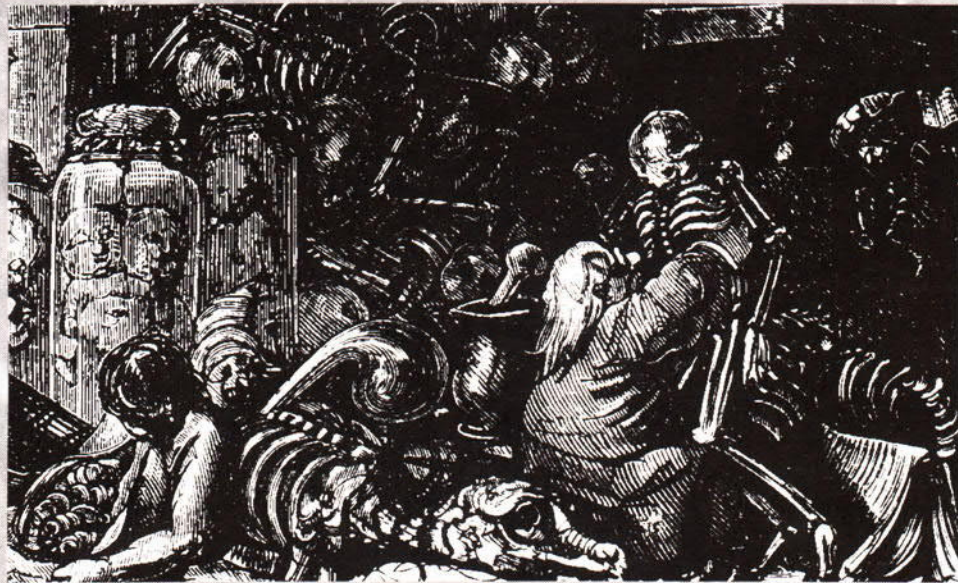
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TUMULT AND TRIBULATION





Tumult and Tribulation

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Special Thanks To: John Tynes, who conceived Robin, her allies, and her enemies.

For Tracy, who coped with it.

A Note on Language:

For the sake of convenience, the male gender is used as a neuter term throughout this product. This does not imply any chauvinism on our part, it simply takes up less space and makes for much smoother reading.

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764



The Beginning of the End

Chapter 1

How to Use This Book

Tumult and Tribulation describes a particular Apocalypse. You can use it in one of three ways.

- **With Your Campaign.** You can run this Apocalypse as the end of your world, using your current player characters.

- **Mini-Campaign.** You can run this Apocalypse as its own mini-campaign. The players can use the pre-generated player characters (among the Player Handouts), or, if you wish, they can play their own characters, who have somehow been transported to the world of *Tumult and Tribulation*. If you want to use this option, then you need a justification. Perhaps a deity of one of the PCs sends them to this world to protect a certain group of civilians and to learn about the Apocalypse so they can bring word or warning back to their home world. What the PCs learn in the world of *Tumult and Tribulation* may help them prevent a similar Apocalypse in their own world.

- **Raw Material.** If you create your own Apocalypse, you may still find plenty of useful ideas, monsters, non-player characters, and events in *Tumult and Tribulation*. You can transfer the material you like into your own Apocalypse.

Regardless of your approach, the subject matter of an Apocalypse asks more creative input from you, the GM, than do many other prepared adventures. Read through *Tumult and Tribulation* and familiarize yourself with the material so that you can tailor it to your world and game mastering style.

The Background of the Apocalypse

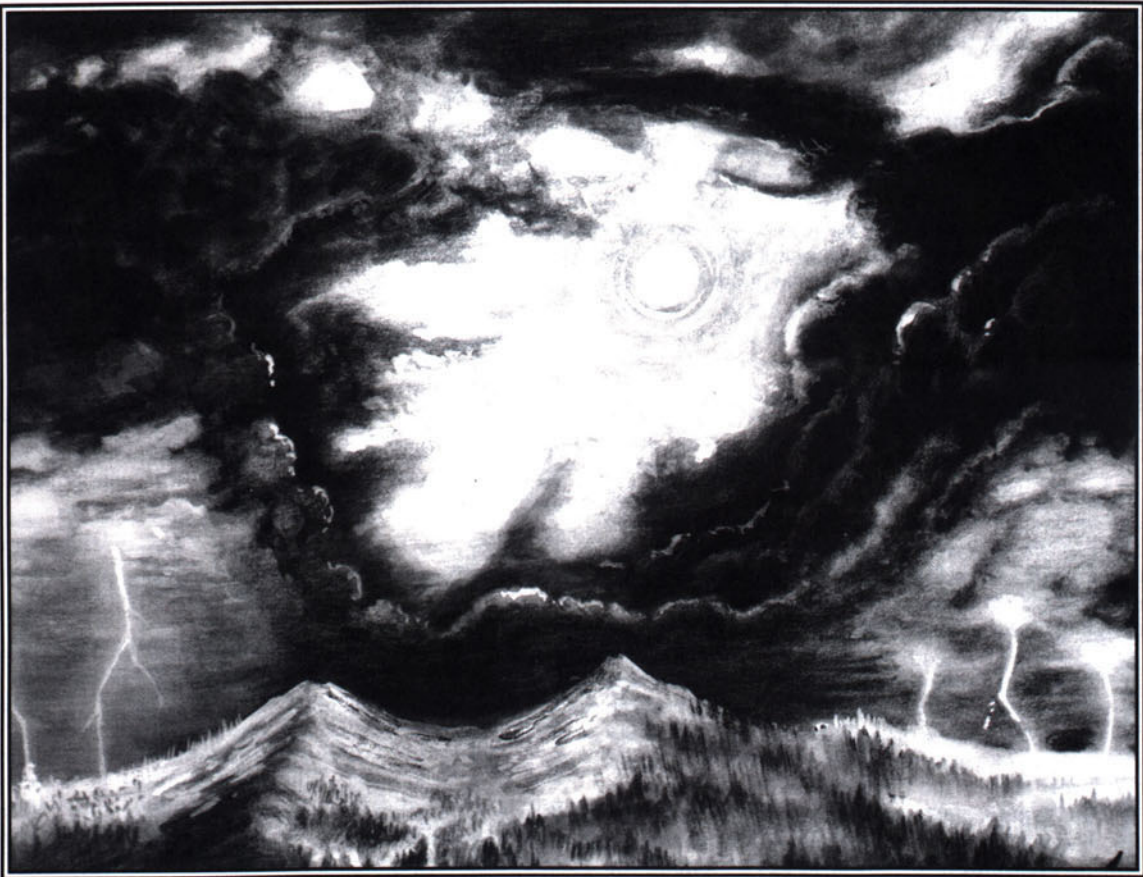
The world is coming to an end because the balance between Law and Chaos is upset. In this case, it's not that one force has become too strong and the other too weak; the calamity is not that simple. Rather, both forces have become *extreme*, and in their extremity they revert to their opposites. To understand how this happens and what results, we need to back up and take another look at Law and Chaos.

In the Third Epoch, the gods divided themselves into roughly two camps, those that wished to destroy creation, and those that wished to preserve and perfect it. The would-be destroyers called their cause Chaos, and the preservers called theirs Law.

The benevolent deities of Chaos believe that they are responsible for the good things of the world because they keep things constantly changing, growing, dying, being re-born, evolving, and so on. The deities of Law believe that they are responsible for the good things of the world because they give things order and meaning, structuring the new creatures and ideas that Chaos gives rise to. The world as the player-characters know it is the result of the interaction of Chaos and Law. Without Chaos, the world would be an eternal recapitulation of timeless, "perfect" acts. Without Law, the world would be a collection of random and unrelated possibilities in which even time would be meaningless. The forces of Neutrality (or "Balance") see that the world depends on both Law and Chaos, but the forces of Law and Chaos see little or no reason for their opposites.

The Apocalypse results from a change in the Balance of the cosmos. As they have been for epochs, Law and Chaos balance each other nicely, but recent events (as gods measure time) have changed that balance. Some forces of Law have transcended the boundaries of good and evil to create a force for Law in the world that it nearly unstoppable. It is called the **Holy Light**. Law taken to its extreme, however, mimics the effects of Chaos. As Chaos warps and destroys, so does the Holy Light. It molds the minds and spirits of its adherents to its laws and destroys that which resists being reformed. The Holy Light also destroys freedom of thought and expression, making society stagnant.

The counterpoint to the Holy Light is a movement of Chaos that goes by many names and many shapes throughout the world, but whose most common name is **Splendor**. This movement was originally destructive, designed and abetted by the gods of Chaos as a way to undo Lawful beliefs by posing alternatives, but it has become a powerfully creative force, generating new ideas, new forms of art, new ways of looking at the world, and new beliefs. Like the Holy Light, Splendor is spreading unstoppable over the land.



In these two movements, the roles of Law and Chaos are reversed. The Holy Light destroys existing communities and cultures that fail to adapt to its law and creates a monotonous, "dead" culture in its place, and Splendor creates several viable ideas for every old tradition or belief that it dismantles. The gods of Law and Chaos, who originally created the sentient races as a way to learn about themselves and the Cosmos, are taking note, and none know exactly how to understand these developments.

Those few people who see what is happening fall into two camps. Some say that the Holy Light and Splendor are causing dramatic changes throughout the world, while others say that these two movements are merely the most visible symptoms of a world that is heading to destruction.

This adventure starts after the Holy Light and Splendor are both well-established. The player characters have to deal with the mundane calamities of wars and religious strife.

The world's troubles increase suddenly when the gods essentially abandon it. (This marks the beginning of the Tribulation section of the adventure.) The deities, who created the world in order to learn about themselves, agree to stand back

and let these developments work themselves out. Rather than intervening, and possibly coming into direct conflict, the gods of Law and those of Chaos vow simply to observe. This means that, as things get worse, the mortals on the plane prime cannot look to the deities to step in and fix everything.

Meanwhile, the confusion within the cosmic balance of law and chaos results in massive upheavals and calamities, and no one knows where it will end. Perhaps someone can make peace between the hyper-Law of the Holy Light and the hyper-Chaos of Splendor, thus re-establishing the previous balance. Perhaps one side will win out over the other. Perhaps the entire created cosmos will collapse, leaving the deities where they were epochs ago before they created anything in their own image. Perhaps the very gods will be sucked into the Void created by this conflict.

But those speculations assume a broad understanding of the conflict. Most people in the world see things in a much narrower perspective. Those that side with chaos see Splendor as a means of salvation and a vanguard in the army to free the world from oppressive Law. Those that side with Law see the Holy Light as the forefront of a battle





against Chaos in all its forms. People everywhere see these signs as portending the end of the way things are, and each person interprets that end as he has been taught. The end of the world? The foretold victory of the righteous? The beginning of a new cosmic cycle? It could be any one of these things. Most people think they know what's happening, but few of them agree.

As for the PCs, if they handle themselves well, they won't be around to see the end of the world, as there are several ways they can escape the dying world. The adventure ends when they find a way to another world. Or is that only the beginning?

Running the Apocalypse

The Apocalypse is divided into three parts, **Tumult**, **Tribulation**, and **Salvation**. How these sections develop depends largely on how you fit the action to the player characters. Note also that this outline covers only the most likely events. The PCs may be able to change the course of events drastically through their skill and courage.

The Tumult is the time during which the conflicts between Chaos and Law cause major disruptions in societies across the world. Splendor and the Holy Light are primarily responsible for the Tumult, but other forces of Law and Chaos add to the conflict.

The Tumult starts with upheavals in the PCs' land. These upheavals could be threats from foreign enemies, civil unrest, or power struggles among the elites. In addition, refugees from lands harder hit by the Tumult come to the PCs' land. Eventually, the Tumult gets bad enough that the PCs are forced to leave and become refugees themselves. By this time, almost the entire world is falling apart.

If the players are running their own characters, then they guide a group of refugees to Ulthar, which seems to be a safe haven. When the conflict hits Ulthar, the PCs hit the road again. If the players are running the pre-generated characters, then they start in Ulthar and the Tumult concludes with their flight from their homeland.

Then the Tribulation begins when the deities agree to stand back from the world and observe. Without their stabilizing efforts, the world's problems deepen. The struggle between Law and Chaos manifests itself on all levels, disrupting the laws of life, of physics, and of magic. At this point, the world becomes a nightmarish landscape as it sinks into destruction.

Salvation comes in one of two different ways, depending on the nature of the PCs and where you want to direct the campaign. Essentially, those PCs who survive the Tumult and the Tribulation can find safety in a new world.

How to Prepare

Read through the whole adventure with a pen in hand. Write notes to yourself in the book as you go. Since so much depends on the campaign that you are intending to run, some of this material will be much more useful to you than other parts of the adventure. Some suggested encounters might not fit your campaign at all. Make notes to yourself about what works and what doesn't, cross out things that you don't want to include, and alter whatever you wish.

Think about the progress of the adventure. Several different conclusions are offered as possibilities, and many of the intervening encounters can be ignored or expanded. With a good idea of where you are heading, you'll find it easy to chart a successful course through this challenging and rewarding material.

Using the Ulthar Material

In this material is a description of the valley of Ulthar (including several characters suitable for use as player characters). How you use this material is up to you.

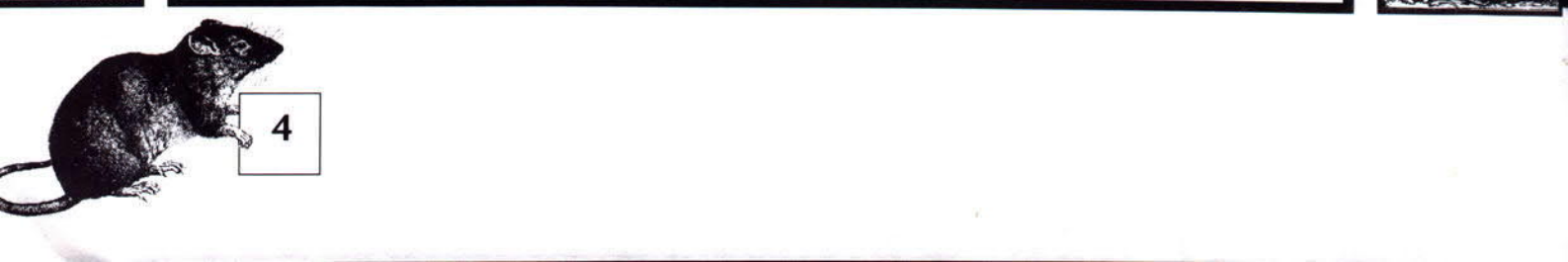
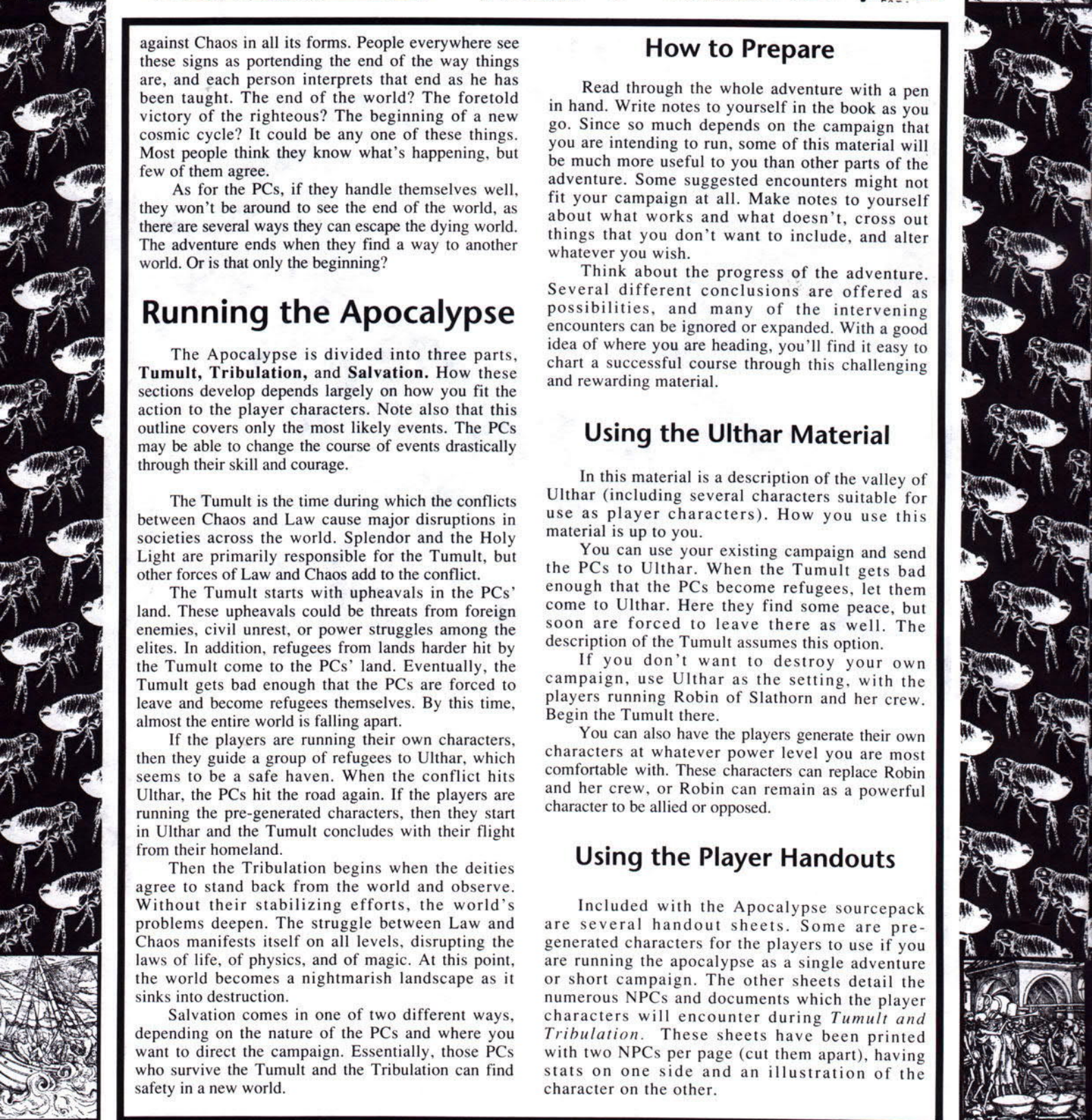
You can use your existing campaign and send the PCs to Ulthar. When the Tumult gets bad enough that the PCs become refugees, let them come to Ulthar. Here they find some peace, but soon are forced to leave there as well. The description of the Tumult assumes this option.

If you don't want to destroy your own campaign, use Ulthar as the setting, with the players running Robin of Slathorn and her crew. Begin the Tumult there.

You can also have the players generate their own characters at whatever power level you are most comfortable with. These characters can replace Robin and her crew, or Robin can remain as a powerful character to be allied or opposed.

Using the Player Handouts

Included with the Apocalypse sourcepack are several handout sheets. Some are pre-generated characters for the players to use if you are running the apocalypse as a single adventure or short campaign. The other sheets detail the numerous NPCs and documents which the player characters will encounter during *Tumult and Tribulation*. These sheets have been printed with two NPCs per page (cut them apart), having stats on one side and an illustration of the character on the other.





Using Robin and Company as Player Characters

If you wish to start a new apocalyptic campaign rather than end a current one, you can give the pre-generated characters (found among the handouts) to the players to run. Have them personalize the characters they pick. They can change names or personal details (as long as they let you and the other players know). If you use nonweapon proficiencies or secondary skills, let the players add these details as they see fit.

Every player must choose whether to play his character with the "light" or "dark" personality. If you want to run the adventure with a specific tone, you may direct all the players to use the "light" or "dark" versions. The players may also voice a preference themselves to run an adventure that is all-light or all-dark. Otherwise, every player can choose independently. The players should reveal to each other the "sides" of the characters they have chosen. All these PCs know each other well enough that these choices cannot be secret.

If you have fewer than six players, you can leave out some of the characters. Flangellus and Wenzum are the most peripheral characters, but if players really want to play them, you can drop out other characters instead. You can also let some players run more than one character, though this can get hard to handle since each character can be a full-time job to run. The unpicked PCs could be non-player characters under your control. In this role, they could offer advice and magical assistance "back at the camp." They can also perform boring duties like guarding refugees or carrying messages while the other characters take on more adventurous tasks.

If you have more than six players, the extra players can play followers. Quor Thun of the Red Ravagers can't hold his own individually against the other PCs, but controlling the Red Ravagers gives the player something extra to do. You can even invent personalities for exceptional characters among the other military units if you wish. Some players would have a good time playing the Furtherners, especially after inventing a "spokesman" or leader of the Furtherners to use in non-combat encounters. Of course, extra players can also generate extra high-skill characters to play as members of Robin's party.

Using Robin and Company as Non-Player Characters

If you're using your own campaign in the Apocalypse, then Robin and her crew become non-

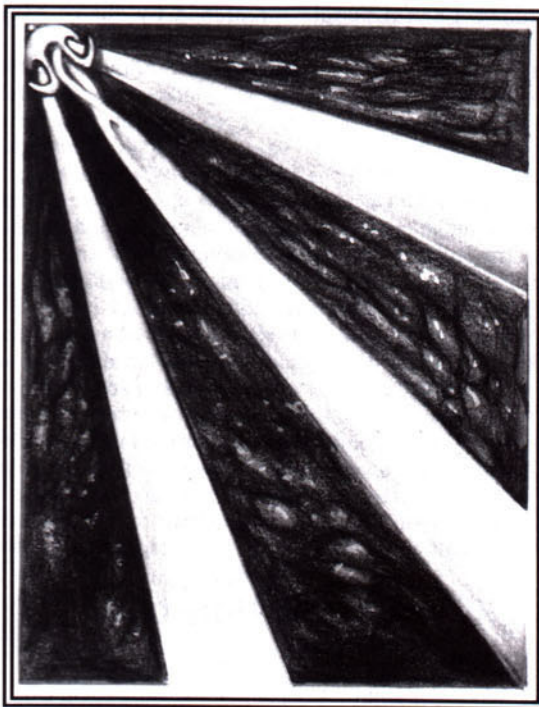
player characters that the PCs meet when they reach Slathorn. Choose for yourself whether to use the dark or light versions of the characters.


Robin and company can become allies, enemies, or rivals of the PCs. If the PCs become enemies of the Holy Light, then this common enemy may unite Robin and her people with the PCs. If the PCs seem to threaten Slathorn or Ulthar, they may face Robin as an enemy. If both Robin and the PCs simply want to get out of harm's way, then the two groups may vie for the same limited resources as the leaders of each side tries to save their own refugees.

As non-player characters, Robin and her crew need not be as united as they would be as player characters. Wenzum may be working with Robin or may have plans of his own to follow. Superior Flangellus, trapped between duty to his church and devotion to Robin, may remain a neutral, or be a distant ally, in either case operating independently from Robin. Even the other characters who are working directly with Robin can be encountered on their own.

The Holy Light

The extreme manifestation of Law in the dying world is called the Holy Light. During the Tumult, player characters are likely to face adherents of the Holy Light on the battlefield or across the negotiating table.





Overview of the Holy Light

The Holy Light is a lawful religion devoted to "Him Above." Compared to the typical religions of the land, Holy Light is abstract, almost a philosophy. "He Above," the deity worshipped by the members of the Holy Light, is never depicted physically (though He is understood as male). While many deities fill specific niches, such as farmer deities, elf deities, or deities connected to specific locales, He Above is seen as beyond distinctions of race, profession, or territory. To some extent, He is even above distinctions of alignment, as He welcomes good, evil, and neutral adherents, provided they follow His law. Followers of the Holy Light use the self-serving title "Holy" to designate themselves.

Despite the name of His religion, He Above is not primarily a deity of light. Light is a metaphor for power and truth, and Holy priests have sun-related magic, but this aspect of the religion is secondary to Law. The holy symbol of the Holy Light is three lines coming from a common point to the upper left and diverging as they descend and head to the right. These lines represent rays of sunlight, as well as three central tenets of the Holy Light (that He Above is supreme above other deities of Law, that the Holy Church is supreme among other religions, and that the Holy Law is supreme above other codes and laws).

When people outside the Holy Light look at it, what they see depends on their own beliefs and attitudes. Lawful people threatened by chaos, by corrupt governments, or by crime see the Holy Light as a force for justice, something that could protect them. People who are chaotic but good, such as elves or humans in communities where personal liberty and expression are highly valued, see it as a threat, but as long as the Preachers are just converting followers and admonishing sinners, these people often underestimate the danger of the Holy Light. Once the Holy Light sees fit to conquer another land, then they are seen as a military threat like any other.

Those outside the Holy Light see Him Above as one of several possible entities. He could be a deity of law who is known elsewhere under a different name and who has chosen to present himself to the Hobbies under a more mysterious and abstract guise. He could be a deity unknown to other pantheons, and if so, he could indeed be the most powerful of the deities of Law. He could also be not an individual entity as one usually conceives a deity, but rather a force, perhaps the primal force of Law itself.

History of the Holy Light

The Holy Light has spread for over a thousand years. While the faithful believe that the Holy Light has

spread because it brings peace and truth to others, the Holy Light actually spreads simply because it can. Built into the structure of the church are three tenets or attitudes that help the religion expand.

1) Proselytization. Unlike many other religion, the Holy Light believes that *all* intelligent beings should adopt it as their religion. They believe that He Above is actually a superior deity to the other deities that command their respective faithful. Most other religions spread almost accidentally as their worshipers conquer neighboring lands. Adherents of the Holy Light, however, spread their religion quite intentionally.

2) Political Power. The Holy Light always insinuates itself into the power structure of the lands that it invades. Many rulers have bowed to the demands of the Holy Light rather than face the formidable power that the it has accumulated. One attraction of the Holy Light is that it does not depose the rulers of the lands that it conquers. Since the Holy Light is, strictly speaking, a religious rather than political organization, they have no new king to put in the place a deposed monarch. Instead, they demand a good degree of power over the monarch, but allow him to continue to live, to rule, and to enjoy the wealth of his land. When faced with the prospect of fighting a losing battle against the Holy Light and probably being killed or capitulating and continuing to rule, many monarchs have decided to give in and give their lands over to the Holy Light.

3) Magic. The Holy Light uses its magic (especially charm and divination spells) to influence the populace. While the priests of the Holy Light are not as formidable in combat as the priests of, for example, war deities, they can gain and hold considerable political power through their magic. The use of magic is more strategic than tactical. For example, they are more likely win a war by blackmailing neutral parties into allying with them rather than by casting combat spells at the enemy army.

Ranks and Positions Within the Holy Light

The clergy of the Holy Light are all set in a strict hierarchy. Different positions all carry different obligations and provide different benefits. Generally, a clergyman in the Holy Light progresses within his field, rather than moving from one branch to another. For example, a Vow-Maker typically becomes a more powerful Vow-Maker with experience, rather than being "promoted" to Confessor.

Women are not allowed in the hierarchy, though they may become servants in the churches.

Vow-Makers

Approximately half the clergy are Vow-Makers, the clerks, administrators, ministers, ambassadors, lawyers, and functionaries of the Holy Light. Most Vow-Makers are Skill 0, and most are lawful neutral, since those with greater abilities or more powerful convictions usually choose other branches of service. Vow-Makers include clergy of all ranks from the lowest clerks to the assistants to the Superiors.



Confessors

The priests most feared by the populace at large are the white-clad "Confessors." Their role is to root out heresy and immorality. Crimes against the Church or against the government it controls are considered the most grievous.

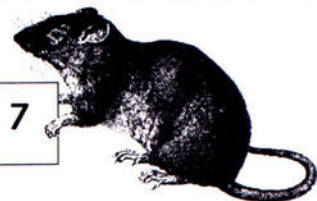
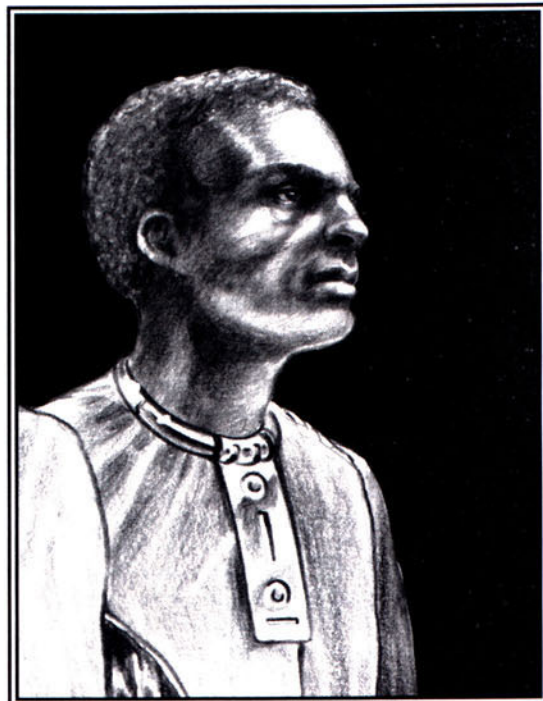
The central tool of the Confessor is the *command* spell. After accusing someone of a crime, the Confessor can merely use the spell and say, "Confess!" Most people, having no chance to resist, confess their crimes (if any) for a full minute (one round). Other spells, such as *detect lie* and *charm person or mammal*, are also used, albeit less frequently because they are more difficult to cast.

It is the beliefs of the Confessors, however, that confessing under compulsion is not as good for the soul as confessing voluntarily. When interrogating a witness, therefore, the Confessor

first attempts to get a completely voluntary confession. If none is given, he may then torture the victim in hopes of extracting a confession. (For minor crimes, torture may simply be a beating. For major crimes, the Holy Light has developed a large array innovative torture devices.) If torture fails, he uses *command*. Many accused people confess immediately rather than suffer through a beating or worse, since they know they will be forced by a spell to confess in the end. Confessors, however, do not always use *command*. After all, some lack the insight or experience to cast the spell more than once a day, and they cannot use *command* at every opportunity.

Warriors, called "Helpers," accompany Confessors in their duties. The Helpers wear white hoods over their heads to symbolize that they are impersonal servants of justice. They perform various tasks, including beating the accused, using torture implements, holding off concerned friends and relatives of the accused, and protecting the Confessor from attack.

Naturally, evil priests are most likely to favor the position of Confessor, or at least not find it too objectionable to assume. Neutral priests and even good priests, however, are also found among the Confessors. After all, if one really believes in the message of the Holy Light, then the Confessor is doing a great favor to the one who confesses, and to the community. Some who find it an unpleasant job nevertheless perform it with distinction.



Only those priests that have been blessed with magic may become Confessors. Some who pray to Him Above and beg for magic with which to serve him as a Confessor are blessed only by the ability to cast *command* once per day, but remain Skill 0 characters in other respects. Others are blessed with full priestly magics and are priest-class characters.

Preachers

These are the orators, apologists, and proselytizers of the Holy Light. In lands where the Holy Light already holds sway, they call upon the people to obey the law and lead moral lives. In lands where the Holy Light has not yet established itself, they preach to the unconverted, telling them of the peace and security they can have by living according to the precepts of the Holy Light. In these lands they may even set up charities to care for those who have been hurt by the "lawless" ways of the locals, such as orphans, cripples, or the destitute.

The position of Preacher usually attracts good priests. The presence of Confessors, eager to extract painful confessions from the citizens, makes a good Preacher's exhortations to lead a lawful life much more urgent.

Preachers are required to report all outspoken opposition and other heresies to their superiors.

The position of Preacher is not directly related to any class. Most Preachers are Skill 0, just people with faith, devotion, and some ability to speak in

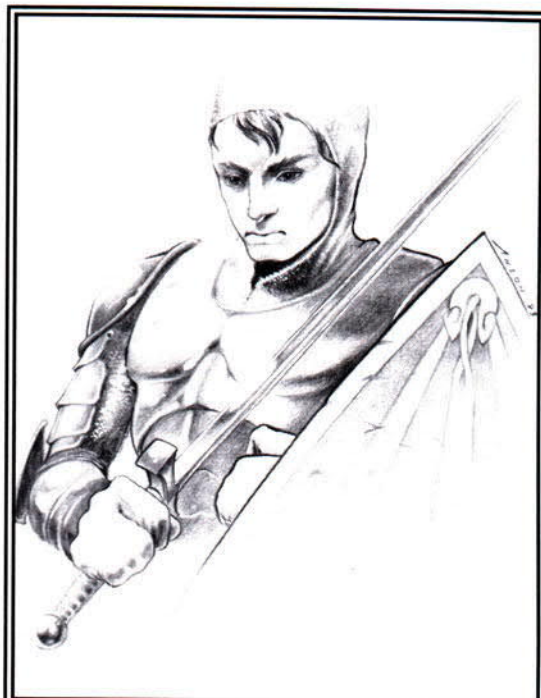
public. Of those with a class, most are priests who use their spells to help believers and non-believers alike. Some preachers, however, are members of other classes. Anyone - warrior, wizard, whatever - may be moved to take up preaching. Some Preachers are retired thieves who have given up their illegal activities (though they may be called on from time to time to dust off the lock picks and dark cloak, should the church need their services). While bards are usually too detached to be outspokenly religious, the few that have taken up preaching truly excel.

Crusaders

These are clergy who wish to serve the Church in its military conflicts. Some of them work independently or in small groups, while other lead armies.

Crusaders can be of any class, and few are Skill 0. While many are priests, most are warriors. All paladins in the Holy Light are Crusaders. Here they undertake their adventurous responsibilities but do not have enough political power within the Church to cause trouble with the neutral and evil members of the Holy Light. Wizards and thieves are rare, but not unknown, in these ranks.

Here one finds the fewest lawful neutral clergy. Most of the Crusaders are lawful good people who wish to fight evil, or lawful evil people who see violence as the quickest means to gain power and have no qualms about killing others in a religious or political conflict.



Superiors

Those who have served well and long under the Holy Light are promoted to "Superior" of a land or portion of a land. (There must be a vacancy or a new land to oversee before one can gain this position; merely qualifying is not sufficient.) The Superior is primarily a religious leader, at least on paper. In fact, the Superior has incredible sway over the rulers that follow the Holy Light, making them de facto rulers of many lands.

Usually, three Superiors share control of a single area. Each has certain powers and rights that he can exercise on his own, but the largest decisions must be made by the assent of two or three Superiors.

While anyone can be a Superior, most are high-skill priests. A Superior has so much power that the Second wants to be sure that he can protect himself and survive magical or physical attacks from enemies.



Second

The "Second" is the highest-ranking clergyman in the Holy Light. His title means "second only to Him Above." There is only one Second at a time, and when one dies, the Superiors vote on his successor. In the last few centuries, the Second has been in the habit of naming the man he wants to succeed him, and the Superiors have always voted to confirm that man. For the last thousand years, the Second has always been a priest blessed with full magical powers.

The current Second is Durestium. He lives in Monoria, the capital of the Monorite Empire. (For more information, see *Ulthar Valley*.)



Effects of the Holy Light

While the Holy Light offers certain benefits to the cultures that adopt it, such as order, stability, and union with other Holies around the world, its overall effect is damaging. Those whose voices do not harmonize with the voices of the Superiors are silenced, and the social evolution and adaptation that come from diversity shut down. What starts out as harmony and order soon proves to be conformity and stagnation.

Left on its own, a culture dominated by the Holy Light would die out. Artistic and scholarly progress would cease, as only those people whose visions are small enough to fit within the Holies' vision would be allowed to express themselves. The immense effort of policing the morality laws and punishing the sinners would drain the society of resources, and it would crumble into anarchy and restructure itself along healthier lines. Holy Light continues to spread only because of its policy of conquest.

Conquest of other lands bolsters a Holy culture in several ways. First, and most obviously, it brings in huge amounts of wealth from the defeated lands. This wealth pays for the expense of supporting an internal police force to enforce the many laws of Holy society and makes up for the loss of productivity caused when

"sinners" are imprisoned or maimed as punishment for their crimes. Second, a relatively constant state of war justifies hardship among the citizens. Citizens are more likely to accommodate hardship when they believe that their sacrifice is helping the war effort. Third, conquest of thriving nations provides new ideas and new technologies that the mind-numbed Holy society would not be able to develop on its own. The adopted ideas, of course, are always practical rather than philosophical. The Holies will freely adopt new ways of designing mills, new sailing methods, new livestock or crops for cultivation, new medicines, and so on. They will not, however, adopt new ways of thinking.

The culture of the Holy Light, then, is a parasite spreading across the land. The doctrines of the Holy Light provide the culture with the justification, the motivation, and the will to conquer. Conquest allows the society to survive instead of collapse. The lands conquered are then co-opted into the Holy Light and in turn spread the culture to the lands adjacent to them. This slow process has been in progress for centuries. One after another, healthy, diverse cultures are falling under the stultifying influence of the Holy Light. If left unchecked, the Holy Light would eventually control all the land it could conceivably conquer, and then it would collapse of its own weight, taking with it all the cultures that it had crushed underfoot. It is this prospect that makes the Holy Light a bizarre, inverted reflection of Law. Order traditionally supports growth and life, but order taken to the extreme by the Holy Light creates destruction.

PRIESTS OF THE HOLY LIGHT

Ability	Requirements
Constitution	9
Insight	11
Charisma	11

Prime Requisite: Insight

Races Allowed: Human, Dwarf, Elf, Gnome

Weapons Allowed: Priests of Holy Light only use weapons that emulate light's straight-flying, penetrating qualities, specifically spears, javelins, darts, bows (but not crossbows), and daggers that are designed for thrusting only.

Spells Allowed: Priests of the Holy Light have access to the following spheres.

Major: All, Charm, Divination, Guardian, Protection, Summoning, Sun

Minor: Combat, Creation, Healing, Necromantic

Granted Power: When casting any spell that controls the actions of others (such as *command* or *abjure*), the

priest's effective level is one higher than normal, and the target's saving throw is at -1. If a Skill 4 Holy casts *hold person*, for example, it lasts 10 rounds, instead of 8, and the target's saving throws suffers a -1 penalty.

Ethos: The priest of the Holy Light is expected to help the Church bring order to the world and to follow the laws of conduct scrupulously.

Priest Titles: Most priests are known as **Vow-Makers**. Those who enlist in the Holy Light's order of investigators are known as **Confessors**. **Crusaders** are those who join the church in a military capacity. **Preachers** are clergy who spread the word. Those who reach high enough office to assume rulership over a large area are known as **Superiors**. Above all the Superiors is the **Second**, given that name because he is seen as "second only to Him Above."

Special Note: Any lawful cleric may "convert" to the Holy Light and keep all experience and spell abilities (though granted powers specific to the priest's former religion are lost). Some say this is because He Above is not a deity at all but merely a force for Law that the Holies have learned to tap into. Others say that conversion is easy because He Above is the superior and rightful ruler of all other lawful deities, and that anyone who worships any lawful deity is, indirectly, worshipping Him Above.


Splendor

The essence of Splendor is the acceptance of a new way of seeing or thinking about something. To those that oppose it, Splendor is a sinful, vile, bizarre, and even obscene movement dedicated to destroying all that is normal and sacred. To those that embrace it, it is newfound freedom and possibility.

Overview of Splendor

Chaos usually means unpredictable behavior, and often destructive behavior. In its most severe forms, chaos is deadly. In the body, chaos is cancer. In the mind it is insanity. In the soul it is blasphemy. In the family it is dissolution. In the nation it is lawlessness. The followers of Splendor, called "the Splendrous," embody the creative aspects of chaos. For them, chaotic means "new and different." As an example, consider the family.

In a traditional family, the various members have different roles that they are expected to fill. For instance, in Holy society the husband is expected to rule and support the family and daughters are expected never to express their own



opinions on any meaningful topics. It would be "chaotic" for the father to leave the family, or to use the family's wealth for his own enjoyment instead of to support the family. It would also be "chaotic" for the daughter to run away from home or to break the father's rules for her conduct. These actions are called chaotic because they break the laws and norms of the family. But it would also be "chaotic" for the father to consult the daughter on the issue of whom she wishes to marry, and to respect her opinion. And it would be chaotic for the daughter to ask to be sent to a school or into an apprenticeship rather than being forced to marry. These actions, too, break the norms of the society.

From the lawful point of view, especially the extremely lawful perspective of the Holy Light, even the beneficent violations of norms are threatening. From the point of view of Splendor, however, "violations" are the way to wisdom and power.

Splendor is seen in many ways in various lands. In lands where it is most tolerated, it is seen as a philosophy that one can take or leave, but not as a danger or a crime. In most societies, however, Splendor is seen as a threat to whatever the culture holds most dear. In a militaristic culture, Splendor is seen as anti-military because its practitioners question militarism. They question everything else as well, but it's the questioning of militarism that stands out in the minds of militarists. In a racist culture, Splendor is seen as a threat to the divisions between races. In a patriarchal culture it

is a threat to male-dominance and "proper behavior." In a pious culture it is a threat to piety. Thus Splendor almost always meets resistance from supporters of the status quo.

There is no universal holy symbol in Splendor. Each priest sees a personal holy symbol is a dream that initiates him into the priesthood. That symbol is the priest's symbol for the rest of his life, and it may look nothing like the symbols seen and used by other priests.

History of Splendor

No one knows when or how Splendor started. The priests of Splendor all tell different stories, some mundane and some outrageous. Do these stories contain germs of truth? Are they allegories meant to reveal a spiritual truth that cannot be put into mundane terms? Are they merely strange jokes created by demented minds? No one knows.

What is known is that Splendor, known by many names throughout the lands, goes back at least two thousand years. Within the doctrines of chaos, there has always been a minority view that takes chaos further than usual - past destructive to creative.

Splendor spreads, despite the resistance it meets, for several reasons.

1) It is "contagious." Seeing others question or re-evaluate some aspect of a culture can inspire others to question. Many people follow traditions because they've never even imagined not doing so. The adherents of Splendor provide an example that some people spontaneously follow.

2) It is unpredictable. Traditional methods of control, such as espionage, intimidation, and propaganda, usually fail against the Splendrous. Not knowing how Splendorites will respond to certain actions, the authorities cannot develop a coherent plan to thwart them. And if the authorities hit on a plan that works, the Splendorites will soon be back, only with a different approach that is no longer blocked by the same defenses that worked last time.

3) Innate diversity. Since the gods of Chaos had a hand in creating the world (though this was before the split between Chaos and Law), there is Chaos in every person's nature. In any sizable community, no matter what measure's are taken to ensure conformity, there are always dissenters. They may be silent, but they are ready to listen to Splendor.

Effects of Splendor

Like the Holy Light, Splendor's effects are both good and bad. When the Splendrous first bring their message to a new land, they are likely to disrupt

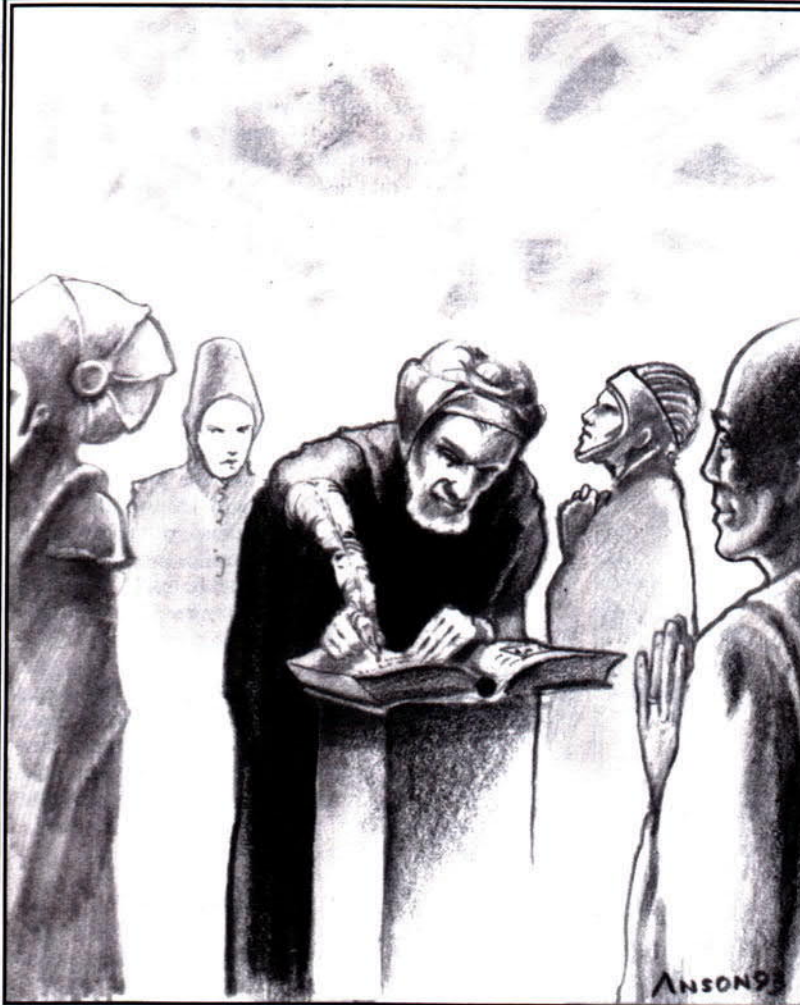


society. As the people who listen to Splendor violate the traditions that others hold sacred, bitter, hateful conflicts erupt. In addition, those who break tradition lose the healthy as well as the stifling rules that society has passed down to them. Many of the people who first come to Splendor find their lives positively ruined. In a society where alcohol is prohibited, the Splendrous may at first delight in the joy of drink, and then lose their health, families, and status to alcoholic excess.

Somewhere in the mess of the unpredictable Splendrous, however, is someone who hits upon a way to do things that is not just different, but better. Other Splendrous, and non-Splendrous, see this new way of doing things and follow the example. Suddenly, a new and better idea has come to the society. After a generation or two, the harm done by chaotic excesses when Splendor first took hold are forgotten, and the newly evolved practices that Splendor inspired remain.

Since Splendor demands no conformity, controls

no governments, enacts no laws, and exacts no punishments, it never completely dominates a culture. If it did, that culture would certainly wear itself out. Continual chaos would develop into entropy. To the Splendrous, demanding that people be continually spontaneous is just as much a heinous law as demanding that they be chaste. Because of these practices, Splendor never does enough damage to destroy a culture. Instead, it comes to a new culture, shakes the people up, inspires a few geniuses and madmen, and then moves on. Several generations after Splendor first arrives, the culture has settled itself down into newly evolved traditions. Splendor may still have a presence, keeping the culture from becoming narrow-minded, but sometimes the Splendrous all move on, leaving the culture changed for the better. If Splendor were to take control of a society and enforce its doctrines on the people, it would no doubt cause even more grief than the Holy Light.



PRIESTS OF SPLENDOR

Ability **Requirements**

Intelligence 9

Insight 10

Prime Requisite: Insight

Races Allowed: Human, Dwarf, Elf, Half-Elf, Gnome

Weapons Allowed: Each Priest of Splendor receives a vision on the granting of priestly powers (spells, etc.). This vision shows that priest which weapons are allowed to him (these vary from priest to priest). Weapons that are unusual for the culture from which the priest comes are most common. For instance, an elvish priest of Splendor would not be allowed the bow and sword so common to his race.

Spells Allowed: Priests of Splendor have access to the following spheres. In addition, each priest can change one minor access to major access, or take minor access to one sphere not listed. A priest may, for example, have major access to Plant instead of minor, or minor access to Elemental instead of none at all.



Major: All, Astral, Creation, Healing, Necromantic, Protection, Summoning

Minor: Animal, Combat, Divination, Guardian, Plant, Sun

Granted Powers: A Priest of Splendor cannot turn undead.

A Priest of Splendor has a Magic Tolerance of 5% per level to all charm-type spells and spell-like effects.

If transformed into a different shape, a Priest of Splendor has a 5% chance per level of simply returning to normal. After the first attempt, the priest must wait ten rounds (one turn) before making another attempt, and then one hour before making the next attempt, then one day, one week, and finally one month. After that last attempt, no more attempts can be made.

A Priest of Splendor may try to use a magic item not normally available to priests. To do so, the priest must pray over the item and make a percentile roll. If the roll is under 5% per level, the priest can use that particular item. If not, the priest loses a number of experience points equal to 100 times the percentile roll (never dropping below 0), and the item must make a saving throw vs. disintegration or be ruined.

A Priest of Splendor receives a special gift (granted during the initial vision). Generally, this gift is a +2 bonus on some ability. For instance, it could +2 saves vs. spells, +2 to hit with a kopesh, +2 to the priest's effective level when determining the effects of protection spells, etc. The priest has no say in what this special ability will be, but the player may ask the GM for a specific ability.

A Priest of Splendor may be multi-classed.

Ethos: The priest of Splendor seeks out stasis and rigidity and turns it into change and variety. Priests of Splendor follow no other code of conduct, and they may be saintly or unspeakably evil.

Priest Titles: Each Priest of Splendor chooses his own title, and often changes this title on rising each level. Titles such as "Grand Exalted Master of Change" may represent an overactive ego or playful parody. Bizarre titles such as "Squid-Bouncer B" are uncommon but not unknown.

Special Note: Splendor is a philosophy or way of life rather than a devotion to a deity. Priests of Splendor tap into the primeval force of Chaos rather than worshipping a chaotic deity. Any chaotic priest, therefore, can convert to Splendor and retain all experience and spell-casting ability (though granted powers unique to the deity are lost). Some people see Splendrous clerics not as true priests but as "wizards" who have gained access to chaotic power just as normal wizards have gained access to magical power.

Outlines of the Apocalypse

You have two basic options when running the Apocalypse, and your choice between them will determine the Apocalypse's course of events during the Tumult.

First, you can bring your own campaign to an end. In this case, your starting point is the status quo of your campaign, and you should interpret the events of the Tumult to fit the setting.

Second, you can start a new campaign just to play out the Apocalypse, in which case the action begins in Ulthar. In either case, the Tribulation will be largely the same.

Tumult Outline: Your Own Campaign

- 1) Representatives of the Holy Light and Splendor make themselves known in the player characters' homeland. They cause increased tensions among different religions and factions within religions.
- 2) Refugees from other lands pour into the area, bringing stories of destruction, disease, and calamity. These refugees drain the land's resources and cause social friction.
- 3) Trouble grows until the player characters themselves are forced to leave, guarding and guiding a group of civilian refugees.
- 4) The player characters arrive in Ulthar and take part in the conflicts and battles brewing there. Ulthar provides a place to rest, regroup, and supply themselves, but eventually they must move on.
- 5) The Dream of Desertion comes to all the world, and the Tribulation begins.

Tumult Outline: New Campaign

- 1) Player characters are powerful people of Ulthar. If you wish, you may play out an adventure or two in Ulthar to familiarize the players with the setting.
- 2) Refugees come to Ulthar, as above.
- 3) The player characters leave Ulthar, guiding a group of refugees.
- 4) The Dream of Desertion comes to the world.

At this point, the two outlines have converged, and the Tribulation begins. The Tribulation is a non-linear series of strange events and encounters, culminated by the PCs escaping from the dying world in one way or another (as described in the Salvation chapter).





Tumult

Chapter 2

The progress of the Apocalypse in your campaign depends most heavily on one decision: whether you are using a pre-existing setting, or are starting a new campaign with the material enclosed. Since the world is going to be thrown into Tumult by the Apocalypse anyway, the player characters will get to the same place by the time the Tribulation starts, but the Tumult will run differently depending on where the PCs start.

The information below is presented in the order you will use it for ending a pre-existing campaign. If you start a new campaign for the Apocalypse, you should refer to the Ulthar material first (page 26) and then backtrack to the earlier material.

Threats Within and Without

This section deals with setting up conflicts within your campaign. If you're starting a new campaign, look it over for use in the Ulthar setting.

The first order of business in the Tumult is to start escalating conflicts. Take a look at the setting of your campaign. Are there animosities between lands? Maybe it's time they broke out into wars. Are there smoldering conflicts between racial, ethnic, religious, or political groups within the society? Maybe it's time for them to erupt into open conflict. Is there an imbalance in the power structure? Maybe it's time that structure toppled.

The Tumult is an excellent opportunity for you to exploit any weaknesses in world design that your campaign might have. Is there any part of your campaign that looks imbalanced? Sometimes, as a GM's understanding of a world grows, parts of it make less sense than they did at first. For example, it may be





clear to you now that the world you designed has far too many nobles, or too dense a population, or cities that are larger than the surrounding farmlands could really support, or a major city where the landscape wouldn't support one, or a population too dependent on a single crop. The Tumult lets you turn these errors into sources of trouble. If there are too many nobles, the commoners can revolt against the high taxes that they must be paying to support the nobility. If the population is too dense, a slight reduction in crop yield (from a drought or blight), can force people to spread out in search of new croplands, or just for food. If the cities are too large, then a flood that washes out bridges can isolate the cities from the farmland on which they depend and cause a severe food shortage. If there is a city that is out of place, a new city could arise in a better location and draw trade away, precipitating a sudden decline in the first city's wealth, and the attendant social strife. If a land relies on a single crop for most of its food, a disease that hits that crop could cripple the land.

Many fantasy worlds display a medieval peasantry in which literacy is common, a clear anachronism. The Tumult is an opportunity to exploit what could be seen as an error in world design. Imagine if the serfs of medieval Europe could read. Literacy would lead to a more frequent exchange of ideas, even an underground movement among the serfs centered around "seditious" literature. Just as the writings of Benjamin Franklin and others could stir up British colonists in North America enough to lead them to break away from King George, perhaps the disenfranchised and literate people of your campaign setting could get riled up and revolt.

Another way in which many fantasy worlds often differ from medieval precedents is the preponderance of powerful, violent, independent people (i.e., "adventurers," like the PCs). Historically, the nobles of the Middle Ages took great pains to keep martial skills and weapons under their control. Knights were usually aligned to specific lords, and commoners couldn't just buy weapons and armor and ride around the country attacking people. In a typical fantasy world, however, there are plenty of "loose cannons" who are incredibly dangerous and essentially independent. If some of these "adventurers" realize how dangerous they are, they could grab a fair amount of wealth and political power by threatening or killing political leaders.

Many fantasy worlds also differ from historical precedents by their high degree of religious and racial tolerance. While different groups have historically mingled, it's quite common for those with the power (money, numbers, weapons, or

whatever) to put their kind on top of the others. Take a look at the racial, ethnic, or religious mix of your setting. Are there conflicts that are likely to arise? A conflict that starts as name-calling and escalates to rock-throwing could attract the attention of the authorities. Once the authorities intervene, they are likely to take sides and ostracize one group, making the conflict more bitter. In this way, relatively peaceful relations can devolve into civil strife.

By looking at your campaign and extrapolating conflict from pre-existing conditions, the Tumult becomes tied closely to the setting and makes more sense than if you simply dump troubles onto the PCs' homeland.

Religious Conflict

This section details how the cosmic imbalance of Law and Chaos can manifest itself in your campaign. The ideas and non-player characters in this section may be useful for a campaign starting in Ulthar, but the information is primarily for use within an existing campaign.

Representatives of the Holy Light

Introduce the Holy Light into your campaign immediately so that when the player characters reach the Ulthar Valley they will have had some foreshadowing of what they are facing. The easiest way to introduce them to your campaign is to have proselytizing Preachers come to the land of the PCs. (Such as Trellius, Nostrus and Hebermyer. See NPC handouts.) Here they preach obedience to Him Above and aid those who are in need.

When calamities begin to strike the land, arrange for the Holies to be able to offer some useful aid. They may have magic or knowledge that aids the PCs, or they may use what combat abilities they have to help fight the dangers that come. In this way, the first impression that the PCs have of the Holy Light is positive. (This incomplete impression is no accident. Superiors know that the first impression that the Preachers make is central in determining how easy it is to make profitable contact with other lands, so they send competent, lawful good Preachers to spread the word.)

Representatives of Splendor

These characters introduce Splendor to the player characters. You can use them in several ways: as a colorful diversion, as villains, as sources of information, or as mysteries. You may contrive to give the players a good impression of Splendor or a bad one, as you wish.





Petruki

When in a new city, Petruki (see NPC handout) uses his magic abilities to bewildering effect. Invisible, silent, or with a face of his choosing, he snoops about, aided by *clairaudience* or *ESP*. When he finds a weak spot in "the forces of law," he strikes with *suggestion* or *charm* spells. He might, for instance, set up the local constable to make a fool of himself, or "persuade" the local priest to give his next sermon in the buff.

Petruki has seven gnolls that follow and serve him. These are particularly bright gnolls (Int: 8) who found new meaning in life after accepting Splendor. They are evil, no doubt about it, but they are also smart enough not to get carried away. Petruki uses them as muscle, as guards, and as boogymen in artificial "invasions" and "hauntings" that he concocts as part of his missions. When traveling through well-populated lands, the gnolls camp out in the wilds awaiting orders from Petruki. Petruki can put on a show of treating these gnolls as slaves or prisoners of war, should he need to explain their presence to authorities.

Petruki and the gnolls have periodic disagreements, and they often part company, but the gnolls are far from home and Petruki needs assistants, so they usually find each other again. One day, Petruki plans simply to leave them and never come back. He doesn't, after all, like them very much.



PETRUKI'S GNOLLS (7)

HTK:	9 each
AC:	5
MV:	9"
AT:	1
DM:	2-8
THACO:	19
AL:	chaotic evil
INT:	8
SZ:	L
Special Att:	nil
Special Def:	nil

Religious Conflict in Your Campaign

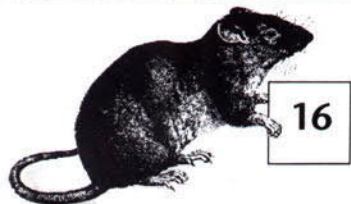
As Law and Chaos grow extreme, the religions in your campaign reflect this change. There are various ways that a religion can react to the growing metaphysical conflict. Priest characters are especially likely to be involved in these changes, helping, opposing, or investigating them; but religious lay characters may also follow these changes:


- **Become more extreme.** Lawful religions may become more lawful, perhaps dangerously so. They need not become mind-numbing like the Holy Light, but there may be voices within the congregation or the clergy calling for much greater "law" (meaning "control"). Likewise, a chaotic religion may become more chaotic, either as a whole, or in the actions of an extremist fringe group.

- **Ally with Holy Light or Splendor.** A religion may find common cause with one of these movements and publicly ally with it. Of course, any increased lawful tendencies is going to stir up resistance from the chaotic populace, and increased chaotic behavior on the parts of some will cause lawful people to voice their opposition to chaos more strongly. In other words, each group stirs its opposite to life.

- **Conspiracy.** Either the Holy Light or Splendor can come into the campaign as the secret practice or agenda of the elite. Leaders of lawful churches may meet to design secret plans together, and the select few in chaotic religions may be initiated into the secret wonders and powers of Splendor.

You can use either or both of two handouts to emphasize the drama of religious conflicts. These are the "Testament of the Birds and Beasts" and the "Warning to the Faithful." (See Player Handouts.)





Adventure Possibilities

The role-playing possibilities presented by changes in religious outlook are endless. Player characters may meet with priests and rulers who represent differing and changing viewpoints; take up sides for or against the new thinking; spy on those who hide ulterior motives and secret goals; and help determine how widespread the new ideas of the Holy Light and Splendor become in their homeland. Those PCs who represent different races or guilds may be in a position to report to their people as to what is happening and to advise their people on how to respond.

For more action-oriented adventures, PCs may pit their stealth and wits against subversive elements within the society or their swords and spells against Holy armies or Splendrous monsters that threaten from without. If your players can appreciate moral ambiguity, these threats can all be mixtures of good and evil, such as Holy crusaders who slaughter monsters but demand obedience to the "new law" in return, or Splendrous creatures of chaos who break the laws and threaten the lords while giving new hope to peasants who are burdened by oppressive laws.

Refugees

In this segment, refugees flood the land. The influx of refugees challenges the player characters to handle sticky political issues and shakes up the society.

Below are three cultures that you can use as refugees. Some may fit easily into your campaign's current culture and cause relatively little upheaval, while others may cause unrelenting headaches until they are ousted or completely assimilated. You can use these refugees in any order you wish, all at once, one at a time, whatever fits. At least one refugee culture ought to swarm in prior to the PCs being driven from their land. Their arrival is a foreshadowing of things to come, and it allows the PCs to be the host to refugees before they become refugees themselves.

Where the Refugees Come From

The easiest way to handle this is simply to have them come from an area nearby. If you have documented the cultures around your campaign setting, and any of these cultures roughly match, then with some cosmetic adjustment, you can substitute the existing cultures for those described here. For instance, if you've already invented a land where magic is illegal, then perhaps you need only change the name of the Turzbeks below to match the name of that land.

If parts of your campaign world have not been fully fleshed out, then it should be easy enough to drop these cultures into your world, with whatever changes you need to make to let them fit.

If you can't find a land that's appropriate, then these cultures could actually be sub-cultures within the lands you've described. For instance, the Turzbeks could simply be an ethnic group within some land already existing in your campaign. When the Tumult hits that land, the Uzbeks leave as a group. Possibly they are kicked out when things get bad, perhaps even blamed for whatever curses hit their land. Possibly they simply are more comfortable traveling with their own people, and they went one direction while members of the dominant culture went another.

If there's no way these people could have come from nearby, then look for a way they could come from afar. They may come across the seas en masse in large arks. Or perhaps they have found a safe passage through the underworld, and one day they start pouring out of the caverns in a lonely mountain (driving surprised and routed goblins and other cave-dwellers in front of them).

As a last resort, these people can always be from another dimension and have made some great sacrifice or used some amazing device to transport themselves across the dimensions.

Goldengrove Refugees


Elf refugees should shake up the players by presenting a powerful counterpoint to the lauded civilization of the elves. While most humans regard elves with something like awe, the calamities striking the world show that even these noble beings can fall.

This group comprises several bands of high elves and their queen. Before the Tumult, these bands were independent, though they owed fealty to their king and queen. They lived in broad sylvan woodlands with other benign creatures, such as pixies, brownies, and unicorns. Their contact with the outer world was limited to trade in certain goods.

The Tumult, however, has hit the elf woodlands hard. The leaves dried up and fell, and seedlings failed to grow. Stripped of their food and their protective foliage, the elves were forced to move in search of new lands where they could live. (The elves themselves don't know whether this calamity was a natural event or the work of black magic.)

The King took half the population and went one direction, while the Queen went the opposite direction with the other half. They reasoned that it would be easier to keep the population fed if they were all not in one group, and, when one group finds a suitable place to settle, they will alert the others and guide them there.

Currently, however, they are just on the move looking for at least temporary places to stay. Since they deplete stores of food wherever they go, they must



constantly stay on the move until they find a place where the forest can support them.

To add to their miseries, their enemies have taken advantage of their misfortunes. Orcs, ever eager to kick the fallen, have harassed them and caused heavy casualties, and the red dragon Lorshki, who remembers indignities suffered at their hands, has attacked them repeatedly. (Lorshki has not helped the elves win friends in their journeys. Once the natives realize that the dragon is after the elves, they are eager to send the elves packing.) Adventurers have also taken to raiding the elf refugees, seeking to win fabled elvish treasures while the elves' defenses are weak. And while less dangerous, the predations of greedy merchants have also depleted the elves' resources.

Finally, elves are not as hardy as humans. The loss of their homeland and the need to march to destinations unknown has taken its toll on the population.

Elves are typically friendly enough to outsiders, but they usually have the luxury to be generous because they are secure in their forest homes. Vulnerable, the elves have become much more defensive. After their arduous marches, many elves are calling for war. These elves say that, at the next reasonable stretch of woods, they should take that land for their own regardless of the opposition. They believe that further flight will only weaken their nation further, and that they must fight for what they need to survive.

Elves as Refugees

The elves bring a mixed blessing to the player characters' land. On the positive side, the Queen took half the royal treasure with her when she set out to find a new homeland, and plenty of this wealth remains. To trade for goods, medicines, food, and leather, they can offer not only coin but also wonders usually reserved to the elflands, such as cloaks and boots of elvenkind. They can also, once they are settled, become stout allies to the forces of good.

They are, however, a mixed blessing, as the wealth they pay drives up prices considerably. To feed their people, the leaders of the elves are willing to pay double normal prices for food. After all, what good does gold do to people who are starving? (They may be willing to go even higher than double price, but if any merchants try to charge double, some other merchant will monopolize the market by selling them food for "merely" double price. Supply and demand set the price at about double normal prices.) Since the elves pay so much for food, food prices for everyone else go up about 50%. (If you won't pay the higher price, then the merchants can always sell to the elves for even more, so haggling won't bring the prices down.) A fifty percent increase in food prices may not mean much to wealthy PCs, but to the majority of the urban population for whom food is a primary living expense, it's a disaster. Malnutrition and starvation increase among the poor.

While food prices rise dramatically, other prices rise as well. The elves need bowyers, fletchers, and blacksmiths to replace the equipment they've lost in their battles, so the prices for their goods and services increase about 10% to 25%.


Those who benefit from the increased prices are almost exclusively merchants. Peasants have little food left over to sell after providing for themselves and paying their taxes (taken as a percentage of yield, not in coin), so increased food prices help them little, if at all.

Not all prices, however, go up. The elves are willing to sell magical services to pay their way, and, out of desperation, will accept below standard rates. If there is a wizard's guild in your setting, then these native wizards will find their customers going to the elves. They'll lose income (and power). Fluxes like this give opponents of guild leadership the excuse to make a bid for power, and, unless the guild's leadership is very strong, it may have to defend itself from internal competition.

Chances are there's not a large enough forest in the setting to serve as an adequate elvish forest. If this is the case, the elves may make do with what is available. If the forest is small, these elves will have to be in greater contact with outsiders than they are comfortable with. A large contingent may even be forced to resort to living among the humans.

If, for whatever reason, large numbers of elves take up residence in human areas, cultural friction is bound to result. For one thing, elves love freedom and chafe at restrictive laws. A conservative society with





laws regarding proper conduct may view the fun-loving elves as frivolous, immoral boors. The elves, in turn, see the authorities as meddling, grim, and bizarre in their desire to control the conduct of others.

If your campaign setting includes elvish woodlands nearby, then it's up to you to determine whether the native elves get along with the Goldengroves. If the two groups get along, then the Goldengroves may try to buy the right to settle in part of the forest. Even if this amicable solution presents itself, the humans in the area will still need to put up with thousands of hungry elves marching through their territory, and the extra crowding in the native elvish woodlands will force the elves to have more contact with outsiders as they settle in. If the native elves have a voice in some general council, then other voices on the council (especially dwarvish voices) may object to giving these new elves any say in council decisions, while the Goldengroves are likely to insist on having some say themselves. A new elvish army in the region changes the balance of wealth, might, and influence, possibly for the better possibly for the worse, as far as the PCs are concerned. And these troubles result if the native and refugee elves get along.

A host of new issues arise if the two groups don't get along, depending on what their differences are. For instance, the native and refugee elves may simply be of different religions, traditions, or cultures, causing friction when they try to co-exist. Or their dispute may run much deeper. Perhaps the two groups have a history of war. Perhaps one group represents the descendants of elves who were evicted by the ancestors of the other group. The refugees may demand part of the elvish woodlands and even draw blades to secure it. Indeed, if the bad blood is sufficient, the native elves may take this opportunity to take arms and conquer their weakened enemies.

Adventure Possibilities

- Thieves have stolen heirlooms from a Goldengrove band, and the PCs try to hunt down those responsible to return the goods. The PCs may be hired to do this, or the authorities may press them into service. To add to the tension, the Goldengrove refugees may be on the verge of declaring war, since planted evidence suggests that the native rulers were responsible for the theft.

- Refugees are implicated in a series of grisly murders, and the PCs try to solve the mystery. They must sort through the lies and bias of defensive elves and angry natives to find the murderous doppelganger who has insinuated himself into the elf refugee train as an orphan.

- The elves offer a reward to anyone who will kill the red dragon Lorshki. The adventurers may use what the elves know of him to hunt him down in his lair and

kill him, or they may wait for Lorshki to attack the elves and then ambush him. Lorshki tends to fly by the elves belching fire and then flee as soon as any stiff opposition presents itself. He reasons he can thereby wear the elves away with minimal risk to himself. Less scrupulous PCs may simply wish to find Lorshki's lair and raid it while he's out attacking the Goldengrove refugees. In this case, they will need to deal with Lorshki's charmed guards and with his vengeance.

- Selfish PCs may want to raid the refugee elves and attempt to make off with as much of the royal treasure as they can. The individual bands also have treasures that, while smaller, are more readily accessible.

Strategic Issues

How do the leaders deal with the elves? Accepting them with open arms may overburden the native society, but turning them away would be heartless (and could lead to a war with the desperate elves).

The authorities must instruct the magistrates and judges on how to handle the newcomers. When elvish and native culture clash, should the magistrates stick to the laws and punishments of the native culture (in an attempt to keep the native culture strong), or should they strike balance between elvish and native expectations (possibly easing tensions, possibly causing the natives to resent the intruding elves even more)?

Various interest groups are bound to be affected by the refugees, such as the wizard's guild, the owners of land the elves squat on, merchants, and the urban poor. How do the leaders deal with those who feel they have been wronged or simply inconvenienced by the Goldengrove refugees?

Goldengrove Refugees in Ulthar

There is only one small elvish community (four bands of about 250 elves each) in the Mistsparkle Woods. The Goldengrove elves outnumber the natives by over five to one, so there is not nearly enough room in these woodlands to accommodate these refugees, let alone the other half of the population that has followed the king. Some Goldengroves wish to settle here, at least long enough to recoup their strength, and they are willing to use force to intimidate the native elves into allowing them to move in. In fact, a native elf leader named Yourin is ready to invite the Goldengroves in provided they help him usurp the thrones of the current native rulers, King Ishanlot and Queen Marista. Meanwhile, other elves are eager to move on. This situation presents political conflicts within elvish groups and between them. If the player characters play it wrong, a heavily factionalized war could result, probably drawing non-elves in as well.

Meanwhile, the Superiors are eager to use the elves' misfortune as a means to make inroads into converting elves to the Holy Light. The freedom-loving elvish nature has proven very stubborn in resisting the Holy Light, but the Superiors hope that the desperation the elves face will make them more amenable to listening to the Preachers, especially since those who listen to the Preachers will get special treatment. The Superiors would ideally like to see the elves divorced from their woods because they fear that the woodlands tempt the elves to cling to their nature-oriented deities. If the Superiors can tempt a good portion of the Goldengrove population to settle in or around towns, they will be able to convert many of them (at least nominally), and that will be quite a coup in the cause of evangelism.

Goldengrove Non-Player Characters

Queen Ulnari (see NPC handouts) is the ruler of these elven refugees. She is always in the presence of a guardian, such as Azavash or Opillia (also in the NPC handouts). Azavash and Opillia each have two retainers: a skill 4/5 fighter/mage and a skill 3/3/3 fighter/mage/thief. Note that among the Goldengrove refugees there are other refugees of such strength.

RETAINERS (2)

Skill 4/5 Fighter/Mages

HTK: 15
AC: 4
MV: 9"
AT: 3/2
DM: 1-8+2 (long sword)
THAC0: 17 (+2 w/ sword)
AL: chaotic good
INT: 13
SZ: M

Special Att: specialists with long sword

Special Def: 90% resistant to sleep & charm

Spells: Level 1: *alarm, magic missile, phantasmal force, protection from evil.* Level 2: *invisibility, web.* Level 3: *lightning bolt.*

RETAINERS (2)

Skill 3/3/3 Fighter/Mage/Thieves

HTK: 12
AC: 4
MV: 9"
AT: 3/2
DM: 1-8+2 (long sword)
THAC0: 18 (+2 w/ sword)
AL: chaotic good
INT: 13
SZ: M

Special Att: specialists with long sword

Special Def: 90% resistant to sleep & charm

Spells: Level 1: *charm person, magic missile.* Level 2: *improved phantasmal force.*

Goldengrove Groups

The refugees come in several distinct groups. For each character class an elf has, he has a 10% chance per level to have a magic item.

- **Lance Maidens-** 15 female warriors (Skill 1-4) on unicorns.
- **Pixies-** 30 pixies used for reconnaissance.
- **Elites-** These powerful elves are each from a different band, but while the Goldengroves are refugees, they will work together when asked to do so. There are six Skill 6/9 fighter/mages (including Azavash) and six Skill 6/6/6 fighter/mage/thieves (including Opillia). Each of these elves has two retainers, a Skill 4/5 fighter/mage and a Skill 3/3/3 fighter/mage/thief. (See sidebars for stats.)

- **Guardians-** These powerful elves are each associated with a specific band, but while the nation is in flight, they sometimes work together under Queen Ulnari's command. There are twelve Skill 4/8 fighter/mages, twenty-four Skill 4/5 fighter/mages, and twelve Skill 4/4/4 fighter/mage/thieves

- **Bands-** Nineteen bands compose these Goldengrove refugees. (Another eighteen bands are with the King, and one band has gone off on its own.) Each of these bands has the following complement:

One Skill 4/7 fighter/mage
Two Skill 2/2/2 fighter/mage/thieves
One Skill 7 cleric
Two Skill 4 clerics
One Skill 6 fighter
One Skill 5 fighter
Two Skill 4 fighters
Two Skill 3 fighters
Two Skill 2 fighters
One Skill 2 mage
One Skill 1 mage
55-100 infantry (5D10+50)
80-125 noncombatant females (5D10+75)
38-65 children (3D10+35)

LORSHKI, THE VENERABLE RED DRAGON

HTK: 86
AC: -4
MV: 9" land, 30" air, 3" jump
AT: 3 (claw/claw/bite)+ special
DM: 11-20, 11-20, 13-40 (3D10+10)
THAC0: -9
AL: chaotic evil
INT: 16
SZ: L

Special Att: breath weapon (20D10+10)

Special Def: magic tolerance 55%

Wizard Spells: Level 1: *charm person* (x2). Level 2: *ESP, invisibility.* Level 3: *hold person, vampiric touch.* Level 4: *polymorph other*

Priest Spell: Level 1: *protection from good*

Powers: *affect normal fires* (3/day), *pyrotechnics* (3/day), *heat metal* (1/day), *suggestion* (1/day), *hypnotism* (1/day), *detect gems, kind and number* (100' r., 3/day).

Turzbeks

The human Turzbek culture was dominated by a *shah* (king) who ruled the land through an intricate array of bureaus and spy networks. The shah declared wizardry to be illegal in his domain in order to give his intelligence services a monopoly on it. As a result of the corruption and oppression in the government, the Turzbek people became gifted at lying, conning, bribery, stealth, and subterfuge. The wizards of this culture were all multi-classed wizard-thieves or dual classed thief-wizards. The thief skills help protect the wizards from the shah's agents, and since magic is illegal anyway, many wizards actively pursue criminal careers.

This system, however, is all in the past, as internal conflicts within the shah's agencies have brought civil war to the land, forcing large number of refugees to flee the country. They arrive at the homeland of the PCs looking for refuge. Though they pose as honest and hard-working citizens, the hardship of a refugee's life forces them to resort to cons, theft, and fraud to better their situation. On top of these problems, the Turzbek wizards never let on that they have magic powers, keeping their abilities hidden so that they can better deceive their victims.

Along with the Turzbeks come their dogs, a small, shaggy breed. These dogs have been bred to serve as guards in Turzbek homes. They are small, so they are easy to feed and house. Their hearing, smell, and

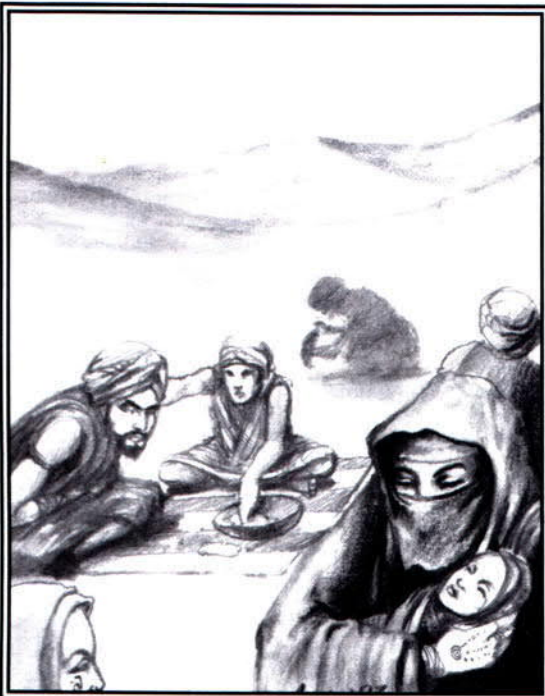
intelligence are all very good, and they bark noisily when trespassers approach. Their sense of hearing and smell makes them especially useful for detecting invisible intruders (such as the shah's agents). They are ineffective in combat, however, and they only fight when forced into it.

Adventure Possibilities

- Turzbek refugees appeal for refuge at the castle or stronghold where the PCs live. At first the refugees seem helpful and eager to work in exchange for aid, but once the refugees see an opportunity, a few Turzbek thieves burgle or defraud the PCs or their peers. The PCs must find the thieves among the Turzbek population, which sticks together against the "outsiders."

- Turzbek wizard-thieves recognize the PCs as too dangerous to mess with. Instead, they offer to sell them information that they have gathered about the PCs' enemies. Meanwhile other Turzbeks are selling information about the PCs to these same enemies.

- A local lord, known for his rash and violent nature, has been insulted, robbed, or duped by Turzbeks. He plans to call his men to arms and drive off the refugees, mowing down a fair number of them in the process. The criminals responsible have fled the area, and only innocent civilians remain to suffer the lord's wrath. The PCs try to stop the lord either by persuasion or force.



Turzbeks in Ulthar

If you are starting a campaign in Ulthar, the Turzbeks come from the north, past the dwarven kingdom to Ulthar. They present themselves as willing converts to the Holy Light because they readily understand that doing so will help assure their welcome in Ulthar. While they dislike the Holy Light and its laws, they do not, on their own initiative, act against it. After all, it's much like the government in the land that they come from, and they know how to survive under oppressive rule.

Or at least they only think they do. The Holy Light is especially good at dealing with dissent, and the Turzbeks may find that their security is threatened once the Holies find out that the immigrants harbor unkind thoughts toward them. At this point, Robin and her crew may be able to find common cause in opposing the Holy Light.

Turzbek Non-Player Characters

The Turzbeks come in small, distinct bands (though sometimes these bands form long strings of refugees along the roads). Below are the characters that compose a single band. All the bands are different, so feel free to design very different groups if you wish.



Nominally heading the band is Zurta (see NPC handout), a priestess. (Actually, she is under the *charm person* spell of Azhkanto (again, see NPC handout), a man who poses as a trader but is actually a dual-class thief/illusionist.) Zurta has two Skill 1 priestesses under her, and Azhkanto has three thugs (Skill 2 fighters) in his service, but the other fifty-seven Turzbeks in this band are Skill 0.

ASSISTANTS (2)

Skill 1 Clerics

HTK: 4, 3
AC: 4
MV: 6"
AT: 1
DM: 2-7 (mace)
THAC0: 20
AL: neutral good
INT: 11
SZ: M

Special Att: none

Special Def: cleric spells (*bless* or *cure light wounds*) with 10% chance for failure

TURZBEK THUGS (3)

Skill 2 Fighters

HTK: 15, 11, 7
AC: 8
MV: 12"
AT: 3/2
DM: 1-6+2 (short sword)
THAC0: 19 (+1 with short sword)
AL: chaotic evil
INT: 10
SZ: M

Special Att: short sword specialization

Special Def: none

TURZBEK ADULTS

(13 men, 17 women)

HTK: 3 each
AC: 10
MV: 12"
AT: 1
DM: 1-6 (club)
THAC0: 20
AL: neutral
INT: 10
SZ: M

Special Att: none

Special Def: none

TURZBEK CHILDREN

(10 boys, 14 girls)

HTK: 2 each
AC: 10
MV: 9"

AT: 1
DM: 1
THAC0: 20
AL: neutral
INT: 7
SZ: S
Special Att: none
Special Def: none

TURZBEK DOGS (12)

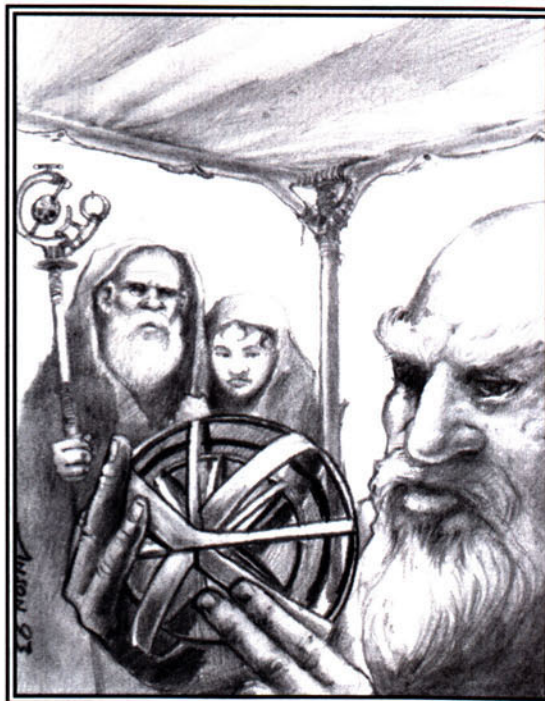
HTK: 2 each
AC: 6
MV: 15"
AT: 1
DM: 1 point
THAC0: 20
AL: neutral
INT: 4
SZ: T

Special Att: none

Special Def: surprised only on a 1, excellent smell and hearing (notices invisible creatures)

The Assayers

The "Assayers" are not a culture unto themselves but rather a large guild of dwarves. The Assayer's Guild is an extended brotherhood of tinkerers, experimenters, alchemists, and primitive scientists. Traditionally they have had little contact with people



outside their dwarven kingdom and have guarded their secrets closely. When dwarven clerics and rulers who were secretly adherents of the Holy Light ruled that the Assayers were too deviant and not respectful enough of tradition, the Assayers took the opportunity to leave. They packed their goods, burned what they couldn't take with them, piled their families and possessions onto wagons, and headed out.

These unique refugees are a veritable army in the making. They have guards to protect them, but more importantly they have unusual weapons: alchemical flammables, arquebuses, and cannons. Carefully concealed under tarps in their wagons are weapons that could tip the balance of any war, and within the minds and notes of the Assayers are even more secrets. The Assayers just want peace and a place to stay, but they are so potentially valuable that they are bound to be drawn into existing conflicts.

(Note: The name given to these dwarves comes from the obsolete meaning of "assay," "to attempt." In modern parlance they would be called the "Experimenters.")

Adventure Possibilities

- The PCs come across the Assayers as they are trying to save a wagon that is threatening to slip away into a river they've just crossed. As much as the Assayers need help, they are afraid that outsiders who come to their aid might see the cannon under the tarp, and they are nervous about accepting assistance. This encounter may serve to foreshadow more important events later.

- The Assayers have accepted hospitality from a powerful rival of the PCs (or of their employer or patron). The PCs investigate the Assayers to see whether they pose a threat. Not only do the Assayers try to keep their secrets to themselves, but the agents of the rival also seek to foil intelligence-gathering missions. Once the PCs have determined that the Assayers have gifts and knowledge that should not fall into the wrong hands, they can begin secret dealings with the Assayers to gain their allegiance.

- The Assayers have allied themselves with the PCs. Now they need time to set up their weapons, concoct more gunpowder and otherwise prepare. During this vulnerable time, the enemies of the PCs strike, trying to kill the Assayers or destroy their equipment. The PCs must defend the Assayers from these attacks.

- An evil warlord has captured the Assayers and is torturing them for information on how to create more weapons. The PCs must learn of this threat and rescue the Assayers before the warlord gets the information he wants.

Assayer Equipment

The Assayers have the following equipment (and can build more, if given a time and materials). If you wish to introduce other advanced devices into the campaign, the Assayers present a good opportunity to do so. The Assayers are very protective of their secrets and only let people see their devices once friendly relations have been established and a deal of some kind is underway.

Alchemical Fire: A mixture of flammable chemicals and pitch. Treat it like flaming oil, except that it burns for 4 rounds, not 2 (doing 2-12 points of damage the 1st round, 1-6 points on the 2nd & 3rd round and 1-3 points on the 4th). The Assayers have nine alchemical fire bombs.

Arquebuses: These early, inefficient muskets do 1-10 points of damage. However, range penalties for arquebuses are doubled, and on a roll of 1 to hit, the weapon backfires doing 1-6 points of damage to the wielder. The gun cannot be fired again thereafter until it is repaired. The Assayers have seven arquebuses.

Base Device	Range		Damage		Rate of Hit	
	Min.	Max.	S-M	L	Fire	T
Arquebus	-	210 yd	1-10	1-10	1/3	15

Cannons: These primitive artillery weapons can do great damage against fortifications. Against soldiers, they are less effective, but they can ruin the enemy's morale and organization. Strategically, their advantage is that they are much more portable than catapults. The Assayers have two cannons.

Base Device	Range		Damage		Rate of Hit	
	Min.	Max.	S-M	L	Fire	T
Cannon*	-	600 yd	2-16	2-12	1/2	15

*crew requirements: minimum of 2; maximum of 4.

Spyglasses: The lenses of these primitive telescopes are imperfect, making detail hard to discern, but they provide X5 magnification. Considering the importance of information in conducting a battle, spyglasses in the hands of commanders could greatly increase the odds of victory. The Assayers have four spyglasses.

Assayers in Ulthar

If you're starting your campaign in Ulthar, then the Assayers come from across the sea and up Ulnomi River to Monsor. Here several forces vie for their secrets: King Lentok and the Holy Light; Duchess Telia, who wants the weapons for herself; agents from Zernyet; and possibly the PCs.



Assayer Non-Player Characters

The Assayer group comprises thirty-five dwarves. The leaders are Mongrotten, the eldest and most skilled Assayer; Gertoda, Mongrotten's granddaughter and the chief speaker for the Assayers; and Thurven, Gertoda's son, a warrior and leader of warriors (see NPC handouts for all three). Nine other dwarves complete the groups of Assayers, and their families include another fifteen dwarves. Protecting the Assayers are eight warriors.

DWARVEN ADULTS (9 males, 7 females)

HTK: 4 each
AC: 10
MV: 6"
AT: 1
DM: 1-4
THAC0: 20
AL: lawful good
INT: 10-15
SZ: M

Special Att: none
Special Def: +3 save vs. poison & magic

DWARVEN WARRIORS (8)

Skill 2 Fighters

HTK: 14, 12, 11, 11, 11, 8, 8, 7
AC: 2
MV: 6"
AT: 3/2
DM: 2-5+2 (warhammer)
THAC0: 19 (+1 w/ warhammer)
AL: lawful good
INT: 10
SZ: M

Special Att: none
Special Def: +3 save vs. poison & magic

DWARVEN CHILDREN (4 boys, 4 girls)

HTK: 2 each
AC: 10
MV: 6"
AT: 1
DM: 1
THAC0: 20
AL: lawful good
INT: 8
SZ: S

Special Att: none
Special Def: +2 save vs. poison & magic





Taking to the Road

This section covers the player characters' flight from their homeland. If you're using your own campaign, then this flight takes the PCs and their charges to Ulthar (see next section). If the campaign starts in Ulthar, then this action takes place there and forces the PCs to head south and across the sea.

The Motivation to Leave

Picking up and leaving one's homeland is not an option that most PCs will come to easily. Most players are probably used to the idea that they can overcome whatever obstacles are in their way and defend themselves and their people against all threats. Convincing the PCs to leave can take some doing. There are two approaches you can take: the "shove" approach and the "hot water" approach.

The "shove" approach means shoving, or forcing, the PCs out of their land. You create an unstoppable army that is advancing across the continent, pushing everyone before them like a broom sweeping up dust. The PCs see little choice but to split. A blight destroys all the crops, and people are leaving the land en masse, or prophets tell of seismic and volcanic cataclysms that are about to destroy the land. Refugees might bring a virulent plague that decimates the population. Choose a threat that fits your campaign setting. If you're playing in Ulthar, the Holy Light finally moves against Robin and other subversives, backed up by the Monorite Empire. Even if Robin could stand and fight, her people would be crushed in the middle. She has no choice but to head out.

The advantage of the "shove" option is that it gets the PCs going in no uncertain terms. The disadvantage is that players can feel forced and helpless. That's why it's important to invent a catastrophe that matches the campaign history and setting, so that it seems natural instead of contrived.

The "hot water" option is slower and nastier. It's said that if you put a frog into a pot of cool water on the stove, and very slowly heat the water up to boiling, the increase in temperature is too gradual for the frog to notice and it will die, even though it could jump out of the pot at any time. You can do the same to the PCs (though one would hope that they are smarter than frogs). Increase the political strife, the danger, the lawlessness, the price of food, the social instability, the incidence of disease, and so on. At some point, the PCs will see that the situation is hopeless and will leave. If you choose this option in an Ulthar campaign, the Holy Light doesn't declare war on Robin, but hostilities slowly grow until staying in Ulthar is no longer feasible. The Holy Light may be able to turn the refugees against Robin, slandering her and promising them her land if they can help them take it from her. This tactic lets the Holies increase the pressure without increasing their own risk by much.

The advantage of the "hot water" option is that it more fairly represents real life. It also puts the PCs' fate in the hands of the players, since the characters are not forced to leave at any one time. The sooner they decide to leave, the better off they are, so insightful players may increase their characters' chance of survival by recognizing the need to leave.

Gathering Refugees

Once the player characters have decided to leave, they have to decide who they are going to bring with them. The characters will face personal as well as practical issues when they decide who to bring with them. This task may involve work on your part as well as on the players', so prepare ahead of time for it.

Some PCs are loners with no connections to anyone outside the party, but you should be able to create connections to other people even if none had existed previously. In fact, this might serve as an opportunity for the player to flesh out their characters' families, personal histories, and so on.

Instead of gathering a group of refugees on their own initiative, the PCs may be approached by a group that wants their protection. After all, the hard times of the Tumult are likely to cause more grief to the large population of Skill 0 non-player characters than to the PCs, who have more wealth, magic, and personal power to insulate themselves against want and danger. The non-player characters who approach the PCs may be a family or clan, members of a PC's religion, members of a particular racial or ethnic group, or the serfs who live in a landed PC's territory.

Taking care of a group of nearly helpless non-player characters will be one of the major challenges of the Apocalypse, so do your best to appeal to the PCs' sense of duty and compassion if it looks like they're not interested in taking care of refugees.

Breaking Ties

The player characters are not going to be able to take everyone with them. Before the PCs leave, you may wish to give them the opportunity to say good-bye to those who are being left behind. Since, in all likelihood, the PCs will not be seeing these people ever again, and the PCs know it, this parting is a chance for final words, tearful good-byes, and well-wishes. PCs may say good-bye to family, friends, lieges, allies, and others, depending on the campaign.

The reactions of the people to whom the PCs say good-bye vary. Some may be angry that the PCs are leaving, some may be sad to see them go, and some who are duty-bound to stay behind may actually be happy to see the PCs escaping. Many of these non-player characters may be leaving as well, though they are taking different routes or heading out at different times.



Leading the Refugees

The PCs are now in charge of a group of non-player characters, most of whom are noncombatants. If the players appreciate the hands-on approach to daily details, then you can trouble them with questions of supplies, squabbles within the refugee population, encouraging the disheartened, keeping track of the number of animals in herds, and so on. Most PCs, however, should be able to find non-player characters to whom they can delegate these problems. If your players prefer to concentrate on the heroic and action-oriented aspects of the game, then assume that one or more non-player characters can assume responsibility for the day-to-day needs of the refugees. This lets the players off the hook and speeds up play.

The Gamemaster's Book contains general ideas for running adventures in which the player characters are taking care of refugees.

If you haven't yet introduced apocalyptic elements, you may have the PCs encounter people who are spreading the word about the "Testament of the Birds and Beasts" and/or the "Warning to the Faithful." (See Player Handouts.)

Coming to Ulthar

If you're running the Apocalypse in your own campaign, then your next goal is to get the player characters to Ulthar. In the meantime, of course, they can pass through other lands, though the details of these passages are up to you because they depend on the nature of the lands surrounding the PCs' homeland. Feel free to speed through this part of the adventure if you don't want to prepare a large amount of material for the trip. You can summarize the journey and play through it in a few minutes and then slow down to regular speed once the PCs arrive in Ulthar.

There are various justifications for having the PCs head to Ulthar. They may hear that the Holy Light provides safety in troubled times; hear that it leads to the Monorite Empire, which is still stable; receive guidance from higher powers with motivations of their own; or simply keep wandering until they find a safe place to stop. (Ulthar, of course, will not be safe for long.)

When the PCs arrive in Ulthar, they can come south through the dwarven lands, west around the mountains to Monsor, or across the ocean to Zernyet and then up the Ulnomi River. At first, the place is at peace, and the PCs can rest and resupply their group. The peace, however, is short-lived.

The Ulthar Valley

The Ulthar Valley is a large, wide, agricultural valley that widens as it travels southeast. The Ulnomi River winds through the center of the valley. It is the easternmost land held by the Monorite Empire.

Using Ulthar

You can use Ulthar in two ways:

1) If you have a campaign already running, then, when that area has been trampled, the PCs can seek refuge in Ulthar. Robin of Slathorn and her allies can be non-player characters who can oppose or aid the PCs, depending on how the PCs handle themselves. If they are diplomatic and have something to offer, they find in Ulthar a place of (temporary) safety, and they find in Robin an ally and source of information. If they are pushy or threatening, they find trouble here, though powerful characters may be able to carve out part of the valley for themselves or their people.

2) If you don't have a campaign that you want to destroy, then Ulthar becomes the starting point for your campaign, and Robin and her allies can become the PCs.

Landscape of Ulthar

These are major landmarks in and around Ulthar, all shown or indicated on the map of Ulthar Valley (see map handout).

Dwarven Lands- These valleys and mountains are inhabited by dwarves and a human population heavily influenced by the dwarven culture. Their capital is the subterranean city of Ironfast.

Genza- This sprawling, wild, and dangerous port, communicates with major trade centers around the known world.

Genza Canal- A product of ambitious civil engineering, this canal connects Genza to the Ulnomi River.


Khoudya- This is the northernmost walled city in Zernyet. It hosts a strong garrison.

Mistsparkle Woods- These woods are home to a thousand elves, under the leadership of King Ishanlot and Queen Marista. They are nominally part of Ulthar, though they are quite independent-minded.

Monorite Empire- The capital of this large empire is Monoria. Ulthar is the empire's easternmost conquest.

Monsor- Monsor is a major trading city, ruled by Duchess Telia. Superior Dolonus has a palace here. Monsor is the Ultharian city nearest to Zernyeti territory and home to 6,000 people.

Slathorn- Once a small village, Slathorn is now home to Robin of Slathorn and her band. Robin is a rebel or a hero, depending on who you ask.



The Spring Sea- This major sea is a source of fish and trade for Zernyet. It is called the Spring Sea because former inhabitants of the land now called Zernyet believed it gave birth to a new sun on the first day of spring. (The sunrise is seen over the sea from the shore of Zernyet.) In other lands, it goes by different names.

Talmar- Talmar is the home of King Lentok, the capital of Ulthar, and the center of Ultharian culture and business. The Superiors Flagellus and Armetrius have palaces here. It boasts a population of 10,000 people.

Thunderrush Mountains- These spires are the stomping grounds of the Thunderrush orcs. They are bitter enemies of the dwarves of Ironfast and occasionally raid Ultharian villages as well.

Ulnomi River- This is a major river and conduit of trade with Zernyet and the seas beyond. Irrigation canals create very productive farmland to either side of the river.

Ulthass River- This river marks the border between Ulthar and Zernyet.

Ulthar Valley- This valley consists of the land between the mountains on either side of the Ulnomi River, from where the mountains converge in the northeast to Mistsparkle Woods and the Ulthass River to the southeast. From the northeast mountains to Monsor, the Ulnomi flows one hundred and eighty miles through Ulthar. The fertile soil supports a population of over a million.

Yulasta Pass- This is a conduit for trade with Monoria.

Yulasta River- The river Yulasta is a trade route between Ulthar and Monoria. Monorite settlers are common along its banks.

Yulca River- This river is fast-flowing with numerous rapids, and is unsuitable for heavy trade.

Zernyet- Many cultures mix in Zernyet. Contact with other lands via sea trade has brought the people of Zernyet a large array of religions, philosophies, races, and traditions. The latest philosophical fad is Splendor, which is especially popular among the upper classes. If the Monorite Empire could take Zernyet, they would have access to the Spring Sea, a major avenue of trade.

History of Ulthar

The name "Ulthar" comes from the original inhabitants' words for "the valley." Thus the term "the Ulthar Valley" literally means "the The Valley-valley."

Twenty years ago, the Monorites invaded Ulthar. (Monorites are an ethnic group of humans marked by generally Caucasian features, an aquiline nose, a wide brow, and dark hair. They are the dominant ethnic group in the Monorite Empire to the west of Ulthar.) The Monorites put on a great show of force while dealing secretly with the King Nortok's brother, Lentok. The king's brother, aided by Monorite spies, assassinated King Nortok, took his throne, and welcomed the Monorites in as friends to help him put down the "revolt" (actually the resistance movement started by those loyal to King Nortok and his rightful successor, Prince Anidon).

After the invasion, the Monorite Emperor was nominally in control of Ulthar, and the new king, King Lentok (see NPC handout), was nominally in charge of overseeing this branch of the Empire. In actuality, however, once the three Superiors arrived, they were in charge. Just as Durestium, the Holy Second, is the real power behind the Emperor's throne, so the Superiors are the real power in Ulthar. King Lentok, like the Emperor, performed mainly public and ceremonial duties while the Holies determined policy and law.

Since that time, two of the Superiors have died, to be replaced by younger men. Superior Armetrius and King Lentok the Savior (as he is officially known) still rule.

War in Ulthar

No two game masters will run the war in Ulthar the same way. In one way or another, the conflicts among the Holy Light, Robin of Slathorn, Duchess Telia, and the Zernyeti will escalate to the point at which the player characters need to get their refugees out of Ulthar. The war in Ulthar is the climax of the Tumult portion of the adventure; once the PCs escape it, the Tribulation begins.

Running a war can be a daunting task, but there is no need for you to decide what happens with each individual skirmish or battle. Instead, you need to adjudicate the results of the war based on the actions of the PCs. Remember that the PCs ought to be concerned with the effects of the war on the refugees, not just on themselves. If they are winning the war but their refugees are being slaughtered in the meantime, then good, compassionate characters will leave rather than stick it out.

There are several distinct factions and groups that can be involved in the war to greater or lesser degrees.

Orcs of Thunderrush

These orcs are the longstanding enemies of Ulthar. Their shamans have seen signs of the end of the world, and the orcs believe that the world will be turned into a paradise where orcs assume their "rightful" place as masters of all other races.

The orcs or Thunderrush are unique because they have a small population of orc-dwarf crossbreeds.



These "duergs," as they are called, use stolen dwarvish alchemical knowledge combined with orcish black magic to create foul and powerful potions and salves. In addition to normal potions, the duergs manufacture the items described below. Note that duergish alchemy is incredibly foul, and any non-orc must make a Stamina Check or vomit a duergish potion back up immediately after drinking it (nullifying its effectiveness).

Second Skin: This salve provides +4 to AC when smeared over the body, cumulative with armor, however, it smells like rotten eggs.

Saving Jelly: When smeared over the body, this bluish jelly protects the user from one special attack form (such as a fireball or a dragon's breath). After protecting the user from one attack, the jelly becomes crusty and flakes off. It has a sharp, metallic smell.

Liquid Fury: This milky potion temporarily doubles HTK points and number of attacks per round, however, it ages non-orcs 1D3 years. It lasts 1D3 turns, at the end of which time the extra points are lost, possibly leaving the character with negative HTK points. It smells and tastes like rotting meat.

Wind of Despair: When exposed to air, this brown, watery liquid evaporates and creates a cloud of unbelievable stench. It is kept in ceramic jars sealed with wax. (These jars are thrown as bombs.) Every non-orc within 20' must save vs. poison or be incapacitated (retching and writhing) for 1D4 rounds. The smell is indescribable.

The orcs live in a city of 8,000, mostly underground but with a fortified, above-ground section. The city has four watchtowers, a single gate, twelve ballistae, and sixteen catapults.

The population breaks down as follows: (see sidebars for stats)

- 1 chieftain, Chief Uskuthk
- 27 bodyguards for the chieftain
- 1 sub-chief
- 9 bodyguards for the sub-chief
- 270 leaders (8 HTK points and 1 alchemical item each)
- 800 assistants (8 HTK points and 1 alchemical item each)
- 1 Skill 5 shaman
- 3 Skill 4 shamans
- 7 Skill 3 shamans (1D8+2D4 HTK dice and 3 alchemical items each)
- 12 Skill 2 shamans (1D8+1D4 HTK dice and 2 alchemical items each)
- 17 Skill 1 shamans (1D8 HTK dice and 1 alchemical item each)
- 2 Skill 4 witch doctors
- 6 Skill 3 witch doctors (12 HTK points, 2 alchemical items, and 1 random magic item each)
- 12 Skill 2 witch doctors (7 HTK points and 2

alchemical items each)

20 Skill 1 witch doctors (5 HTK points and 1 alchemical item each)

2,500 adult male orcs (5 HTK points each)

2,500 adult female orcs (4 HTK points each)

3,000 young orcs (2 HTK points each)

120 duergs

1 ogre chieftain, Hakakat

2 ogre leaders

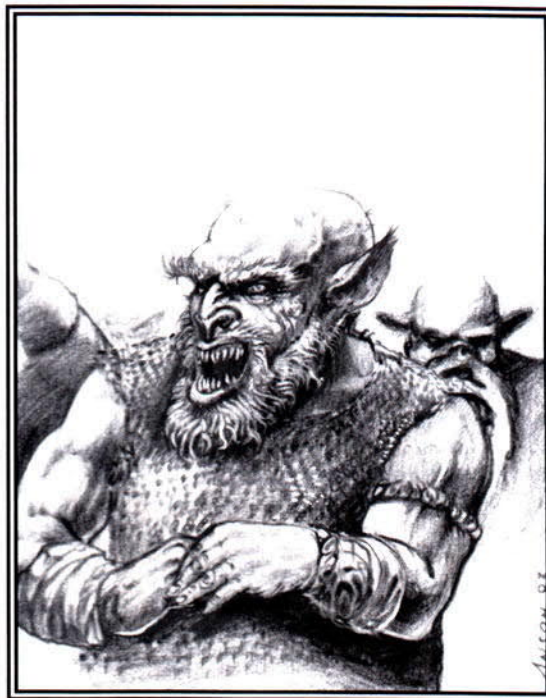
110 adult male ogres

50 female ogres (17 HTK points each, 2-8 damage)

35 young ogres (4 HTK points each, 1-6 damage)

The orcs are the first to enter outright war. Stirred up by their prophetic shamans, the orcs launch attacks of mindless destruction against Ulthar and Ironfast to the north. If the Goldengrove refugees are in Ulthar, the orcs do their best to multiply their troubles. The PCs may lead armies to war against the orc host, protect their refugees from orc raiders, spy on the movements and war preparations of the orcs, or even assassinate Chief Uskuthk.

An elite, orcish raiding party would contain a witch doctor, a shaman, several ogres, an orc bodyguard, an orc leader, two assistants, and a large number of expendable orc soldiers. Such a party may be sent against Slathorn or the PCs. (Note that stats given in brackets represent the effects of alchemical items that the orcs are likely to use.)



CHIEF USKUTHK

Orc Chieftain

HTK: 13
AC: 4 [0]
MV: 9"
AT: 1
DM: 1-8+2 [or +9]
THAC0: 17 [+4]
AL: lawful evil
INT: 9
SZ: M

Special Att: *potion of frost giant strength, liquid fury, wind of despair (x2)*

Special Def: *saving jelly (x3), second skin*

ORC BODYGUARDS (27)

HTK: 14 each (2D8)
AC: 4 [0]
MV: 9"
AT: 1 [2]
DM: 1-8+2
THAC0: 17
AL: lawful evil
INT: 9
SZ: M

Special Att: *liquid fury, wind of despair*

Special Def: *saving jelly or second skin*

HERKOSH, SHAMAN

Skill 5 priest

HTK: 20
AC: 4
MV: 9"
AT: 1
DM: 2-7 [+8]
THAC0: 17 [+3]
AL: lawful evil
INT: 10
SZ: M

Special Att: *spells, potions of fire breath & stone giant strength, saving jelly, second skin, wind of despair.*

Special Def: *spells*

Spells: Skill 1: *command, cure light wounds, curse, protection from good, shillelagh.* Skill 2: *charm person or mammal, hold person, silence 15' radius.* Skill 3: *prayer.*

SHAMANS (3)

Skill 4 priests

HTK: 13, 11, 6
AC: 4
MV: 9"
AT: 1
DM: 2-7 [+8]
THAC0: 19 [+3]
AL: lawful evil
INT: 10

SZ: M

Special Att: *spells, potions of fire breath & stone giant strength, saving jelly or second skin, wind of despair*

Special Def: *spells*

Spells: Skill 1: *command, cure light wounds (x2), darkness, protection from good.* Skill 2: *chant, spiritual hammer.*

WITCH DOCTORS (2)

Skill 4 Mages

HTK: 14, 12
AC: 10
MV: 12"
AT: 1
DM: 1-4 [+8]
THAC0: 19 [+3]
AL: lawful evil
INT: 14
SZ: M

Special Att: *spells, potions of invisibility & stone giant strength, saving jelly or second skin, wind of despair*

Special Def: *spells*

Spells: Skill 1: *charm person, magic missile, shield.* Skill 2: *acid arrow, web.*

ORC SOLDIERS (2,500)

HTK: 5 each
AC: 6
MV: 9"
AT: 1
DM: 1-8
THAC0: 19
AL: lawful evil
INT: 8
SZ: M
Special Att: none
Special Def: none

DUERGS (120)

HTK: 5 each
AC: 6 [2]
MV: 9"
AT: 1
DM: 1-6
THAC0: 19
AL: lawful evil
INT: 11
SZ: M

Special Att: none

Special Def: *second skin, potion of invisibility*

HAKAKAT

Ogre Chieftain

HTK: 37
AC: 3
MV: 9"



AT: 1
DM: 8-18 (2D6+6)
THAC0: 13
AL: chaotic evil
INT: 9
SZ: L
Special Att: none
Special Def: none

OGRE LEADERS (2)

HTK: 32, 32
AC: 3
MV: 9"
AT: 1
DM: 5-15 (2D6+3)
THAC0: 13
AL: chaotic evil
INT: 9
SZ: L
Special Att: none
Special Def: none

OGRE MALES (110)

HTK: 19 each
AC: 5
MV: 9"
AT: 1
DM: 1-6+2
THAC0: 17
AL: chaotic evil
INT: 8
SZ: L
Special Att: none
Special Def: none

King Lentok the Savior

The official history says that noble King Lentok (see handout) overthrew his "evil" brother for the sake of Ulthar, and that he embraced the Holy Light and asked for membership in the Monorite Empire for the benefit of his people. Those who are old enough to know better usually keep quiet about it. After all, the Confessors can sniff out sedition, and sedition against the "chosen" king is a crime against the Church.

King Lentok himself is paying the price of his fratricide. No longer amused by the trappings of kingship: the wealth, the wine, the women, and the power. He now bitterly regrets the wrongs he has done to his family and his people. While he used to be able to tell himself that he had to do what he did to prevent Ulthar from fighting a long, losing war, that rationalization now rings hollow. The spiritual counsel of the Holies offers no solace because, in their eyes, he did the right thing. Ever since he killed his brother, the weight of conscience has aged King Lentok two years for

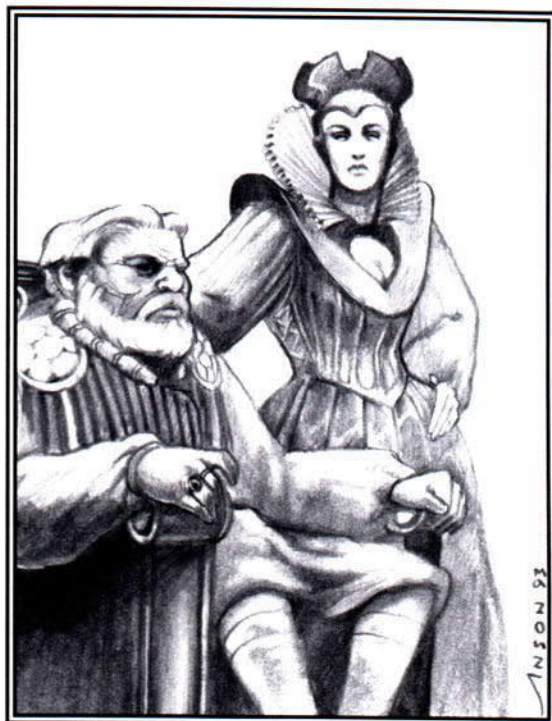
every cycle of the seasons, and now he has the depleted body of an old man.

King Lentok is nominally independent from the Holy Light, although he owes his throne to the church and serves it unflinchingly. When hostilities flare up, he commits his troops as the Superiors privately direct him to.

King Lentok is protected by two champions, Aribao Meni and Pourg (see handouts on both), and he relies on a mage, Sarawan (again, see handout), for protection from magical threats. He may send Meni to spy on the player characters. If the PCs are clearly a threat, he may send both his champions and Sarawan to attack them. (The spells listed for Sarawan are chosen for protecting the king. If part of an attack, Sarawan memorizes more offensive spells.) In addition to these superior characters, King Lentok can call on eleven elite warriors, skill 4-7, each with 1-3 magic items.

In a war, King Lentok can call in 100 cavalry and 800 regular infantry. He can also levy troops, raising an additional 1,500 troops. While these troops probably outnumber those that the PCs may command, the problems of logistics and morale can even the odds. It would be impossible for King Lentok to bring all his troops into play at once, and a smaller force with good leadership and morale could defeat them by attrition.

The PCs may negotiate with King Lentok, attempt to assassinate him, or spy on him. They may also face his champions in battle. If they can convince King Lentok that he can redeem himself by opposing the Holy Light, he may do so.



ULTHAR CAVALRY (100)

HTK: 6 each
AC: 4
MV: 9", 18" on horseback
AT: 1
DM: 2-7 (lance, x2 charging)
THAC0: 20
AL: lawful neutral
INT: 10
SZ: M
Special Att: none
Special Def: none

ULTHAR INFANTRY (800)

HTK: 5
AC: 5
MV: 9"
AT: 1
DM: 1-6 (glaive)
THAC0: 20
AL: neutral
INT: 10
SZ: M
Special Att: 2-20 damage vs. charging creature size L or larger
Special Def: none

ULTHAR PEASANT LEVY

(up to 1,500)
HTK: 3
AC: 8
MV: 12"
AT: 1
DM: 1-6 (spear)
THAC0: 20
AL: neutral
INT: 9
SZ: M
Special Att: none
Special Def: none

The Holy Light

The Holy Light sees the turmoil created by the Tumult as an opportunity to defeat its enemies and expand its influence. The three Superiors can call on their troops if need be, but their real strength lies in their Crusaders, exceptional warriors and priests who serve the Holy Light fanatically. Stats for average Crusaders are given. You can individualize these characters as you see fit.

In addition to troops present in Ulthar, the Superiors can call on up to 10,000 additional troops (mostly medium infantry) from the Monorite Empire, and a large number of Crusaders, including wizards, priests, and warriors. If they call on these forces, it is only a

matter of time before they overrun any resistance in Ulthar, and eventually Zernyet.

Three Superiors run the church in Ulthar:

Superior Armetrius is the senior Superior on Ulthar (see handout). He personally commands the Righteous Wrath and the Ray of Light regiments.

Superior Dolonus is the second-ranking Superior (see handout). He personally commands the True Hearts.

Superior Flangellus is the lowest-ranking Superior (see PC handout). He personally commands the Peacebringers. Unknown to him, his superiors have set him up for a fall by assigning him this kingdom. As long as there are two other Superiors to hold him in check, he cannot do too much damage, but he does have enough power that he may get careless, and his superiors will finally find out what just how loyal he is.

In times of troubles, each Superior is constantly guarded by two Crusaders (a priest and a fighter). The Crusaders guarding Superior Flangellus, however, are secretly reporting his actions to Superior Dolonus.

RIGHTEOUS WRATH, MEDIUM CAVALRY (64)

HTK: 6
AC: 4
MV: 9", 18" on horseback
AT: 1
DM: 2-7 (lance)
THAC0: 20
AL: lawful neutral
INT: 10
SZ: M
Special Att: x2 damage when charging
Special Def: none

RAY OF LIGHT, HEAVY INFANTRY (128)

HTK: 6
AC: 4
MV: 9"
AT: 1
DM: 2-8 (lucerne hammer)
THAC0: 20
AL: lawful neutral
INT: 10
SZ: M
Special Att: x2 damage when set vs. charge
Special Def: none

TRUE HEARTS, MEDIUM INFANTRY (128)

HTK: 6
AC: 6
MV: 9"
AT: 1
DM: 1-6 (awl pike)
THAC0: 20
AL: lawful evil
INT: 10



SZ: M
Special Att: x2 damage when set vs. charge
Special Def: none

PEACEBRINGERS, MEDIUM INFANTRY (128)
(See Player Handouts)

CRUSADERS (12)

Skill 5 Priests

HTK: 23 each
AC: 3
MV: 6", 24" on horseback
AT: 1 (spear) or 2 (bow)
DM: 1-6
THACO: 18
AL: lawful evil
INT: 11
SZ: M

Special Att: spells, composite short bow

Special Def: spells

Spells: Skill 1: *bless, cure light wounds (x2), protection from evil*. Skill 2: *aid, hold person, spiritual hammer*. Skill 3: *pyrotechnics*.

Magic Items: Each has 1-3 of the following: *spear +1, bow +1, arrows +1 (x6), plate mail +1, ring of protection +1, potion of extra-healing*.

CRUSADER (18)

Skill 5 Fighters

HTK: 29
AC: 2
MV: 6", 15" on heavy warhorse
AT: 1 or 3/2
DM: 2-9 or 1-8+2
THACO: 16
AL: lawful evil
INT: 11
SZ: M

Special Att: x2 damage with lance when charging, specialized with long sword.

Special Def: none

Magic Items: Each has 1-3 of the following: *long sword +1, shield +1, plate mail +1, ring of protection +1, potion of hill giant strength, potion of extra-healing*.

Duchess Telia

Duchess Telia (see handout) is the cousin of King Lentok the Savior and rules Monsor under the King's guidance. She dislikes the Monorites and Holy Light and privately favors the freedom-loving ways of Zernyet. In a time of crisis, she may invite the Zernyeti army in to take and hold Monsor, annexing it to Zernyeti territory.

She has 20 cavalry and 100 infantry under her direct command, and she could summon up to 300 loyal peasant levies. (They are identical to King Lentok's troops.) She has seven loyal elite warriors (Skill 3-6) that she can call on to protect her and fight for her. Unfortunately, Lentok's troops are near Monsor guarding the border against Zernyet, and Telia may have a hard time calling her army together if fighting erupts suddenly.

Unless she can be assured of victory, Duchess Telia is likely to stay out of any war with the Holy Light, or even make a show supporting them. She is an ally of the PCs at heart, perhaps, but she does not want to lose to the Holy Light, and would rather ally with them than risk that loss.

PCs may negotiate with Duchess Telia, spy on her, or even face her troops in combat.

King Ishanlot and Queen Marista


These elven rulers govern about one thousand elves that live in the Mistsparkle Woods. While they represent only a small fraction of the Ulthar population, their magical prowess and ability to defend their homeland makes them a power to be reckoned with. The Superiors have gone to great lengths not to ostracize these elves in hopes that, in a few hundred years, they may be amenable to converting to the Holy Light.

The elves are staunchly neutral in any war that breaks out, and any attempts to ally them are wasted. The strength of the elvish army and of the elvish mages is unknown outside Mistsparkle, but any ill-advised invasions of the woods are certain to result in high casualties.

The player characters may be able to negotiate for safe passage through Mistsparkle Woods. In fact, the elves may be willing to lead the characters through a secret pass in the mountains. From there, they can travel south to the coast. If Zernyet is hostile to the PCs, this may be the best way to escape Ulthar.

Robin of Slathorn

This independent adventuress (see character handout) has carved out a portion of Ulthar in the hills to the northeast. Incurable and a bad example in the eyes of Superiors Armetrius and Dolonus, she has nevertheless managed to retain her freedom. This is due partly to her intimate friendship with Superior Flangellus, and partly to her incredible fighting prowess, her band of worthy companions, and the loyalty she instills in those around her. An uneasy truce exists between Robin and the authorities. She serves as a buffer between inner Ulthar and the orcs of Thunderrush, and she minds her own business, so



ousting her would not, at present, be worth the price paid in lives and magic lost.

Zernyet

Zernyeti forces are unlikely to get involved in a war within Ulthar. Splendor has gained common acceptance among the nobility of Zernyet, and they are currently too disorganized to mount an invasion. Troops would converge to dispel an invasion, and perhaps even to support Monsor's secession, should Duchess Telia break ties with King Lentok, but they will do little more than this.

The Zernyeti who is most likely to become involved with the PCs is Murthies, a Zernyeti spy operating in and around Monsor (see handout). She may travel far from Monsor to learn about important newcomers to Ulthar, such as the PCs.

The Player Characters

Into this tangle of conflicting loyalties, subterfuge, past guilt, and future ambitions come the PCs (either as Robin and her company or as a group of outsiders). The role they will play is entirely up to them.

Even PCs who take a conservative approach will find themselves forced into conflict. Orc raiders, Holy Crusaders, a Zernyeti spy, and the Ulthar army may all confront the PCs and demand some sort of response.

Eventually, the fighting gets bad enough that the PCs are forced to flee Ulthar. If they have done well, they may gain more refugees, more supplies, additional magical goods, and even additional loyal troops before they leave. If they have done poorly, they leave with fewer refugees and reduced supplies, sadder and poorer for their visit to Ulthar.

Refugees

Various other refugees may make their marks in Ulthar, such as dwarves fleeing from orcish attacks to the north or any of the refugee groups described earlier. These refugee groups may shift the balance of power by draining resources from certain sides or by swelling the ranks of levied armies.

After the War

There are several ways that you can lead from the war in Ulthar to the Tribulation, depending on how the player characters conduct themselves and how you want to continue the adventure. The next chapter works most easily if the PCs have fled across the Spring Sea to the promising land of Pylannia. If the PCs take another course, the setting of the Tribulation will take extra work on your part. (Look ahead to p. 36 to see how the PCs' destination affects the setting of the Tribulation.)

In any case, once the course of the war is determined, you can speed through this section of play. Summarize events and skim over days in a few minutes of real time, rather than playing out each scene step-by-step. By picking up the pace, you bring the story quickly to the Dream of Desertion, which portends the start of the Tribulation (see p. 34).

Below are three possible paths the PCs can take after the war in Ulthar.

Over the Spring Sea

This is the most likely result of the war in Ulthar, and it leads directly to the Tribulation as developed in the next chapter. If the player characters take another route, you will need to do some extra work to use the material in the Tribulation.

The Superiors decide to call on the force of the Monorite Empire. Any resistance is doomed, and the PCs had best protect their refugees by leaving. The best escape route is into Zernyet.

Zernyet, however, is falling apart as Splendor spreads through it, and an invasion by the Holy Light may come once Ulthar is thoroughly back under its control. The only promise of security lies across the Spring Sea. They hear from several sources that the land of Pylannia is peaceful and that it has an extensive frontier where refugees should be able to settle and find good, unclaimed land. In Genza, the PCs can find a ship captain who will take them and their refugees across the sea to Pylannia. The captain's price is 20 gp per individual. During the ocean trip, however, the Dream of Desertion comes to the world (see the next chapter).

Fleeing Overland

When the player characters are forced out of Ulthar, they may decide that Zernyet is a bad way to go and take off overland. In this case, the Dream of Desertion comes while they are traveling (see the next chapter).

Victory in Ulthar

If the player characters can fend off the Holy Light, then they can remain in Ulthar. It is up to you to determine whether they can achieve a victory. If they are quite powerful and use their resources wisely, they may be able to deter an invasion by the Monorites. Even if the Monorites have a superior force, if they can convince the Emperor that taking Ulthar would be too costly, he will hold his troops back.

Once the Holy Light has been driven off, the PCs can celebrate their victory. Give them a few days to survey the loot won from the church, decide the fate of prisoners of war, and select choice tracts of land for themselves and their refugees before hitting them with the Dream of Desertion.

Tribulation

Chapter 3

This section covers the action as the Apocalypse worsens. Specifically, the gods of Law and Chaos agree to let the Apocalypse run its course rather than intervene to preserve the world. As a result, the world becomes more and more fragmented, unpredictable, and dangerous. The PCs try to survive these perils and protect refugees from them as well.

You have a great deal of freedom in deciding how to pace this portion of the adventure. You can generate encounters randomly or arrange for the PCs to encounter creatures and events of your own choosing. At any point when you feel that the adventure should come to an end, you can move on to the Salvation chapter and begin one of the scenarios there. (Some of the encounters in this section can also be used to let the PCs and their refugees escape the Apocalypse.)

The Desertion

The Tribulation starts when the gods of Law and Chaos officially decide to let the destruction of this

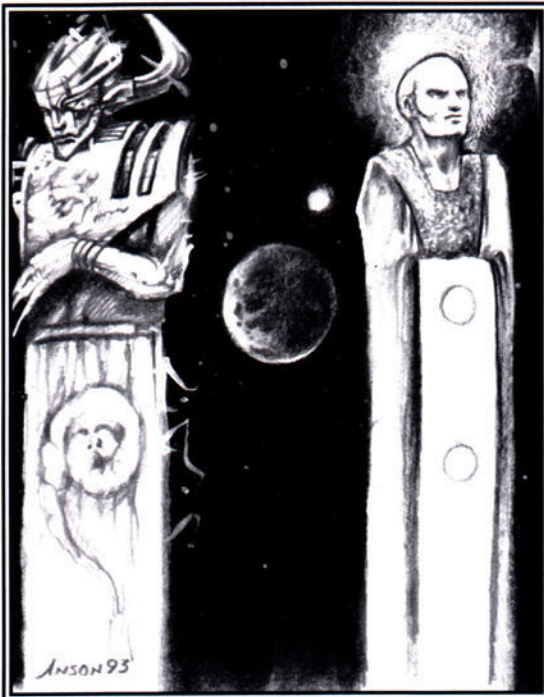
world run its course. Briefly, the argument is that the gods created the world in the first place to find out about themselves, and if they intervene in this event rather than observing it objectively, they will miss the opportunity to learn something about themselves, perhaps even about something related to their own vulnerability. They want very much to see how their creation dies, so that they can learn whether they are mortal and if so, how they are likely to succumb. The voices of the compassionate deities are drowned out by the chaotic gods who wish to see the world destroyed and the lawful but hard-hearted deities who wish to see what these events may teach them.


For a real life analog, consider the cruelties that modern-day humans inflict on animals in order to learn about medicines that may help people. Those who oppose this testing out of compassion for the suffering animals are outvoted by those who don't give a second thought to animals' suffering and those who care, but believe that the needs of humans outweigh those of animals. This analogy is not meant to justify or discredit either view of the real-life animal ethics issue or either side of the imaginary divine debate. It is meant merely to clarify the issue so that, should PCs be able to address the deities or greater powers, you as GM will understand the issue.

The Dream of Desertion

Since the decision of the deities to back off from the world and let it live or die on its own has far-reaching, world-shattering consequences, that decision echoes throughout the cosmos as it is made. The primary effect of this echo is in the dreams of sentient beings. Each dreamer dreams an image that somehow replicates the decision of the deities. Some possible dream images are described below. Decide which ones you like and which player characters are likely to dream about which image, and let the players know what their characters have dreamed. Each image represents part of the cosmic truth as well as an individual mortal mind is able to understand it.

The dream images described below are increasingly direct. Those beings with greater Insight have the more vivid and direct dreams. Start with the first dreams and describe them to the players whose characters have the lowest Insight scores, and then describe each dream successively to players whose





characters have higher Insight scores. This order builds up tension and the players figure out what is going on, and then explains it pretty obviously for anyone who hasn't caught on before the last dream.

Each dream is interpreted according to the understanding and expectations of the dreamer. The deities represented, for example, depend on what deities the dreamer knows of. A dreamer who worships a deity of Law, for example, may see that specific deity in his dream imagery.

If you have more than four PCs in the group, then more than one may have any given dream. You may also invent other dream sequences that fit your campaign or specific characters more perfectly. For instance, the debate among the doctors could also be seen as a debate among farmers considering how they will save a crop that's been struck by blight.

Soup of the World: A host of strange beings gather around a mighty cauldron that bubbles and boils noisily. In the cauldron is a thick broth filled with vegetables, chunks of meat, sprinkles of spice, and so on. The beings gathered around the cauldron are in two "teams," one composed of strong, noble beings, and the other a motley assortment of fiends, jesters, monsters, villains, dancers, and so forth. The two teams are continually putting spices, vegetables and other ingredients into the stew, and yelling at each other across the cauldron in some unknown (yet strangely familiar) language. The bickering gets worse, and those beings that are next to members of the opposite team begin a shoving match. The shouting becomes a din, and finally a few members of each team shout down the others. Both groups become silent, stop what they're doing, and simply stare into the cauldron as it heats and bubbles violently.

Tug of War: The dreamer is hanging over a chasm, clinging to a rope that jerks back and forth in either direction. On one side of the chasm are arrayed many stern, clean, and attractive figures. (These figures represent lawful deities.) They are all grabbing the rope and pulling in their direction. On the other side of the chasm are arrayed a fantastic variety of humanoid, lizard-like, and monstrous creatures, some horrific, some colorful and even humorous. (These figures represent chaotic deities.) They are pulling the rope in their direction. The efforts of these two teams cause the PC (dreamer) in the center to move back and forth. Below is a bottomless chasm. Once the dreamer appreciates the situation, the two teams ease up on their struggles and begin calling back and forth to each other. The team representing the lawful deities calls out in a sort of chant, and the team representing the gods of chaos responds with a cacophony of ringing, screeching, booming, and

tittering. The two sides seem to reach some agreement, nod their heads at each other, and simultaneously release the rope. The dreamer wakes up, screaming and sweating.

The Doctors: An old person is lying on a bed, thrashing about, tangled in sweat-soaked sheets. Running sores dot the sufferer's skin. On either side of the bed are two doctors. (Identify them by whatever feature is common to doctors or herbalists in your campaign, the equivalent of the black bag or stethoscope in the modern day.) One doctor raises a large bottle of bluish powder and says, "I say we can cure him with this extract." A doctor across the bed raises a vial containing a red liquid and says, "Nonsense, only this tincture can cure the patient now." A third doctor says, "Hurry, we must act quickly if we are to save this poor soul." The fourth doctor grins slowly and says in a quiet voice, "You know, we've never seen this illness progress to the end without medical interference. Since we can't agree on the appropriate medication, it might be instructive just to watch this patient and see what happens." The first two doctors put down their respective medicines and nod their heads, while the third doctor says, "No, no, we must do something!" The person on the deathbed is now the dreamer.

The Trial: Two divine figures sit side by side in a marble throne room. (One represents the deities of Law, and the other the deities of Chaos, so describe them to fit the deities of your campaign.) Arrayed behind the deity of Law are a huge host of other deities and divine beings, including beautiful maidens, stern-faced tyrants, detached scholars, and dour dwarves. On the other side of the room are endless hosts of chaos: clowns, maniacs, shapeshifters, troubadours, elves, and ogres. The representative of Chaos says to its opposite, "Well, brother (or 'sister'), have you and your kind reached a decision?"

The representative of Law replies, "We have, and we agree that we must not miss the possibility to learn a valuable lesson from this catastrophe. We shall let the world go its course if you and your kind do the same."

Shouts of protest arise from both groups, and some deities seem to be struggling to get toward the seats where the two deities sit. But the two rise and clasp hands. When they do so, the sound of thunder wakens the dreamer.

The player characters soon find out that other people have had similar dreams all across the land. For some people, it came as a vision during waking hours. For others, the power of it drove them mad. Regardless of how individuals have responded to it, there is a new understanding in the culture, now that a sign of great doom has come, and that the end is near.



The Effects of the Desertion

Some effects of the desertion, such as bizarre effects on terrain, are described specifically in the following material. Other results include the following:

Priests: The gods passively allow their priests to gain spells from the well of divine energy. This means priests may pray for any spells, including reversed versions, and cast them as they please, without worrying about how their deities will respond. (The exceptions are Holy and Splendrous priests, whose magic is not affected.)

Demons and Sentinels: These beings are free to do as they please, which generally means fighting a bitter and bloody war on the mortal plane.

Increased Strangeness: Unique magical effects, madness, bizarre diseases, and other forms of strangeness are all more common after the Desertion.

The Setting

There are three settings you can use as this stage for the Tribulation, depending on how the war in Ulthar ended for the player characters. In any event, however, you can use most of the material in this chapter wherever the PCs happen to be.

Where the Player Characters Are Over the Spring Sea

The player characters and the refugees are at sea when the Dream of Desertion comes. Thereafter, the captain can bring them to any spot on the north shore of Pylannia. He can bring them directly to a port (Broadport or Azo), or he can use the ship's longboat to ferry the PCs and refugees ashore at any other spot.

Traveling Overland

If the PCs are traveling overland, they won't come to Pylannia, but you can still use the map and the players will never know the difference.

If the PCs have been heading north, then, after the Dream of Desertion, have them enter the area represented on the map from the south.

If the PCs have been heading east, flip the map of Pylannia upside down so that north is south. The PCs can then enter the land described by the map from the west (formerly the east).

If the PC have been heading west, flip the map over as above. The problem here is that the characters will be entering from the area designated as "the other world." Put a dot on the branching river on the left side of the map; that dot is now Melimech, and everything west of the river is "the other world." Ignore the original Melimech and "other world" border.

The Tribulation in Ulthar

If the PCs have stayed in Ulthar after defeating the Holy Light, then the Tribulation will come to them. The landscape changes across the valley, with new mountains growing in former croplands, marshes swallowing villages, ice hills spanning and jamming the Ulnomi river, and dense forests springing up in cleared areas.

Each of the main four cities (Talmar, Monsor, Khoudya, and Genza) becomes like one of the cities described in the "Cities" section later in this chapter. You can substitute Ultharian and Zernyeti characters for some of the characters described in these cities.

If you want to drive the PCs into hitting the road again, ice hills and glaciers start creeping down from the north. Or an advancing army of demons trying to claim the mortal plane for the Infernus could have the same effect. The PCs can most easily escape the ice or demons by boating down the Ulnomi (which conveniently brings them into contact with the four weird cities).

If the PCs don't take to the road, they can wait in Ulthar, fend off strange monsters, deal with weird refugees, and try to keep their refugees together and healthy. Eventually they'll get reports of strange monsters (leading to the "Chronomancer" event in the **Salvation** chapter), or they'll get a vision from Arlohmya (leading to the "Arlohmya's Rescue" in the **Salvation** chapter), and they can escape the Apocalypse.

Homeland

The player characters return to their homeland. They may do so intentionally, or strange winds may blow them off course and force them aground back at their homeland. Their land, however, has changed drastically (much like Ulthar changes, see p. 36).

Naturally, this option is meant for characters whose homeland is not Ulthar. If the players are running Robin and her crew, this option makes little sense.

Another Map

If you have a map of an area you like more than Pylannia, you can use it, with whatever modifications are appropriate for a land in the Tribulations.

Random Landscape

You can simply invent the landscape as the PCs travel through it. This scheme allows you to arrange for the PCs to encounter whichever cities or creatures you wish at any time, but it may challenge your creativity.

Terrains

There are some special terrain types and features on the map of Pylannia that need explanation.

Chaotic Landscape: This land is constantly changing and mixing. At any time, one can find marshy, hilly, mountainous, flat, barren and heavily forested areas in this land. Forests grow up overnight where there were deserts. Swamps turn into a small mountains, which then shrink into wooded hills, all in the course of a day. Roll for an encounter six times per day; an encounter is indicated on a roll of 1 or 2 on 1D10. Roll 1D6 along with the roll for the encounter to determine which encounter table to use.

Die Roll (1D6)	Result
1	Plain/Scrub
2	Rough/Hill
3	Mountain
4	Forest
5	Marsh/Swamp
6	Desert

Ice Hills: Huge crags of bluish ice point to the sky, and wind drives snow in swirls through the gaps between the peaks. Naturally, it is below freezing in this area.



Linear Hills: These are areas where Law has taken over with a vengeance. The land has been transformed into a mass of straight lines and flat surfaces. Where there were hills there are now structures with nothing but vertical and horizontal planes. Where there were rivers and streams, there are now canals with right-angle corners. All horizontal edges run either north-south or east-west. Plants still grow here, but they have perfectly round or triangular leaves, and pipe-like, symmetrical branches. All creatures found here have fallen into the rule of Law and are identical to each other. For instance, a band of bugbears found here will all look and act alike, and all have the same number of HTK points.

The Other World: This is another world, and it seems hazy and ghost-like to the people from the PC's world. See "Melimech" in the "Cities" section for more details (p. 53).

Villages: These are all abandoned, ruined, burned, razed, and/or looted. For each village, there is a 50% chance that there is something of interest left, should the PCs decide to explore it. If so, roll on the chart below to determine what is found there.

Die Roll (1D100)	Result
01-20	Random Encounter
21-24	2-24 Ghouls
25-28	1 Ghost
29-30	2-16 Wights
31-60	1-8 Hiding Refugees
61-90	Tools
91-100	Roll again, ignoring this result

Random Encounter means you roll on your normal encounter table for the current terrain type.

Ghouls, ghosts and wights are creatures lurking or feeding in the ruins.

Hiding Refugees are survivors hiding in the ruins. They might present themselves (on a friendly reaction Check), remain hidden (on a neutral reaction Check), or try to attack or steal from the PCs (on a hostile reaction Check).

Tools indicates 1-6 nets, nails, needles, hammers, hand mills, saws, thread, rope, or other useful items left in the mess.

Encounters during the Tribulation

Use your own temperate wilderness encounter charts and apply the following special rules to represent the strangeness of the Tribulation.

Refugees: Any encounter with humans or demihumans is probably (75% chance) an encounter



with refugees. Even encounters with humanoid monsters, such as hobgoblins, are 50% likely to be with refugees. When an encounter is with refugees, there are half as many individuals as normal in the group, and half the refugees are noncombatants (wounded, ill, children, aged, etc.). Most likely they are on the move and low on supplies. Refugees may ask for help or offer to trade goods and information (on a friendly reaction Check), watch the PCs warily or avoid them (on a neutral reaction Check), or attack or try to steal from the characters (on a hostile reaction Check). Several of the special encounters (the Ramraskins, the Swine Soldiers, and the Wild Ones) are refugees, and you can substitute them for any encounter with humans, demihumans, or humanoids.

PCs may be able to win friendly refugees over, bringing them into their group.

If the refugees are chaotic or lawful, roll to see if they have been influenced by Splendor or the Holy Light, as directed below.

Chaotic Encounters: For each encounter with chaotic creatures, roll 1D20. If the result is equal to or lower than the creatures' Intelligence score, then these creatures have been affected somehow by the Splendor. They may have a reversed or different alignment (see the Ramraskins, p. 41), weird magical abilities, altered physical forms, bizarre behavior, or other changes.

Lawful Encounters: For each encounter with lawful creatures, roll 1D20. If the result is equal to or lower than the creatures' Intelligence score, then these creatures have been affected by the Holy Light in one of its many forms. They may be crusading against all that is not perfectly lawful, may have a lawful neutral alignment, or may all dress and act alike. They are intent on the PCs conforming to *their* way of doing things, though they might not go so far as violence to have their way. (They may, however, follow the characters around haranguing them for their "deviant" ways.)

GM Special: When you roll a GM Special, you may use one of the special encounters described in the "Encounters" section (see below) or invent your own encounter. This roll can also indicate the beginning of a scenario described in the "Salvation" chapter. If you are running your landscape randomly, the GM special can mean that the PCs have come across a city described in the "Cities" section.

Special Encounters

Below are special encounters that you can use any time, especially when you roll "GM Special" for a random encounter. A description of each encounter follows. The encounters are:

Falshan Infiltrator: A demon possesses a character and infiltrates the group (see below).

Ghost Children: Ghostly children lead the PCs to an isolated village (see below).

Malnaitu Trap: Small demons in human guise attack the party (page 40).

Ramraskins: Splendrous gnolls may be enemies or friends (page 41).

Swine-Warriors: Warriors turned into hogs lead the characters to a powerful transmuter (page 43).

Wild Ones: Crazy refugees who have reverted to a feral life (page 48).

Falshan Infiltrator

A Falshan possesses one of the travelers in order to scout out the group. With access to all the victim's memories, the Falshan soon identifies the leaders of the refugees and then sizes them up for weaknesses and strengths. It uses its *detect alignment* ability to identify possible weak spots and bad apples in the refugee group. This possession may culminate in an out and out attack (by surprise, at night, possibly when bystanders are nearby to discourage use of *fireball* and other spells of mass destruction), or the demon may simply leave to report its findings to its superiors. This last option may actually be the more dangerous of the two because it implies that the demon will be coming back with reinforcements, using what it knows to strike at the refugees, or tempt them into sin.

The PCs have time to determine whether something is wrong with the possessed character. While the Falshan tries to act normally so as not to give away the show, it reacts to friends and family differently, and takes more time to remember basic information (like names of family members) than the person being possessed would. Careful perception and due caution could allow the PCs to get the drop on the Falshan.


FALSHAN (TYPE 3 DEMON)

HTK:	36
AC:	0
MV:	12"/20" flying
AT:	3
DM:	1-8, 1-8, 3-18
THACO:	13
AL:	chaotic evil
INT:	12
SZ:	M
Special Att:	breath, demon powers
Special Def:	+2 or better to hit, demon powers

Ghost Children

This encounter works best in or near mountains, where travel is treacherous and villages can easily be tucked away.

Recently, three girls and two boys from the isolated village of Murran's Jump became lost and



were killed by ogres. Unaware that they are dead, they wander around as ghosts trying to find their way home. (Note that these ghosts result from the cosmic fluctuations caused by the Apocalypse, not by the normal circumstances that create ghosts. These children, therefore, are little like typical ghosts.) As ghosts, they are noncorporeal and slightly translucent. They can, however, manipulate physical things provided they do so playfully. They can, for instance, play marbles with other children or beat on drums.

Encountering the Ghost Children

Introduce the ghostly children as subtly and creepily as you can. For instance, the refugees may notice that children in the group are playing a strange new game. When asked about it, they say they learned it from their "new friends." These new friends turn out to be the ghost children.

Or the player characters may hear children crying in the night. These are the ghosts crying because they cannot find their homes.

However the children are found, they are overjoyed to see adults, and they plead tearfully to be helped to find their way home. Heartless PCs may safely ignore these tormented spirits (though such hard-heartedness may disqualify them from "Arlohmya's Rescue"; see next chapter). If the PCs are ignoring the ghosts and have refugees under their care, the refugees may protest and chide the PCs for being cruel. Young children are the most likely to tell the PCs that they ought to help. Those who are moved to help the children can elicit from the clues and landmarks to help them find their way home.

The PCs are unlikely to know the way to the village, but their presence and help renew hope in the children. Working together, they should be able to find their way to the village in a few days.

Play the children as light-hearted and fun-loving. This demeanor provides an eerie contrast to their ghostly state, and makes their deaths more touching. If asked how they died, the children laugh and say they're not dead. "Oh, we thought maybe we were going to die," they might say, "but then you rescued us. Thank you, oh thank you, sir!" They have no memory of having been killed. If PCs try to force the children to recognize their own deaths, they become very upset and refuse to believe it. They may even run away crying and never come back if pressed too hard.

On the way to the village, the PCs may encounter random dangers. In addition, they must pass through the valley where the ogres live. The children are unaware that the ogres live here, even though these ogres killed them (they do not remember their own deaths). They do, however, become nervous and scared when they see the valley, though they can't say why. (It is their fear of this valley that has kept them from finding their home, as they must pass through it to get back.)

The Valley of the Ogres

The ogres are in caves overlooking a small, piney valley with a stream running down its center. Parasitic vines with bluish fruit have overrun the valley since the Tribulation started. (Eating this fruit may have a strange effect on characters.) The ogres are on the watch for food. At any given time, several are out of the valley hunting and gathering, some are sleeping or hanging around idly, and a few are guarding the valley and cave. There are a lot of ogres here, but they are disorganized and unable to attack with a united front.

Lately, dark spirits have been coming to the ogre shaman and conversing with him late into the night. They've taught him more magic than most ogre shamans know, and they tell him to prepare to make war against invaders. How much these spirits actually know and what they are is anyone's guess.

If these ogres are not enough of a challenge for the PCs, then the dark spirits may have cultivated the strange vines that grow in the valley, and may have instructed the ogres to eat the fruits. They then have special powers of your invention, perhaps extra HTK points, a better armor class, or even the ability to exude a noxious odor that can incapacitate opponents. Do what you need to in order to make the ogres challenging.

If these ogres are too much for your characters, give them a good chance to sneak through the valley and perhaps fight one or two ogres before other ogres arrive.

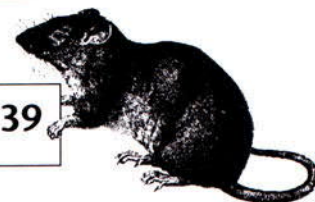
In the caves of the ogres are the torn and bloody clothes of the children. Letting the children see these clothes will force them to remember their deaths, and they will shriek and cry as they fade away. Also here is the treasure of the ogres: three gems (worth 10 gp, 10 gp, and 500 gp respectively), 1,000 sp (scattered among the various caves and chambers), and three large rugs rolled up and stored away for future use as trade goods. The rugs are of very fine work, with silver, gold, and platinum thread woven in, and using brilliant and expensive dyes. They are worth 600 gp, 100 gp, and 3,000 gp respectively.

OGRE CHIEFTAIN

HTK:	34
AC:	4
MV:	9"
AT:	1
DM:	8-18 (2D6+6)
THAC0:	13
AL:	chaotic evil
INT:	8
SZ:	L

Special Att: *potion of bronze dragon control*

Special Def: none



OGRE PATROL LEADERS (2)

HTK: 31, 30
AC: 3
MV: 9"
AT: 1
DM: 5-15 (2D6+3)
THAC0: 13
AL: chaotic evil
INT: 8
SZ: L

Special Att: none
Special Def: none

OGRE SHAMAN

HTK: 21
AC: 5
MV: 9"
AT: 1
DM: 4-9 (1D6+3)
THAC0: 17
AL: chaotic evil
INT: 9
SZ: L

Special Att: spells (4th level cleric, 10% chance to fail)

Special Def: spells (as above), *oil of etherealness*, *potion of ESP*.

Spells: Skill 1: *cure light wounds*, *magical stone*, *protection from good*; Skill 2: *chant*, *spiritual hammer*.

OGRE WARRIORS (17)

HTK: 19 each
AC: 5
MV: 9"
AT: 1
DM: 4-9 (1D6+3)
THAC0: 17
AL: chaotic evil
INT: 8
SZ: L

Special Att: none
Special Def: none

OGRE FEMALES (8)

HTK: 17 each
AC: 5
MV: 9"
AT: 1
DM: 2-8
THAC0: 17
AL: chaotic evil
INT: 8
SZ: L

Special Att: none
Special Def: none

Young Ogres (13)

HTK: 4 each
AC: 10
MV: 6"
AT: 1
DM: 1-6
THAC0: 20
AL: chaotic evil
INT: 7
SZ: M

Murran's Jump

Once past the valley of the ogres, the characters soon find the village of Murran's Jump. It is a small, cozy village tucked in a valley near a waterfall that feeds into a narrow, swift-running river. The villagers have given up on the children. When the parents see their children, they exclaim, "My lord, you're ghosts," or something to that effect. The children try to hug their parents, whisper their good-byes, and fade away. They can finally acknowledge their deaths, now that they can see their home one last time.

The villagers welcome the PCs and will even do what they can for refugees. There are about one hundred and eighty villagers here who live by herding, farming, cheese-making, hunting, and trapping. Depending on how many refugees there are, they may be able to host them for a few days or even weeks. Soon enough, however, the refugees will become a burden on the village.

The villagers know that something is wrong. The tax collector and the Vow-Maker (also something of a tax collector, since he charged for the marriages, funerals, and other services) have stopped coming to Murran's Jump (though that's fine by them). There have been more spooks and strange critters in the woods than usual, but not enough to alarm them. The strangest thing is that the ghost of Murran (the fellow who killed himself jumping off the cliff where the falls are, and after whom the village is named) has come back, frightening people with portents of evil times ahead. Rest assured that this village will not be spared the Tribulation for long.

Malnaitu Trap

The travelers find a hurt, hungry, whimpering child in the wilds, perhaps near the sight of a slaughter or catastrophe. Anyone who approaches the child is startled to see it reveal its true shape: a Malnaitu demon. Other Malnaitu (2-24 total) swarm out of hiding, shrieking as they attack. Their goal is to fly away with a few people. They may be gathering mortal slaves for their masters (in which case they do not strike to kill, but to hold), or simply hunting for food (in which case they shred their targets).

The Malnaitu might kill or make off with a number of Skill 0 characters traveling with the player characters, or, if the PCs approached the "child" and had the refugees stand back, the Malnaitu may have a tougher time of it.

MALNAITU, TYPE 1 DEMONS (2-24)

HTK: 18 each
AC: 3
MV: 12"/20" flying
AT: 3
DM: 1-6, 1-6, 1-8
THACO: 17
AL: chaotic evil
INT: 8
SZ: S
Special Att: darkness, demon powers
Special Def: +1 or better to hit, demon powers

Ramraskins, the Friendly Gnolls

Shortly before the Apocalypse, the Ramraskin band of over five hundred gnolls was converted from their evil ways by Splendor. They claim that they have found new outlets for their chaotic energy and that they now have a clearer understanding of the generative power of chaos. (In fact, it may have been coercive magic that changed them.) Regardless of the cause, these gnolls are now friendly and creative. They sing songs in complicated rounds; execute impromptu dances; and play ever-changing, apparently pointless games that include elements of tag, hide-and-seek, and spin-the-bottle. At times the burden of survival weighs them down, but someone, often a youngster, usually manages to cheer the group up again. Unfortunately, their numbers have dwindled to ninety-seven: twenty-three adult males, forty-four adult females, and thirty-two young (non-combatants).

With the gnolls are five dwarves, formerly slaves of the tribe. When the gnolls converted to Splendor, they prepared to send the slaves home, but the turmoil of the Tumult prevented that. When the Tribulation hit full force, these slaves elected to stay with the gnolls to improve each others' chances of survival.

Three trained giant hyenas guard the gnolls. They obey the commands of any adult gnoll, but not of youngster or the dwarves.

Encountering the Ramraskins

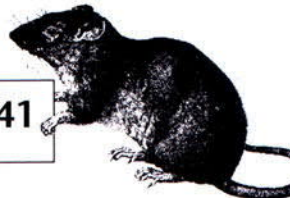
The first the PCs notice of the Ramraskins is weird singing in the distance. This happens at night, shortly before dawn, and the yipping, howling, and singing is eerie and obviously inhuman. Any character who speaks Gnollish recognizes the language and can tell that the song is about the

bawdy, slapstick adventures of some obscure gnollish hero. If the PCs investigate, they find the Ramraskins gathered around a fire. They are singing and playing the way humans might in the evening.

Six gnolls, three with giant hyenas and the other three with long bows, are on guard in a large circle around the camp; if they notice the PCs, the guards raise the alarm while the giant hyenas threaten anyone who comes too close. The gnolls are used to danger by now, and they react quickly to the alarm. Most of the females hurry the young into hiding, while the males and some of the females prepare to make a stand. If the dwarves see that the intruders are human or demi-human, one or two may run toward them with hands held high. They want to make sure that good-aligned people don't attack the gnolls under the mistaken impression that they are evil. In addition, the dwarves serve as translators for the gnolls, who do not speak common.

If the characters attack, the females with the young will scatter while the others hold off the attackers. The defenders will flee if they are completely outclassed, but not until five rounds have passed, giving their kin time to run and hide.

If the characters do not attack, the dwarves will explain the situation. In fact, they will invite the characters to join the party. Cautious characters may use magic to detect alignments or thoughts, but even this information might not really assuage their worries. For their part, the gnolls will likely be a little worried about the PCs as well.





Trading with the Gnolls

If the player characters don't attack the gnolls, they may be able to trade with them. The gnolls would like steel arrowheads, steel axe heads, steel knives, strong rope or twine, musical instruments, or paints. They can offer in exchange 371 gp in platinum and gold pieces, plus 4 gems (500 gp each). Finally, they have twelve gallons of hard liquor, which would have sold for 3 sp/gallon before the Apocalypse. The gnolls know that their gold and gems are worthless unless they can find a stable, civilized area, but they know that their liquor could be a very valuable trade item. If it's been long time since the PCs have had a drink (and they could probably use a few), they may find this "treasure" more valuable than the gems.

Gnolls Joining the Refugee Group

The gnolls' chieftain has been killed, and only two of the tribe's lower ranking leaders survive. The gnolls would join the player characters if they seem able to provide leadership and guidance, something that the gnolls' leader is definitely lacking. The gnolls, however, will only follow a leader who can best their leader in a contest. Before being converted to Splendor, the gnolls would have insisted on a fight of some sort, but now they expect a potential leader to beat their current leader in a test of showy dancing. The PCs must elect a "champion" from their ranks to compete against the gnoll leader. You can simply have the character make a Check against a non-weapon proficiency or against an ability score (or you can play this odd contest out). The lead gnoll spins, leaps, kicks, and generally shows off. Dramatic, acrobatic moves are much more valued by the gnolls than rhythm or style. An acrobat, a wizard with a *jump* spell, or any other character capable of doing something special should win easily. Adjudicate this as you wish; if the players put some thought into it and the characters have some usable skill, they should be able to win the contest. Of course, if the gnolls are in really dire straits, they may forego the dancing contest.

The gnolls prove a real asset, especially if the PCs are already guiding other refugees (or pick up some later). They are accomplished hunters who can bring enough food back to the group to feed their own and then some. They have bows, a keen sense of smell, snares, and other advantages.

Of course, there may be some friction between gnolls and other refugees, or between gnolls and the PCs. Some of this friction may be humorous, such as a furry gnoll-child whispering to its mother, "These people are really ugly, Mommy. I'm scared." Some, however, may be more fierce. Depending on the kind of leadership the PCs provide and the nature of the other refugees, the gnolls and the human or demi-human refugees could actually come to blows and be forced to part ways.

If a player has lost his character, he may wish to

run the gnolls. Alternately, you can add a heroic gnoll (a high level warrior) for the player to run as an unusual PC (these *are* unusual times).

GNOLL LEADERS (2)

HTK: 17, 16
AC: 5
MV: 9"
AT: 1
DM: 2-8
THAC0: 17
AL: chaotic neutral
INT: 7
SZ: L
Special Att: long bows (2 attacks/rd., 1-8 damage)
Special Def: none

GNOLL ELITE WARRIORS (3)

HTK: 16, 12, 10
AC: 4
MV: 9"
AT: 1
DM: 2-8 +2
THAC0: 17
AL: chaotic neutral
INT: 6
SZ: L
Special Att: long bows (2 attacks/rd., 1-8+2 damage)
Special Def: none

GNOLL MALE ADULTS (18)

HTK: 9 each
AC: 5
MV: 9"
AT: 1
DM: 2-8
THAC0: 19
AL: chaotic neutral
INT: 6 (average)
SZ: L
Special Att: two use long bows (2 attacks/rd., 1-8 damage)
Special Def: none

GNOLL FEMALES (44)

HTK: 9 each
AC: 10
MV: 9"
AT: 1
DM: 1-6
THAC0: 19
AL: chaotic neutral
INT: 6 (average)
SZ: L
Special Att: none
Special Def: none



DWARVES (5)

HTK: 7, 7, 5, 4, 4
AC: 8
MV: 6"
AT: 1
DM: 1-8
THAC0: 19
AL: chaotic good
INT: 11
SZ: S or M
Special Att: none
Special Def: +3 save vs. magic & poison

GIANT HYENAS (3)

HTK: 25, 24, 18
AC: 7
MV: 12"
AT: 1
DM: 3-12
THAC0: 15
AL: neutral
INT: 1
SZ: L
Special Att: none
Special Def: none

The Swine-Warriors

These refugees were normal dwarf soldiers just a week ago, but they were turned into pigs when they dined with a strange wizard who lives in an abandoned manse. If the player characters can restore or communicate with the swine-warriors, they can lead him to the wizard's home.

Encountering the Swine-Warriors

The player characters' first clue of the swine-warriors' existence is their tracks. Since they are normal pig footprints, the PCs have no way to tell that anything unusual is in the air, and they are very likely to look forward to a meal of pork after the troubles they have been through. Chances are the PCs head off following the tracks. If they don't follow the tracks, and you still want to use this encounter, then they may run across the pigs themselves as they continue traveling.

When the PCs do find the herd, they see seventeen pigs foraging. (The pigs are spread out, so they might not all be visible at once, especially if the terrain provides cover.) These boars are of a domesticated strain, not wild boars. (Keep in mind, however, that the fat, pink pig of the present day is a modern animal, and its medieval ancestors were notably more wild-looking.) Any character familiar

with farm life or the wilds notices that all the pigs are boars, a highly unusual event.

These boars were once members of a dwarven mercenary unit, but they were cursed and turned into pigs. All of them except their commander, Halima, have been transformed mentally as well as physically. Commander Halima, an older boar with the tip broken off one tusk, retains his sentience and memory. If Halima notices the PCs (depending on how they approach), he calls out (in "Pig") to his fellows to alert them. He recognizes the threat that humans and demi-humans pose and tries to push the other boars out of harm's way, but the other boars stand their ground to defend themselves and charge if the PCs make any threatening moves. The unnatural actions of Commander Halima may attract the PCs' attention.

Any boars that are killed turn into dead dwarven soldiers. When the PCs see this, they may want to stop fighting the boars, but the boars may not wish to stop, and they cannot be reasoned with (except the commander).

If the PCs do not attack the boars or provoke them to attack, Halima may approach them in hopes of communicating. He can not talk, but he can make a lot of noise and hope that they ask him questions, in response to which he can nod or shake his wrinkled head.

Either by fighting the boars or by playing "Twenty Questions" with the commander, the PCs should be able to find out that the boars are magically enchanted



soldiers. The problem then becomes how to lift the curse. A dispel magic or remove curse works fine, but the risk to the recipients is high (each needs to make system shock Check of 75% or die). Commander Halima may consider this method to present too large a risk for his troops. The commander knows where the wizard who turned him and his troops into swine lives. Even if still in boar form, he tries to convince the PCs to go there and find some way to return the swine to normal. Alternately, they can herd the swine and have them follow the group in hopes of some day coming across someone who can help them. (See handouts for Halima's normal form.)

The commander can lead them to the manse where the wizard Anasta lives. In fact, Halima exaggerates the wealth of the place and the lack of guards to encourage the PCs to check Anasta out.

HALIMA OF KRON (SWINE FORM)

HTK: 21
 AC: 7
 MV: 15"
 AT: 1
 DM: 1-10
 THAC0: 16
 AL: lawful good
 INT: 14
 SZ: S
 Special Att: none
 Special Def: none

SWINE-WARRIORS (16)

HTK: 14 each
 AC: 7
 MV: 15"
 AT: 1
 DM: 1-10
 THAC0: 17
 AL: neutral
 INT: 4
 SZ: S
 Special Att: none
 Special Def: none

DWARF SOLDIERS (16)

HTK: 6 each
 AC: 4
 MV: 6"
 AT: 1
 DM: 1-8
 THAC0: 20
 AL: lawful good
 INT: 11
 SZ: M
 Special Att: none
 Special Def: none

Visiting Anasta's House

Anasta lives in a stone house on a hill. The land around the manse has been cleared so that only grasses grow there. This allows people in the manse to see invaders or would-be guests as they approach.

Around the hill are fields of grain, vegetable plots, orchards, and pastures. Halfling peasants live in this area, scattered about in holes that hold extended families. They provide Anasta with food, and she protects them from dangers. (The PCs may seem to these simple folk to be a danger, depending on how they present themselves.) If the PCs talk to them, the halflings say only good things about "Mistress Anasta." They speak well of her partly because she has protected them from various monstrous threats, and because as far as they know the PCs themselves could well be Anasta and her cohorts in altered form, playing mind games with them. Furthermore, some of these peasants may be charmed into regarding Anasta in only the highest terms. Commander Halima consider these peasants to be harmless and uninteresting.

The peasants have had their supply of pipe tobacco cut off because of the Tribulation, and they would certainly take kindly to anyone who could provide them with some. In turn, the halflings are kindly, but suspicious. They may take pity on a band of sorry refugees, but they are reluctant to share from their food stores, which they might come to rely on soon.

If the PCs dawdle within sight of the manse, guards there see them, in which case Anasta sends Dibble (see below) to investigate them.

The PCs can attack the manse if they wish, or they can present themselves as travelers and visitors.

Magic Fruit

Anasta has two kinds of magic fruit growing in her courtyard: apples of transformation and cherries of true form.

Apples of Transformation: These apples transform people into the animals that they "resemble." The transformation is highly unpredictable, but it follows the "nature" or behavior of the people in question. Halima and his dwarves conducted themselves disgracefully at the table, eating fast, noisily, and at length. They were therefore turned into pigs. Other possibilities include a vain man turning into a peacock, a bard with a beautiful voice turning into a songbird, a defensive person turning into a turtle, an assassin turning into a viper, and so on. Those who fail their saving throws are transformed physically. They are then allowed a second save to try to retain their minds. The transformation takes place within an hour after eating the apples. No system shock roll is necessary to survive this transformation.

Cherries of True Form: These cherries either prevent or undo magical transformations. If the character who eats one is already in natural form, it offers complete protection from transforming magic (such a polymorph other) for 2D10 rounds. Even beneficial transforming magic will not work until the effects of the cherry wear off.

If the character who eats the cherry is not in his true form, he reverts immediately. The magic of the cherry, however, does not continue to provide protection in this case. No system shock roll is necessary to survive this transformation.

are not lost, or she may fly off with the spell books themselves. She has no desire to get in a fight for her life over "a silly little misunderstanding."

Player characters may also try spying on Anasta as she prepares the meal. If so, they see her picking enough apples for everyone, but only picking one cherry. Dibble, however, then reports to Anasta that the PCs are "up to something."

Guests of Anasta

When receiving guests, Anasta (see handout) is quite pleasant and welcoming, and she invariably invites people to dine with her. While the selection of food varies, she always serves baked, spiced apple (*apples of transformation*). Anasta herself eats an apple as well, but she also has a *cherry of true form* hidden in a pocket that she pops into her mouth first.

If the player characters approach Anasta's home in a friendly manner, she is friendly to them. While she cannot invite a large group of refugees in to dinner, she extends an invitation to the leaders (which should at least include the PCs). Dibble watches them (while invisible) to be sure that they are not secretly causing trouble and intervenes if they are. Whisperfoot, a brownie, serves as the butler, greeting guests, showing them to the parlor and dining room, and so on. The hobgoblins stay just out of sight (though perceptive PCs may hear their heavy breathing of notice their body odor).

During the meal, the PCs who are keeping an eye on Anasta may be able to spot her eating the cherry. If the PCs eat the apples, then at some point during the next hour have them make saving throws vs. polymorph. Those that fail are turned into creatures (of whatever types the GM think are appropriate). Those that fail a second save lose their mental faculties as well. Those who retain their normal forms Anasta attempts to charm. Dibble and Whisperfoot also try to confuse the survivors. The hobgoblins will step in to protect Anasta from direct attacks. Anasta's goal is not to harm the PCs, but to protect herself.

If any player characters refuse to eat the apples, Anasta calmly tries to charm them during the conversation. Since she can do this with her *eyes of charming* without making magical gestures or uttering magical words, charmed characters seem simply to be "taken with" Anasta.

If the PCs become nasty to Anasta, she tries to escape. The sprite and brownie can probably escape on their own, and she considers the hobgoblins to be expendable. She may try to defend her room so that her spell books



DIBBLE (CHARMED PIXIE)

HTK: 2
AC: 5
MV: 6", 12" flying
AT: 1
DM: 1-4 (sword), 2-5 (arrow)
THAC0: 20 (16)
AL: neutral (charmed)
INT: 15
SZ: S

Special Att: spells (including *irresistible dance*), two "*sleep*" arrows, (no *memory-loss* arrows).

Special Def: invisibility, spells.

WHISPERFOOT (BROWNIE)

HTK: 1
AC: 3
MV: 12"
AT: 1
DM: 1-2
THAC0: 20
AL: lawful good (charmed)
INT: 13
SZ: T

Special Att: spells

Special Def: spells, save a Skill 9 cleric

Spells: (each once per day) *protection from evil*, *ventriloquism*, *dancing lights*, *continual light*, *mirror image* (3 images), *confusion*, *dimension door*.

HOBGOBLINS (3)

HTK: 8, 3, 2
AC: 5
MV: 9"
AT: 1
DM: 2-8
THAC0: 19
AL: lawful evil (charmed)
INT: 8
SZ: M

Special Att: none

Special Def: none

"SIR MERRIN ODERICK"

(Doppelganger)

HTK: 19
AC: 5
MV: 9"
AT: 1
DM: 1-8
THAC0: 17
AL: neutral (confused)
INT: 12
SZ: M

Special Att: surprise

Special Def: alter shape, save as a Skill 10 fighter, immune to *sleep* & *charm*, *ESP*

Attacking Anasta

Of course, few player groups will fail to consider a straightforward attack. This could be an effective or a disastrous tactic, depending on how the player characters proceed.

With stealth and good reconnaissance, they may be able to catch Anasta when she is asleep. Unfortunately, good reconnaissance is hard, as Dibble scouts the place, has good hearing, and is intelligent enough to avoid being detected. If she finds out that someone is spying on her, Anasta may make a preemptive strike so as not to be struck at a vulnerable time. As mentioned above, Anasta is quite willing to cut out if a fight is not going her way.

If the PCs do manage to capture Anasta, they find that nothing will force her to reveal her secret. They may be able to kill her, but that won't help them restore Halima and his troops. The hobgoblins don't know for sure what is going on, but they have heard Anasta talking about, "those stupid apples and cherries all the time." If nothing else, with trial and error, and some *detect magic*, they can figure out how they should use the cherries.


Key to Anasta's House

A. Hallway: The ceiling of this room is 30' high. On three sides is a hallway 15' above the floor that overlooks it. Against the fourth wall is a broad staircase that rises in two directions to the upper level. (Note that beneath the right-hand staircase is another staircase going down to the cellar, but it is not visible from this room.) A crystal chandelier hangs over the hallway. One crystal in the center has *continual light* cast on it. Whisperfoot meets guests here, and Dibble (invisible) also waits here to spy on the guests. Whisperfoot takes the cloaks and coats of guests and hangs them in the coat room (Room B).

B. Coat Room: There are enough pegs along the walls to hold the cloaks or coats of two dozen guests. Currently three of Anasta's colorful cloaks hang here, along with three large, dirty, thick cloaks (belonging to the hobgoblins). A two foot step-stool allows Whisperfoot to reach the pegs.

C. Parlor: Whisperfoot has guests wait here where Anasta comes to greet them. There are comfortable chairs, small tables, a deck of cards, a few brass miniatures of fantastic creatures, and other pleasant details. Whisperfoot tries to engage guests in smalltalk while they wait for Anasta.

D. Dining Room: A long, polished table runs down the center of this room, and high-backed chairs line it on either side. This is where Anasta serves meals to her guests.



E. Closet: The closet contains cushions of various thicknesses, used by demi-humans of less than elf stature when they eat at the table. It also contains rags to polish the table, a broom, and other cleaning supplies.

F. Kitchen: This room is well-stocked with weird spices, herbs, roots, and leaves. Anasta does her cooking herself on a large wood stove in the south corner.

G. Closet: Whisperfoot sleeps here. In one corner is a nest of old clothes that he sleeps on. A bucket, mop, and other such items are also here.

H. Scullery: Wash basins stand along the wall. The hobgoblins wash clothes and dishes here.

I. Walkway: This open-air walkway has a wall on one side and pillars along the other. Through the pillars one can see the courtyard (Area J). The windows on the northwest wall look out onto a desolate forest, what once was a beautiful vista.

J. Courtyard: Several trees grow in this obviously well-tended area. One tree is an apple tree with 31 *apples of transformation*; another is a cherry tree with 47 *cherries of natural form*. Dibble sleeps in a tree out here, and she is likely to be found here if the characters enter the manse without announcing themselves. The courtyard also surrounds a well that supplies water to the people of the manse.

K. Empty: These rooms are mostly empty. They may have the remains of the passing of various inhabitants, such as the tracks of hobgoblins or Dibble, but they are otherwise empty.

L. Corridor: At the end of this short corridor is a large painting of an unfamiliar man with a long mustache. It depicts the former lord of the manse (who disappeared during the Tumult).

M. Hobgoblins' Room: This room is a mess. The three hobgoblins who live here have discarded worn clothes, gnawed bones, and apple cores on the floor.

N. Hallway: This hallway goes all the way around the upper level. Half of it overlooks the entrance hall (Room A), and the other half, through windows, overlooks the courtyard (area j).

O. Anasta's Bedroom: The door to this room is guarded by a *fire trap* (1D4+12 points of damage). Inside is an ornate bedroom with lace curtains, a bed, an elegant washstand, a small couch, and a cedar box. A small, locked, metal strongbox guarded by a *fire trap* (1D4+12 damage) contains 122 gp and three gems: a

rose pearl (300 gp), a brown jasper (50 gp), and a blue quartz crystal (50 gp). The clothes, perfumes, make-up, combs, and mirrors are very valuable, either as rare bits of past civilization for women in the PCs' party, or as trade items for people they may meet in the future.

P. Anasta's Study: The secret door to this room is guarded by a *fire trap* (1D4+12 damage). The false door from the hallway, was once a normal door, but it has been bricked up from the inside. Inside the room is Anasta's work area, including her spell books, material components for various spells, personal notes on magic, and so on. Her spell books are in a bookcase next to her desk, and on the desk is a decoy spell book with *explosive runes* in it (6D4+6 damage to the reader, half to all within the blast area).

Q. "Sir Merrin's" Room: Sir Merrin was the lord of this house before the Tumult. In this room is a doppelganger who has taken Sir Merrin's shape. This doppelganger is locked in an existential struggle with his own psyche, trying to decide the answer to the perennial question, "Who am I?" For now, he's developed the theory that he is Sir Merrin, who has been cursed by Anasta to be a doppelganger. If pressed, however, he gives up that delusion. In fact, he is a doppelganger whose exposure to Splendor opened him up to the question of his own nature. He has yet to solve the riddle of that question. Once his cover is blown, he would love to engage someone in a philosophical discussion about the essence of selfhood. "Why is the adult the same 'person' as the child?" "How do we know that consciousness is continuous within an individual?" "What is necessary to the self and what is 'exterior' to it?"

At first, however, "Sir Merrin" presents himself as Sir Merrin. He says that Anasta kept him a prisoner out of fear. (Actually, his room is never locked, and he and Anasta are lovers.) He thanks the PCs for "saving" him, rewards them with half his meager treasure, throws a party in their honor, and then tries to install himself as Sir Merrin.

If this fails, he reverts to doppelganger form and tries to convince the PCs that he is Sir Merrin, but he was turned into a doppelganger. He tries to gain whatever advantage he can through these means.

If the PCs don't buy this story either, he breaks down and cries. When he recovers his composure, he begs to join the party. He needs someone to take care of him like Anasta did, he says, while he figures out who he is. He is willing to serve as a scout or spy for the party, and he is also willing to do for the leader of the party (or an influential PC) what he did for Anasta. (With *ESP*, he may be able to determine which form a PC would find most enticing.)

"Sir Merrin" has what is left of his treasure in a chest in this room: 1,000 sp and 100 gp. With the advent of his existential crisis, Sir Merrin has found

that the acquisition of gold is not the joy it once was.

If the doppelganger had a name before he adopted "Sir Merrin," he does not remember what it was.

R. Cellar: This large, damp room contains 54 bottles of wine, dried and cured meats, bins of flour, and other foodstuffs. Near the center of the room is a set of stone stairs with a door at the top.

Concluding the Encounter with Anasta

Once the player characters have freed the dwarves from their curse, they have earned the unswerving loyalty of these soldiers, who volunteer to join them to serve as guards and scouts, as needed. The formerly charmed guards of Anasta may also wish to join the party, but it is unlikely that any of them have the inclination to follow the PCs or get along with others in the group.

Wild Ones

These refugees have reverted to a feral way of life. Though many still wear the tattered remains of civilized clothing, they have become bestial. They subsist on insects, lizards, and plants, but they bring down larger game when they can. Wild ones are most likely to fear intruders in their land, though they may be tempted to steal supplies at night.

During an encounter with wild ones, one of them will remember something of life as a civilized person. She will follow the player characters, spying on them, drawn toward them by unconscious memories of life before the Tribulation. The PCs may notice a lithe, dirty, middle-aged woman in rags peering at them from behind trees or boulders. If they approach her, she flees, the fears she's developed during the Tribulation overpowering her impulse to watch the PCs. If the PCs can somehow capture her, she seems feral and beyond help, but soothing talk (and possibly some magic) will help her regain her abilities. She talks haltingly at first, and then gradually regains her senses.

She explains that she is a cleric, and that she and her people fell into madness because of the deprivations forced upon them by the Tribulation. She introduces herself as Halomath of Vandi (see NPC handout), and she says that her family and friends lost their minds with her. She hopes that they are still to be found in the area and that they, too, can be reclaimed. She pledges her assistance to the PCs if they help her find her friends and family.

She says that her group of refugees included her husband, her mother-in-law, two sons (ages 15 and 19), her daughter-in-law (age 17), her daughter (age 21), and her son-in-law (age 30). "That was all that was left of my family when the madness came to us," she said. "We'd already buried as many as had survived."

If the PCs assist Halomath, roll 1D20 for each character in Halomath's group (7):

Die Roll

(1D20)	Result
1-9	Found, can be recovered
10-12	Found, permanently mad
13	Found, dead
14-20	Never found

Halomath takes the characters through the surrounding area looking for her family. They encounter more Wild Ones, most of them not family. Even if the PCs capture them, these Wild Ones are not likely to recover (5%). Halomath was tough enough to retain some of her former self and respond to good treatment, but the others need to see the face and hear the voice of family before they recover their wits.

The PCs are certain to give up and head on before finding all the members of Halomath's family. There is no way to be sure that finding the others is impossible; perhaps another day's searching would turn up another family member. But the PCs have to draw the line at some point and keep going. Persuading Halomath to give up may be difficult, but she's tough enough to take it.

WILD ONE

HTK:	3
AC:	10
MV:	12"
AT:	1
DM:	1-6 (club or spear)
THAC0:	20
AL:	neutral (crazy)
INT:	7
SZ:	M
Special Att:	none
Special Def:	none

Cities

Below are descriptions of four cities that the player characters may encounter on their travels.

Azo, the Perpetual Carnival

In Azo, the inhabitants are throwing a constant party, encouraged on by the high-spirited piping of a huge organ. New refugees are attracted by the music and drawn into the party. The organ is actually a creation of demons, and these demons move about the city capturing people and taking them to a pit beneath the organ. Here the demons torture them, and the sound of their screams rises through pipes, eventually turning into the enticing music.

Coming to the City

The first thing that the PCs notice of Azo is the

music, which carries far across the land, especially at night. The music is fast-paced piping, like the sound of an orchestra of wind and brass instruments. (Depending on the technological level of the PCs, they may not have ever heard a pipe organ before. If they have, they may recognize the music as coming from such an instrument.) The music has no magical effects.

When the PCs come within sight of the city, they see that it is alive with movement. If they come within view at night, they see lights moving about everywhere.

As the PCs approach, they may see or run across other refugees who have been attracted by the music. The land around the city is abandoned farmland, stripped of food.

At the wall of the city, they find the gates open and the guards friendly and welcoming, possibly even drunk. "Welcome to Azo," they proclaim. "Join the party." Indeed, within the walls the whole city is caught up in a celebration, non-stop drinking, dancing, singing, playing, flirting, and laughing. Revelers in gaudy costumes, body paint, and various states of undress prance about with abandon and encourage the PCs to join in the fun. These people have not been charmed or directly magically controlled. The music that they dance to is magically produced, but it is not magical in itself.

PCs that join in the fun are welcomed and given drinks. Revelers are eager to dance, sing, or just chat with the strangers. PCs who look for provisions find that food stores are low. (Since no one is farming or foraging, they are not replacing the food that they eat.) PCs who ask the revelers about their strange city get noncommittal answers. They can find out the following easily, and finding out more is difficult if not impossible:

- Count Puzong (see NPC handout) is playing the organ. He is the beloved leader of Azo, and the host of this delightful party. The organ is in the House of Court, on the plaza in the center of the city.
- The party is a celebration in honor of the end of divine intervention. "We're on our own now, and we can party as much as we want," a native says.
- The party started after the Dream of Desertion (called "the Dream of Release" in Azo), when Count Puzong had the organ built.

Any PC who refers to the future or to danger is mocked and told not to take life so seriously. If asked about low food stores, a native might say, "I can see that you need another drink, my friend."

Tacked on posts and walls here and there throughout the city are copies of Count Puzong's edict, needlessly elaborate and stamped with the count's seal

*By Order of Count Puzong: Ruler of Azo,
Maker of Music:*

*Drink, Dance & Be Merry!
We Are Free!*



The House of Court

In the middle of town, on one side of a plaza which is jammed with festive people, is the House of Court, a three story, stone building. From its ceiling jut large brass pipes that pump music out into the air.

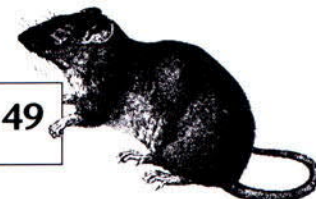
On the first and second floors are a series of large, elegant rooms with marble and mahogany fixtures. Here the nobles and their sycophants have gathered to party their lives away, drinking the best wines from their personal wine cellars, and the count's. The finery, lace, perfume, and sparkling wine are all taken to excess. These people are curious and friendly to people who look important. They are disdainful and cruel to any who look "common."

Most of these people are harmless to the PCs, though they may be a young rake or two who is skilled with a rapier (specialized fighters). These men may challenge PCs to duels for real or imagined slights. They receive -1 to -4 on their attack rolls, as they are likely a bit drunk.

DUELISTS (1 TO 3)

HTK:	29, 21, 19
AC:	10
MV:	12"
AT:	3/2
DM:	1-6+2
THAC0:	18
AL:	neutral
INT:	10
SZ:	M
Special Att:	none
Special Def:	none

The count's guards are still to be found in the House of Court, though they have become exceedingly lax in their duties and easy-going toward newcomers. The guards are more likely to escort the player characters to the count's chambers than to challenge or





question them. (Commoners, or PCs who look like commoners, however, are roughed about with the flats of blades and ejected from the House of Court.) They wear chain mail and carry halberds (with which they specialize). Like the rakes, they are probably tipsy (-1 to -4 on attack rolls).

GUARDS (4+)

HTK: 8 each
AC: 5
MV: 12"
AT: 3/2
DM: 1-10+2
THAC0: 20
AL: neutral
INT: 9
SZ: M
Special Att: none
Special Def: none

On the third floor are more chambers, but the only one in use is the court of the count. Here, in a large audience chamber, is the count (see handout) and his favored guests. The count is playing a huge, elaborate organ whose pipes extend through the ceiling, and on either side of him is a brightly dressed dwarf, pulling levers and cranking wheels to help him play the organ. (These dwarves are actually additional bodyguards for the count.) Besides the count and the dwarves, the room contains a diviner, Morimer (see NPC handout), dressed in gray and several wealthy nobles (some of whom may qualify as duelists, as described above).

By the time the PCs reach this room, they have likely picked up some curious hangers-on, or an escort of guards. These people announce the PCs to the count. Otherwise there may be some confusion if the PCs pop in unannounced.

If the player characters attack, the dwarf guards and some of the noblemen attack them, and the diviner uses her spells against them. Count Puzong takes one of his potions and joins in as well. If the attack means that the organ is left going with no one playing it, the music turns into horrific screams. The demons hear the screams and come to find out what the trouble is (see The Organ of Azo, below).

If the PCs are friendly, the count is as well. He calls a noble over to take his place on the organ, and they arrange a quick switch so that the music never stops. (It is important that the music never stop.) Once free of the organ, Count Puzong chats with his guests and encourages them to join the party. Meanwhile, the diviner scans the PCs. She uses *ESP*, *detect evil*, and *detect invisibility* to ensure that the party is not dangerous.

DWARF BODYGUARDS (2)

Skill 6 Fighters

HTK: 55, 44
AC: 8
MV: 6"
AT: 3/2
DM: 1-6+2
THAC0: 15 (+2)
AL: lawful neutral
INT: 12
SZ: S

Special Att: specialized with short swords
Special Def: +3 saves vs. magic & poison

The Organ of Azo

The secret of Azo is centered on the mighty pipe organ that Count Puzong plays. This huge, complicated organ, which was created by a demon called Bonrathmun, actually takes cries of pain and transforms them into merry music. Bonrathmun, a Lamazu demon, created the organ in the service of his master, Grand Decarabria, the Prince of the Flesh. Count Puzong sees to it that someone is always playing the organ or, if an emergency arises, he pulls out a large stop that shuts the organ down. If the organ were left unmanned while this stop was not pulled out, the screams of the torture victims would be piped unaltered over Azo, and the thousands of revelers would hear the true source of their festivities. (Keep this scene in mind if you want to arrange a dramatic conclusion.)

In the dank chambers far beneath the House of Court is a torture chamber where Bonrathmun inflicts intense pain on victims drawn from the streets of Azo. Mostly these are random victims snatched by two Mobrodo demons that serve Bonrathmun, but if Bonrathmun wants to interrogate certain people, he may send the Mobrodo after them specifically.

The Mobrodo wander Azo together, using their *alter self* power to appear as fellow revelers to their intended victims. (The Mobrodo are far from subtle, and these artificial visages may be faulty. A Mobrodo who poses as a fair damsel, for instance, may have bestial eyes or claws in place of fingernails.) Generally they wait until they can snatch a lone victim without witnesses, and then they overpower the victim and haul him down to the torture chamber where Bonrathmun awaits them.

The Mobrodo often neglect their duties and get caught up in the party themselves. When they do so, their "festivities" are outrageous and violent.



BONRATHMUN,

Lamazu Lieutenant

HTK: 50
AC: -1
MV: 12"/20" flying
AT: 4
DM: 1-8 (+1)
THACO: 9
AL: chaotic evil
INT: 16
SZ: M

Special Att: energy drain, scimitars +1 (x4), demon powers

Special Def: +2 or better to hit, demon powers

MOBRODO (2)

HTK: 27, 22
AC: 3
MV: 15"
AT: 3
DM: 1-8, 1-8, 1-12
THACO: 15
AL: chaotic evil
INT: 9
SZ: M

Special Att: roar, demon powers

Special Def: +1 or better weapon to hit, demon powers

The mystery of Azo is best taken slowly. Player characters are likely to be very suspicious at first. Wait for them to let down their guard before springing the Mobrodo or other horrors on them. If they force their way to the solution of the mystery, such as by exploring the House of Court, so be it. Otherwise the disappearance of a guard, friend, or refugee may be the first clue that leads to the PCs' discovering the demonic torture room. The Mobrodo, for instance, may capture an associate of the PCs in order to interrogate him and learn something about the PCs. On the other hand, if the PCs simply join the festivities and fail to find the demons, then the party continues for about a week more, by which time the food stores have run out, and the people are collapsing from starvation. At that point, Bonrathmun may show himself in his true form, and even tour the city to view firsthand what he has wrought.

If the organ music is shut off, the party in Azo ceases, and chaos ensues. Truly heroic PCs may be able to rescue the population, but they have dug themselves into quite a hole. There are thousands of people gathered here, and any food nearby has already been taken into the city, and most of it has been eaten. The most prudent measure may be for the PCs to flee and put the horror of Azo behind them.

Broadport, the Plague City

The citizens of Broadport have succumbed to the "new way" of the world, becoming warped themselves and thereby fitting in with the warped world of the Tribulation. Considering themselves saved, they want nothing better than to extend "protection" to the player characters and the refugees. This encounter offers little action, danger, or treasure, but it should give the players the creeps and reinforce the proper feel of the Tribulation.

Coming to Broadport

Surrounding the city are hilly lands that are under cultivation, but the crops that grow here are knobby, misshapen, oversized, and off-color. During the day, peasants tend the fields, but at night they retreat within the walls of Broadport to protect themselves from creatures that wander the land. If the PCs approach during the day, they'll encounter peasants. At night, they'll find the fields deserted. Peasants flee from any who approach them; they know that the wilds are full of demons and monsters, and they take no chances. If peasants flee back to Broadport, a patrol is dispatched to intercept them and determine whether they are dangerous.

The city appears to be a normal walled city, though it's seen better days. A fog hangs over the land, and dark vines climb the crumbling walls. Guards on the walls hail the PCs as they approach and welcome them to "fair Broadport."





The People of Broadport

From a distance, the people of Broadport appear normal, but on a closer look it is apparent that they are as warped as their crops. Their skin is a mottled bluish-green, marked with what appear to be open sores. Their hair is dark green, and their breath is positively fetid.

For their part, they find the healthy PCs just as revolting as the PCs find them. Nevertheless, they can understand that the PCs haven't had the "good fortune" to be exposed to the "new way," and they are eager to "help" the characters by infecting them. (The citizens of Broadport are not evil; they just look at things differently.)

Everyone who touches a citizen of Broadport or strikes one with a hand-held weapon must make a saving throw vs. magic or be infected. If a character is infected, he must make a Stamina Check. If the roll is equal to or lower than the character's Stamina, then the character is too tough to be transformed; the character sickens and dies over the next three days. If the roll is higher than the character's Stamina, the character is transformed over the next three days and becomes like the citizens of Broadport. The disease transforms the mind as well as the body, so that the character comes to see sick things as beautiful and healthy things as disgusting. If the roll is a 1, the character shakes off the disease, and the player rolls again. If the second roll is successful, the character is immune to the disease and will never succumb to it.

Cure disease will stop the disease's progress. If cast on someone already transformed, it is lethal (save vs. spell is allowed). In return, the *cure disease* of the Broadport clerics will "cure" PCs of their "disease" (i.e. transform them instantly, unless they save vs. spells).

If the PCs wish, they can expose themselves to the disease and take their chances. Those that survive will be welcomed to Broadport, and as the disease spreads across the world. It will establish a new society, one that seems disgusting to the former inhabitants but will seem normal to the survivors.

Outcasts

If the characters leave Broadport, someone calls to them from a hiding place, and then walks into view. It is a young woman named Belitta who is immune to the "new way." She is dressed in rags and is filthy. In the city of Broadport, she is a reviled outcast because she is "cursed," and she has brought eight other outcasts in hopes that the player characters will take them away from Broadport. They are perfectly safe; one cannot be a carrier of the "new way" without already being infected.

Melimech, City of "Ghosts"

Melimech stands on the border between the player characters' world and another one. The lands and people of each world seems ghostly and insubstantial to the people of the other. This city may provide merely a strange encounter, or it may allow the PCs to escape into the other world.

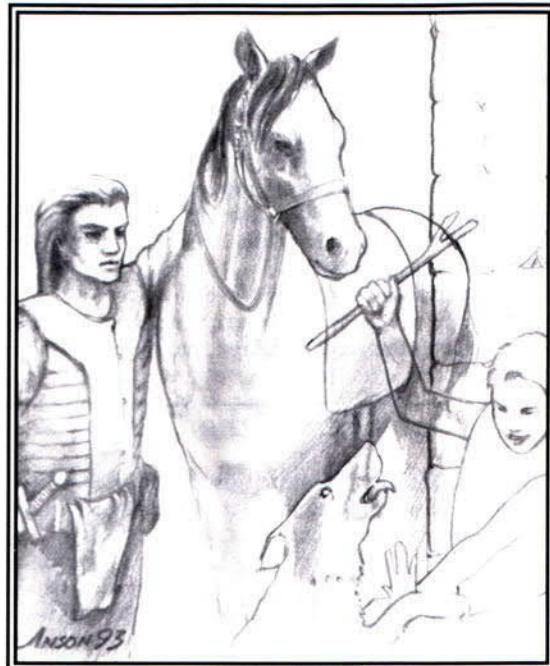
Coming to Melimech

The characters can approach Melimech without crossing any surrounding farmlands. (There are farmlands on the "Other World" side of the city, but not on the side in the "real" world.) In the distance, the city seems normal, albeit foggy. As the PCs approach, they see that it is not foggy but translucent and hazy. If the PCs approach the city, guards on the walls challenge them. The voices of the guards, who are also ghostly, are hollow and distorted, and they speak an unknown language.

The People of Melimech

The inhabitants of Melimech all seem to be ghosts but are otherwise quite normal. (The clothing styles and architecture, however, are alien.) From the perspective of the inhabitants, it is the PCs who are ghosts. They believe *themselves* to be normal.

While in the ghostly city, PCs can walk through walls and objects. They can touch these things and climb steps and such if they concentrate on doing so (requiring a successful Insight Check at +2, though remaining 2 AC higher while concentrating). If they



don't concentrate on climbing, they walk right through the stairs. If a PC is above the ground, on an upper floor or the like, he can will himself down through the floor (falling to the ground).

Until the PCs can establish communication or convince the inhabitants of their good will, the inhabitants react to them with fear. Guards attack any PCs that seem to be a threat. Only magical attacks can affect the inhabitants, and only magical attacks from the inhabitants can affect the PCs. Most warriors in the city do not have magic weapons, so they are helpless against the PCs.

The first inhabitants that the PCs are likely to encounter are Skill Level 0 guards or citizens, neither of whom can communicate with or threaten any people from the "real" world. They react with fear, possibly trying to strike or burn the "ghosts" they see.

In response to the alarms of the guards, wizards and elite warriors come charging onto the scene. Unless the PC "ghosts" do something immediately to prove good intent (if, indeed, they *have* good intent), these specialist defenders attack. It is, of course, child's play to escape these attackers since the PCs can move through walls as if they weren't there.

Should the PCs, out of desperation or callousness, kill the city's defenders, they can then move about unhindered in the city. Within a day or so, however, news spreads through the "other world," and even more or more powerful non-player characters arrive to defend the land. Tailor the strength of these new attackers to that of the PCs.

Once the player characters have established communication with the ghostly inhabitants of this city (using magic of some kind), they may learn more.

First, in case they haven't figured it out on their own yet, they learn that they appear ghostly to these people, who consider themselves to be normal.

From the far side of the city, the PCs can see that the entire landscape beyond the city is ghostly. Ghostly peasants haul ghostly grain on ghostly wagons into the city. From the perspective of the inhabitants of this city, it is the land from which the PCs came that is ghostly.

If the player-characters travel into the ghostly land, they are treated as ghosts or spooks there. If they stay there longer than a few days, they begin to fade into nothingness.

Defenders of the City

Once the alarm has been raised, defender arrive according to the following schedule. You may alter this schedule to suit your needs.

Round	Defenders
1	3 Guards
2	3 Guards
3	1 Guard, 1 Wizard Guard

4	2 Guards, 2 Wizard Guards
5	3 Elite Guards
6	1 Priest, 2 Heroes
7	2 Elite Guards, 1 Hero
8	3 Priests
9	1 Legendary Hero
10	3 Elite Guards, the Mighty Wizard

"GHOSTLY" GUARDS

Skill 0 Soldiers

HTK:	5 each
AC:	5
MV:	9"
AT:	1
DM:	1-6
THAC0:	20
AL:	neutral
INT:	9
SZ:	M
Special Att:	none (can't affect PCs)
Special Def:	magic weapons to hit

"GHOSTLY" WIZARD GUARDS

Skill 3 Mages

HTK:	7 each
AC:	10
MV:	12"
AT:	1
DM:	1-6
THAC0:	20
AL:	neutral
INT:	15
SZ:	M
Special Att:	spells
Special Def:	magic weapons to hit
Spells:	Skill 1: <i>magic missile, sleep</i> . Skill 2: <i>web</i> .

"GHOSTLY" ELITES

Skill 6 Fighters

HTK:	33 each
AC:	2
MV:	6"
AT:	1
DM:	1-8+1
THAC0:	15 (+1 to hit)
AL:	neutral
INT:	10
SZ:	M
Special Att:	<i>long sword +1</i>
Special Def:	magic weapons to hit

"GHOSTLY" PRIESTS

Skill 7 Clerics

HTK:	31 each
AC:	2
MV:	6"
AT:	1

DM: 2-7 (mace), 2-5 (sling bullet)
THAC0: 16
AL: neutral good
INT: 12
SZ: M
Special Att: spells, mace +1, slings.
Special Def: magic weapons to hit, spells, scrolls of protection from fire & cold.
Spells: Skill 1: *bless, command, cure light wounds, detect magic, protection from evil.* Skill 2: *aid, hold person, know alignment.* Skill 3: *dispel magic, prayer.* Skill 4: *cure serious wounds*

“GHOSTLY” HEROES

Skill 9 Fighters
HTK: 50 each
AC: 0
MV: 12”
AT: 2
DM: 1-8+5
THAC0: 12 (+4 w/ sword)
AL: neutral
INT: 11
SZ: M
Special Att: long sword +3, specialist with long sword
Special Def: plate & shield +1, magic weapons to hit

“GHOSTLY” MIGHTY WIZARD

Skill 13 Transmuter
HTK: 28
AC: 4 (Dex 15)
MV: 12”
AT: 1
DM: 1-6+2
THAC0: 16
AL: neutral
INT: 17
SZ: M
Special Att: spells, staff of power (16 charges), potion of heroism.
Special Def: magic weapons to hit, spells, bracers of defense (AC 5), potions of vitality, healing (x3), invisibility, extra-healing, and blue dragon control.
Spells: Skill 1: *burning hands, comprehend languages, magic missile, shield, shocking grasp, sleep.* Skill 2: *alter self, ESP, levitate, acid arrow, web, whispering wind.* Skill 3: *fireball, fly, haste, hold person, invisibility (10' r.), tongues.* Skill 4: *charm monster, resilient sphere, polymorph other, polymorph self, rainbow pattern.* Skill 5: *cone of cold, hold monster, telekinesis, teleport, transmute rock to mud.* Skill 6: *disintegrate, invisible stalker, transformation.*

“GHOSTLY” LEGENDARY HERO

Skill 15 Fighter
HTK: 81
AC: -4
MV: 12”
Sword AT: 5/2
DM: 1-8+6
Bow: AT: 4
DM: 1-8+3
THAC0: 6 (+5 w/ sword, +3 w/ bow)
AL: neutral good
INT: 12
SZ: M
Special Att: long sword +3, sword specialist, 17 Strength, long bow +1, sheaf arrows +1 (x33).
Special Def: magic weapons to hit, plate & shield +3, ring of regeneration, ring of the ram (38 charges), potion of polymorph self, helm of brilliance (with 3 diamonds, 12 rubies, 19 fire opals, and 17 opals)

Refugee Option

If you wish, the leaders of the ghostly city may tell the player characters that ghosts have been seen in a forest nearby. If the PCs investigate, they find that these “ghosts” are refugees from their world who have gotten lost in the ghostly world. They are hiding in the woods and eating up their supplies because they are afraid of the “ghosts” that they see out on the roads and so on. They have been here long enough that they are starting to fade into nothingness. Some of their number have already disappeared, and most of the rest are fading as well. The PCs should have an easy time convincing the refugees to follow them back into the normal world.

Conclusion Option

The player characters learn that the “ghosts” have no concept of “Law” and “Chaos.” They are in a universe where this split has never occurred. If the PCs can find a way to make themselves and their refugees “real” in that ghostly universe, they will be saved. This means undertaking a few adventures as “ghosts.” They have to consult isolated sages in this new universe, and defeat some horrendous evil creatures to attain the artifacts or knowledge necessary to “transfer” them to this other universe. And they must succeed before they and their people fade away.

Swouress, the Empty City

Swouress is empty, but in perfect condition. The inhabitants have simply disappeared. The refugees may find very valuable tools and food here, but there is a chance that they will fall victim to the same fate the befell the previous inhabitants.



Coming to Swouress

Surrounding Swouress are abandoned farmsteads. (The people from the surrounding areas fled when they saw that the inhabitants of the city had disappeared.)

The walled city itself is in perfect condition, with its gates open, but no one is here. Fires have burnt out in fireplaces, the pots that hanging above them still filled with stew. Half-eaten vegetables rot on plates. The blacksmith's hammer, the leather-worker's awl, and the carpenters adz all lie abandoned in their respective locations. A bucket full of water hangs half-way down a well. There are no animals except birds.

These ruins are a godsend to refugees. Here they can gather large quantities of food, tools, and raw materials, as well as excellent shelter. Unfortunately, it's located at a dimensional rift, and every two hours spent here brings with it a 1% chance that the cosmos will shift, sending every living thing within the city into the Void.

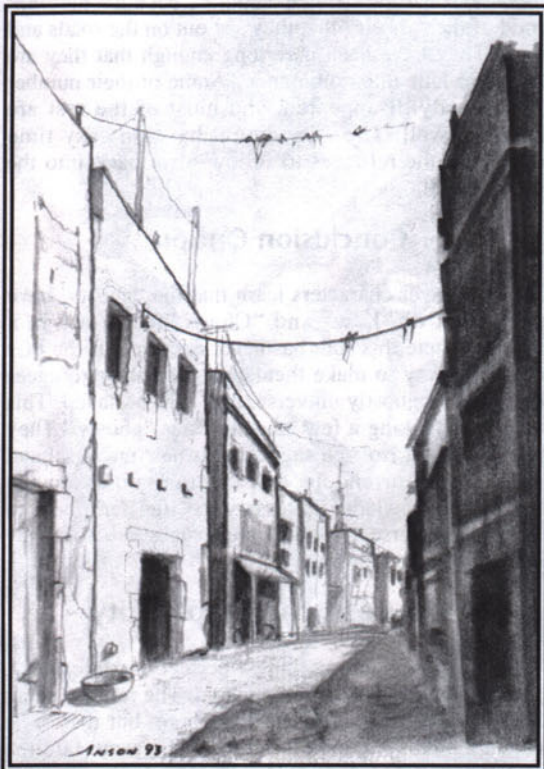
The best clue to the previous inhabitants' fate is a loose collection of parchment sheets found in one house. It served as a makeshift log for the leader of a band of refugees. Several pages recount the horrors of trying to lead refugees through the Tribulation, horrors that the PCs should be familiar with. Of special interest is the last page, labeled "Good Fortune Has Finally Come Our Way."

Good fortune has finally come our way. We have found a city that has everything we need: food, water, hammers and other tools, beds, wine, mirrors, thread, everything. Perhaps the previous inhabitants were forced to flee at a moment's notice and then were slain or lost in the wilderness. In that case, their misfortune is our boon, and I say a prayer of thanks to them. Perhaps the gods have not all abandoned us, and the Merciful Lady, Arlohmya has set this city for us to find. In that case, I say a prayer of gratitude to her.

At last, our wandering has come to an end. No more forced marches, no more midnight sneak attacks, no more going without. I think I shall name thi

Conclusion Option

The planar shift does not send inhabitants of the city to Nothingness. Instead, it sends them to a pocket dimension where an infernal wym waits to devour them. This wym has constructed an interdimensional equivalent of a "spider web" that traps the unwary and brings them to its cavern. By defeating this wym, the player characters can return to their plane or transport themselves to any of several other dimensions from which the creature has been drawing victims. (They can also help themselves to the considerable amount of loot to be found here: 5,000-50,000 gp worth of coins and gems from various worlds, plus 2-20 random magic items) If the PCs escape the Apocalypse in this way, they arrive in an already existing world. This route is a convenient way to get the PCs to whichever new game world you want to base your campaign in.



TORKESS,

Infernal Wym

HTK: 104
AC: -4
MV: 15"/24" flying
AT: 3
DM: 1-12, 1-12, 1-20
THAC0: 2
AL: chaotic evil
INT: 19
SZ: L

Special Att: poison bite, breath weapon, spells

Special Def: +1 or better to hit, spells

Spells: Skill 1: *charm person, comprehend languages, magic missile, protection from good, sleep.* Skill 2: *darkness 15' radius, ESP, invisibility, know alignment, web.* Skill 3: *fireball, dispel magic, non-detection, monster summoning I, vampiric touch.* Skill 4: *charm monster, ice storm polymorph other, polymorph self.* Skill 5: *contact other plane, magic jar, major creation, teleport.* Skill 6: *anti-magic shell, globe of invulnerability*



Salvation

Chapter 4

This chapter covers two possible ways that the player characters can escape the Apocalypse. You can use whichever one you like or come up with a way of your own. If the PCs blow their chance to escape using one event, then you can present them with the other to give them a second chance. If they fail at both chances, then they are left in the Tribulation as the world shakes itself apart. You can introduce the first Salvation event any time you wish.

Arlohmya's Rescue

A neutral good deity decides to break the pact among the gods and saves some mortals, bringing them to another world. For this deity, true compassion transcends the law. If the gods were allowing the Apocalypse to continue because they wanted to learn something about themselves, then what this deity has learned is that she values heartfelt compassion and feeling over cold calculation and obedience to hurtful contracts.



This conclusion works for player characters who are inclined toward good. Neutral characters may benefit by it as well, as long as they are usually good people, not self-serving schemers. A group of evil characters would most likely not be saved by a good deity, so if your PC group is mostly evil, choose a different conclusion.

Even though a deity wants to rescue the PCs, it is still up to them to survive the challenges that stand between them and rescue.

The deity who rescues the PCs is Arlohmya, Matron of the Pure Heart. She is tied to the concepts of familial love, fertility of the earth, and charity. She is usually pictured as a buxom, fleshy woman with long brown hair flowing from her head like the hood of a cape. If your campaign includes a neutral good deity who values compassion over law, then you can substitute that deity for Arlohmya.


The Message

This conclusion is set into motion when Arlohmya decides to save a portion of the dying world. She knows that she has only a few days to rescue people before the other deities stop her. She can also only take limited action on the prime plane, lest the deities who oppose her likewise use her transgression as an excuse to walk the earth themselves. By restricting her actions, she hopes to escape notice for a while and then to provoke only limited opposition. She has resigned herself to being able to save only a few of those who are suffering needlessly.

She creates a divine connection to one of her holy areas, and uses it as a magical "transmitter" to send a message out to good people nearby. The message comes in the form of a dream or vision. It only comes to good and neutral people within 100 miles of the holy spot. Arlohmya reasons that very few people who are more than 100 miles away will be able to reach her in time to be saved, so she does not send her message farther than that. (Why raise false hopes, after all?)

The vision is a striking image of the holy site, a temple whose sides curve up to a central spire. In the vision, the stones of the temple glimmer faintly, giving the scene an otherworldly tinge. From all





sides, refugees are forcing their weary legs to march toward and into the temple in long, twisting lines, and rising from the central spire is a constant stream of people, all adorned with simple white robes, floating up into the sky.

The power of this vision depends on the person receiving it. Good people receive a stronger impression than neutrals, and evil people don't receive the vision at all. Those people who are especially good-hearted feel the vision strongly and are filled with suddenly-renewed hope. Psychic sensitivity, magical ability, and similar factors have no influence on the strength of the vision.

All those who get the vision intuitively understand the direction toward the holy site, the distance between them and it, and that this ray of hope will wink out within a few days. Each dawn thereafter those who received the vision have it again. As before, the vision includes an intuitive understanding of the site's location, relative to the one having the vision. Each night after the third, there is a 50% chance that Arlohmya is stopped. The vision will not come on the following dawn, and the temple, if found, is in ruins.

Find the location of the PCs on the game map, and locate the temple of Arlohmya about 90-100 miles away.

The Opponent, Hergg

The first deity to catch on to Arlohmya's plans is Hergg, Lord of Perversion. He is a chaotic evil deity who uses his power to change things from their original, healthy nature to something harmful. He is generally pictured as a dark-clad man with a war flail.

Hergg is currently petitioning the lawful, chaotic, and evil deities for aid in stopping Arlohmya from interfering with the Apocalypse and breaking the oath that the deities swore to. Meanwhile, he has assigned underlings to limit the "harm" that Arlohmya does before she is stopped

altogether. It is his work that has placed enemies in the path of desperate refugees.

Every day, in addition to normal encounters, there is a 50% chance that the characters encounter some monster of Hergg's. This can be any creature of your choice or design, or you can use one of the encounters listed below. These creatures are here expressly to stop people from getting to the temple.

Hergg's Creatures

Mutant Animals (Low Power Encounter)

These are animals that have been horribly distorted by the touch of Hergg. The creatures are:

Two large dogs whose hides are now dotted with



bumps and unnatural growths. They slobber uncontrollably, and anyone bitten by one of these dogs must save vs. poison or suffer effects like those of the *confusion* spell. The poison takes effect on the second round after the bite, and last 1D10 rounds. Once a character makes a successful save vs. a particular dog's saliva, he automatically saves against further bites from that dog.

A **small snake** whose coloration shifts confusingly, making it hard to strike. Its bite does no damage but causes incredible pain; unless a save vs. poison is made, the victim is incapacitated for 2D6 rounds. The effects begin on the round after the snake bites. The snake is so small that it has the equivalent of a 75% Hide in Shadows ability, as long as it has some underbrush and such in which to slither. Missile weapons directed against it suffer a -2 penalty because it is hard to see among the leaves, stones, and grasses of the ground.

Three large crows that can hurl their feathers as weapons. Each round, a mutant crow can dive at a character and fling one feather at him. If a feather hits, the character must save vs. spell or take 1D8 burning damage. Since the feather does not need to penetrate armor to function, armor does not protect the character. Shields, rings of protection, and armor class adjustment due to Dexterity, and even the bonus for magic armor all still count, but the basic armor does not. For these attacks, refigure the target's AC accordingly.

MUTANT DOGS (2)

HTK: 23, 12
AC: 6
MV: 18"
AT: 1
DM: 1-10 + madness
THAC0: 17
AL: chaotic evil
INT: 3
SZ: M
Special Att: madness
Special Def: none

PAIN SNAKE

HTK: 2
AC: 2
MV: 9"
AT: 1
DM: poison only
THAC0: 20
AL: chaotic evil
INT: 1
SZ: T
Special Att: painful poison
Special Def: 75% Hide in Shadows, -2 penalty on missile attacks

MUTANT CROWS (3)

HTK: 2, 1, 1
AC: 8, 2 while airborne
MV: 3"/24" flying
AT: 1
DM: special (1-8 burning)
THAC0: 20
AL: chaotic evil
INT: 4
SZ: T
Special Att: feather attack
Special Def: none

Harpies (Medium Power Flying Encounter)

These harpies can harass player characters that circumvent ground obstacle by flying. (Of course, they can also harass those on the ground.) Use as many harpies as necessary to give the PCs a run for their money. Even one harpy, however, could cause severe problems if its song lures a great number of refugees away. A lone harpy could even seek cover from the missiles and spells of guardian PCs and still lure the refugees away.

Servitors of Hergg have given these harpies battle axes and short bows with sheaf arrows. In return, the harpies have agreed to lure people away from Arlohmya's temple rather than simply eating them. The harpies sing and lure people toward them. Instead of attacking the helpless victims of these songs, they fly away, luring the people ever farther from the temple.

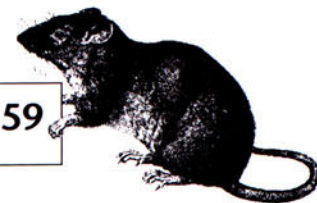
To give this encounter a spiritual element, describe the harpies' song as having lyrics that deal with some temptation, such as an adulterous love affair or wrathful vengeance. This detail makes this encounter a physical symbol of spiritual concepts. After all, people talk about temptation luring people away from salvation, and in this case that's happening literally, unless the PCs can prevent it.

HARPIES (ANY NUMBER)

HTK: (7D8)
AC: 7
MV: 6"/15" flying
AT: 3 or 1
DM: 1-3, 1-3, 1-8 or 1-8
THAC0: 13
AL: chaotic evil
INT: 7
SZ: M
Special Att: singing & charm (save vs. spell or rush to the harpy and stand transfixed), short bow
Special Def: none

Werefox (High Power Encounter)

Trelliose, a werefox, has long been a devotee of



Hergg. She realizes that her ability to charm men with her beauty is a mutation of true beauty (though she regards it as an "improvement," not a "perversion"), and she has devoted herself to Hergg to improve her abilities. The werefox has three forms: that of an elf, that of a fox and that of furry humanoid (combining elven and fox features).

She may present herself and her charmed companions as refugees in need of assistance, in which case she tries to gain the "aid" of the player characters, and then turns on them when they are weakest, perhaps when they are battling another menace. She may even have infiltrated a refugee group already. When the players find this group, they may not realize that, while most of them are legitimate, a few are deadly impostors.

Be sure to play her charm ability carefully. Due to her incredible beauty, anyone whose Insight is 13 or less will automatically be *charmed* by the werefox's beauty. Even those with Insights of 14 or higher will still find her incredibly attractive. Generally, only a perceptive character can tell that a man has been magically charmed by this "elven maid." These charmed men seem simply to be "taken" with a beautiful female. The same goes for her companions; they may seem protective of the foxwoman, but they do not seem magically dominated.

Protecting Trellose is Hogart, a well-mannered, respectful warrior in field plate. He believes that he has taken it upon himself to guard this charming elven maiden from harm in these turbulent times. Three Skill 0 soldiers believe themselves to be following the leadership of a fine warrior and protecting a lovely lady. In fact, all four of these men have been charmed.

TRELLOSE, WEREOFX

HTK: 45
AC: 2 (fox), 4 ("combined form"), or 6 (elf)
MV: 24", 18", or 12"
AT: 1
DM: 1-2 (fox), 2-12 ("combined form"), or 1-8 (bow)
THAC0: 13
AL: chaotic evil
INT: 16
SZ: M

Special Att: charm, spells (as Skill 5 mage)

Special Def: only struck by +1 magic or silver, spells

Spells: Skill 1: *charm person, magic missile, protection from good*. Skill 2: *invisibility, ESP, misdirection*. Skill 3: *fireball*.

HOGART

HTK: 29
AC: 1
MV: 12"

AT: 3/2 or 2
DM: 1-8+5 or 1-8+1
THAC0: 16, +3 w/ sword
AL: lawful neutral (charmed)
INT: 11
SZ: M

Special Att: *long sword* +2, specialist w/ sword, 17 Strength, long bow with sheaf arrows.

Special Def: *potion of invulnerability*

SOLDIERS (3)

HTK: 8, 8, 3
AC: 4 (banded mail)
MV: 12"
AT: 1
DM: 1-6 (spear or javelin)
THAC0: 20
AL: neutral
INT: 9
SZ: M

Special Att: 2 javelins each

Special Def: none

Adult Black Dragon (Very High Power Encounter)

This encounter is for high-skill groups, and especially for groups that are using flight to overcome the ground obstacles between them and the Temple of Arlohma.

If the PCs are escorting skill 0 refugees, the appearance of a dragon can really mess them up because the fear that the dragon causes may make the refugees scatter. After dealing with the dragon, the PCs may then need to hunt down the refugees. (As luck would have it, they may flee into quicksand or find themselves menaced by monsters.)

A servitor of Hergg has granted this dragon with an expanded ability to detect invisibility, out to the limit of sight, rather than 60'.

ADULT BLACK DRAGON

HTK: 67 (14D8)
AC: -1
MV: 12"/30" flying / 12" swimming
AT: 3 + special
DM: 1D6+6/1D6+6/3D6+6
THAC0: 7
AL: chaotic evil
INT: 9
SZ: G

Special Att: breath weapon (12D4+6), spells, fear

Special Def: 15% magic tolerance, *detect invisible*, speak w/ all intelligent creatures

Spells: Skill 1: *affect normal fires, dancing lights, grease*



The Temple of Arlohmya

The temple is immediately recognizable to any who have had Arlohmya's vision, even though it is only a husk of what it once was. Soot marks the stone above the windows, the mark of a terrible fire, and the stone is cracked in many places. The lovely spire in the center is broken off, and rubble surrounds the temple. Off to one side sits the burned and abandoned catapult that broke the spire and breached the walls of the temple. Within 500' of the temple the grass grows green and pure, a startling change from the purplish grass poisoned by Hergg's touch that covers the ground farther from the temple. The catapult sits within this ring of purity, a stark contrast to the temple's peace and a reminder of previous pain.

No creatures of Hergg can come within 500' of the center of the temple. The only life seen here is a woman looking out a window on the second floor, and the player characters may not spot her unless they are keen-eyed (Insight Check) or they approach more closely.

This woman is Jume (see NPC handout). It was her steadfast praying and unwavering hope that finally moved Arlohmya to break the agreement of the gods and rescue some mortals from this doomed world. Now Jume oversees the evacuation.

When the PCs enter the circle of healthy growth around the temple, Jume recognizes them as good people in need of help and walks slowly out to meet them.

Jume is infused with the spirit of Arlohmya, and Arlohmya is intervening in this area more directly than deities usually do. As such, Jume is immune to any sort of attack. Anyone heinous enough to lift a weapon against her is blocked in some way. The weapon, for instance, may be knocked out of the character's hand by an unseen force and sent flying a hundred yards. Jume can also see into the hearts of anyone within her circle of purity.

Jume explains that Arlohmya is going to save them and anyone else who can get to the temple. If the characters need some more drama before escaping the Apocalypse (if fighting their way to the temple was not enough), then Jume says that there is a group of refugees desperately trying to get past Hergg's guards, and that the PCs must rescue them as proof of their goodness. Jume explains, "The tests for those as powerful as you are more rigorous than those for those of normal might, since you could do much more harm than they, if you were so inclined." Then have the PCs venture out and face the toughest evil monster you think they can handle. If they have an evil nemesis from earlier in the campaign, you'd better stick him in now, since this is the last chance to duke it out for good.

If the characters have proved themselves unworthy (such as by refusing to help refugees get to the temple), then Jume explains that they are not the sort of people that Jume wants to help. "Those who are blessed with might must have the compassion to use that power rightly, or they become monsters." If the PCs are good, Jume says, "There are many refugees who are struggling to reach this temple, and they were not blessed with great powers like you have been. If you are truly good people, then go out and help them." Helping the refugees doesn't change Arlohmya's opinion of them; after all, doing good deeds just for the reward isn't "good" at all. But if the characters are good, maybe they will help the refugees just because it's the right thing to do. This rejection is a tough lesson for the PCs, but they may be able to find another way out of the Apocalypse.

The Rescue

If the characters are worthy of rescue and have had their climactic battles, then it's time for them to leave this world. Jume escorts them and the refugees to a central atrium in the mighty temple. Here one can look up and see the sky through the broken, hollow spire. Balconies of upper levels also surround the atrium. No matter what the sky looked like outside, soft light illuminates the atrium from above. Jume leads the characters and refugees into the center of the atrium where she directs them to close their eyes and repeat the name "Arlohmya" in their minds. When they do this, they feel as if they are floating. If they open their eyes, they seem to be floating in space in front of the gargantuan face of Arlohmya.

If you just want to end the world, then Arlohmya says, "I am pleased to be able to rescue you from the evil that the other gods have created. I have made a world where evil does not exist, nor old age, nor disease, nor death. I will take you there now, and you shall know peace." The characters' weapons and armor have all disappeared; there will be no need for them in the next world.

If you want to use the Apocalypse as a jumping off point for a new campaign, then Arlohmya may put the characters in an already-existing world or a newly created one. (See the "After the Apocalypse" chapter in the Game Master's Book.)

If you want to create a really strange and open-ended campaign, Arlohmya could recruit the player characters as her interplanar champions, sending them to every world where she has a presence. Of course, the persona "Arlohmya" is just one of her countless forms, and she is known by other names and other faces in various worlds. This campaign basis allows you to toss the PCs into just about any setting you wish for a limited adventure. There they will fight for good under the banner of Arlohmya's local form. For an ever-changing campaign, it would be hard to find a better justification for world-hopping.

The Chronomancer

This encounter is a way for the player characters to escape the collapse of the world by going back in time, long before the end of the world. It can also be a tie-in to an upcoming Role Aids product, *Chronomancer*. In this scenario, the PCs first come across people and creatures from the distant past. Then they discover the "Chronomancer," an eccentric wizard who is experimenting with time travel, and learn that the beings from the past are by-products of his experiments. If they can help him find a wizard from the past, a wizard that the Chronomancer has been trying to transport to the present, then the Chronomancer can send the PCs into safety back in time.

Since this conclusion does not involve rescue by a higher power, characters of any alignment can use it. The "new world" that the PCs come to is actually and "old world," but it can be far enough in the past that you can change it as much as you wish from the current campaign.

Blasts from the Past

The first encounters in this scenario seem simply to be strange creatures and people, and given the events of the Tribulation, the player characters are not likely to see anything unusual in them. The link to the plot is that these are all creatures from the campaign's past. Include them in any order you wish, invent other encounters relevant to your campaign's specific past, and make any changes you need to in order to make these encounters fit your campaign's history and pre-history.

Dinosaurs

This encounter is especially interesting if your campaign does not already include dinosaurs, but even if it does, then you can assume that there were dinosaurs in the world's past, and that the current dinosaurs are survivors from this earlier time. If your campaign does not include dinosaurs, then be careful how you describe them to the players. Player characters are likely to think these things are some kind of dragon at first.

The first dinosaur encounter is with a pack of ornitholestes (agile, man-sized carnivores). Pulled from their ancient land, they cannot find their usual food here and look at the refugees or PCs as potential meals. They lurk in cover until they see a vulnerable character, NPC or animal, and then charge en masse. They may be nothing but a nuisance encounter in which the PCs have to keep the creatures from making off with the refugees' goats. It could be more serious if one of the dinosaurs manages to snatch a baby. Of course, for low power or weakened PCs, they may present a serious threat.

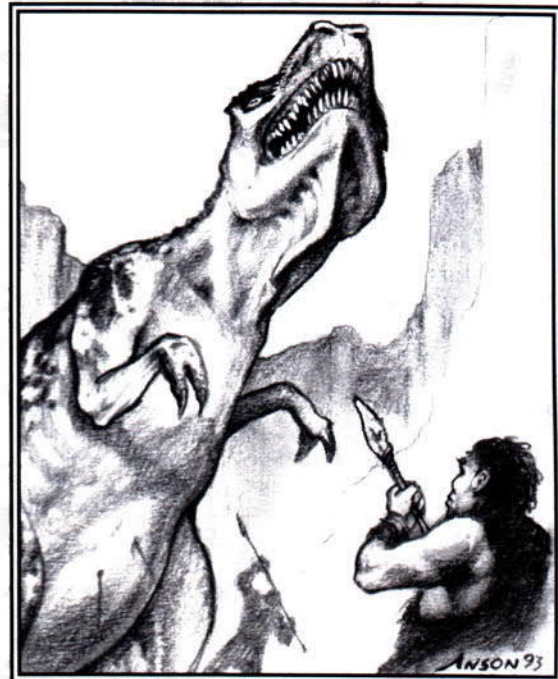
ORNITHOLESTES (8)

HTK: 13, 13, 12, 8, 8, 7, 6, 5
AC: 4
MV: 24"
AT: 1
DM: 2-8
THAC0: 19
AL: nil
INT: 0
SZ: M
Special Att: trample
Special Def: none

The next encounter is a little more serious, as the Chronomancer has managed to pull a tyrannosaurus rex from the past as well. This encounter does not involve subtlety. The creature comes after the player characters and tries to eat as much as it can, and the players have to beat it down.

TYRANNOSAURUS REX

HTK: 67
AC: 5
MV: 15"
AT: 3
DM: 1-6/1-6/5-40
THAC0: 3
AL: nil
INT: 0
SZ: G
Special Att: swallows whole on 18+
Special Def: none





General Malzun Donn

In the distant past, a famous half-elfen general, Malzun Donn (see NPC handout), was killed in a mighty battle between elves (Donn's allies) and humans, and his body was never recovered. The conquered elves believed that the victorious humans refused to hand over the body for a proper burial because they had defiled it, and their bitter feelings turned the fall of Donn into a legend that has grown in the telling. In truth, Donn was not killed. Instead, he and his bodyguards were drawn to this place and time by the Chronomancer. As far as he is concerned, just a few hours ago he was leading his elvish army to certain victory over the humans, and he assumes that his enemies have brought him here to turn the battle against him. As such he is understandably upset and hostile.

The battle that Donn has left was the turning point in an ancient elf-human war. Donn was considered the elves' secret weapon, a half-elf who had been raised and trained among humans and therefore had their talent for warfare and mercilessness but whose heart was with the elves. The loss of this battle is one of the steps in the decline of the elvish race and the ascendancy of humans.

Marhass (see NPC handout) and Donn's other bodyguards are primarily concerned with protecting him so that he can eventually go back to elf-human war and continue the fight. If they meet the PCs, they try to get information from them, but they are understandably cautious. General Donn remains invisible until he is sure he is safe. He and his people speak an old version of the common tongue, nearly impossible for modern PCs to understand. They also speak elvish. Though its accents have changed over time, it which is still recognizable.

Any PC who makes a successful Check against the ancient history proficiency recognizes the clothing of the bodyguards as coming from the time of the elf-human wars. Any educated PC would recognize the story of Donn's battle (and recall the story of the humans' capture of his corpse) once it is mentioned.

This encounter can result in a fight between Donn and the PCs, if they give him reason to suspect or fear them; an alliance between them, if the PCs seem trustworthy and open; or mutual disinterest.

ELF BODYGUARDS (5)

Skill 5/5 Fighter/Mages

HTK: 25, 24, 19, 19, 18

AC: 4

MV: 12"

AT: 3/2

DM: 1-8+2

THAC0: 16 (+2 w/ sword, +1 w/ bow)

AL: chaotic good

INT: 11

SZ: M

Special Att: spells

Special Def: resist charm & sleep spells 90%

Spells: Skill 1: *burning hands*, *detect magic*, *magic missile*, *wall of fog*. Skill 2: *invisibility*, *web*. Skill 3: *fireball*.

The Chronomancer's Tower

The player characters eventually come across the Chronomancer's tower. While the mage is not hostile, he is cautious. The PCs may wind up fighting or befriending the Chronomancer and his family.

As the PCs approach the tower, they are likely to meet caveman guards. These cavemen have jutting jaws, sloped foreheads, and flint spears, but they are dressed in breeches, not loincloths. The guards threaten any PCs, noisily enough to attract the attention of the Chronomancer's son, Derrold (see NPC handout).

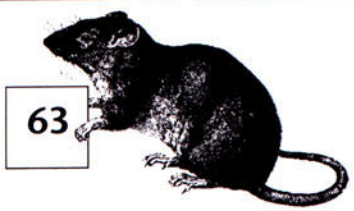
If the PCs attack, the mage and his children fight back stubbornly. They realize that the world is ending, and they know that if they abandon the laboratory to destructive intruders, they will never have time to reconstruct the Chronomantic Transporter (see below). The Chronomancer uses *haste* on Derrold, who also takes his *potion of hill giant strength*. The Chronomancer uses *shadow monsters* to summon a basilisk or six stirges, whichever seems the best option. While the petrification and blood draining are not real, they can affect those who believe in the monsters.


If the players are not hostile, the Chronomancer sends his daughter, Samone (see NPC handout), to greet and welcome them, along with Derrold, to protect her. The PCs can then get to know the inhabitants of the tower.

Harven the Chronomancer (see NPC handout) is a venerable wizard who sees the PCs as people who may be able to help him find Adolphus the Magnificent (see NPC handout). He takes little interest in the characters or in their plight, though he may feign concern.

Samone is the wizard's beautiful daughter. She hides the fact that she is a fifty-five year old woman in a teen-ager's body. She may be tempted to flirt with attractive men in the PC group, since the joy of turning a man's head was something she had given up before she was turned young. Now she wants to experience that joy again. If this encounter concludes with the PCs going back into time to escape the Apocalypse, she may want to go with them if she's fallen for one of the PCs.

Derrold is the Chronomancer's angry, violent son, now in the body of a pre-pubescent boy. His life as a fighting man is stalled as long as his body is so small. (In game terms, he does not have the Strength to be a fighter any longer, so he can earn no more experience until he is old enough to regain a Strength





attribute of 9 or better.) Derrold may try to get friendly with a woman in the PC party. In his adult body, he was used to using his fame and prowess to win a woman's affections, and he still thinks he deserves the attention of a good woman.

The cavemen are an extended family that was transported from the distant past to the present by the Chronomantic Transporter. They revere the mage as a mighty shaman and serve him faithfully. In turn, the mage has tried to give them the benefits of civilization, notably breeches and some familiarity with the common tongue. The cavepeople are not really as stupid as they look (though that's not saying much).

While the mage and his family may want to hear about what is happening in the world, and the story of the PCs' troubles, the real issue of the day is finding Adolphus the Magnificent. Harven explains:

"My friends, it is kind Fate that has brought you to me. You see, I need your help, and you need mine. I have been developed a Chronomantic Transporter that can pull people through Time itself. I have already pulled many people from the past. You've met the primitive people who serve me, for instance. Now, however, I need to learn how to send people into the past. Once I have learned that secret, I will take my family and head back to the time of Emperor Contarto. As you may know, Emperor's Contarto's reign was renowned for respect for the life of the mind, and I have long dreamed of returning to that glorious time. In fact, I would be willing to send you and your people back to a time of your choosing as well. Interested? I offer certain escape from the calamity that is bringing the world down around us. The problem is that I don't yet know the secret of sending one back in time. I need to consult the wizard Adolphus the Magnificent; surely he can tell me the secret. And I believe I have found him and brought him forward from seven centuries ago. I know he appeared somewhere within a mile of the tower, but I don't know where he is now. Here's my offer. You fellows find Adolphus the Magnificent and get him over here so he can teach me how to send people back in time, and I'll send you and your people back in return."

The mage explains that Adolphus the Magnificent was a wizard who lived several hundred years ago and who, legend says, perfected the art of time travel. No records exist of what he looked like. The Harven believes he pulled Adolphus from the past to the present yesterday, but he doesn't know where Adolphus showed up.

If it is late in the day, Harven may invite the player characters to spend the night before setting off in the morning. If so, it is a prime opportunity for some light-hearted interaction between the Harven's children and the PCs.

If the player characters bring General Donn to the Chronomancer's tower, he insists on being sent back to the place he came from so he can win the battle against the humans. He and his guards will search for Adolphus, along with the PCs, but for simplicity's sake you can assume that they head off in a different direction and find nothing of interest.

Key to the Chronomancer's Tower

A. The Look-Out: This top floor of the tower has broad windows all around it, so that guards can look out both above and below the cliff. Derrold spends a good bit of time here, and when he is not here, a caveman is.

B. Derrold's Room: This room is obviously that of a man, not a child. The bed and other furniture are normal-size. (Derrold is too proud to make small furniture for himself.) Hanging on the walls are various trophies of his lifetime as a warrior, including the stuffed heads of an owl bear, a manticores, and wyvern. On a crude manikin is a suit of *chain mail* +3, now too big for Derrold to wear. In a scabbard at the manikin's side is a long sword, formerly Derrold's favored weapon. In a locked chest, trapped with poison needles (1-2 minutes onset and does 2-12 damage every minute for 30 minutes, no lasting damage or death occurs; use this damage only for determining consciousness) is Derrold's treasure, 6,000 gp in mixed coins and gems. Various statuettes, polished crystals, and other miniatures from across the world are spread out around the room (worth 1,000 gp all together). These are all mementos from various adventures and journeys that Derrold has undertaken.

C. Samone's Room: This elegant room is dominated by lace, brass, and ivory. The mirrors, make-up, combs, and perfumes that Samone has collected are worth 200 gp, and her jewelry is worth 3,000 gp. (The finest pieces are hidden in a secret compartment beneath a drawer in her dresser.) Her spell book is locked in a chest. (Her spells are listed on her handout.)

D. Corridor: At one end of the corridor are spiral stairs rising to the look-out and descending to the second floor. On the other end is a window that looks out along the cliff. A threadbare rug runs the length of the corridor.

E. Harven's Room: This room is wall-to-wall clutter. The presence of a bed, washstands, desk, dresser, and chairs can be inferred, but all these pieces of furniture are buried under piles of paper, scrolls, books, hourglasses, tools, sundials, ink bottles, clothes, half-constructed clocks, and other miscellaneous goods. Buried somewhere in this room is a small, locked chest guarded by a *fire trap* (1D4 +11 damage). It contains

wealth that Harven has set aside for a rainy day: 100 pp and an excellent fire opal (worth 2,000 gp).

F. Larder: This room contains the food stores for the family, and is a little sparse these days. Smoked and dried fish, vegetables, flour, and cheese are here, but not in large quantities.

G. Corridor: A fifteen foot long corridor with spiral stairs on one end, a window on the other, and a door on either side. The window looks out over the lake. A worn rug runs the length of the corridor.

H. Main Hall: When Harven *does* take time to sit down and eat, he eats here with his family, though he's more likely to eat while working on the Chronomantic Transporter. The stairs in the center of the room rise to the upper levels. The stairs in the southern corner descend to the laboratory.

I. Deck: This is a wooden deck that is on the level of the upper cliff ledge. It overlooks the ground forty feet below, and on one end there is an excellent view of the waterfall and water wheel. A stone oven is out here.

J. Room of Timepieces: Harven says this is part of his laboratory, but really it is a place for him to walk and meditate. The entire room is filled with timepieces with moving parts: hourglasses, pendulum clocks, a primitive metronome, and water clocks. The ticking and dripping of these devices is loud and irritating (but it's music to the ears of the mage). The strange thing about these clocks is that each runs at a different speed. And it's not just a matter of needing winding. The sand in some hourglasses, for instance, falls slowly into the lower chamber, as if the grains of sand were as buoyant as dust motes. In others the sand falls with unnatural haste. Each of these timepieces has been permanently sped up or slowed down by the mage's experiments.

K. Laboratory: This is the pride, joy, and obsession of the Chronomancer. In this room is the Chronomantic Transporter, a huge collection of gears, pendulums, flywheels, differential gears, hourglasses, levers, and dials that nearly fills the room. The whole thing is run by the constant turning of the axle on which the water wheel turns. The materials used include brass, wood, glass, bronze, iron, and leather, all of it glowing faintly with magic. (One can carefully pick one's way through the machinery, to make repairs or adjustments, but anyone not familiar with the device might well get mangled in the gears.) Harven and Samone operate the device from a clear area near the door. The actions of the device make no sense to anyone but the mage himself, and, to some extent, Samone.

L. Gathering Room: The cavemen use this room to gather together for special occasions. The walls have been painted with clay and berry juice to

depict the various giant elk and buffalo that the cavemen used to hunt.

M. Women's Room: The cavewomen have been given this room as a female-only sanctuary where they gather for rituals and conversations that are secret from the men. The floor is littered with beads and blankets. The cavewomen would be very upset if any males entered the room, and they would defend it loudly (though they wouldn't kill over the intrusion). There is usually at least one older woman here.

N. Entry Hall: The wooden floor of this hallway has been strewn with leaves to make it seem more natural to the cavemen (who are the ones who usually use it).

O. Yard: This is a yard where cavemen sometimes gather. There is always a caveman guard here or in the immediate area.

P. Caveman Camp: The cavemen live here in huts made of boughs and clay. They have log canoes that they use when they spearfish, and there is a kiln nearby that Samone is teaching them to use. There are always cavemen here; usually about half of them during the day, while the others are about gathering, guarding, or fishing. During the night, they are all here save one man, who is guarding area O. During the night they post a guard.

Q. The Tower: This is the tower, perched on the edge of the cliff.

R. Garden: Samone and Derrold tend a vegetable garden here, and the cavewomen and children are learning to tend it now.

CAVEMEN (6)

HTK: 13, 11, 9, 8, 6, 4
AC: 8
MV: 12"
AT: 1
DM: 1-6
THAC0: 19
AL: neutral
INT: 8
SZ: M
Special Att: none
Special Def: none

CAWOWOMEN (8)

HTK: 9, 8, 6, 5, 5, 3, 2
AC: 8
MV: 12"
AT: 1
DM: 1-4
THAC0: 19
AL: neutral



INT: 8
SZ: M
Special Att: none
Special Def: none

CAVECHILDREN (9)

HTK: 2 each
AC: 10
MV: 9"
AT: 0
DM: 1-2
THACO: 20
AL: neutral
INT: 5
SZ: S
Special Att: none
Special Def: none

SMILODON

HTK: 28
AC: 6
MV: 12"
AT: 3
DM: 2-5, 2-5, 2-12
THACO: 11 (13)
AL: neutral
INT: 1
SZ: L

Special Att: rear claws (2-8), +2 to hit with fangs
Special Def: surprised only on a 1

Finding Adolphus the Magnificent

Adolphus the Magnificent was having tea in his garden when he suddenly appeared seven centuries in the future, across the lake from the Chronomancer's tower. Adolphus had been mulling over his latest failures and worrying about his rival, the wizard Armiton, beating him to discovering how to perfect time travel. Adolphus, at this point, had learned how to send people and things back in time, but had not yet figured out how to pull them forward.

Suddenly appearing in a strange land was a shock for Adolphus. He certainly was ill-prepared for danger. He had already cast several of his spells, and he hadn't memorized all his spells in the first place. Luckily he had made a habit of never being without his *bracers of defense* and magic dagger, though other than that he has only the bath robe he was wearing at the time he was transported.

Adolphus assumes that the "teleportation" or whatever happened, was the work of Armiton. In fact, he has a disturbing suspicion that Armiton has somehow sent him into the past.

When he saw the Chronomancer's tower, he thought it was Armiton's, and he immediately headed in the opposite direction. He had a scary but mercifully short encounter with a saber-toothed tiger, but is now safe. He is up a crab apple tree eating crab apples and hoping that some guard of Armiton's comes along so he can capture and question him about what is going on.

If the player characters go out searching for Adolphus, they first find a smilodon (saber-toothed tiger) mourning the loss of its mate. (Adolphus killed the mate with a *cone of cold*.) Unless the PCs can avoid it somehow, the smilodon attacks them.

The smilodon that Adolphus killed presents an interesting clue. The beast is abnormally cool to the touch, and lying in a small puddle of water. The exposed skin looks burned, but the hair is not singed. (Anyone familiar with frostbite recognizes it on the smilodon.) The water is from the melted ice that coated the thing's fur when it was hit with the cone of cold. From here, a character that can track may be able to find Adolphus's trail and follow it to the apple tree.

If the player characters don't follow the tracks, then they may seek shelter from the sun in the grove of trees where Adolphus is hiding. Using his *improved invisibility*, Adolphus may try to sneak down and steal some of their food.

When the PCs find Adolphus, he tries to use his spells to get away. He may or may not listen to the PCs who try to talk to him, depending on how threatening they seem. Adolphus speaks an archaic version of the common tongue which may be understandable, with work. His version of the Elvish is understandable, but slightly odd. If the PCs let Adolphus get away, the PCs may have to go looking for him again.


Escaping to the Past

Once the player characters have found Adolphus and convinced him to return with them to the Chronomancer's tower, the two wizards can compare notes and perfect time travel. At this point, the PCs can select any of several times into which to escape (see below).

Adolphus and Harven need several hours to rework the Chronomantic Transporter so that it can send people back in time. During that time, the PCs can decide what time they want to go to. Samone might explain a number of times and places to which Harven has a connection, and the players can choose from any of these for their destination.

If there are unresolved conflicts within the refugee party, old arch-enemies that have not yet bitten the dust, or just the need for one last fight, you can stage a battle of your own design. Perhaps the PCs need to hold off demons or monsters from the past while Harven and Adolphus finish working on the Transporter.





Once the Transporter is ready to go, there are several possible times for the PCs to head to. Choose what you like from among the ideas below and offer them to the players as options, or choose other specific points of interest in your own campaign background. You need to decide what magic and technological levels are like in the past. It is possible that progress is very slow in your campaign world, so that there is little difference between modern knowledge and that of centuries previous. Or perhaps technology and magic have gone in cycles, so that a trip to the past could wind up putting the PCs in a more or less advanced civilization. Decide what sort of technological, social, and magical sophistication you want in the next campaign first; justify the decision second.

General Donn's Battle

The player characters can go back and change history, bringing General Donn back to his battle and fighting at his side, leading the elves to victory over the humans. The elves, following the model of their hero, General Donn, develop a more lawful (or at least less chaotic) culture and eventually assume the dominant place among the world's races, relegating the humans to "demi-elf" status.

Emperor Contarto's Court

The PCs accompany Harven back to the legendary era of Emperor Contarto. Unfortunately, they find that this era is indeed legendary, not authentic. Contarto proves to be a lecherous, lazy, inbred pig. The only saving grace of the entire court is the Imperial Chronicler, whose lyric prose and vivid imagination produce spell-binding accounts of the Emperor's (non-existent) patronage of high arts. It is these fictitious accounts that created the legend of Emperor Contarto and his love for the life of the mind.

The Frontier

An area of virgin land where the refugees can settle and find food and rich soil in abundance. This option concludes the campaign, unless the frontier is not as safe as it seems to be at first, or unless you want to run a campaign about founding villages and raising families.

Back to a Legendary Era

Your campaign probably has the equivalents of King Arthur, Julius Caesar, George Washington, or other legendary leaders. The PCs may wish to go back in time to the lifetime of one of these heroes and join that hero in his cause.

One Step Back

The player characters actually have a chance to save the world by going back one or two centuries and toppling the Holy Light and Splendor before they get out of control. This goal would be the focus of epic proportions, not the least of which because the PCs would be seen as prophets by some and lunatics by most.

Your Next Campaign

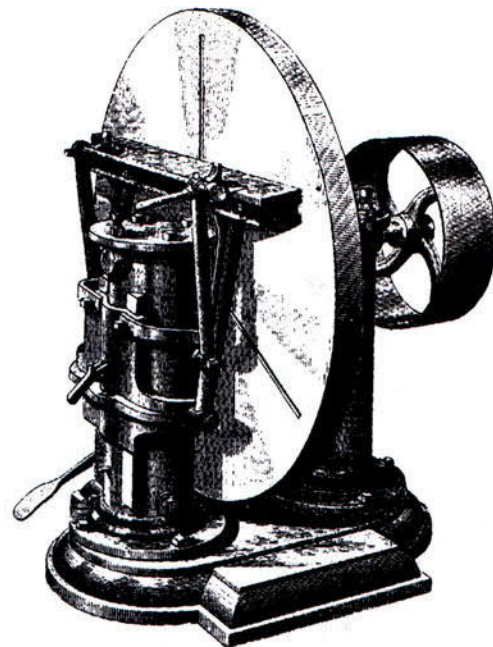
If you have a firm idea of what you want your next campaign to be like, such as a desert setting, an ocean-going campaign, or whatever, then arrange for the Chronomancer to send them there.

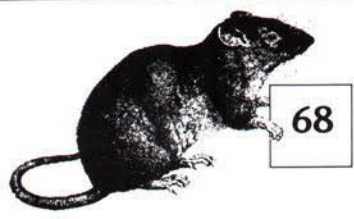
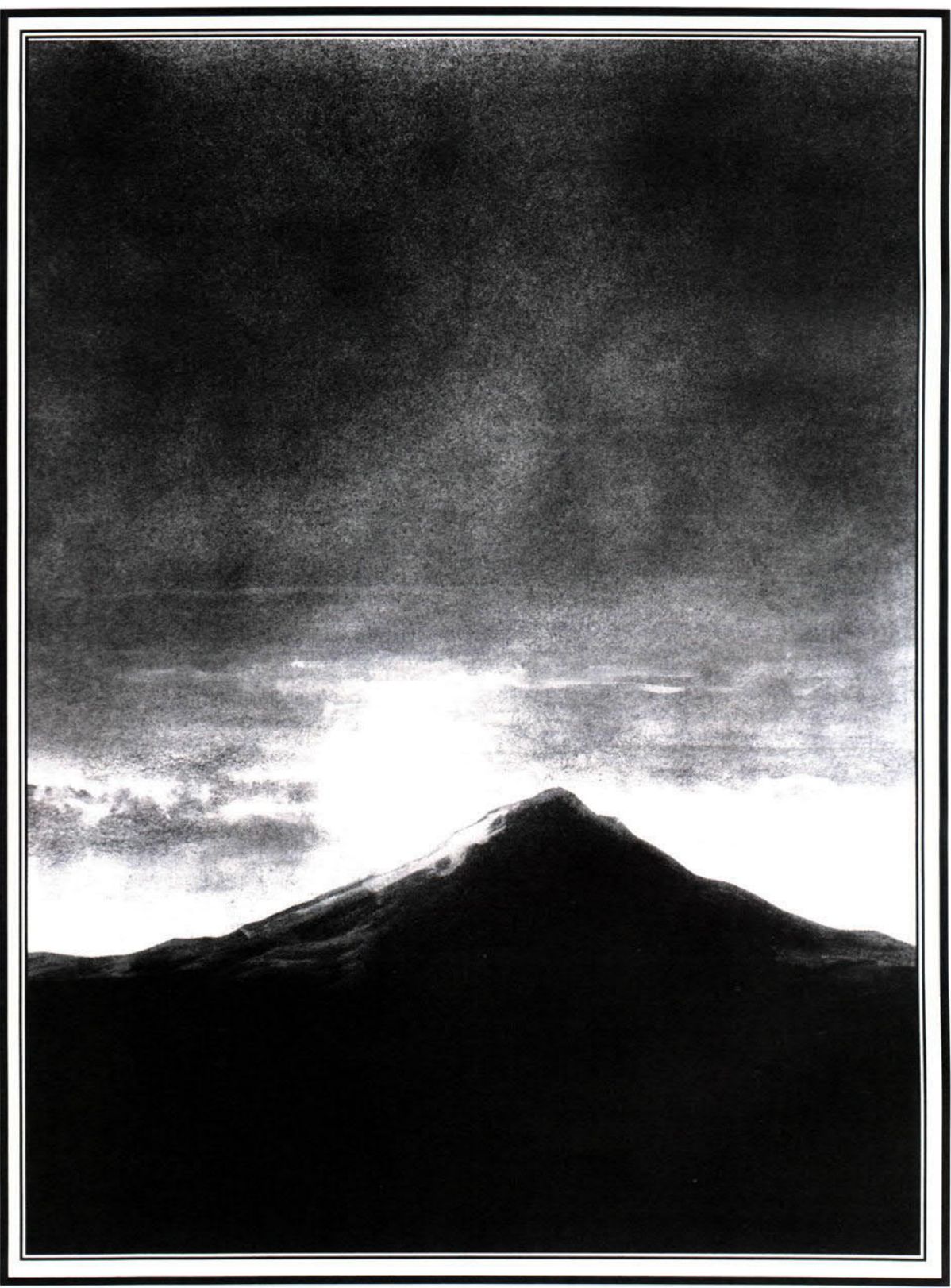
The Unexpected

It may be that Harven's machine is not as perfect as he believes it to be, and it throws the player characters into a past of your choosing. In fact, it could throw them into a very different campaign setting, such as the Ice Age. Or it could turn out that the Twentieth Century is actually in the campaign's past, and the PCs wind up in New York in 1993.

Time Tripping

Get the Role-Aids product *Chronomancer* and play a time-traveling campaign. Once the PCs have dropped the refugees off in a safe place, they can bounce around from era to era.





Standard terms & abbreviations:

Abilities (or attributes, characteristics, or statistics) are derived from 3D6. The lowest score for a human is 3, and the highest score is an 18/00 (see standard rule book for more information).

Ability Checks against a Character's abilities work much like saving throws.

For example, when a character makes an ability check against his STR, the player rolls 1D20. If the resulting number is equal to or lower than the statistic, the save is successful.

Armor Class (AC) works on a scale in which a lower number is better. A Character with no armor is AC: 10 (unless otherwise stated within a Character's race statistics). A shield improves AC by 1 to make AC: 9; chain mail is AC: 5; and plate mail and shield is AC: 2. (See the standard rule book for details.)

"D" is used as an abbreviation for "die" or "dice." 1D20 means one 20-sided die; 3D6 means three 6-sided dice; etc..

HTK (Hits To Kill) is the number of points of damage that a Character or monster may sustain before being killed.

HTK Dice is the number of dice rolled to determine how many HTK the creature has. The type of die used depends on the class of character.

Monsters always use 8-sided HTK dice to determine how many HTK they have.

Magic Resistance indicates whether or not a given creature is resistant to magic effects. If a percent is listed, this is the percent chance of a spell's failure on a given creature. This chance is based on a spell being cast by a Skill 11 spell caster, and must be adjusted upwards by 5% for each level below 11, and downwards for each level above 11.

Movement (MV) is the speed of a Character or monster on a constant basis. The creature moves the stated distance in tens of yards if outdoors, and tens of feet if indoors or underground.

If only one number is given, the creature can only move on land. Other terrains could be listed such as air, water, underground, web, etc.

Priest, unless otherwise stated, refers to clerics and druids.

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

Size indicates whether a creature is (S) smaller than man-sized (4' or smaller), (M) man-sized (4'-7'), or (L) larger than man-sized (7' or larger).

Skill refers to the level of the character or spell.

Spell Abilities: Many deities and monsters use certain spells and/or the magical abilities of specified character classes. See the standard rule book for descriptions of spells not described herein, and/or for more information on the magic-using character classes mentioned.

THACO (To Hit Armor Class 0): When you know a Character's or monster's THACO, you will know the number required to score a successful hit on 1D20 (or multiply that number by 5 to get the percentage chance of success). A target's Armor Class is subtracted from the attacker's THACO to obtain the target number required on the 1D20.

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

Treasure Type indicates the kind of treasure the creature has on its person or in its lair (see standard rulebooks for details).

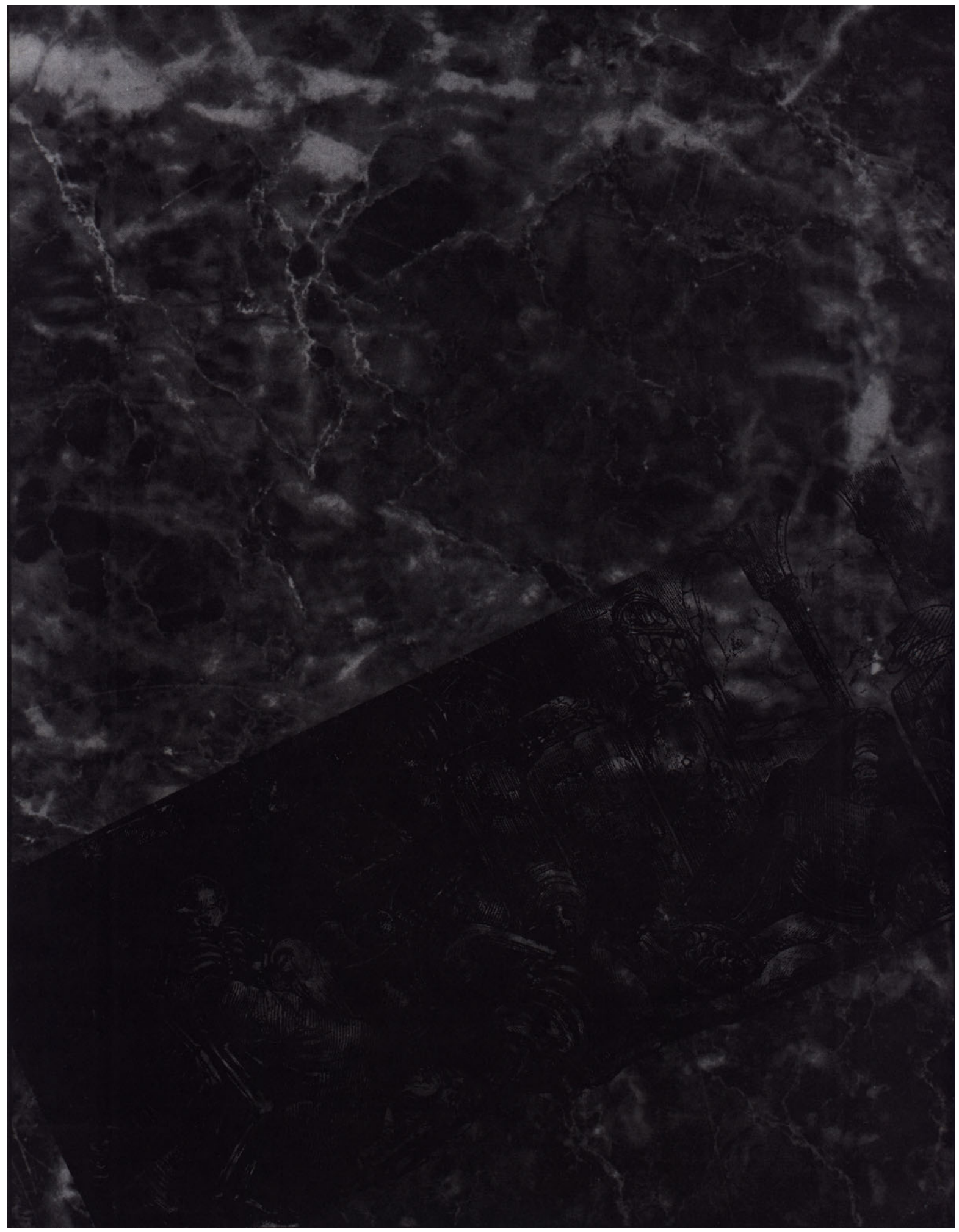
Value assumes that the value of one gold piece is about \$20 in current U.S. dollars.

Wizards, unless otherwise stated, refers to magic-users and illusionists.

ABBREVIATIONS

AC	Armor Class
AL.....	Alignment
APL	Appeal
ARM	Armor
ATT	Attack
C. Evil or CE	Chaotic Evil
C. Good or CG	Chaotic Good
C. Neutral or CN	Chaotic Neutral
cp	copper piece(s)
DEF.....	Defense
DEX	Dexterity
DM	Damage
ep	electrum piece(s)
GM	Game Master
gp or GP	gold piece(s)
HTK	Hits To Kill
INS	Insight
INT	Intellect
L. Evil or LE	Lawful Evil
L. Good or LG	Lawful Good
L. Neutral or LN	Lawful Neutral
M	Man-size
MV	Movement
N	Neutral
N. Evil or NE	Neutral Evil
N. Good or NG	Neutral Good
NPCs	Non-Player Character(s)
PCs	Player Character(s)
pp	platinum piece(s)
PROF.....	Proficiency
S	Smaller than man-size
sp	silver piece(s)
STA	Stamina
STR	Strength
SZ	Size
THACO	To Hit Armor Class 0
WPN	Weapon
XP	Experience Points





Pylannia

Reference Pages 37 (terrain, 48 (cities)

50 Miles



The Other World
←

Key

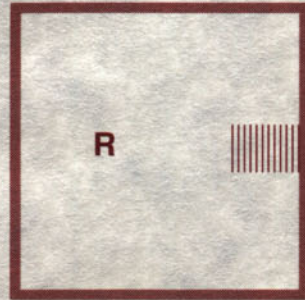
-  Mountains
-  Hills
-  Ice Hills
-  Forest
-  Swamp
-  Chaotic Terrain
-  Linear Terrain
-  City
-  Village
-  Road



Anasta's House

Reference Page 46

Cellar



Key



Tree



"Up" Stair



"Down" Stair



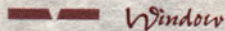
Well



Pillar



Door



Window

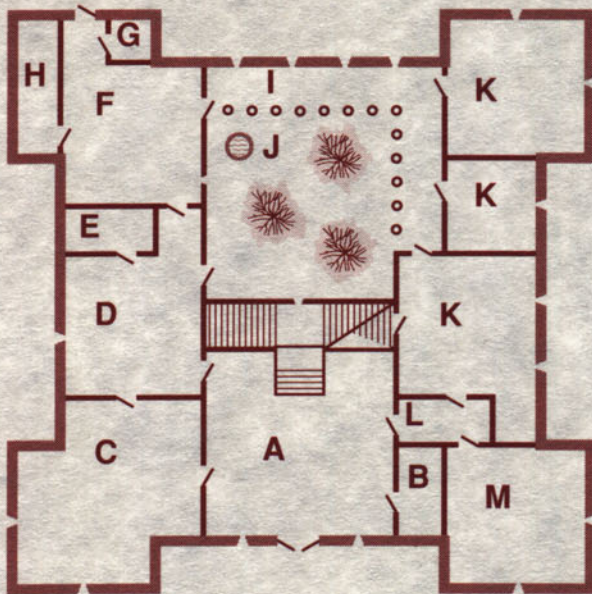


Railing

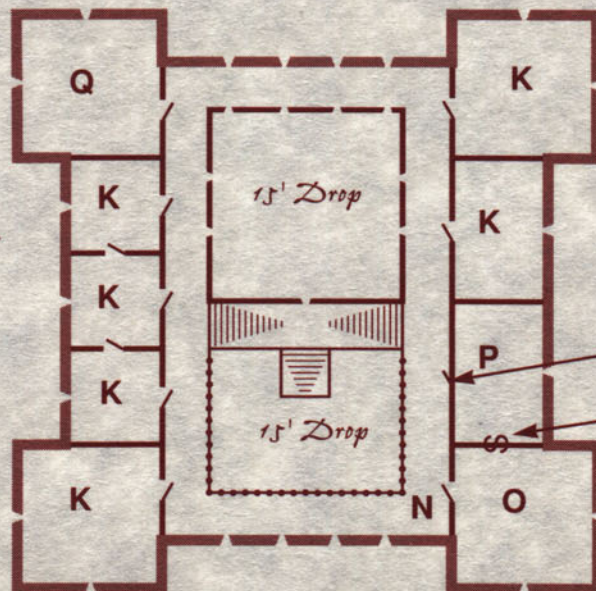


=10 Square Ft.

Ground Floor



Upper Floor



False Door

Secret Door

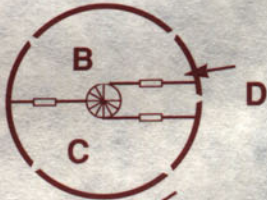
The Chronomancer's Tower

Reference Page 64

Tower, Top Floor



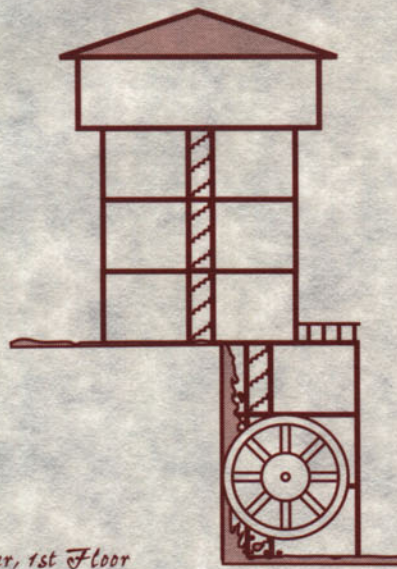
Tower, 3rd Floor



Tower, 2nd Floor



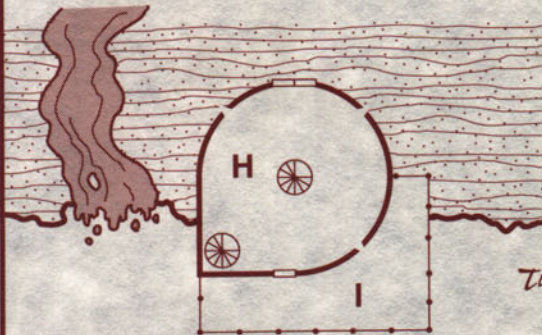
Side View



Key

- = 10 square ft.
- Spiral Stair
- Railing
- Door
- Water (waterfall)
- Cliff
- Waterwheel
- Tree (small map)
- Tower (small map)

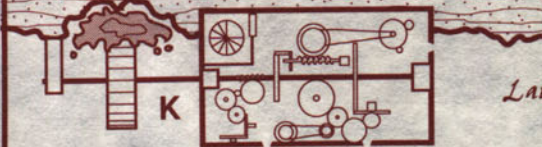
Tower, 1st Floor



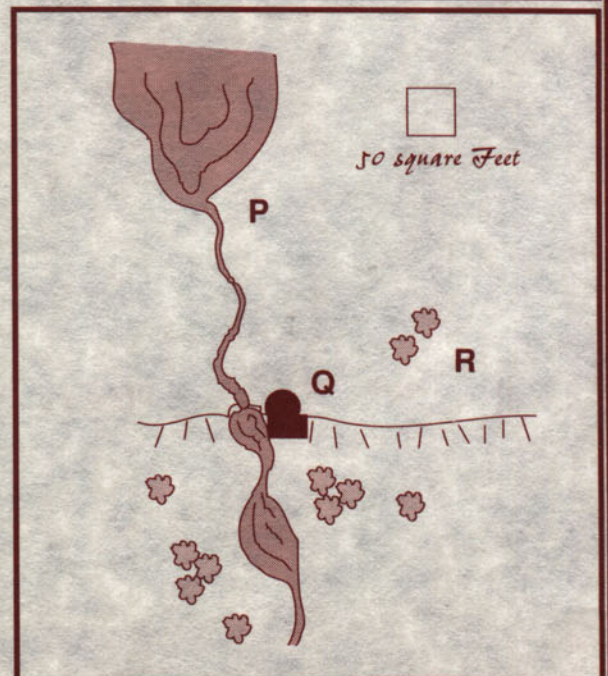
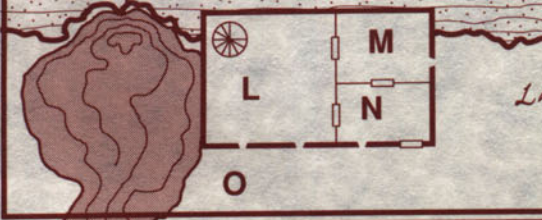
Laboratory, 3rd Floor



Laboratory, 2nd Floor



Laboratory, 1st Floor



Darvinus

Half-Elf, Skill 12 Bard

STR: 14
INT: 13
INS: 17
STA: 12
DEX: 15
APL: 16
HTK: 39
AC: 2
THAC0: 15
MV: 12"
AL: NG or LN

Darvinus

Weapon Proficiencies: long sword, two-handed sword, light crossbow, dagger, short bow

Weapons: long sword +2, short bow +1, arrows (x20), dagger

Armor: bracers of defense (AC 3)

Magic Items: *cloak of elvenkind, gloves of missile snaring, ring of regeneration and potion of speed*

Spells Known: Skill 1 (can memorize any 3): *alarm, change self, charm person, friends, hypnotism, read magic, sleep, taunt, ventriloquism.* Skill 2 (any 3): *alter self, ESP, hypnotic pattern, invisibility, irritation, acid arrow, uncontrollable hideous laughter, web.* Skill 3 (any 2): *delude, hold person, flame arrow, haste, non-detection, phantom steed, protection from evil 10' r., protection from normal missiles, suggestion, tongues.* Skill 4 (any 2): *charm monster, emotion, polymorph self, shout, stoneskin*

Bard Abilities: climb walls 85%, detect noise 90%, pick pockets 25%, read languages 95%, influence reaction (save vs. paralyzation at -4 or be influenced), inspire courage within 120 feet for 12 rounds, counter magic songs or poems, magic item identification 60%, use written magic devices 85%

Appearance: Darvinus is short and stocky for a half-elf, his frame apparently favoring his stout, human father's blood over that of his elven mother. His hair is either wild and snarled (if he's been wandering through the wilds) or neatly coiffed (if he needs to make a good impression). Unless visiting with nobility, Darvinus prefers strictly functional, earth-toned clothes that allow him to blend into a natural environment.

Personality (Light tone): A kind-hearted, generous fellow, he is most generous with his advice and insights, which are usually astonishingly accurate. He is wise and cautious, and Robin constantly turns to him for advice. Usually he advises discretion and patience, to counter Robin's energy and, to her credit, she trusts his counsel. (Neutral Good alignment)

Personality (Dark tone): Traveling about the countryside singing and telling tales gave Darvinus an appreciation for order and stability. He liked knowing what to expect from a town before he arrived there. Anything that disrupts his plans, whether it's a festival or an enemy invasion, angers him. He even feels that the arrival of the Holy Light to Ulthar Valley wasn't a complete tragedy. As irritating and dangerous as the Confessors can be, at least they have brought a good deal of order to the place. (Lawful Neutral alignment)

Connections: The Hail and Storm company is a regiment of 39 soldiers that has come to follow Darvinus.

Darvinus

Darvinus is Robin's confidant, advisor, and best friend. When she is hasty or angry, he counsels caution and calm. When the weight of command wears her down, he lifts her spirits with a song. And when the time comes to fight, Robin can depend on his sword and spells as well.

Darvinus's early life was marked by wandering through Ulthar, Zemyet, and other lands. In recent years, however, he has spent most of his time in Slathorn. He stills itches to travel, and he takes most assignments that require a dependable messenger or diplomat so that he can get on his horse and ride, but he has come to value his friendship with Robin more than life on the road.

Darvinus wears the sword and castle device that identifies him as an associate of Robin.

View of the Other Characters

Robin: Human, female fighter. Darvinus looks at Robin with two-parts admiration and one-part sympathy. He knows she's had a hard life, and that she takes leadership too seriously to enjoy its perks. He helps her by advising her, usually telling her to be more cautious and by entertaining her and lifting her spirits. Robin is his best friend.

Farlong: Dark elf, male fighter/mage. Darvinus has heard too many stories about treacherous dark elves to put complete trust in Farlong. He fears that some day Farlong's "instincts" may kick in and inspire him to betray the whole company.

Laborin: Human, female druid. Darvinus enjoys Laborin's company and often pokes good-natured fun at her for her strange ways.

Wenzum: Dwarf, male fighter/thief. Darvinus thinks of Wenzum as something of a braggart, and he's none too happy when Wenzum shows up with glorious stories that capture Robin's attention.

Superior Flangellus: Human, male priest of Holy Light. Darvinus was very wary of having any connection to a Superior of the Holy Light at first, but Flangellus has proven an honorable and valuable ally, and Darvinus holds nothing against him. Not that he likes Flangellus much, mind you.



Farlong

Dark Elf, Skill 9/10 Fighter/Wizard

STR: 16
INT: 17
INS: 12
STA: 9
DEX: 13
APL: 8
HTK: 37
AC: 5
THAC0: 12
MV: 12"
AL: LN or LE

Farlong

Weapon Proficiencies: long sword specialist, long bow, dagger, mini-crossbow, quarterstaff, medium horse lance

Weapons: long bow, long sword +2, staff of blinding, dagger +2, medium horse lance

Armor: elven chain

Magic Items: *potion of climbing; scroll of protection from undead; scroll of shadow walk, teleport without error, and vanish (skill 7, 20% chance to fail); ring of shocking grasp; staff of blinding (see below); boots of elvenkind (75% effective); cloak of elvenkind (75% effective)*

Spells Known: Skill 1 (can memorize any 4): *alarm, burning hands, change self, charm person, comprehend languages, detect magic, identify, jump, magic missile, protection from evil/good, read magic, sleep, spider climb, ventriloquism.* Skill 2 (any 4): *alter self, darkness 15' radius, deafness, detect evil/good, detect invisibility, flaming sphere, ESP, invisibility, know alignment, acid arrow, scare, stinking cloud, web, wizard lock.* Skill 3 (any 3): *clairaudience, dispel magic, fireball, flame arrow, fly, hold person, hold undead, invisibility 10' radius, lightning bolt, protection from normal missiles, slow, suggestion, tongues, vampiric touch.* Skill 4 (any 2): *charm monster, dimension door, enchanted weapon, black tentacles, ice storm, improved invisibility, polymorph other, polymorph self, shadow monsters, wizard eye.* Skill 5 (x2): *chaos, cloudkill, domination, hold monster, magic jar, telekinesis, transmute rock to mud.* In addition, Farlong can use the following abilities once per day: *dancing lights, faerie fire, and darkness.*

Appearance: His black skin and long, white hair mark him as a dark elf, though he often uses *change self* or *alter self* to appear as a normal elf when meeting strangers. He is short and slim. His demeanor is grim and weary-looking. It is rare to find Farlong without his armor and weapons.

Personality (Light tone): Farlong was a malcontent, a misfit, and an outsider among his people, the dark elves. He believed that more order and cooperation would benefit him and his people. Furthermore, he did not have the heart for killing outsiders that his fellows had. On a raid against surface people, Farlong deserted and fled. (That was decades ago, but he still fears the day when his kin come to claim and punish him.) Since then, he has suffered abuse as a refugee, experiencing slavery and hatred wherever he went. He had become a lone wanderer when he met Robin, who cautiously accepted him. For his part, he was eager to work with someone and taking orders is no burden to him. He is grateful to Robin for saving him from a lonely life. (Lawful Neutral alignment)

Personality (Dark tone): Farlong never fit into the constantly shifting political environment of dark elf society. He wanted to know where he stood, in the lead or following, and then do his job. The other dark elves, however, constantly schemed so that he could not get ahead. "If the underworld isn't for me," he reasoned, "perhaps I can go further among the overworlders." He deserted his fellows on a raid against the surface dwellers, and has since struggled to keep his life and freedom among those who hate him. Farlong has joined Robin because her leadership gives him guidance, soldiers to lead, and protection from those who would see him dead. Over the decades, he has learned an etiquette that mimics respect for innocent life. (It's hard enough to get away with murder when you're human. As a dark elf, you're a suspect when someone stubs a toe!) This etiquette keeps him in good standing with the authorities, and he respects Robin too much to ruin her reputation by violating the laws of Ulthar. He does, however, relish any chance he gets to use his abilities against the enemies of Ulthar, such as the orcs of Thunderrush. (Lawful Evil alignment)

Farlong

Farlong leads most of Robin's military expeditions. His combination of fighting prowess and magical ability (not to mention complete fearlessness) make him quite competent when facing any number of challenges.

As a dark elf, he has an unsettling effect on most law-abiding people, so he avoids diplomacy. In fact, he often makes himself scarce when messengers or emissaries come to Slathorn. If he makes himself known, it is often with a magically altered appearance.

Farlong has some unusual magic items. His boots, cloak, dagger, and sword all come from the underworld, artifacts

from his early life there. (He lost all these items when he was captured and sold into slavery on the surface world. When he bought his own freedom, he reclaimed these items, but he never found his miniature crossbow or his adamantite-alloy chain.) The *staff of blinding* strikes like a quarterstaff +1, and on a successful hit, Farlong can use a charge to blind the target. The blindness is permanent unless cured.

Though Farlong is a powerful enough warrior to build his own keep and attract soldiers into his service, this option is not feasible because of his race. In any event, he does not long for the responsibilities of rulership.

Farlong wears the sword and castle device that identifies him as an associate of Robin.

View of the Other Characters

Robin: Human, female fighter. Farlong sees her as a savior, as indeed she is. On several occasions, her personal influence has kept him from being killed or exiled. He sometimes chafes at the limits she puts on him, but he understands that he must abide by these rules or risk reprisals to himself and Robin.

Darvinus: Half-elf, male bard. He can't fight or cast magic as well as Farlong can, so Farlong has real trouble understanding why Robin values him so much. Farlong sees him as something of a clown.

Laborin: Human, female druid. Having grown up underground, Farlong has no love of the plants and animals of the surface world. Laborin's concern for nature strikes Farlong as misplaced.

Wenzum: Dwarf, male fighter/thief. Farlong dislikes this dwarf, perhaps because Farlong is exactly the sort of "villain" that Wenzum is frequently hired to dispatch. A history of racial conflict between dwarves and dark elves only makes matters worse.

Superior Flangellus: Human, male priest of Holy Light. Farlong tolerates this man for Robin's sake. Perhaps if he were to get to know Flangellus Farlong could form a better opinion of him.



Laborin

Human, Skill 11 Druid

STR: 9
INT: 13
INS: 18
STA: 16
DEX: 11
APL: 15
HTK: 63
AC: 8
THACO: 14
MV: 12"
AL: N

Laborin

Weapon Proficiencies: scimitar, sling, dagger, staff

Weapons: *serpent staff* (python), scimitar, sling, bullets (x20), *dagger +1*

Armor: leather armor (wooden shield available, but not usually used)

Magic Items: *elixir of health, potions of extra-healing (x5), fire resistance, flying, invisibility, & vitality, sweet water, scroll of the flaming chariot* (7th level spell, 15% chance to fail), *ring of chameleon power, amulet of life protection*

Spells Known: Skill 1: *animal friendship, bless, detect evil, detect poison, detect snares & pits, cure light wounds, faerie fire*; Skill 2: *augury, charm person or mammal, speak with animals (x3), know alignment*; Skill 3: *flame walk, hold animal, snare, spike growth, tree*; Skill 4: *cure serious wounds, produce fire, sticks to snakes, speak with plants*; Skill 5: *animal growth, wall of fire*; Skill 6: *heal*.

Appearance: Laborin is an old woman who's spent years wandering in the woods eating berries and talking to the animals. Her white hair is long and tangled, often with bits of leaves or bark in it. Her skin is leathery, and the numerous wrinkles are made prominent by the dirt that is has been worked into them over the years. To the unprepared, she can be a frightening sight.

Personality (Light tone): While distant and sometimes unnerving, Laborin truly cares for people, just as she cares for all animals. There are some people she particularly dislikes (like orcs, and two of the Superiors of Ulthar), but there are some woodchucks and weasels that she doesn't like either, so the infractions of some people do not condemn the whole bipedal race. She has known and worked with Robin for years, but lately they have solidified their alliance to oppose the growing strength of the Holy Light. Since the Holy Light concerns itself strictly with the conduct of people, and regards all natural things as mere tools or resources for exploitation, there is no love lost between the Holy Light and Laborin. Spending years in the wilds and talking in-depth with the animals there has had its effect on Laborin. While she is very wise, sometimes her wisdom is not readily understandable by people. Her advice on matters of love, war, or politics is as likely to suit a titmouse as a human.

Personality (Dark tone): Laborin has always hated the orcs of Thunderrush, and now she has a new enemy: the Holy Light. Her precious wilds have been squeezed between the careless pollution of the orcs and the orderly conquest of the Holies. She'd be more than happy to see the two sides fight it out and slaughter each other, except that she knows that trees would be felled for fortifications, animals slaughtered to feed the armies, and virgin groves trampled underfoot by marching soldiers. The balance of nature has been upset by the arrogance of the "intelligent" races, and if she gets the chance, Laborin might help things even out by thinning the "civilized" population.

Laborin

Laborin is a friend of Robin's, but not a follower. She nominally lives in Slathorn, where she stores goods that she cannot carry with her, but she spends most of her time out in the woods communing with nature and caring for it as best she can.

Laborin benefits Robin with her experience and knowledge. Often it is Laborin who first alerts Robin to dangers, such as military movements of the orcs or dangerous beasts at large. When a danger warrants it, Robin and Laborin work and fight together, with Laborin's spells supporting Robin's skill at arms.

View of the Other Characters

Robin: Human, female fighter. Laborin sees Robin as a fellow and friend in the fight against the orcs and the Holy Light. She tries to benefit Robin with the wisdom of the woods so that Robin's strength is directed wisely and effectively.

Darvinius: Half-elf, male bard. Laborin likes him but considers him slightly superficial.

Farlong: Dark elf, male fighter/mage. Laborin feels uneasy in Farlong's presence because he is from a very dif-

ferent environment.

Wenzum: Dwarf, male fighter/thief. Laborin has great respect for Wenzum's "cleansing" mission in life, though she thinks he should also turn his attention to legal "criminals" within human society.

Superior Flangellus: Human, male priest of Holy Light. Laborin has to remind herself repeatedly that just because Flangellus is a Superior in the Holy Light, it doesn't mean that he's evil. Sometimes she succeeds in overcoming her resentment toward the Holy Light, and sometimes she doesn't.



Robin of Slathorn

Human, Skill 12 Fighter

STR: 13
INT: 15
INS: 12
STA: 17
DEX: 16
APL: 18
HTK: 78
AC: -2
THACO: 9
MV: 12"
AL: NG or LN

Robin Of Slathorn

Weapon Proficiencies: long sword (specialist), long bow, dagger, spear, thrown dagger, staff, medium horse lance, horseman's flail

Weapons: sword of the winds, bow of distance, sheaf arrows (x25), dagger +2

Armor: *living leather*

Magic Items: *sword of the winds; bow of distance; living leather armor; dagger +2; potions of healing, animal control, human control, & levitation.*

Appearance: A young (age 26), lithe woman with brown hair that falls just past her shoulders (sometimes pulled into a bun for convenience), her skin glows with the tanned, windswept tone of one who spends a lot of time outdoors, especially in the mountains. She gives off an air of self-confidence that strong people find assuring and petty people find threatening. She wears an exquisite emerald ring, given to her by Wenzum.

Personality (Light tone): Robin has fallen into the role of command almost in spite of herself. Early in her life she was a loner, but her strength at arms, her conviction, and her force of personality have attracted followers to her. To outsiders she can be gruff, curt, and rude. To those that have earned her trust (it takes years), she is loyal and good-natured. (Neutral Good alignment)

Personality (Dark tone): Robin has fallen into a role of command in spite of herself. Early in her life she was a loner, but as she matured, others came to regard her as a leader. Troubled by a chaotic and sometimes nightmarish childhood, Robin wants to set her world in order, and as she grew in power, her influence spread until she was the effective ruler of the area around Slathorn. She has never enjoyed ruling for its own sake, but she relishes her ability to keep everyone around her in their places so that her life can be peaceful. While her ferocity is usually directed against the orcs of Thunderrush, she also turns it against insubordinates, traitors, and any who step out of line. (Lawful Neutral alignment)

Connections: Robin is served by an infantry mercenary group known as the Red Ravagers, as well as a group of knights known as the "Furthermers."

Robin of Slathorn

Robin is a hero or a criminal, depending on whom in Ulthar you ask. To the peasants who have come under her protection, she is a staunch guardian against the orcs of Thunderrush and a buffer against the unpopular Holy Light. To the Holy Light and to King Lentok, she is a nuisance grown to criminal proportions. Others in Ulthar may hold either opinion or one in between, depending on what they've heard and whom they believe.

Robin of Slathorn has lived in Ulthar all her life. Her oldest memory is of escaping from slavers who had bought her from her desperate, impoverished father who had taken her to Thunderrush to sell her to the orcish alchemists. Since that brutal event, Robin has lived a life of danger and violence. Without land, wealth, or rank, she had to fight to find a safe place in the world. After years of struggle, she established herself on the edge of the civilized land in Ulthar. Here, near her childhood village of Slathorn, she made a home and has kept it ever since.

Thanks to her skill and charisma, she has gathered an impressive array of friends and followers around her. As the numbers grew, Robin managed to set herself up as a "lord" of the surrounding land. She helps protect Ulthar from the orcs and keeps mostly to herself. By making herself valuable and quiet, she has kept the peace. While Superiors Armetrius and Dolonus may resent her presence and consider it disruptive of the Holy Light's agenda, it has not yet seemed worth the cost in gold, life, and public opinion that it would take to oust Robin from Slathorn.

Robin's heraldic symbol is a blue vertical sword imposed over a red castle tower against a white background. She and all warriors under her wear this device. The Furthermers and Red Ravagers wear it prominently on surcoats. The Hail and Storm Company, however, wears it as a patch over the heart. Their own symbol, a storm cloud, is portrayed more prominently. Darvinius and Farlong wear the symbol, but Laborin, Wenzum, and Superior Flangellus do not, since they do not serve under Robin.

Robin has several magical items worth noting.

•**Sword of the Winds:** Acts like a long sword +3 with the following additional powers: gust of wind (ten times per day), wind wall (three times per day), wind of flying (once per day, by whirling the sword around her head, Robin can create a gust of wind that pulls her and up to 2,000 pounds of people, goods, whatever, into the air. She and the other objects then fly at a speed of 24" for up to one hour [5 miles]).

•**Bow of Distance:** Acts like a long bow +1, except that there is no penalty for distance. Up close, it is nothing special, but in a long-distance fight it performs very well.

•**Living Leather Armor:** An enchanted, living suit of leather armor. The stiff outer surface provides excellent protection (AC 0), and the soft inner surface makes wearing the armor comfortable. The armor has limited self-alteration abilities. When confronted with a specific attack form (acid, fire, etc.), it modifies itself to protect itself (and the wearer) against further attacks of that type. The first attack is saved against normally, but each subsequent attack of the same type allows a cumulative +1 save for armor and wearer, up to +5. If a dragon breathes fire on Robin three times, she'll save normally the first time, at +1 the second time, and at +2 the third. These bonuses end when the armor is not exposed to an attack of that type for ten rounds. In addition, the armor regenerates itself and the wearer. The wearer regains one HTK point per round. This regenerating power only functions after the suit has accustomed itself to the wearer (a process taking three days).

View of the Other Characters

Darvinus: Half-elf, male bard. Robin trusts and cherishes him as her closest friend, and possibly more.

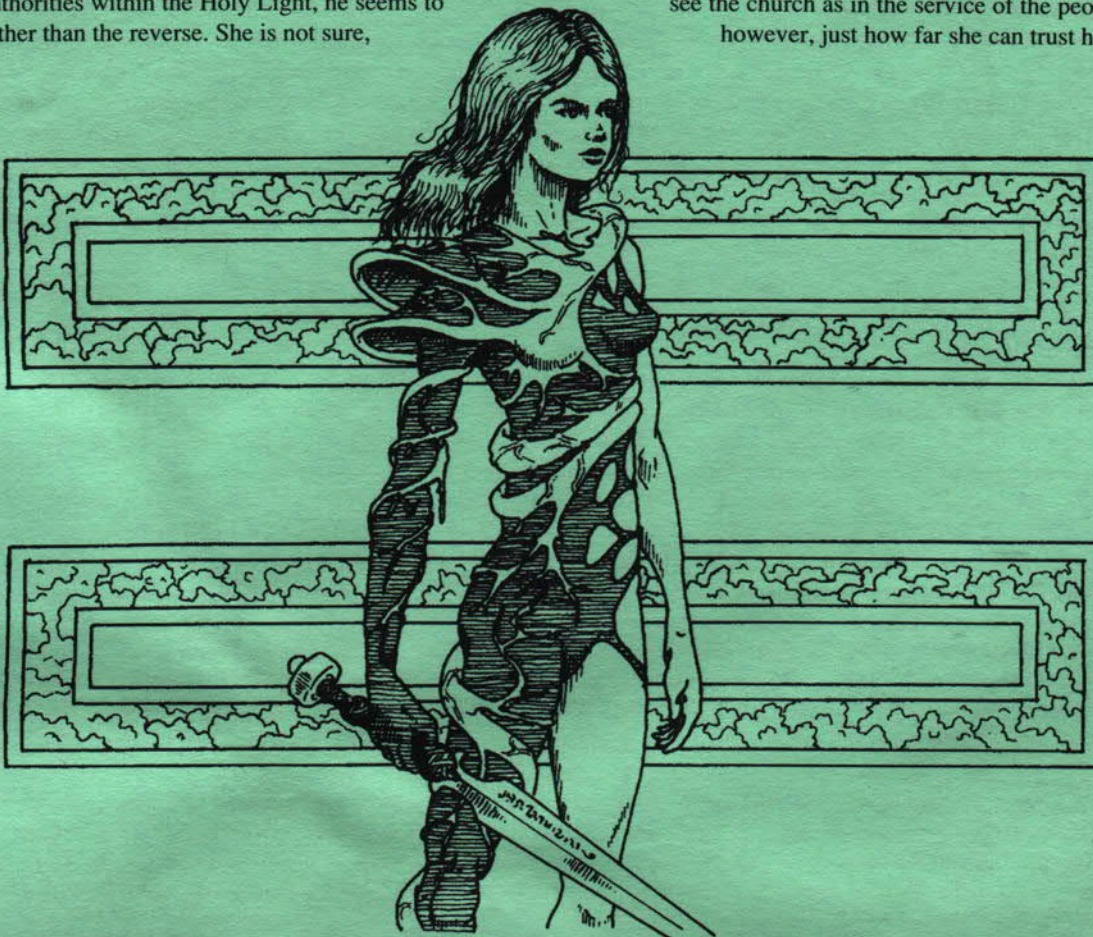
Farlong: Dark elf, male fighter/mage. While Farlong is loyal and trustworthy, Robin can't help but feel a little uneasy around him because he remains a bit alien. Robin relies heavily on his combat magic. Sometimes she envies his lack of conscience.

Laborin: Human, female druid. Robin looks to her for information and impartial advice.

Wenzum: Dwarf, male fighter/thief. Robin delights in his stories, and when the burden of leadership gets heavy she wishes she could be as carefree as he is.

Superior Flangellus: Human, male priest of Holy Light. Robin respects and admires Flangellus. Unlike other authorities within the Holy Light, he seems to see the church as in the service of the people, rather than the reverse. She is not sure,

however, just how far she can trust him.



Superior Flangellus

Human, Skill 11 Holy Light Priest

STR: 9
INT: 14
INS: 15
STA: 10
DEX: 12
APL: 14
HTK: 50
AC: 3
THACO: 14
MV: 12"
AL: LG or LN

Superior Flangellus

Weapon Proficiencies: long bow, spear, javelin, dart

Weapons: long bow +1, +3 vs. demons; spear +1

Armor: robe of lustrous defense (provides AC 3)

Magic Items: long bow +1, +3 vs. demons; spear +1, robe of lustrous defense, ring of mind shielding, staff of command, potions of invisibility & extra-healing (x2), elixir of health.

Spells Known: Typically prays for the following: Skill 1 (can receive any 7): *bles*, *command* (any 2), *detect evil*, *detect magic*, *cure light wounds*, *sanctuary*. Skill 2 (any 5): *aid*, *augury*, *hold person*, *know alignment*, *spiritual hammer*. Skill 3 (any 4): *dispel magic*, *locate object*, *negative plane protection*, *prayer*. Skill 4 (any 3): *detect lie*, *free action*, *protection from evil 10' radius*. Skill 5 (any 2): *dispel evil*, *quest*.

Appearance: Flangellus bears the noble features of the Monorites: an aquiline nose, thin face, and high forehead. He keeps his hair clipped short and his face clean-shaven. He wears the shimmering robe of lustrous defense at almost all times. He is 38 years old.

Personality (Light tone): Flangellus has seen the Holy Light bring stability to people in chaos, but the price has been their right to self-rule. Here in the Ulthar Valley he has seen his two fellow Superiors classify frivolity, freedom of speech, and light-heartedness as chaos, and they have done their best to stamp it out. While a proponent of law and order, he regards the subjects of the law as more important than the law itself, and he hates his position. It grants him, on paper, the power to do much good in easing the conflict between the Holy Light and the natives of Ulthar, but in practice any move he made against orders from higher up could get him branded a heretic, so he wrestles daily with the conflict between what he wishes he could do and what he actually accomplishes. (Lawful Good alignment)

Personality (Dark tone): Flangellus has always supported law and order as the best means for a happy land, but his tenure in Ulthar has darkened his outlook. His fellow Superiors have been notably harsh in bringing the Holy Light to the natives, and at first Flangellus tried to soften their blows. But every time Flangellus has made it easy on the natives, they have taken advantage of it by cavorting about in wild, drunken revels or, worse yet, actual acts of sabotage and terrorism against the servants of the Holy Light. He has begun to question his attempts to ease the suffering of the natives and could, with little provocation, turn his back on the masses that have rewarded his generosity with insult. He sometimes daydreams about becoming as strict and legalistic as his fellow Superiors, so that he would not have to suffer the pangs of conscience that accompany every difficult decision. (Lawful Neutral alignment)

Connections: Flangellus has personal command over the Peacebringer infantry unit. He can set the military power of Ulthar into motion only by pressuring the King and by gaining assent from one other local Superior.

Superior Flangellus

Flangellus is a powerful man in the church that conquered this land twenty years ago. As a man of that church, he has influence over the puppet government that has been set up to rule the kingdom. He is one of three Superiors in the kingdom, and their immediate superior rules from a neighboring land to the west, so these three essentially rule the land here. (The purpose of the puppet government is to provide a scapegoat for the enmity of the people. When laws hurt the masses, the Superiors direct the wrath at the counts and the king, even though it is the Superiors themselves who have made the laws.) Flangellus has achieved his position by virtue of his excellent administrative and judicial talents, though some believe him to be less than enthusiastic in the prosecution of heretics.

View of the Other Characters

Robin: Human, female fighter. He sees in her a peer and a friend. In fact, his willingness to risk his position by even casual contact with Robin suggests that he may have more than platonic interest in her, but if he does, his interest does not cloud his judgment.

Darvinus: Half-elf, male bard. Flangellus knows that Darvinus has spied on him in the past and assumes that Darvinus doesn't trust him. Flangellus returns the favor.

Farlong: Dark elf, male fighter/mage. The very presence of a dark elf in Robin's company throws into question Robin's judgment and motivation, but for Robin's sake Flangellus keeps quiet.

Laborin: Human, female druid. Flangellus likes Laborin a good deal but he doesn't respect her insight or her religion. He sees her religion as a primitive hold-over from a simpler time. If he had more respect for Laborin he might feel some rivalry toward her.

Wenzum: Dwarf, male fighter/thief. Flangellus regards Wenzum as a noble and effective crusader for right and goodness.



Wenzum

Dwarf, Skill 9/11 Fighter/Thief

STR: 17
INT: 12
INS: 9
STA: 17
DEX: 15
APL: 8
HTK: 75
AC: 5, 4, or -1*
THACO: 12
MV: 12"
AL: LG or LN

Wenzum

Weapon Proficiencies: warhammer (specialist), composite short bow, dagger, battle axe, long sword, heavy crossbow

Weapons: warhammer +2, strength composite short bow, sheaf arrows (x20), dagger

Armor: leather and shield (has a suit of plate armor in reserve)

*Note: Wenzum's AC needs some explaining. He carries his shield on his back when he needs to use his thief abilities and carries it on his arm normally when he thinks combat is near. If he knows ahead of time that he won't need his thief abilities (or that he really needs good armor), he dons his suit of plate armor. His AC is 5 when wearing leather armor, 4 when he uses a shield as well, and -1 when wearing plate and shield.

Magic Items: warhammer +2, boots of striding and springing, ring of protection +2, scroll of raise dead; potions of heroism & invulnerability. Because of dwarves' unmagical nature, there is a 20% chance Wenzum's scroll and boots will fail to function when he tries to use them. If he were to take his ring of protection off and put it back on again, he would have to roll to see whether it worked during the next encounter. (Wenzum has learned that he has to take his boots off regularly in order to air and wash his feet.)

Thief Abilities: (in leather armor) pick pockets 15%, open locks 90%, find/remove traps 90%, move silently 80%, hide in shadows 75%, detect noise 85%, climb walls 60%, read languages -5%

Appearance: Wenzum looks severe. He cuts his hair very close and wears nothing in the way of ornamentation (except his ring of protection). While on a job, he looks like he is always ready to spring, and his eyes turn into wary slits. When relaxing, he is just the opposite. He half-sits, half-lies on chairs like he was poured onto them, and he enjoys light-hearted conversation and carefree fun.

Personality (Light tone): Wenzum sees himself as an equalizer. Since crooks and scoundrels use subterfuge and shadow to hide their devious crimes, Wenzum reasons he must be as familiar with trickery as they are to bring them to justice. He has often works as a bounty hunter and specializes in capturing skilled thieves. He has never taken a dishonest copper. His services bring him income honestly, as he hires out to lawful and good people or communities to help them deal with the criminal element or threatening monsters. When he can drop his stealthy ways and enjoy the company of peers, as when he visits Robin, he is an amiable and pleasant companion. (Lawful Good alignment)

Personality (Dark tone): Over years of hiring himself out as a mercenary and bounty hunter, Wenzum took many jobs that could be of questionable moral merit. For instance, he has legally killed liquor-smugglers in a land where alcohol is outlawed even though he enjoys ale himself, and he's spied on political enemies of rulers for the sake of "stability" and the status quo. He's even worked for the Holy Light. He's come to the point at which he no longer trusts his "moral compass" and makes up for this directionlessness by abiding by the laws of the land. If the ruler is of questionable virtue, he may abide by questionable laws, but he doesn't consider it his place to judge. In place of moral concern and motivation is personal loyalty. For instance, he admires Robin greatly and has refused offers by the Holy Light to spy on her. (Lawful Neutral alignment)

Wenzum

Wandering from land to land, Wenzum fights evil and crime with a combination of street smarts, stealth, and old-fashioned brawn. His unorthodox ways make traditional dwarves uneasy around him, but his dogged pursuit of evil makes him more than welcome in most lands.

Wenzum first met Robin many years ago, and the two of them have worked together on several occasions. Robin has extended an open welcome to Wenzum to come by Slathorn any time. Since Robin refuses to accept money when Wenzum visits, he usually brings fine drink and food, as well as other gifts. Once, on a morning after Wenzum was supposed to have left, Robin woke up with an exquisite ring on her finger. Wenzum had hung around and slipped the ring on her finger while she slept.

Wenzum has recently arrived in Slathorn, concerned about events in Ulthar and surrounding lands. He wants to know

what Robin intends to do, and he believes that teaming up with her again would be an excellent idea.

View of the Other Characters

Robin: Human, female fighter. Wenzum respects Robin as a fellow warrior and a generous hostess. He would relish another chance to fight at her side.

Darvinius: Half-elf, male bard. Wenzum appreciates Darvinius's songs but has never had the opportunity to learn to respect him as an adventurer.

Farlong: Dark elf, male fighter/mage. Wenzum turned down a chance to deliver Farlong's head to Superior Armetrius for a pretty penny, but that was mostly out of respect for Robin. He worries that the dark elf may have a bad influence on Robin.

Laborin: Human, female druid. Wenzum fights for law and peace. Laborin's concern for nature is touching, but it doesn't win Wenzum's respect.

Superior Flangellus: Human, male priest of Holy Light. Wenzum has never dealt much with Flangellus, but he respects Flangellus for his position and his devotion to law.



Allied Groups



Hail and Storm Company

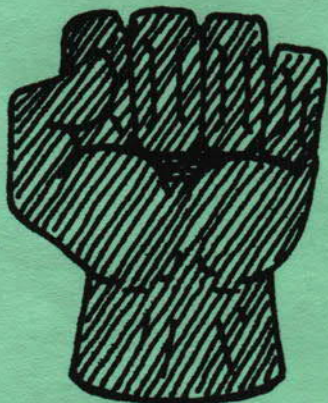
A regiment of 39 Skill 0, High Elven archers that follows Darvinius. Typically they are under Robin's command, but they would betray her and side with Darvinius if there were a conflict between the two.

As if to represent their possibly conflicting allegiances, the Hail and Storm archers wear two devices. On their surcoats is the company's own device, a black storm cloud with a single red lightning bolt against a white background, and above that and to the left is Robin's device worn as a patch.

HAIL AND STORM ARCHER

HTK:	5 each
AC:	8
MV:	12"
AT:	2 or 1
DM:	1-6 (arrows) or 1-4 (dagger)
THAC0:	20
AL:	lawful neutral
INT:	12
SZ:	M

Special Att: +1 with bow, surprise bonus (-4 or -2)
Special Def: 90% resist sleep and charm



Red Ravagers

Four infantry units of 20 (Skill 0) soldiers each. One unit is heavy infantry, and the other three are light. They are all under the leadership of Quor Thun, a glum and taciturn Skill 6 warrior. Thun has been so unwaveringly loyal to Robin that the question of the Red Ravagers' ultimate loyalty has never come up. Perhaps they would side with Thun, perhaps with Robin, or perhaps they would be split among themselves.

The Red Ravagers wear Robin's sword and castle device on their surcoats. In addition, each wears a patch on his right shoulder that depicts a red fist, the sign of the Red Ravagers.

QUOR THUN, LIEUTENANT OF RED RAVAGERS

Human, Skill 6 Fighter

HTK:	39
AC:	2
MV:	12"
AT:	3/2
DM:	1-10+3
THAC0:	15 (+2 with sword)
AL:	lawful neutral
INT:	12
SZ:	M

Special Att: specialist with two-handed sword, *two-handed sword* +1, *potion of heroism*

Special Def: *plate mail* +1

RED RAVAGER, LIGHT INFANTRYMAN

HTK:	5 each
AC:	8 (leather)
MV:	12"
AT:	1
DM:	1-6 (awl pike or short sword)
THAC0:	20
AL:	lawful neutral
INT:	10
SZ:	M

Special Att: none

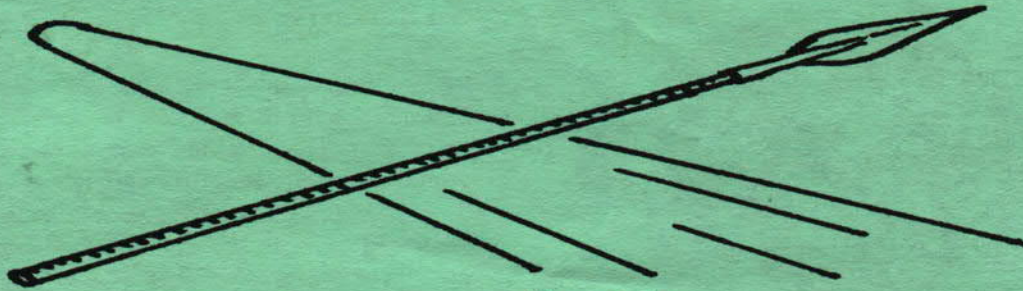
Special Def: none

RED RAVAGER, HEAVY INFANTRYMAN

HTK:	6 each
AC:	4 (splint)
MV:	12"
AT:	1
DM:	1-10 (halberd) or 1-6 (short sword)
THAC0:	20
AL:	lawful neutral
INT:	10
SZ:	M

Special Att: none

Special Def: none



The Furtherners

A group of twenty mounted knights from far away (thus their name), whose lands were usurped by the Holy Light years before it reached Ulthar Valley. They traveled long, staying briefly in various lands, until they found Robin and swore themselves into her service. They have managed to hide their past from the Superiors who rule Ulthar Valley.

The Furtherners wear Robin's sword and castle device on their surcoats. They retain no symbol of their own.

FURTHERNER

HTK: 13 each
 AC: 2
 MV: 12", 15" mounted (medium warhorse)
 AT: 1
 DM: 1-8
 THAC0: 19
 AL: lawful good
 INT: 11
 SZ: M
 Special Att: none
 Special Def: none



Peacebringers

This unit is under Superior Flangellus's personal command. It comprises 128 warriors, divided into two brigades of 64 men each. Each brigade has eight squads of eight Skill 0 soldiers. Within each brigade, one squad is skirmishers and the other seven are standard infantry.

The Peacebringers are a nasty bunch. They were assigned to Flangellus, but they do respect him. They don't see why they aren't used more often on terrorization runs against obstinate natives who refuse to accept the Holy Light. Flangellus is distraught to have soldiers under his command who care so little for the lives and property of others, but at least, he reasons, they are controlled while under his command. Better that he command them than either of the other Superiors.

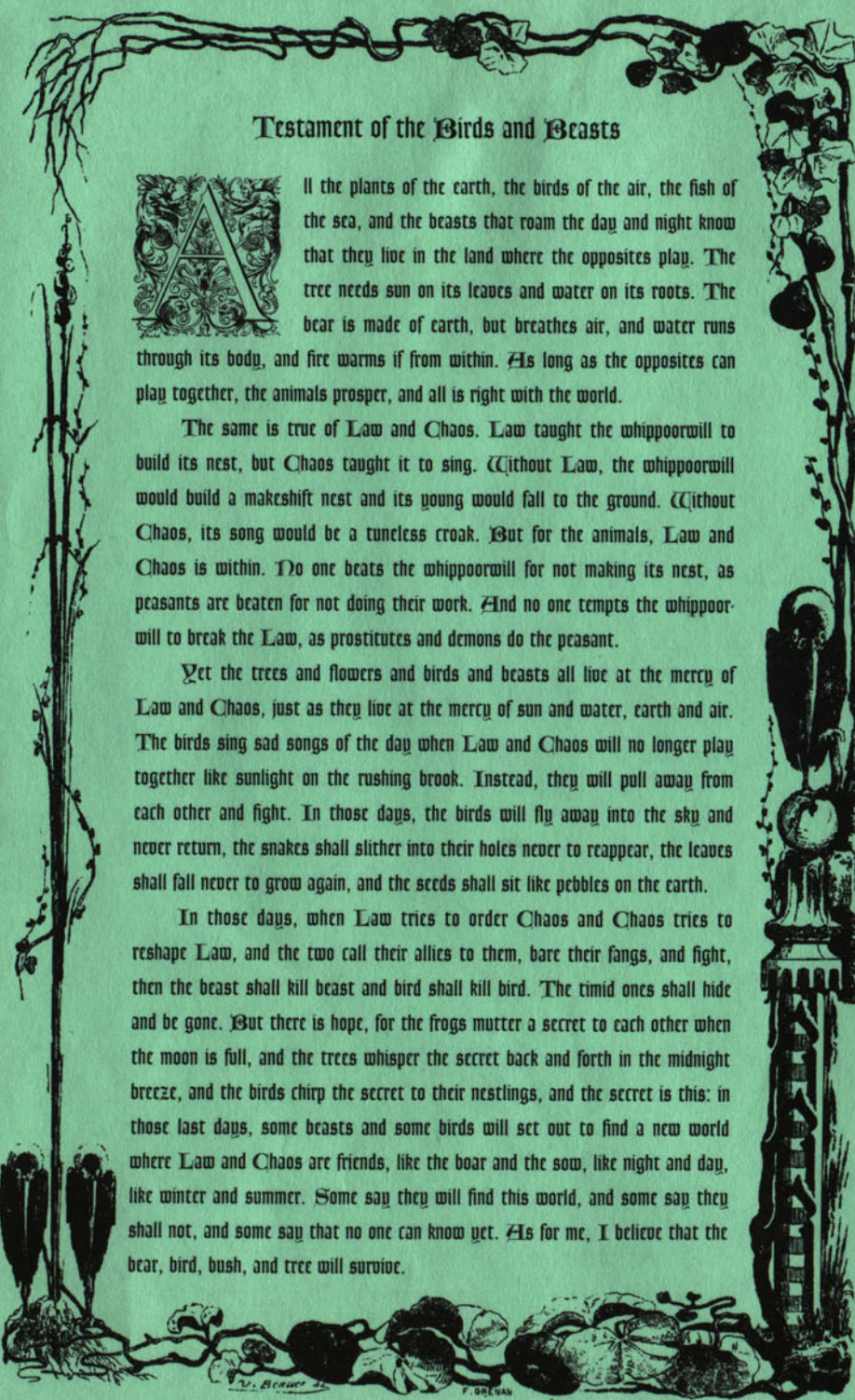
The Peacebringers wear a device that represents a ray of light and a spear crossing to form an X.

MEDIUM INFANTRYMAN

HTK: 6 each
 AC: 6 (brigandine)
 MV: 12"
 AT: 1
 DM: 1-6 (spear)
 THAC0: 20
 AL: lawful evil
 INT: 9
 SZ: M
 Special Att: none
 Special Def: none

SKIRMISHER

HTK: 5 each
 AC: 8 (leather)
 MV: 12
 AT: 1, 3, or 1
 DM: 1-4 (sling), 1-3 (dart), or 1-4 (dagger)
 THAC0: 20
 AL: lawful evil
 INT: 9
 SZ: M
 Special Att: missile attacks
 Special Def: none



Testament of the Birds and Beasts

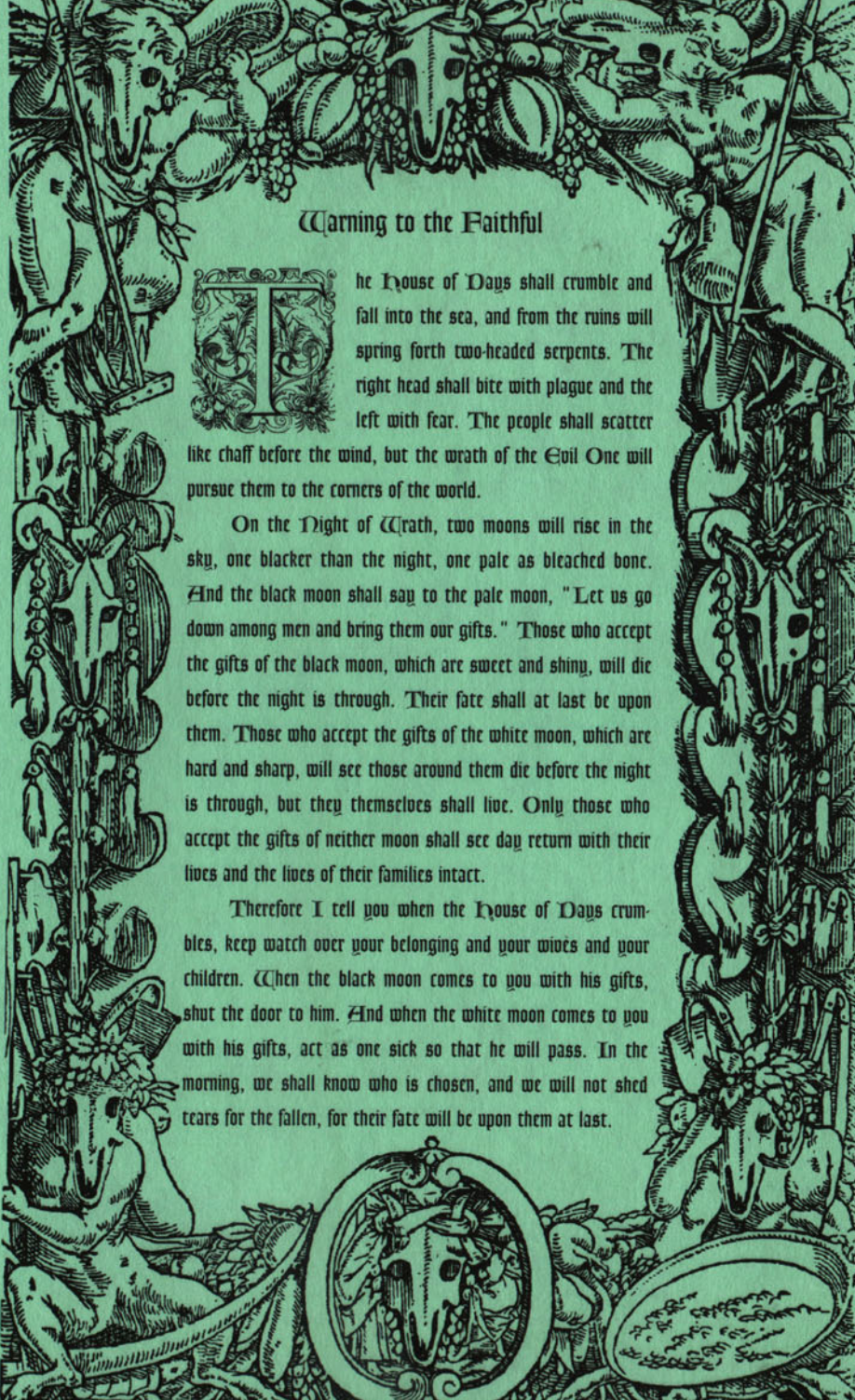


All the plants of the earth, the birds of the air, the fish of the sea, and the beasts that roam the day and night know that they live in the land where the opposites play. The tree needs sun on its leaves and water on its roots. The bear is made of earth, but breathes air, and water runs through its body, and fire warms it from within. As long as the opposites can play together, the animals prosper, and all is right with the world.

The same is true of Law and Chaos. Law taught the whippoorwill to build its nest, but Chaos taught it to sing. Without Law, the whippoorwill would build a makeshift nest and its young would fall to the ground. Without Chaos, its song would be a tuneless croak. But for the animals, Law and Chaos is within. No one beats the whippoorwill for not making its nest, as peasants are beaten for not doing their work. And no one tempts the whippoorwill to break the Law, as prostitutes and demons do the peasant.

Yet the trees and flowers and birds and beasts all live at the mercy of Law and Chaos, just as they live at the mercy of sun and water, earth and air. The birds sing sad songs of the day when Law and Chaos will no longer play together like sunlight on the rushing brook. Instead, they will pull away from each other and fight. In those days, the birds will fly away into the sky and never return, the snakes shall slither into their holes never to reappear, the leaves shall fall never to grow again, and the seeds shall sit like pebbles on the earth.

In those days, when Law tries to order Chaos and Chaos tries to reshape Law, and the two call their allies to them, bare their fangs, and fight, then the beast shall kill beast and bird shall kill bird. The timid ones shall hide and be gone. But there is hope, for the frogs mutter a secret to each other when the moon is full, and the trees whisper the secret back and forth in the midnight breeze, and the birds chirp the secret to their nestlings, and the secret is this: in those last days, some beasts and some birds will set out to find a new world where Law and Chaos are friends, like the boar and the sow, like night and day, like winter and summer. Some say they will find this world, and some say they shall not, and some say that no one can know yet. As for me, I believe that the bear, bird, bush, and tree will survive.



Warning to the Faithful

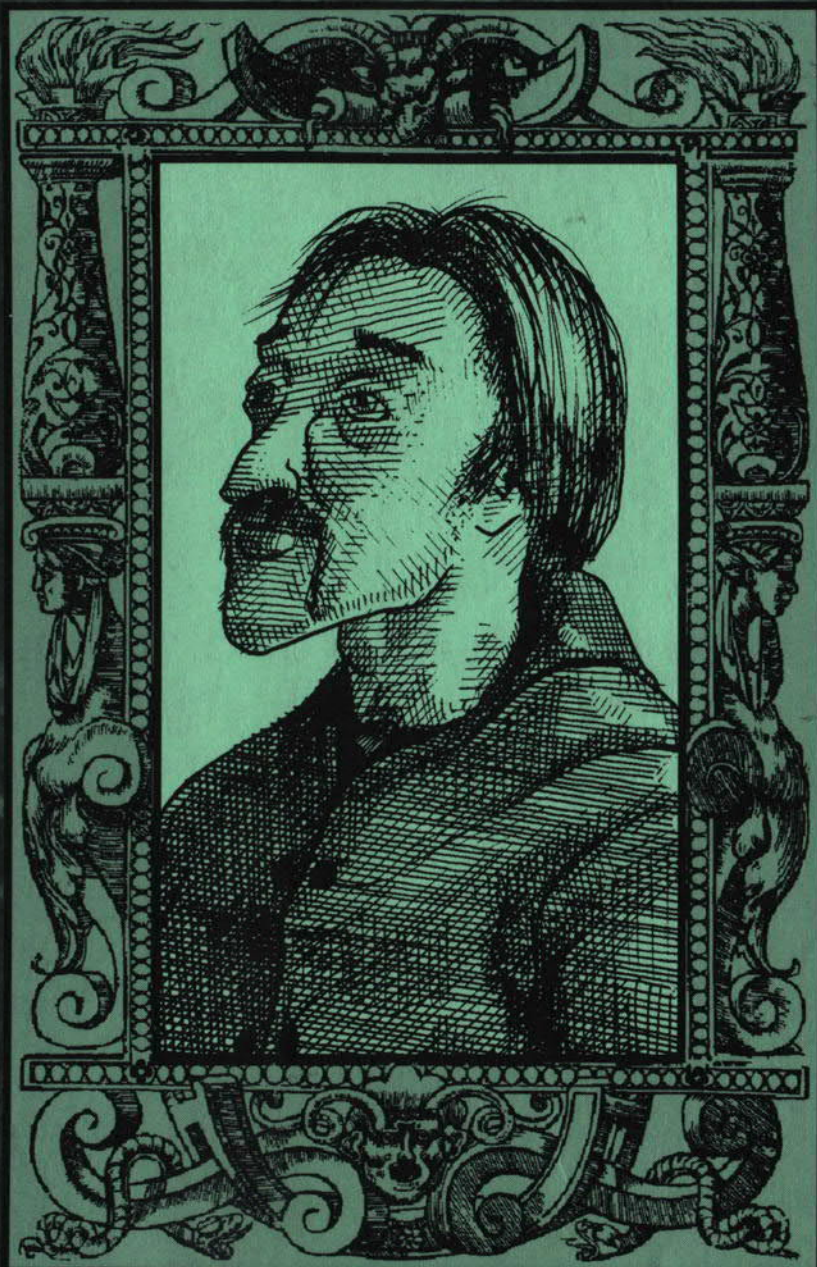


The House of Days shall crumble and fall into the sea, and from the ruins will spring forth two-headed serpents. The right head shall bite with plague and the left with fear. The people shall scatter like chaff before the wind, but the wrath of the Evil One will pursue them to the corners of the world.

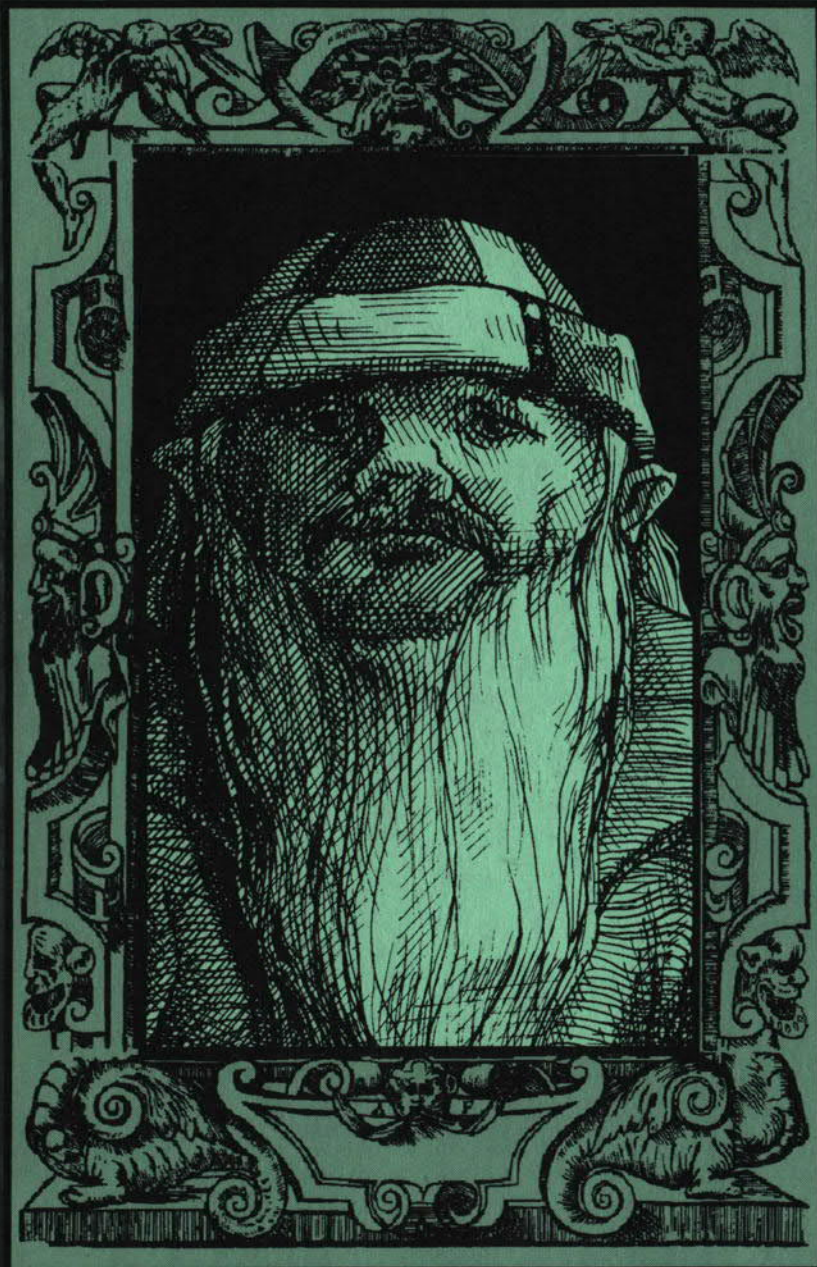
On the Night of Wrath, two moons will rise in the sky, one blacker than the night, one pale as bleached bone. And the black moon shall say to the pale moon, "Let us go down among men and bring them our gifts." Those who accept the gifts of the black moon, which are sweet and shiny, will die before the night is through. Their fate shall at last be upon them. Those who accept the gifts of the white moon, which are hard and sharp, will see those around them die before the night is through, but they themselves shall live. Only those who accept the gifts of neither moon shall see day return with their lives and the lives of their families intact.

Therefore I tell you when the House of Days crumbles, keep watch over your belonging and your wives and your children. When the black moon comes to you with his gifts, shut the door to him. And when the white moon comes to you with his gifts, act as one sick so that he will pass. In the morning, we shall know who is chosen, and we will not shed tears for the fallen, for their fate will be upon them at last.





AZHKANTO



MONGROTTE

AZHKANTO

Human, Skill 2/5 Thief/Illusionist

STR: 8
INT: 17
INS: 10
STA: 9
DEX: 16
APL: 12
HTK: 15
AC: 8
THACO: 19
MV: 12"
AL: Chaotic Neutral

WEAPON PROFICIENCIES: long sword, sling, dagger

WEAPONS: long sword +1, sling, sling bullets (x25), dagger

ARMOR: none

MAGIC ITEMS: long sword +1, ring of mammal control, potions of animal control & diminution

SPELLS KNOWN: Skill 1: armor, charm person, comprehend languages, friends, spook. Skill 2: alter self, ESP, improved phantasmal force. Skill 3: hold person, invisibility 10' r.

THIEF ABILITIES: (unarmored) pick pockets 20%, open locks 15%, find/remove traps 5%, move silently 40%, hide in shadows 40%, detect noise 45%, climb walls 70%, read languages 20%

APPEARANCE: Azhkanto is a long-limbed man with a spring in his step. He has a pointy nose and chin, and his black moustache droops down on either side of his mouth. He dresses in the loose, dark clothes typical of the Turzbek, and while he dresses nicely, he does not wear ostentatious silks or jewels.

PERSONALITY: Azhkanto is fatalistic, worry-free, and greedy. He usually presents a garrulous, welcoming front to outsiders. He works as a trader and mediator, secretly using his spells to his advantage.

MONGROTEN, LEADER OF THE ASSAYERS

Dwarf, Skill 0 Assayer

STR: 7
INT: 19
INS: 15
STA: 11
DEX: 10
APL: 8
HTK: 3
AC: 9
THACO: 20
MV: 8"
AL: Neutral Good

WEAPON PROFICIENCIES: arquebus, cannon

WEAPONS: arquebus, shot & powder (x12), dagger

ARMOR: none

MAGIC ITEMS: ring of protection +1

APPEARANCE: Mongrotten is a stooped, slow, shakey dwarf with a long white beard. He wears a multi-colored cap, off-white linen pants and shirt, and thick boots. Age: 277.

PERSONALITY: Mongrotten is slow to speak and very reserved. He looks old and weak, but when he sets his mind on something he is tough as nails. Though he is revered as the leader of the Assayers, he lets his granddaughter Gertoda do most of the talking.

ARQUEBUSES: These early, inefficient muskets do 1-10 points of damage. However, range penalties for arquebuses are doubled, and on a roll of 1 to hit, the weapon backfires doing 1-6 points of damage to the wielder. The gun cannot be fired again thereafter until it is repaired. The Assayers have seven arquebuses.

Device	Range		Damage		Rate of	Base
	Min.	Max.	S-M	L	Fire	To Hit.
Arquebus	-	210 yd	1-10	1-10	1/3	15



ARMETRIUS



DOLONUS

SUPERIOR ARMETRIUS

Human, Skill 0 Clergyman

STR: 6
INT: 15
INS: 17
STA: 6
DEX: 8
APL: 14
HTK: 2
AC: 10
THACO: 20
MV: 12"
AL: Lawful Neutral

WEAPON PROFICIENCIES: none

WEAPONS: none

ARMOR: none

MAGIC ITEMS: *amulet versus undead, scarab of protection, ring of truth, ring of human influence*

APPEARANCE: A Monorite man of 62 years. He wears a remarkable number of rings, pendants, and necklaces, some of them magical. He has an air of confident superiority.

PERSONALITY: Superior Armetrius believes completely in the message of the Holy Light. While not an evil man, he has become impatient with the world's stubborn resistance of the Holy Light's wisdom, and the older he gets, the more likely he is to call for military action against unbelievers.

SUPERIOR DOLONUS

Human, Skill 2/4 Fighter/Priest

STR: 16
INT: 13
INS: 17
STA: 12
DEX: 11
APL: 11
HTK: 19
AC: 2
THACO: 18
MV: 12"
AL: Lawful Evil

WEAPON PROFICIENCIES: spear (specialist), long bow, long sword, dagger (thrusting-type)

WEAPONS: *spear +1, arrows +1 (x6), thrusting dagger*

ARMOR: plate mail & shield

MAGIC ITEMS: *spear +1, arrows +1 (x6), healing ointment*

SPELLS KNOWN: Skill 1: *bles, command (x2), cure light wounds (x2)*. Skill 2: *aid, charm person or mammal, heat metal, resist fire/resist cold*.

APPEARANCE: A tall Monorite man of 41 years. He wears relatively simple garb, except on formal or ceremonial occasions.

PERSONALITY: Dolonus began his career as a warrior, thinking that he could gain power through skill at arms. He soon discovered, however, that the soldiers of the Holy Light gain fame by following orders, and he wanted to give them. He became a priest and has had great success in following a political career within the church. He considers Ulthar his personal property, and its people his servants.



AZAVASH



OPILLIA

AZAVASH

High Elf, Skill 6/9 Fighter/Wizard

STR: 15
INT: 15
INS: 12
STA: 10
DEX: 11
APL: 12
HTK: 33
AC: 5
THACO: 15 (+5 w/ sword, +1 w/ bow)
MV: 12"
AL: Chaotic Good

WEAPON PROFICIENCIES: long sword (specialist), long bow, dagger, spear, short sword

WEAPONS: long sword +4, long bow, arrows (x24), dagger

ARMOR: elven chain and shield

MAGIC ITEMS: wand of magic missiles, long sword +4, potion of extra-healing

SPELLS KNOWN: Skill 1: charm person, color spray, magic missile, phantasmal force. Skill 2: detect evil, invisibility, web. Skill 3: haste, lightning bolt, protection from evil 10' radius. Skill 4: charm monster, black tentacles. Skill 5: cone of cold.

APPEARANCE: Azavash emphasizes the fighting side of his nature, wearing ornate armor, a jeweled scabbard for his sword, a colorful quiver, and so on.

PERSONALITY: Azavash was always a little hot-headed, but the hardships of his people have made him positively fiery. He is likely to let loose with a cone of cold first and ask questions later.

OPILLIA

Elf, Skill 6/6/6 Fighter/Wizard/Thief

STR: 14
INT: 15
INS: 12
STA: 11
DEX: 15
APL: 9
HTK: 23
AC: 4
THACO: 15
MV: 12"
AL: Chaotic Good

WEAPON PROFICIENCIES: long bow (specialist), long sword, dagger, dart, lance

WEAPONS: long bow +3, sheaf arrows (x30), long sword, dagger

ARMOR: elven chain

MAGIC ITEMS: boots and cloak of elvenkind

SPELLS KNOWN: Skill 1: armor, charm person, magic missile (x2). Skill 2: detect invisibility, ESP. Skill 3: clairaudience, wraithform.

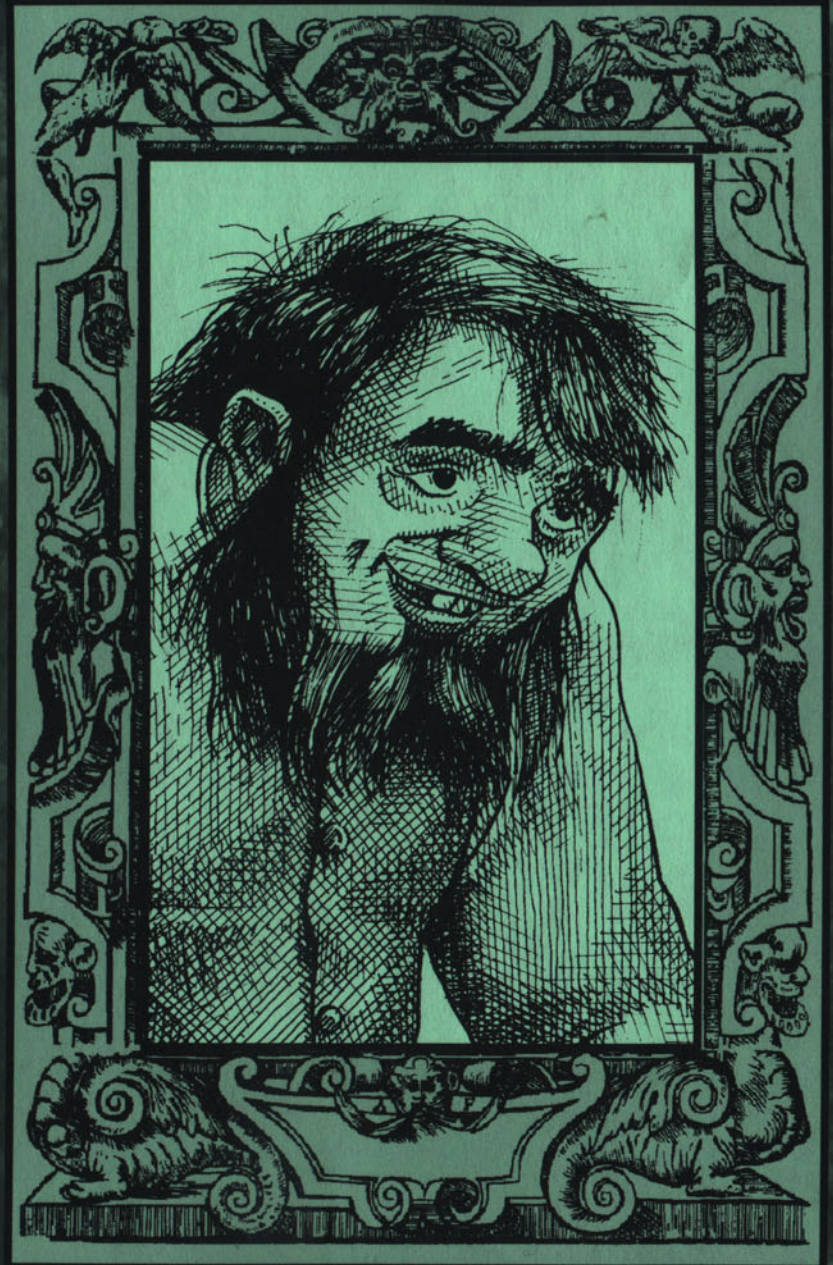
THIEF ABILITIES: (in elven chain) pick pockets 0%, open locks 10%, find/remove traps 50%, move silently 65%, hide in shadows 65%, detect noise 15%, climb walls 40%, read languages 30%

APPEARANCE: Opillia assumes the guise of a serving girl when guarding the Queen. Under her long, loose, silvery garments are hidden her weapons and armor. When in this guise, she pulls her light brown hair back into a single braid.

PERSONALITY: Opillia is distrustful and spends as much time spying on other elves as on visitors and outsiders. If forced to reveal her identity, she becomes angry and vengeful, willing to kill outsiders to keep them from revealing her secret to possible enemies.



GERTODA



THURVEN

GERTODA, MONGROTEN'S GRANDDAUGHTER

Dwarf, Skill 0 Assayer

STR: 10
INT: 17
INS: 15
STA: 11
DEX: 14
APL: 9
HTK: 3
AC: 10
THACO: 20
MV: 8"
AL: Neutral

WEAPON PROFICIENCIES: arquebus, cannon

WEAPONS: arquebus, shot & powder (x9), short sword

ARMOR: none

APPEARANCE: Gertoda is tall and slim for a dwarf, and her dark brown hair is peppered with gray. She usually wears a short, practical frock over gray hose. Age: 141

PERSONALITY: Gertoda is strong-willed and opinionated. It was at her urging that the Assayer's left their mountain for more hospitable lands. Now she takes responsibility for the Assayers' safety.

ARQUEBUSES: These early, inefficient muskets do 1-10 points of damage. However, range penalties for arquebuses are doubled, and on a roll of 1 to hit, the weapon backfires doing 1-6 points of damage to the wielder. The gun cannot be fired again thereafter until it is repaired. The Assayers have seven arquebuses.

Device	Range		Damage		Rate of Base	
	Min.	Max.	S-M	L	Fire	To Hit.
Arquebus	-	210 yd	1-10	1-10	1/3	15

THURVEN

Dwarf, Skill 9 Fighter

STR: 16
INT: 13
INS: 11
STA: 14
DEX: 12
APL: 8
HTK: 49
AC: 0
THACO: 12
MV: 8"
AL: Lawful Good

WEAPON PROFICIENCIES: warhammer (specialist), medium crossbow, dagger, spear, long sword, short sword

WEAPONS: hammer +1, light crossbow of speed, light quarrels (x25), dagger

ARMOR: plate mail & shield +2

MAGIC ITEMS: hammer +1, crossbow of speed, shield +2, healing ointment, potions of extra-healing & flying

APPEARANCE: Thurven sports an unruly, dark brown beard and even wilder hair, though it is usually tucked under his helmet. Though he doesn't have the look of intelligence that his mother and great-grandfather have, his eyes gleam with excitement. In clothing he prefers brick red and gold, and usually wears a large cloak in these colors. Age: 82.

PERSONALITY: Thurven is proud, protective, and confident. Not gifted with his mother's intelligence, he took up the career of a warrior to prove himself nonetheless worthy. Now he is excited to be able to use his skills to defend and protect them as they seek refuge.



QUEEN ULARNI



HEBERMEYER

QUEEN ULARNI OF GOLDENGROVE

High Elf, Skill 0 Queen

STR: 6
INT: 13
INS: 16
STA: 10
DEX: 13
APL: 15
HTK: 4
AC: -2
THACO: 20
MV: 12"
AL: Chaotic Good

WEAPON PROFICIENCIES: none

WEAPONS: none

ARMOR: *bracers of AC 2, ring of protection (+4/+2)*

MAGIC ITEMS: *cube of force, bracers of AC 2, ring of protection (+4/+2), ring of mind shielding*

APPEARANCE: Ularni manages to combine elegance and a regal demeanor with a touch of the wild. Her crown, for instance, is of hammered silver and gold, set with jewels, but it is in the shape of a wreath of leaves and flowers. Her long dress is sleek and shiny, with the forms of plants pressed into it, so that they are visible only in certain light. Her hair is long and white. Age: 287

PERSONALITY: Ularni is temperamental, sometimes generous to a fault and sometimes vicious and vindictive. While such a gamut of emotions may seem like a fault in a human monarch, the elves respect Ularni for her ability to be vicious and forgiving at the appropriate times. Non-elves often find her haughty or even disdainful. The predicament of her people has soured her spirit, making her seem more disdainful instead of more humble.

HEBERMYER

Halfling (Stout/Hairfoot)

Skill 4/4 Fighter/Thief (Holy Crusader)

STR: 14
INT: 12
INS: 10
STA: 13
DEX: 18
APL: 13
HTK: 18
AC: -2
THACO: 17
MV: 8"
AL: Lawful Good

WEAPON PROFICIENCIES: short sword, sling (specialist), dagger

WEAPONS: sling, sling bullets (x30), short sword, *dagger +1*

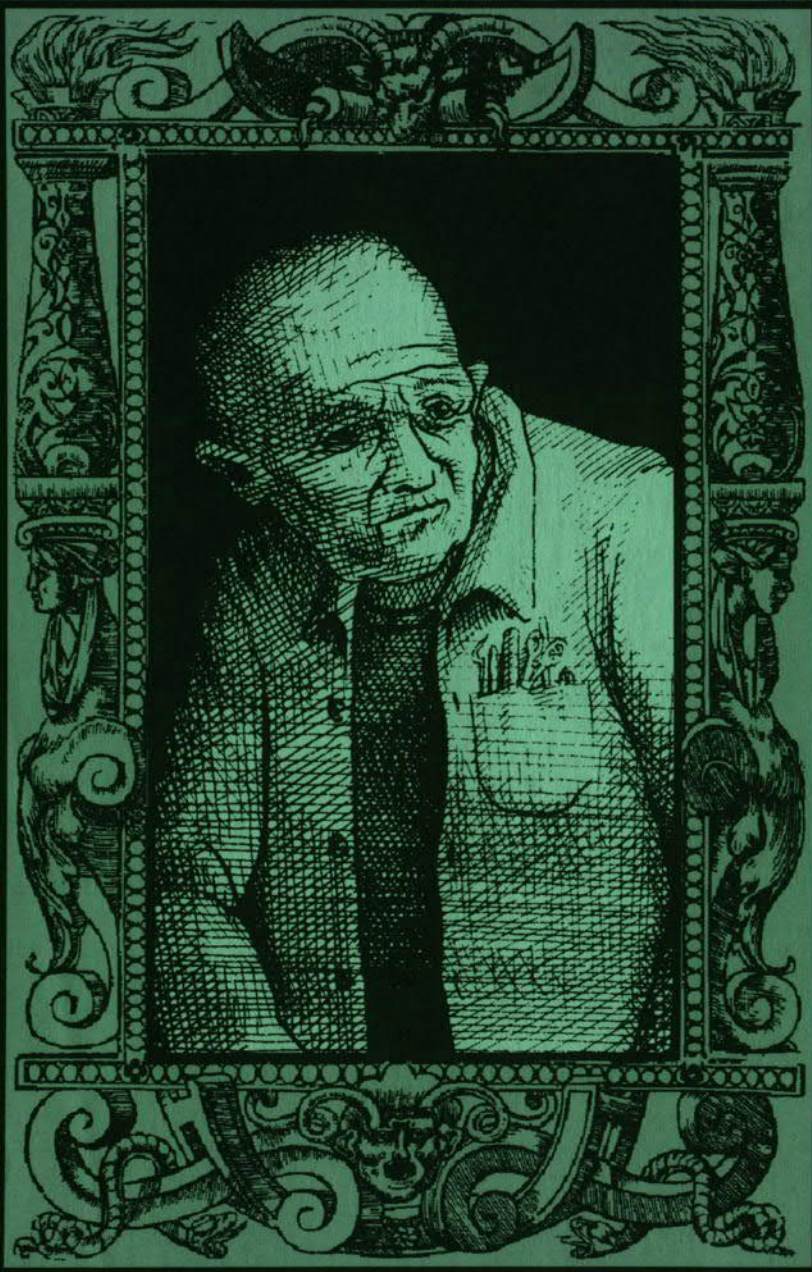
ARMOR: plate mail & shield (leather armor carried on pony)

MAGIC ITEMS: *ioun stone* (pale lavender, absorbs 10 spells up to 4th level)

THIEF ABILITIES: (when in leather armor) pick pockets 30%, open locks 30%, find/remove traps 40%, move silently 30%, hide in shadows 30%, detect noise 75%, climb walls 70%, read languages 45%

APPEARANCE: A rotund, high-spirited halfling with curly, red hair. He usually wears at least some of his armor when in public, and almost always has his ellipsoid ioun stone circling his head.

PERSONALITY: Hebermyer is courageous, optimistic, and somewhat hard-headed. He greatly enjoys the traveling life, and, while not an evangelist himself, he does respect Trellius and have a strong faith in Him Above.



HARVEN



SAMONE

HARVEN, THE CHRONOMANCER

Human, Skill 7 Wizard

STR: 5
INT: 20
INS: 12
STA: 7
DEX: 7
APL: 8
HTK: 19
AC: 10
THACO: 18
MV: 12"
AL: Chaotic Neutral

WEAPON PROFICIENCIES: staff, dagger

WEAPONS: staff

ARMOR: none

SPELLS KNOWN: Skill 1: *alarm, armor, charm person, unseen servant*. Skill 2: *ESP, invisibility, web*. Skill 3: *haste, slow*. Skill 4: *shadow monsters*

APPEARANCE: Harven is ninety-four years old and looks every day of it. He is bent, shrivelled, wrinkled, white-haired, and slow. His eyes, however, shine with vitality, and his voice leaps about energetically. He typically wears a laboratory coat, a long, linen coat with multiple pockets for tools, notes, pens, and so on.

PERSONALITY: Harven is congenial and happy, but he is obsessed. He will soon solve the puzzle of time-travel, and he knows that his days and the world's are numbered, so he has to work hard to perfect his Chronomantic Transporter. Only one thing can distract him from dogged pursuit of time travel: the welfare of his family.

SAMONE

Human, Skill 4 Wizard

STR: 9
INT: 17
INS: 12
STA: 12
DEX: 13
APL: 17
HTK: 7
AC: 10
THACO: 20
MV: 12"
AL: Chaotic Good

WEAPON PROFICIENCIES: dagger

WEAPONS: dagger

ARMOR: none

SPELLS KNOWN: Skill 1: *charm person, shield, sleep*. Skill 2: *know alignment, levitate*.

APPEARANCE: Samone appears to be a beautiful teen-age woman. She wears her reddish-blond hair long and prefers simple dresses that are both practical and flattering. Bolstering her natural good looks is a grace and charm that is usually found only in older women. She has these qualities because she is an older woman. She is fifty-five years old. An unpredictable and irreproducible result of one of her father's experiments caused her to decrease in physical age. She thus has the enviable combination of an older woman's bearing and elegance with a teen's youthful good looks.

PERSONALITY: Samone is lively and fun-loving, but she is also devoted to her father. She not only helps him with his experiments but also sees to it that he does not push himself too hard. She is curious about any newcomers to the tower, and may be tempted to flirt.



GENERAL DONN



MARHASS

GENERAL MALZUN DONN

Half-Elf, Skill 8 Fighter

STR: 13
INT: 18
INS: 17
STA: 14
DEX: 15
APL: 17
HTK: 43
AC: 4
THACO: 13
MV: 12"
AL: Lawful Neutral

WEAPON PROFICIENCIES: battle axe (specialist), light crossbow, dagger, spear, dart.

WEAPONS: battle axe +1, light crossbow, bolts (x30), dagger

ARMOR: bracers of defense (AC 4)

MAGIC ITEMS: battle axe +1, bracers of defense (AC 4), ring of fire resistance, ring of invisibility.

APPEARANCE: General Donn is a short but powerful-looking half-elf. He gives off an air of confidence and control. He shows his elvish blood in his thin frame and short stature, but his features are human. He wears a long, heavily embroidered robe. In the style of his time, he wears his long hair long in two braids.

PERSONALITY: General Donn is a born warrior and leader. His concerns are for his troops and his lord. Though the player characters may consider him proud, his self-confidence was seen as a virtue in his time.

MARHASS, BODYGUARD

Elf, Skill 12/12 Fighter/Wizard

STR: 17
INT: 16
INS: 12
STA: 11
DEX: 18
APL: 10
HTK: 51
AC: -1
THACO: 9
MV: 12"
AL: Chaotic Good

WEAPON PROFICIENCIES: long sword (specialist), long bow, dagger, spear, battle axe, light crossbow, dart

WEAPONS: long sword, long bow, sheaf arrows (x24), dagger +1

ARMOR: elven mail +2

MAGIC ITEMS: elven mail +2, dagger +1, wand of magic missiles, ring of tongues (as the spell), potions of healing & superheroism, scroll: protection from magic.

SPELLS KNOWN: Skill 1: armor, detect magic, mount, protection from evil, wall of fog. Skill 2: detect evil, detect invisibility, ESP, know alignment, web. Skill 3: haste, hold person, protection from evil 10' r., vampiric touch, wind wall. Skill 4: improved invisibility, minor globe of invulnerability, polymorph self, remove curse, wizard eye. Skill 5: avoidance, conjure elemental, faithful hound, seeming, sending. Skill 6: true seeing.

APPEARANCE: Marhass is a lithe, energetic elf clad in elegant mail and wearing numerous rings, bracelets, and other finery. His hair is sandy blond and his eyes are gray.

PERSONALITY: Marhass is stubborn, protective, and suspicious. He has sworn to protect General Donn with his life, and he takes that goal seriously. He hates humans, who, in his age, are mortal enemies of his king.



HALOMATH



PUZONG

HALOMATH OF VANDI

Human, Skill 3 Priest

STR: 9
INT: 11
INS: 13
STA: 16
DEX: 10
APL: 14
HTK: 20
AC: 10
THAC0: 20
MV: 12"
AL: Neutral Good

WEAPON PROFICIENCIES: club, sling

WEAPONS: club

ARMOR: none

SPELLS KNOWN: None at first, though she can pray to receive 3 skill 1 spells and one skill 2 spell from the standard cleric selection.

APPEARANCE: Halomath is just over forty years old. Her face is wrinkled and soft, but her body is lean and healthy (thanks to an active life, and to the exercise she enjoyed when she was mad). Her light brown hair is matted and tangled. It proves to be quite long once it is combed out. She wears the vestments of her office, which have now been reduced to rags. The sight of her is quite creepy, especially if one recognizes the vestments as those of a cleric.

PERSONALITY: Halomath would not have made it this far if she were not a survivor. She is tough and determined, but she never lets her strength blind her to the vulnerabilities and needs of those around her.

COUNT PUZONG

Human, Skill 4 Fighter

STR: 10
INT: 11
INS: 10
STA: 11
DEX: 7
APL: 14
HTK: 19
AC: 3
THAC0: 17
MV: 12"
AL: Lawful Evil

WEAPON PROFICIENCIES: rapier* (specialist), light crossbow, dagger, horseman's mace

WEAPONS: rapier +2, dagger +2

ARMOR: bracers of AC 3

MAGIC ITEMS: bracers of AC 3; ring of mind shielding; rapier +2; dagger +2; brooch of shielding; and potions of polymorph self, invulnerability, & heroism

APPEARANCE: The count is a middle-aged man dressed in elegant navy blue clothes, with white silk ruffles at his cuff and neck. With his black hair slicked back and a thin, prominent nose, he presents a striking visage that can seem intimidating or attractive.

PERSONALITY: The count wants to have a good time. His whole life he has had to poison enemies, slander rivals, oppress peasants, and extort merchants to get what he has, and after these decades of hard work, he is ready to play. When the demon Bonrathmun came along with plans for a marvelous organ, and for a festival like none before it, the Count jumped at the opportunity. In the back of his mind he knows that he's on a sinking ship, but he has given up hope, and the music of the mighty organ drowns out the nagging voice that counts the remaining days of his life.

*Note: Treat rapiers as short swords



TELIA



MURTTTHIES

DUCHESS TELIA

Human, Skill 2 Wizard

STR: 8
INT: 15
INS: 12
STA: 14
DEX: 11
APL: 13
HTK: 4
AC: 9
THACO: 20
MV: 12"
AL: Neutral Good

WEAPON PROFICIENCIES: dagger

WEAPONS: dagger +1

ARMOR: none

MAGIC ITEMS: cloak of displacement, ring of protection +1, dagger +1

APPEARANCE: At forty-seven, Duchess Telia looks a little worn, but she retains the energy of earlier years. She dresses in fancy clothes following the fashions of Genza (to the consternation of the Holies).

PERSONALITY: The Duchess was a young woman when the Monorites took Ulthar, too young to do anything about it. She harbors a deep resentment toward them, and dislikes her cousin Lentok. She loves the people of Ulthar, appreciates the artistry of Zernyeti life, and tries to distance herself from politics.

MURTTTHIES

Gnome, Skill 8/8 Illusionist/Thief

STR: 9
INT: 15
INS: 10
STA: 12
DEX: 16
APL: 9
HTK: 23
AC: 8
THACO: 17
MV: 8"
AL: Chaotic Neutral

WEAPON PROFICIENCIES: short sword, dagger, dart, light crossbow

WEAPONS: short sword, dagger, darts (x3), (light crossbow and 25 bolts stored at residence)

ARMOR: none

MAGIC ITEMS: ring of invisibility, wand of secret door & trap location, cloak of the bat, necklace of missiles, potions of healing & diminution, scroll of invisible stalker, scroll of protection from poison

SPELLS KNOWN: Skill 1: armor, change self, charm person, phantasmal force. Skill 2: alter self, ESP, misdirection, whispering wind. Skill 3: clairaudience, delude, phantom steed, wraithform. Skill 4: confusion, detect scrying, improved invisibility.

THIEF ABILITIES: (unarmored) pick pockets 70%, open locks 90%, find/remove traps 25%, move silently 95%, hide in shadows 15%, detect noise 25%, climb walls 55%, read languages 70%

APPEARANCE: Murttthies dresses (and poses) as an artistic noble lady, though she has garments to let her adopt other guises as well. With make-up, she can make herself appear quite striking, though she is plain and forgettable (as a spy should be) when unadorned.

PERSONALITY: Murttthies entered a career of espionage because she is curious, and curiosity remains her defining trait. She may well look into events even if the interests of Zernyet are not obviously involved.



MORIMER



JUME

MORIMER THE ADVISOR

Half-Elf, Skill 8 Diviner (Wizard)

STR: 15
INT: 16
INS: 17
STA: 9
DEX: 13
APL: 12
HTK: 21
AC: 8
THACO: 18
MV: 12"
AL: Lawful Neutral

WEAPON PROFICIENCIES: dagger, dart

WEAPONS: dagger, darts (x6)

ARMOR: none

MAGIC ITEMS: *ring of protection +2; potions of extra-healing, polymorph (self), fire resistance, & speed*

SPELLS KNOWN: Skill 1: *detect undead, magic missile, phantasmal force (x2), sleep*. Skill 2: *bind, detect evil, detect invisibility, ESP*. Skill 3: *clairaudience, clairvoyance, protection from evil 10' r, tongues*. Skill 4: *magic mirror, rainbow pattern, remove curse*.

APPEARANCE: The diviner dresses in gray robes that cover her from head to foot. Over her face is a lace veil. (This is the traditional clothing of the count's diviner.) Beneath the robes is an unexceptional female half-elf with intense, gray eyes.

PERSONALITY: The diviner has cultivated an attitude of calm detachment. She watches what happens, but rarely intervenes. She serves the count impersonally, strictly out of duty.

JUME

Halfling, Skill 0 Priestess

STR: 7
INT: 12
INS: 18
STA: 16
DEX: 13
APL: 11
HTK: 5
AC: 10
THACO: 20
MV: 8"
AL: Neutral Good

WEAPON PROFICIENCIES: none

WEAPONS: none

ARMOR: none

MAGIC ITEMS: none

APPEARANCE: Jume is a middle-aged halfling with deep wrinkles in her face. She wears a simple robe of off-white linen (off-white because no one is perfect, she'll explain if anyone asks). Spiritually, Jume has weathered the Apocalypse well, but physically she's not in perfect shape. She shaved her head after much of her hair was burned in the attack on her temple, and she walks with a limp from a broken and badly set leg, but her face practically glows with satisfaction. She knows that, soon enough, she will be in a world of peace and contentment, and she can let the terrible memories of the Apocalypse fade away.

PERSONALITY: Jume is happy, welcoming, and satisfied. Her time for being excited is past. She is now calm, confident, and content.



ZURTA



PETRUKI

ZURTA

Human, Skill 4 Priest

STR: 15
INT: 9
INS: 13
STA: 15
DEX: 7
APL: 14
HTK: 26
AC: 2
THACO: 18
MV: 12"
AL: Neutral Good

WEAPON PROFICIENCIES: footman's mace, staff sling, quarterstaff

WEAPONS: footman's mace, staff sling, sling bullets (x40)

ARMOR: plate mail and shield

SPELLS KNOWN: Skill 1: *command, cure light wounds, protection from evil, purify food & drink.* Skill 2: *hold person, know alignment.*

APPEARANCE: Zurta is a striking woman, with long black hair, dark eyes, swarthy skin, big bones, and a long, thin nose. She wears her plate armor whenever her people are not certainly safe (which is most of the time). Over her armor is a tan surcoat that boasts the square-within-circle that is the symbol of Turzbek priests. Her holy symbol is a silver pendant in the shape of the square-within-circle.

PERSONALITY: Zurta is caring and easily worried. The task of seeing the Turzbek refugees to safety was thrust upon her, and she is not sure she is up to it. She relies heavily on the advice of Azhkanto, whom Zurta believes to be a completely trustworthy trader. (Actually, he is a thief-illusionist who has charmed her).

PETRUKI

Half-Elf, Skill 6/6 Priest/Wizard

STR: 11
INT: 16
INS: 13
STA: 14
DEX: 10
APL: 12
HTK: 21
AC: 8
THACO: 18
MV: 12"
AL: Chaotic Neutral

EXP: 5000

WEAPON PROFICIENCIES: blowgun, bardiche, horseman's pick

WEAPONS: blowgun, barbed darts (x23), bardiche, horseman's pick

ARMOR: none

MAGIC ITEMS: *staff of the woodlands +2, ring of protection +2*

PRIEST SPELLS KNOWN: Skill 1: *bless, cure light wounds, animal friendship, purify food & drink.* Skill 2: *charm person or mammal, know alignment, silence 15' radius.* Skill 3: *leign death, glyph of warding.*

WIZARD SPELLS KNOWN: Skill 1: (can memorize any 4) *sleep, charm person, hypnotism, ventriloquism, shield.* Skill 2: (any 2) *ESP, invisibility, alter self.* Skill 3: (any two) *clairaudience, fireball, suggestion.* (These spells are in Petruki's traveling spell book of 50 pages.)

SPECIAL: +2 to saves versus poison.

APPEARANCE: Petruki assumes one of two countenances: the ragtag wanderer in dusty clothes, or the high-spirited kook in a garish outfit. Physically, he is slim, 5' 6" tall, and has sandy blond hair. He rides a light warhorse (which he also dresses to fit his demeanor).

PERSONALITY: Petruki loves his work, which could be termed "opening others to new possibilities" or "messing things up." When on the job, Petruki is careful and cautious. When off the job, he is manic. He accepts both the loving, giving side and the violent side of his own being, so don't let the clowning fool you - he can kill without a second thought.



HALIMA



ANASTA

HALIMA OF KRON (NORMAL FORM)

Dwarf, Skill 4 Fighter

STR: 11
INT: 14
INS: 13
STA: 15
DEX: 8
APL: 14
HTK: 35
AC: 2
THACO: 17
MV: 8"
AL: Lawful Good

WEAPON PROFICIENCIES: battle axe (specialist), heavy crossbow, warhammer, dagger.

WEAPONS: battle axe +1, heavy crossbow, heavy quarrels (x20), dagger

ARMOR: plate mail & shield

MAGIC ITEMS: battle axe +1

APPEARANCE: Halima, at 140 years, shows his age with deep wrinkles and white streaks in his auburn hair and beard. As he moves about, he shows himself to be perfectly comfortable in his armor; it is like a second skin to him after several decades as a soldier. His armor is quite finely made and in very good shape. It has some fancy designs built into it, but these do not reduce its protective value (as ornamentation on "parade" armor does).

PERSONALITY: Halima is a strong-willed, capable soldier. Once he knows that he is safe, he can relax and tell some hilarious stories culled from nearly eighty years living the soldier's life. As long as his troops are in danger, however, he is serious, even dour. He is doing his best to cope with the Tribulation. Before the Tumult, he commanded twenty soldiers who had never seen battle, and now he has the duty of seeing to the safety of these troops.

¹See *Tumult and Tribulation* for information on Halima's temporary swine form.

ANASTA

Half-Elf, Skill 12 Transmuter (Wizard)

STR: 8
INT: 16
INS: 12
STA: 10
DEX: 16
APL: 17
HTK: 33
AC: 8
THACO: 17
MV: 12"
AL: Chaotic Neutral

WEAPON PROFICIENCIES: dagger, quarterstaff, dart

WEAPONS: darts +1 (x3), quarterstaff

ARMOR: none

MAGIC ITEMS: darts +1 (x3), *potion of etherealness*, *potion of heroism*, *bag of tricks* (type A), *eyes of charming* (both lenses).

SPELLS KNOWN: Skill 1: *burning hands*, *color spray*, *comprehend languages*, *magic missile*, *shield*. Skill 2: *alter self*, *detect invisibility*, *invisibility*, *levitate*, *wizard lock*. Skill 3: *fireball*, *fly*, *haste*, *hold person*, *wind wall*. Skill 4: *black tentacles*, *polymorph other*, *polymorph self*, *rainbow pattern*, *stoneskin*. Skill 5: *conjure elemental*, *feblemind*, *hold monster*, *telekinesis*, *teleport*. Skill 6: *guards and wards*, *transformation*.

APPEARANCE: Anasta's seventy years of life have taught her grace and charm, while her elvish blood keeps her looking strong and healthy. She wears flamboyant robes with wide sashes, fancy belts, and pointy-toed slippers. She keeps her long, brown hair in a bun underneath a mesh of silver chain. The *eyes of charming* that she wears make her eyes seem to sparkle.

PERSONALITY: Anasta loves fun and is generally good-natured. She takes an actual interest in newcomers and their stories and perils, and she may authentically offer to help them in some way. She sees her habit of transforming guests as a public service: adding surprise to life. Though she does not advertise the fact, she is a follower of Splendor. If she eats her own apples without the cherry to protect her, she turns into a caterpillar in a cocoon.



KING LENTOK



ARIBAO MENI

KING LENTOK THE SAVIOR

Human, Skill 3 Fighter

STR: 12
INT: 14
INS: 11
STA: 13
DEX: 14
APL: 13
HTK: 19
AC: -4
THACO: 18 (+4 w/ sword)
MV: 12"
AL: Neutral Evil

WEAPON PROFICIENCIES: long sword (specialist), lance, dagger, long bow

WEAPONS: long sword +3, light lance, dagger

ARMOR: plate mail & shield +3

MAGIC ITEMS: long sword +3, plate mail & shield +3, amulet of life protection, scroll of protection from magic, elven cloak

APPEARANCE: King Lentok is wrinkled, white-haired, and bent like a man of seventy-five, though he is only fifty-five years old. He wears ostentatious regalia, as if to assure himself that he is the rightful king.

PERSONALITY: Lentok lives in grief for killing his brother and fears that the same fate may befall him. He obeys the "suggestions" of the Superiors, but his heart is no longer in ruling.

ARIBAO MENI

Gnome, Skill 10/12 Fighter/Thief

STR: 16
INT: 12
INS: 9
STA: 14
DEX: 15
APL: 8
HTK: 52
AC: 8
THACO: 11
MV: 8"
AL: Lawful Neutral

WEAPON PROFICIENCIES: short sword (specialist), dagger, short bow, club, dart, sling

WEAPONS: short sword +1, dagger, short bow, sheaf arrows (x18)

ARMOR: leather

MAGIC ITEMS: short sword +1; scroll of protection from magic; potion of superheroism; oil of etherealness; scroll of cure critical wounds, dispel evil, & raise dead; scroll of spell storing; charm person or mammal, hold person, know alignment, slow poison

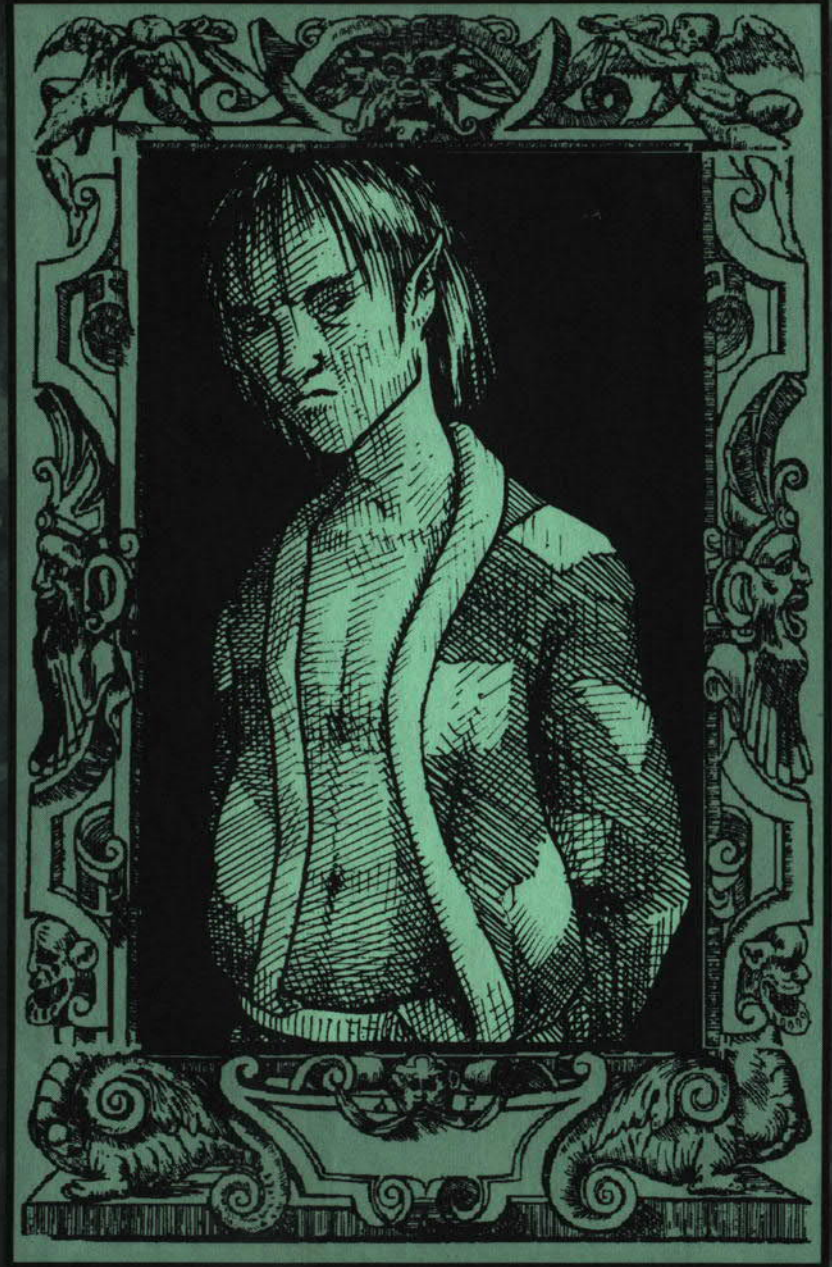
THIEF ABILITIES: (in leather armor) pick pockets 35%, open locks 50%, find/remove traps 95%, move silently 95%, hide in shadows 95%, detect noise 95%, climb walls 45%, read languages 0%

APPEARANCE: Meni is thin, scarred, pale, and grim. He wears a long cloak that he usually drapes over himself to conceal his arms. He is slow to talk and slower to smile. He is often found lurking near King Lentok, observing people who have come to speak to the king.

PERSONALITY: Meni excels at his job, and every assassin thwarted, plot revealed, or dissenter ruined is another meritorious mark on his record. He is devoted to King Lentok because he is the rightful king, at least as far as Meni sees it.



DERROLLD



ADOLPHUS

DERROLD

Human, Skill 9 Fighter

STR: 4
INT: 10
INS: 9
STA: 8
DEX: 9
APL: 14
HTK: 26
AC: 4
THACO: 4
MV: 12"
AL: Chaotic Evil

WEAPON PROFICIENCIES: dagger, javelin, heavy crossbow (also proficient with long bow, warhammer, and long sword [specialized], but he is now too small to use these weapons)

WEAPONS: dagger +1, javelin +2, heavy crossbow, bolts (x50)

ARMOR: chain mail & shield

MAGIC ITEMS: dagger +1, javelin +2, dust of appearance, potions of healing & hill giant strength, chain mail +3 (too large to wear)

APPEARANCE: Derrold looks like a pre-pubescent boy playing make-believe and dressing like a warrior. Actually, he is a warrior, and a skilled one, but one of his father's projects reduced his physical age drastically. Chronologically, Derrold is sixty-one. He has curly red hair, a round face, and dark eyes.

PERSONALITY: Derrold was always a black sheep in Harven's family, too rowdy, too disrespectful, too violent. While he has little respect for law or human life and wants to get ahead, he's no psychopath or wanton killer. Being turned into a child has done little to benefit Derrold's disposition.

ADOLPHUS THE MAGNIFICENT

Elf, Skill 15 Wizard

STR: 8
INT: 18
INS: 12
STA: 9
DEX: 15
APL: 6
HTK: 29
AC: 3
THACO: 16
MV: 12"
AL: Chaotic Neutral

WEAPON PROFICIENCIES: dagger, staff, dart

WEAPONS: dagger +2, +3 vs. undead

ARMOR: bracers of AC 4

MAGIC ITEMS: bracers of AC 4, dagger +2, +3 vs. undead

SPELLS KNOWN: Skill 1: armor, charm person, mount, read magic. Skill 2: detect evil, detect invisibility, know alignment, locate object, web. Skill 3: dispel magic, fly, slow. Skill 4: detect scrying, improved invisibility, magic mirror, monster summoning II. Skill 5: faithful hound, telekinesis, teleport. Skill 6: guards and wards. Skill 7: magic sword.

APPEARANCE: Adolphus is a thin, serious-looking elf with wild, slate gray hair. He is wearing a blue silk robe decorated with geometric designs. It may look like a wizard's robe, but it's not. It's a bathrobe, and Adolphus is naked underneath it. He is also barefoot.

PERSONALITY: Adolphus is a rude, terse, vain elf on his good days. Currently he is really ticked off. He is sure that his sudden appearance in this strange world is the work of his rival, Armiton, and he is on the lookout for monsters or mercenaries that Armiton might send to finish him off. Once he learns of the player characters' mission (and believes it), he becomes positively giddy with excitement and relief, though he is still capable of surprising rudeness.



POURG



SARAWAN

POURG

Dwarf, Skill 9 Fighter

STR: 17
INT: 10
INS: 12
STA: 15
DEX: 11
APL: 10
HTK: 81
AC: 0
THACO: 12
MV: 8"
AL: Lawful Neutral

WEAPON PROFICIENCIES: war hammer (specialist), dagger, heavy crossbow, spear, short sword, hand axe

WEAPONS: war hammer +1, dagger +1, heavy crossbow, bolts (x10)

ARMOR: plate mail, shield +1

MAGIC ITEMS: ring of protection +1, ring of fire resistance, brooch of shielding, scroll: protection from undead, potions of flying & extra-healing, figurine: onyx dog, dagger +1, hammer +1, shield +1

APPEARANCE: Pourg effects a regal bearing, often standing at attention next to King Lentok motionless as a statue. His armor is highly polished, his beard neatly trimmed, and his fingernails manicured.

PERSONALITY: Pourg is proud to be serving a king, and he takes it as a personal insult when anyone opposes his liege. When fighting against foes of the king, he is consumed with a fury that belies his regal demeanor.

SARAWAN OF THE BLUE STAR

Human, Skill 11 Wizard

STR: 9
INT: 16
INS: 11
STA: 12
DEX: 10
APL: 9
HTK: 26
AC: 4
THACO: 17
MV: 12"
AL: Lawful Evil

WEAPON PROFICIENCIES: dagger, dart

WEAPONS: dagger +1, dart +1, darts (x5)

ARMOR: bracers of defense (AC 4)

MAGIC ITEMS: potions of animal control & diminution, scroll of protection from possession, ring of mammal control, rope of climbing, bracers of defence (AC 4), dagger +1, dart +1

SPELLS KNOWN: Skill 1: alarm, charm person, friends, magic missile. Skill 2: detect invisibility, ESP, know alignment, web. Skill 3: clairvoyance, invisibility 10' radius, protection from evil 10' radius. Skill 4: charm monster, polymorph other, stonewalk. Skill 5: dismissal, hold monster, faithful hound

APPEARANCE: Sarawan is old, wrinkled, and usually sneering. Years of seeing to Lentok's safety have taken their toll on him physically and emotionally. His conical wizard's hat bears a large blue star on it, the symbol of his lineage of wizards.

PERSONALITY: Sarawan has grown more vindictive, cynical, and cruel over the years. He serves Lentok willingly, though he would prefer a king with more backbone, someone who would really let him loose on the enemies of the state.



TRELLIUS



NOSTRUS

TRELLIUS

Gnome, Skill 6 Priest (Holy Preacher)

STR: 10
INT: 14
INS: 13
STA: 9
DEX: 11
APL: 15
HTK: 27
AC: 9
THACO: 18
MV: 8"
AL: Lawful Good

WEAPON PROFICIENCIES: spear, short bow, dagger (thrusting)

WEAPONS: silver dagger (thrusting), spear +1, short bow, flight arrows (x20)

ARMOR: ring of protection +1

MAGIC ITEMS: spear +1, ring of protection +1, scarab of protection, talisman of tongues (allows all intelligent beings to understand the wearer)

SPELLS KNOWN: Skill 1: command, purify food & drink, cure light wounds, protection from evil. Skill 2: enthrall, know alignment, hold person. Skill 3: magical vestment.

APPEARANCE: Trellius dresses like a wanderer or tinker, standing out only because of the constant expression of good cheer on his face.

PERSONALITY: Trellius is constantly in good spirits, thanks, he says, to his acceptance of the Holy Light. He is a rarity among gnomes: an outgoing fellow. The Holy Light has done so much for him personally that he has learned to overcome gnomish shyness to spread the word. He also seeks to aid people however he can, whether they decide to follow his religion or not.

NOSTRUS

Dwarf, Skill 5 Fighter (Holy Crusader)

STR: 17
INT: 10
INS: 12
STA: 15
DEX: 11
APL: 8
HTK: 33
AC: 1
THACO: 16
MV: 8"
AL: Lawful Good

WEAPON PROFICIENCIES: battle axe (specialist), throwing axe, dagger, sling

WEAPONS: battle axe, throwing axes (x3), dagger, sling, sling bullets (x30)

ARMOR: plate mail +2

MAGIC ITEMS: potion of stone giant strength

APPEARANCE: Tan, wrinkled skin with ruddy cheeks and nose. His beard is bark brown with gray hairs speckling it.

PERSONALITY: Nostrus is proud to be a Crusader because he believes that the Holy Light is a powerful force fighting evil. Indeed, he converted to the Holy Light while his army and a Holy army were combining their forces against a large force of hill giants.

**The sky turns red as blood...
Fire rains down from the heavens...
The dead walk the land...**

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